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HALIFAX, NOVA SCOTIA, FRIDAY, MAY 21, 1880.

No. 21

THE GENERAL CONFERENCE.

RECEPTION OF DELEGATES FROM THE BRITISH CONFERENCE.

Rev. William Arthur, upon being pre-
sented to the Conference said:—

Bishop Simpson, venerated fathers and
well-beloved brethren, I can not help being
touched, not only with the reception I
have had, but what in that reception I
have had a personal tinge.

Therefore, so far as it has had a personal
tinge, permit me, sir, to pass by, and to
make no more allusion to it. I feel that
in all that is serious and substantial in
these kindnesses, respecting which I have
met here, the reason is that, in God's
goodness to me, I am permitted to come,
not as William Arthur, but as one allowed
to speak to you on behalf of the oldest
conference wherein Methodist preachers
have conferred one with another.

If in looking at you I see not you, but a
wonderful family behind you, of whom
you are but the older brother, and on the
other hand I know that you, in looking at
me and my colleague do not see Frederick
McDonald and William Arthur, but you
see the old people and the old places, and
you say: "God bless the sons of our
fathers!" And they in return say of you:
"God bless the children of our children."

And whenever the family scatter through
the world, and they all scatter more and
more, wherever throughout the world it
spreads, (perhaps the word "scatter"
will soon cease to be perfectly proper, for
they spread rather than scatter)—the Meth-
odist family-feeling continues, that we
are one, and that one we must remain, and
that

Mountains shall rise and oceans roll
to cover us in vain.

I really don't know, sir, that beyond the
simple duty of presenting our fraternal
regards, I have any work to do here. I
am not commissioned to give you any
counsel. I am not commissioned to un-
dertake with you any transaction. I am
not commissioned to negotiate anything.

I do not know whether my Brother Mac-
donald has any clearer light upon his
mission; but, so far as I know, the only
thing that my conference sent me here to
do was to show myself as a token that they
remember and love you, and they feel that
you belong to them, and that their heart
is your heart, and they feel that your work
is a part of their work, and their work is
a part of your work, and that they think
it would be a great pity if for one moment
any of us took a step that seemed to say,
"We forget that we are in one fold doing
one work, for one Master, and for one
end!"

Now I know that there are many people
who always cry out for something prac-
tical—something to do! And by some-
thing to do they always seem to mean
something that the hands can handle or
the feet can touch. Very well. All that
is practical in its way. But permit me,
sir, to say that, so far as I know, the most
practical thing in this world is a thought
put into a human mind, or a feeling raised
in a human heart! And whatever tends
to keep thought right and feeling right,
or whatever tends when thought has gone
wrong to bring it back again, or feeling
gone wrong to raise it up to the right, is
for me the most practical thing that men
can do. Get right feeling and right think-
ing, and they will bring all the other
things after them. Now I trust that, as
Methodists throughout the world, we shall
try to keep up the old feeling.

The Address that you have heard gives
some outline, sir, to the condition of
things on the other side of the world. It
alludes to the development that has taken
place in our body in England, whereby
we have adopted a system of lay representa-
tion in the conference.

Now I don't think that was so much a
development for us as it was for you, for
we have had the thing for many years,
not formally but really. It was only put-
ting into a formal and legal and thoroughly
considered form that which had been for
a very long time in an informal condition.

Thank God, as the Address says, that
was done, not without debate, not without
division of opinion, not without opposition
or doubt, but it was done without any
division of sentiment in the long run,
done without the loss of members or loss
of a member, and done to the ultimate re-
freshment of the entire church, and so
followed, as you have heard, by this

movement for a thanksgiving fund, and
that thanksgiving fund in the midst of our
national depression, a depression the like
of which we have never known for its
breadth and continuance; and in the
midst of that depression that fund from a
people who are by no means as numerous
as you and do not claim to be wealthy.

We have none of the chief ones—the
titled ones of the country with us. We
have a people who enjoy religion as do
you, and who are what the grace of the
Lord has made them. That is all.

And yet they have contributed in this
time of general depression, and through
all the difficulties attending the depres-
sion, remember, something about a mil-
lion and a quarter of dollars. Consider-
able more.

Now, allusion has also been made to
the proposal that has emanated from you
for an ecumenical gathering of Method-
ists from all the world. We should like
that gathering to take place where the
Methodist Society originated. We should
like it to take place at City Road where
John Wesley preached, and Charles Wes-
ley and Joseph Benson preached, and
where the first conferences were held,
and where the cradle of Methodism will
always be spoken of, and that the most
profoundly. I speak now not merely of
the Methodist Episcopal Church, but for a
moment I think of all the other branches
scattered throughout the world, and what-
ever name they may have adopted for
themselves, they had the Methodist origin
and I like the name, and we should lock
them altogether, and see if by the bless-
ing of God we can not, in such a meeting,
so take council, one with another, that we
shall, every man, go away, one to India,
and one to Italy, and one to the Caffers of
the Cape, and one to the negroes of Mon-
rovia, and another to Hudson's Bay, and
to California and Japan, and China, and
so on to Rome, right around the world,
telling our people everywhere we may
go that being many we are one! I trust
that one we shall remain, and become
more and more so.

In looking at our own body in England,
I am struck with one fact. If you take
the twenty years between the latter part
of a certain decade, say between 1829
and 1849, you would find that we had
about three divisions in twenty years. It
seemed a periodical phenomena of our
development that we should have a divi-
sion, and people began to be rather re-
cognizing the ideas of division. I never
was reconciled to it, and though, sir, we
have now passed thirty years, we have
seen no division. We have passed thirty
years, and instead of new conferences of
Methodism splitting off the existing con-
ferences are beginning to come together,
to speak well of one another, to cease
holding up each others' faults. I do fear
jealousies and hatred and impulses and
passions.

But the tendency now is not to split off
into fragments, but to gather together,
to look at the things wherein we agree,
to identify each particular branch with
the great family, and to go on every one
pushing for the common end. Now, help
us in that particular. I believe you are
all disposed so to do. But Methodism
never was created by organization, and
Methodism never will be kept up by or-
ganization. Organization was created
by Methodism, and organization will con-
tinue to be sustained by Methodism; as
families will not be created by a state,
but the state will be created by families.

Give me the nucleus, give me that
which founds a good family, a good man,
and a good woman, to build up a Chris-
tian home, then I give you the foundation
for municipal institutions, and State insti-
tutions, and national institutions, cosmo-
politan institutions; but take away the
family, and all your institutions will lack
for foundation, and be liable to be shaken
to pieces at any day.

Men of the world began by making
new institutions in order to make new
men. Christianity begins by making new
men in order to make new institutions.

The regeneration of the human soul, a
new man means a beautiful man, for man
is man, and where you have a man, a
man born again, conscious that they are
strangers and pilgrims upon the earth,
strangers, not natives, they sprang from
another soil, pilgrims, not settlers, they
are bent to another resting-place.

The moment they are conscious that
they are strangers and pilgrims upon the
earth, here to build up for a little time the
area of the kingdom that is undefiled and
faded not away reserved in heaven for
them if they are children, then there
springs up that which may become the
nucleus of a glorious society. For many
years, for many ages, the Christian
Church had existed as a church that was
not a society.

A church wherein man did not speak to
his fellow men, a church wherein the
whole voice, or entire organization re-
sided simply in the creed and authorized
priest and teacher.

Methodism in its early days was often
reproached by the fact that it was a soci-
ety, not a church; but a society that is
not a church has not the destiny of a
church, and a church that is not a soci-
ety has in it the destiny to die.

Out of the society, remember, of Meth-
odism, sprang all that is now a church,
and if you lost that society, sir, all the
church will be lost in it. Let us keep
close to the center which God gave to our
fathers. It has ever had marvellous power
of comprehending without compromising
truths that put Methodism into the midst
of the churches with a spirit and mission
we shall hardly understand, but it is not
necessary we should understand, but that
has enabled her, without sound or trump-
et, without the march of marshal forces,
without the endowments of any great
aristocracy, without the authority of any
great legislature, without the violence of
any rushing mob, without any of the ordi-
nary limits of human power to come up,
quietly grow, grow, grow, and the world
knew not how! A seed had been sown;
and he that sowed it didn't see the body
that should be, nor did he see the form or
comeliness in which that body was to
shine; but there it was, and all the power
in it invisible, of the inward life that God
gave, that life has been working, and I
have seen it with my eyes in different
parts of the world.

I have seen it working out in Madras,
in the Nilgherry hills, and here in Ohio.
I have seen it working close by the Vati-
can in Rome. I saw two scenes in that
city which I will just mention.

In the year 1836, I found myself there
with my wife. I said: "We must not
leave this place without having a prayer-
meeting." "We can't have one." "We
must have one." "We haven't any place."
"The police will be upon you." "We
must consider." So I sallied out to get
some to come to our bedroom in our
Hotel d'Angleterre. The first man that
accepted my invitation was Thomas Henry
Tarleton, the originator of the Y. M. C. A.
work in Europe. The second man that
accepted the invitation was Dr. Treat, of
Boston, secretary of the American Board
of Foreign Missions. The next was Dr.
Forbes, a clergyman of the Church of
England, who is now for many years the
English chaplain in Paris, and the only
other person was Mr. Hale, an American
clergyman, then officiating as chaplain at
the American Embassy in Rome. Seven
of us met in that bedroom in the Hotel
d'Angleterre.

We spent nearly two hours in very
earnest prayer. We did not know who
might be overhearing us, or what might
follow. But, during the meeting, there
fell upon me this impression: It is very
strange that here, in this little room, at
such a short notice, that there should be
met together the representatives of the
leading missionary society in America,
the representative of the largest mission-
ary society in Protestant Europe, the re-
presentative of the Y. M. C. Associations,
the representative of the clergymen of
America and nearly all England. And
of those seven there were two Christian
women among them—those seven to offer
earnest prayer.

And there are things that come into a
man's mind, we don't know how, and
somehow they form a part of it, and from
that time I always went about praying
quietly, I shall live to see the gospel freely
preached in Rome.

Well, sir, I have paid other visits in the
interim, to Rome. But two years ago I
entered that city as one of a deputation
from the Evangelical Alliance, in company
with the Rev. Donald Frazier, and Rev.
Mr. Bly. There was a railway platform

in Rome. It was pleasant when I reached
the platform in Cincinnati to see the faces
of Bishop Simpson and Brother Sargent
and others; but will you pardon me if I
lack politeness, and say that it was even
pleasanter to see fifteen men of different
Christian denominations gather to welcome
a deputation of the Evangelical Alliance
in Rome! And one of the first things
they said to us was, We are going to give
you a reception to-night in the Hotel
d'Angleterre—in that very hotel in which
our prayer-meeting had been held twenty
years before. And there that evening, in
a few yards of the very room where the
prayer-meeting was held, we were wel-
comed by fifty men who were all employed
in working for the spread of the Gospel in
the city of Rome, and working in as per-
fect freedom and protection by the law as
in the city of Cincinnati. Dr. Prime, of
the New York Observer, was there, and
Dr. Vernon was there, with others of your
own agents.

Shall I mention, then, one scene more
in connection with that country? You
have all heard of the first constitutional
prime minister of Italy—Cavour—and one
of the most remarkable men ever pro-
duced in any country—a man, great, with
one of those heads that seem as if the
Great Architect had made them for the
purpose of extraordinary thought. I re-
member one night, in the year 1860, in
the midst of a dense crowd, that man
strangely found time to talk to me. Naples
was then still under the power of its ter-
rible king, and I said something about it.
He said that reminded him of something,
but I will not quote the expression. I re-
plied, when I was in Naples the palace of
the king seemed the most emblematical
building I ever saw. "What do you
mean?" said he. I answered: He had
the emblems of all his reign about him.
On this end of this palace there was an
arsenal; that represented force. Here on
this other end of the palace the theatre,—
the next instrument of his power, corrup-
tion. Here under the portico of the
palace the public letter writer, whom I
saw with my own eyes writing letters for
women clothed in silk and in satin, too.
The next instrument of this power—public
ignorance. "Yes," he said. I hesitated
for a moment before giving a final touch,
but he uttered the exact sentence I was
going to utter. On the other side the
Jesuit Church, the final instrument of his
power—superstition.

Well, sir, in the month of April last,
within a pistol-shot of that place, I sat
in what was called a synod that was like
the meeting of Methodist districts. There
were twenty-five Italian ministers, with
one or two English ones; and into the
midst of that meeting walks a deputation
of ministers and laborers of other denomi-
nations. It was a little Ecumenical
Conference in its own way, and there before
that united meeting of Italians of all sorts,
from Calabria and Piedmont, there came
a great strong man, strong with Methodist
sense in the inner man, without any flour-
ishes, who felt called upon to tell how
God had brought him up in Ireland, and
sent him to school, and forced him out to
preach the Gospel, and sent him to India
to begin the mission in India, and had
guided him to Mexico to begin a work for
you and your name, and as Wm. Butler
went on telling these details, so like what
might be told in a good conference love-
feast in any part of the world, I felt that
it is a very different scene from the scenes
then in Naples, when I was there first,
and so I felt, "What has God wrought!"

In the name of my own conference, in
the names of our mission-stations, of our
brethren in France and Switzerland, of
our brethren in Africa, Australia, and the
islands of the sea, where the Churches
spring up like the willows by the water
courses, in the name of my brethren all
over, I say "Peace be within thy walls
and prosperity within thy palaces." In
the name of many a little company meet-
ing this night in class; some among the
mines of Cornwall, some beneath the
monuments of Rome, I say neglect not
forsake not, despise not, the assembling of
yourselves together. Be the people of
whom it shall be recorded that they spoke
often one to another. A people that leaves
all the speaking to the official speakers is
not the people who will be very strong.
In the name, then, of those little flocks, I
say speak often one to the other. In the

name of many a lonely missionary whose
hands are wan and whose flock is thin,
who stands in the midst of multitudes of
the unbaptized, and wonders when an
other will come to help him, I say love
the missions and work for the foreign
missions.

O, with what pleasure have I looked
upon your General Conference. With
what intense pleasure have I looked into
the eyes of your brethren, upon whom I
had looked twenty-five years ago, the
thought would have been, Is that a citizen
or a chattel. But now, thank God, I know
this is not a chattel, that is a citizen, and
that is a brother.

In the name of all those people in Eng-
land, I can not tell what I felt yesterday
morning, as Mrs. Fisk said to me, point-
ing to a figure in white gliding around
the Conference, "That is the Hindoo
brother." For some time after that I saw
neither bishop nor secretary, layman nor
elder. I saw nobody but that Hindoo
brother, and behind him I saw 240,000,000.

If you are forty millions and more, they
are two hundred and forty millions and
more. I saw them all behind him thus
black eyes coming up, and the eyes of
their unborn children coming up in the
ages to follow and laying on your heads a
vast responsibility. And I pray God to
grant that that man may be the fruits of a
great crowd that no man can number. In
the name of all these people, then I say
go on working for the foreign missions.
And in the name of the young men that
are coming into the ministry, I say, keep
up the evangelistic spirit; lead them on.
In the name of the old patriarchs who,
sitting on the threshold, not knowing
what moment they shall pass into the bet-
ter sanctuary, and join the better congre-
gation above—in the name of many who
are now in my eye, and some since have
crossed the flood, I say, take up the old
Methodist word, and the old Methodist
spirit—

"Let us anew our journey pursue,
Roll round with the year,
And never stand still till the Master appear."
(Immense and long continued applause.)

ELEVENTH DAY,
Thursday, May 13,

The principle work of the Methodist
General Conference to-day was the election
of editors and of missionary secretaries,
and a secretary of the Church Extension
Society. The only alteration made in the
staff of editors of the *Advocate* was in the
office of the New York *Advocate*, Rev.
James Buckley having been elected edi-
tor, in the place of Rev. C. H. Fowler.
The Revs. John M. Reid and Charles H.
Fowler were elected missionary secretaries;
and Dr. Kynett secretary of the
Church Extension Society.

PROTESTANT CHURCHES IN
ITALY.

The Protestant cause is gradually
surely advancing throughout Italy. From
an "Alphabetical Guide to Protestant
Churches in Italy," recently published, it
appears that there are now few towns,
even of secondary importance, without a
Protestant Church. Let it be remem-
bered that Italy has been freely opened to
evangelization only within these last
twenty years. It is to be observed, in the
next place, that some of the Protestant
Churches in Italy are composed of born
Protestant people, who use in their wor-
ship a foreign language (such as the Eng-
lish, Scotch and American Churches) and
some are, properly speaking, the Italian
Churches—namely they use the Italian
language in their worship, and are com-
posed of Italians converted from Popery
during these last twenty years. These
latter churches are the result of evan-
gelistic efforts, and with these, there-
fore, we shall occupy ourselves. The for-
mer (speaking foreign languages) amount
to fifty—that is twenty-three English
speaking, twenty French speaking, and
seven German speaking. The Italian
churches are more numerous; and it must
be borne in mind that the Alphabetical
Guide deals only with the well organized
congregations, not mentioning the hun-
dred other places where the Gospel is
preached, but where for the present no
church has been formed. Well, there are
already one hundred and thirty-eight of
these organized Italian churches. These
belong to five different denominations,
and here are the statistics up to 1st of
January of the present year:

Methodist (Churches)	44
Vaudois	39
Free Church	21
Baptist	19
The "Brethren" Churches	15

There are about one hundred duly re-
cognized pastors, and some fifty evangel-
ists; all of whom are Italian, except per-
haps ten, and out of whom one hun-
dred at least are converts, and belonged
most of them to the Romish clergy.

CINCINNATI CONFERENCE.

THURSDAY, May 6.

RECEPTION OF FRATERNAL DELEGATES FROM THE BRITISH AND IRISH CONFERENCES.

At the time appointed the exercises were opened by Bishop Simpson. The opening hymn commenced—

The glorious universe around, The heavens with all their train, Sun, moon, and stars are firmly bound In one mysterious chain.

The secretary read as follows:

THE ANSWER OF THE BRITISH CONFERENCE OF 1879 TO THE ADDRESS OF THE GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH OF THE UNITED STATES, 1876.

Reverend and Dear Brethren.—We have received your fraternal address with sincere satisfaction, and assure you that all its expressions of attachment and of affectionate interest are heartily appreciated and reciprocated by us. The distinguished and beloved brethren, Bishops Bowman and Haven, whom you deputed to visit us at our Conference of 1878, at once won our high esteem by their gifts and graces, manifested in their official addresses, their public ministrations and in social intercourse. We admired and revered their eminent ministerial abilities, and, even more, the graciousness and devoutness of their spirit, the sanctity of their character, and the beautiful simplicity and humility of their deportment.

We have appointed two of our most esteemed and honored ministers to be present at your next General Conference, the Rev. William Arthur, M. A., and the Rev. Frederick W. MacDonald, who will be able more perfectly to convey to you our sentiments of brotherly affection, and acquaint you with our affairs and prospects. Mr. Arthur needs no introduction to you. He has previously had the opportunity of visiting your country, and is well known, not only among us and you, but beyond the limits of our denomination, for the catholicity of his spirit, the extent of his attainments, and the fervor of his zeal. His companion, Mr. MacDonald, we cordially commend to you as eminently worthy of your confidence and regard.

We rejoice with you, with unfeigned gratitude, in the extension and success with which, since last we exchanged congratulations, God has been pleased to crown your labors, both in your own vast continent, and in the missionary field. In which we thankfully recognize the abundant blessing of our common Lord.

In view of this solemn stewardship committed to us and to you, we share in your deep feeling that no chapel or school extension, no additions to our congregations and institutions, nor increase of ministerial or educational agency, no material enlargement whatever, must satisfy us without the abundant outpourings of the Holy Spirit. The presence of the Spirit in the church it has been the glory of Methodism from the beginning prominently to proclaim, as the one condition of all true spiritual progress, the one source of all life, and saving of facts, the only power to which the enmity of the human heart will yield. This cardinal doctrine let us ever jealously hold fast, and hold both in our ministrations, our pastoral visitations, and our theological literature. In the social and political movements of the world there may be a wide range of resources, and for the extension of a merely nominal and external Christianity other appliances may be sufficient. But for victory over the power of darkness and over the unbelief of man, the church is shut up to the power of the Divine Spirit. We are profoundly and abidingly conscious that without continued demonstrations of saving power we can not carry out the purposes for which, as a religious community, whether in the Old World or the New, we have been called into existence, we can not maintain in the midst of a growing secularism and an ever advancing outward prosperity and respectability, an uncompromising non-conformity to the world and a high-toned spirituality. We can not even uphold our position amongst the sister churches that surround us.

These convictions have pressed upon us of late with deepening impressiveness, since, currently with the rapid growth of our congregations, we have had to record for the past two years a numerical declension (though small) in our societies. We do not forget that the number of our class members is not the only index of the progress of the work of God amongst us, or of our religious influence in the country. We know that in all Christian service much of our success can not be ascertained or proximately estimated, much less embodied in tables of statistics; but so has it always been more or less. The essential conditions of our work in this regard have not changed. We therefore, have considered the record of our even slightly diminished numbers as having a serious significance. And we have urged sincere and searching self-questionings, whether with an extension of Methodist organization, with an enlarged appreciation of Methodist

doctrine and worship, and an extended liberality in the support of its manifold institutions, there should be a decline in the strength of experimental and practical godliness. A growing distaste for the ordinance of Christian communion which God has committed to our keeping as a special trust, and which he has so greatly honored and blessed in the past for the conservation of the purity and intensity of the spiritual life, awakens within us jealous solicitude. Our dependence as a people is upon the depth and earnestness of our piety. If we lose this we lose everything. We live in perilous times. We are in the midst of fierce controversies, of hostile movements of thought and life that threaten the foundations of divine truth. On the one side sacerdotalism and superstition, and on the other rationalistic speculation, scientific skepticism and latitudinarian vagueness.

If we are to be true to our providential calling, and to the noble examples of the past, Methodism must take a foremost place in the great struggle, and anti-evangelical, anti-Protestant influence, has, during recent years, to an alarming extent, infected the people of the united kingdom, and fascinated them with ceremonial.

In your own land the same elements are active. And we are persuaded that the battle is to be fought not only by argument and scholarship, but by the faithful witness of the truth, the simple, earnest preaching of the Gospel, by the power of prayer, by the force of an intense spiritual life, by the energy of the Holy Ghost. We want more life, so best will God give it to us to rebuke the pretensions of sacerdotalism and to combat the hard materialism, the fleshly philosophy, and sensuous worship of our time. The existence of godliness, devotion, spirituality, holy character in our Churches, in the midst of luxurious modern society will be our strongest argument against skepticism, our best defence of evangelical truth, our mightiest protest against the unspiritual tendencies of thought and life.

We have, since we last addressed you, matured with much thought and discussion a comprehensive plan for a more direct and adequate representation of the laity in the financial and economical business of our conference in consistency with the principles of our economy and the provisions of the Deed-poll. No attempt has been made by any section of our people to encroach on the spiritual responsibilities of the ministry, and the changes which have been made in the structure of our constitution are not calculated, however remotely, to impair the integrity of the pastoral office, or the inviolability of the connective principle. And with unspeakable gratitude do we record that this broader basis for the counsels and administration of our Church has been obtained with a consensus approaching to unanimity, that not one single minister, nor so far as we know, a solitary member has been thereby separated from us. We have remembered throughout that all Church reforms go for little unless they minister to the maintenance and increase of the inner life, or its freer and more fruitful action; that a widened foundation of government should be regarded but as the preparation for enlarged spiritual operations; that an ample franchise, to be a real blessing, must be accepted as a call to a most vigorous and efficient service; the first meeting of the mixed conference, when your honored representatives were present, was marked in so memorable a manner by the spirit of love and power and harmony as to fill us with gratitude for the past, and with confidence and courage for the future. We anticipate a brighter era in the annals of British Methodism, and hope to find a new point of departure for more earnest and united labors, and nobler evangelistic enterprises. May you and we have in happy combination the outward goodly form and the inward living power.

The Methodist Thanksgiving Fund, which is now in progress, has been, perhaps, the most remarkable movement, financially and spiritually, which has occurred in our history. In consideration of the signal prosperity which during many years Almighty God has graciously blessed the work of the Methodist connection, and also of the harmony of feeling and counsel attending the important measure of consolidation, which was consummated at the conference of 1878, it was resolved that there should be a commemoration by such a great and united movement as might present a becoming acknowledgment of the divine goodness. At the same time, the financial burdens which had accumulated during, and in consequence of the recent progress of the connection, and also the present marvelous openings for Christian enterprise, render it expedient, and, indeed, imperative, to establish a Comprehensive Fund for the relief of all the connexional departments from debt, and for the initiation and furtherance of those enterprises, both at home and abroad, which urged so strong a claim upon our sympathy and zeal. This connexional offering has, therefore, many aspects. It may be regarded as a redemption fund, to extricate us from pressing embarrassment; and extension

fund, to enlarge our work in every direction; a memorial fund, to celebrate a crisis in our history; and a thanksgiving fund, to record our individual and united sense of great obligations. At first it was proposed to raise for these manifold objects £200,000; this was soon advanced to £240,000. The amount already promised is more than £250,000, and the total contributions when completed will probably considerably exceed this. And this unparalleled outburst of Christian liberality, in the midst of severe and protracted commercial depression, has been accompanied by the effusion of rich spiritual influence, which has everywhere been felt to be a strength an inspiration. In this movement we have realized and indicated the position and duties of our church. Not in pride, but with a glow of joy, we mark a point in our history.

The proposals which we have received from your committee at an Ecumenical Conference of the various Methodist bodies in Great Britain, the United States, the Dominion of Canada, and other countries, be held for the purpose of considering the position and work of the people called Methodists, have been favorably reported upon by the committee appointed to consider them, and communications are now proceeding which will, we trust, issue in the realization of this important project. Much wisdom will be needed to mature and guide so great an undertaking.

In conclusion, dear brethren, we renew to you the sincerest assurances of our Christian esteem and affection. We rejoice in every indication of growing unity in the universal Church of Christ, but with the most abundant welcome do we hail any movement that tends to bring close together the kindred churches that had their origin in the large-hearted charity and world-embracing zeal of John Wesley. The substantial unity of Methodism the world over is a providential fact of the profoundest significance.

We would cherish whatever promotes the recognized oneness of all the Methodist Churches; not in visible organic union, that need not be, but in fraternal alliance and the bonds of common service and sympathy. Grace, mercy and peace be multiplied unto you from God our Father, and from Jesus Christ our Lord.

Signed on behalf and by order of the Conference.

BENJ. M. GREGORY, President. MAHMADUKE CLARK OSBORN, Secy. [Remainder of May sixth continued on page first.]

CINCINNATI, Friday, May 7.

RECEPTION OF FRATERNAL DELEGATES.

Gen. Clinton B. Fisk then presented Rev. Frederick W. MacDonald in the following words:

Bishop Simpson, members of the General Conference, friends and brethren.—To me has been assigned the honor and the most grateful duty of presenting the Rev. Frederick William MacDonald, the accredited companion of William Arthur. It is endorsement enough for brother MacDonald that he comes to you as the *fides Achates* of William Arthur. He needs no further words of introduction than have been read in the letters credential and the wonderful address to which we have listened. It seems to me more like giving a reception to one of ourselves, as William Arthur stands forth an acknowledged American with us to-night, and all the triumphs of Wesleyan Methodism are ours as well as his, and the triumphs of Methodism in this country are his as well as our. For we brethren claim ourselves to be Englishmen with you and you to be Americans with us.

Thicker than water, through centuries' story, Our Saxon blood has flowed; And still we share with you the good and ill, The shadow and the glory.

The most remarkable sentence in that remarkable address was this, that the substantial unity of Methodism the world over is a providential fact of the greatest significance. We cannot express any better wish for Methodism in England and America, than that they shall stand shoulder to shoulder, with arms interlocked around the cross, and push that banner around the world, that between us there shall be no rivalry, except which shall do the most to spread scriptural holiness over all lands.

I have the honor to present Frederick William MacDonald, the associate of Wm. Arthur.

Mr. MacDonald then addressed the Conference and said:

Bishop Simpson, my honored fathers and brethren, I have to thank you for your most kindly reception of me. You have not cared to scrutinize too closely my personal fitness for the office which I have the honor of sustaining. It has been enough for you that I am a son of the British Conference, and the colleague of Wm. Arthur.

During the few days I have spent in the country, I have been studying resemblances and differences between men and things as I see them here and as I am better acquainted with them at home. It would hardly be otherwise, it would at least be premature if I should venture any report of the results of such studies at this very early date. But I may at least refer to one resemblance

by which I have been very deeply impressed—the resemblance which this Conference bears to another Conference with which I am better acquainted. And it does not arise from mere similarity of procedure, that could be obtained by imitation. It is that deeper resemblance, that family likeness which is the sign and seal of veritable spiritual kinship.

I have realized, sir, as never before, the magnitude of the commission to which John Wesley was called of God. If that commission had had no other results than are to be found in the direct and indirect influence of Methodism in the British Isles it would still have been one of the greatest and most beneficent commissions intrusted to man. For in England, more than any other country, they who would estimate the influence of Methodism must take into account the remoter results as well as the direct ones. Just as hidden streams are traced by the verdure to which they give birth, so the more indirect influence of Methodism may be traced in the quickened life of all the churches on British soil.

But, if we pass from our own isle, the work of Methodism is surely one of the marvels of the world's history.

But, it is not the actual achievements of Methodism in America, as great as it is, that impresses and almost awes a visitor; it is the promise, the pretensions promise which every thing in this land bears with reference to your future.

You have had the inestimable advantage of beginning your church life with the birth of the nation. We had to commence in an old nation—a young church in an old country. You are a young church in a young nation. When we were born, the institutions of our land were fixed and tenacious. You were born in time to help draw the plans, and lay the foundation of your national existence.

And, when these great Territories, whose strange, musical names charm my ear, Arizona, Montana, and all the rest, when they are filled with people, when they possess all the wealth that labor gives rise to, what will be your reward? An enlarged sense of citizenship? Something better than that. You reward will be that your thousands will be tens of thousands, and your tens of thousands will be hundreds of thousands, and your churches, your schools, your parsonages, your colleges will cover the whole continent, and you will by God's blessing infuse power into the whole life of a great people, and the strongest elements of Christian character and worth which ever a church has been allowed to impart to a great and vigorous people.

When I look upon American civilization, its literature, its politics, I need not prove to you your debt of obligation to the old world. Your literature joins you to England, your jurisprudence joins you to Rome, and your religion is God's gift to you from Jerusalem, where God's Son consummated his sacrifice. How shall you pay that to the Old World? Not only as you are doing now with the produce of your fields, and your countless factories, but with such a band of missionary labor and holy beneficent toil, as shall hasten in the regeneration of the heathen world, the downfall of the last stronghold of sin, and the fulfillment of our highest hopes. God has ten such a time.

I sat but a short time ago upon the broad embankment which guards our small but ancient river, the Thames, and I sat and looked upon the venerable but last visitor, the obelisk, the pillar of Cleopatra. It had been brought from the banks of the Nile and set up on the banks of the Thames. There it stands to keep watch over the city, making nothing of 2,000 years' sleep in the sand, waking up like a sentinel that has dozed for a minute or two, and waking up to watch over the nation's life. What has it seen since it was carried with those strange characters? It has seen the Pharaohs, Alexander, the Cæsars, the Mohammedans; it has seen Greece, Rome, and Arabia, pass like visions before it. Why, why do they pass? The Pharaohs were rich and the Greeks had genius, and the Romans knew how to govern, and the Arabs had fiery valor, but they have followed one after another into the sepulchre where nations are buried, where moral corruption lays them low. They died for want of righteousness.

There are in addition some things and signs, to which I may be permitted to briefly refer. For instance, we see that philosophy, the higher intellectual life in the world, is drawing back from the land of frost-bitten atheism, toward which it seemed to be travelling. This is partly reaction, and partly the result of the manly toil of Christian scholars among us, who have not been afraid to speak with the enemy at the gate; and partly the result of the lives of thousands of believers, who know nothing about philosophy, and possibly care less, but who contribute every day by their lives some of the strongest arguments against such philosophy. And under these influences, it seems that philosophy, feeling the preliminary ill of that bourne to which she was travelling, has shaken herself together,

and has sought the path again along which we think her honoured in travelling.

Then, again, there is our Board of National Education. We Englishmen are obliged to speak penitently upon that. It is lamentable to think how slowly our scheme of education followed our political scheme, so that, as one of our statesmen said, we must educate our masters now.

Yes, there are healthy signs in the Church of Christ, which it is a pleasure to record. There is the activity in Christian beneficence and the vigor in the production of Biblical literature which I more than set off against the dainty, dilettanti agnosticism of some of the writers of the day.

There is one exceedingly hopeful sign which my brethren here will join me in rejoicing over. There has been a wonderful diminution in the amount of fine preaching among us for some time past. Eloquence has been decaying and dying out at a rate that does not even alarm us, so willing are we to let it go. It is not so necessary as youthful orators are in the habit of thinking. I believe there is more sincerity and more meaning business in the preachers of England at the present day.

It is as you have seen it in some mountainous country. The streams from the hills may meet in the bosom of the lake below. You saw the streams as they descended, some leaping, some gliding gently down. But when once they have gathered into the lake, you can not select out your streams and portion them out to their respective mountains. So from our Zion's streams are gathered that go into the bosom of the nation below, cleaning it and cleansing it, and we do not care to ask in what exact proportion our hill-tops condensed and drew down the waters of life.

One of our wants—may I say it, being four thousand miles from some of the active functionaries of the British Conference, may I say it?—is, economy and simplicity would be welcome to us. About every other year another column has been added to our schedules. You know what that means. Another column of statistics, another series of returns, another series of checks is devised, to be waded through by the hard, over-worked brethren. The genius of our best men has been employed, wisely and well employed, in complicating Methodism.

I believe that Methodism will follow the linguistic law, as many of you understand so well. As language has passed from the crude condition of mere roots into the highly inflected condition, and then finally has shaken off all useless terminations, so perhaps it may be with Methodism. At first it was simply noble; then came the time of complication, and, if the analogy is good for any thing, there shall come a time of more simplicity. Then shall we young men be thankful that our lot was cast in with Methodism.

Serious, brethren, you know what our want is, and perhaps yours too, the gift of the Holy Ghost. We have a widespread agency, we have good and honest men, a wide and noble field. If our field is not large, we think something of it in other respects, and we need but the supreme, pentecostal gift to fill up the measure of our joy, and the perfection of our prosperity.

Do not accuse me of observing days and weeks unduly, when I remind you that this day is the day in the calendar of our Lord's ascension. I could not but think to-day, that after he had gone up into heaven, his disciples returned to Jerusalem with great joy. With joy because they had lost him, and their communion with him was over? No, but with joy that now, at least, they had found him, and their communion was to be free from all check of time and earthly economy, and he was to be with them for evermore. So they returned with exceeding joy, the Lord working with them.

And what is as true for us as for them, and gives a wider life and meaning to our founder's maxim. "The best of all is God is with us."

R. M. Hatfield, of the Rock Conference, then introduced Rev. Wallace McMullen, fraternal delegate from the Irish Wesleyan Conference in the following words:

Mr. President, I am sure that there is but one feeling here to-night, and that is that this is a most enjoyable session of the General Conference. I am afraid we have made one mistake in the arrangement of this evening. It ought to have been a watch-night. That is an institution of ours that we are all familiar with, and which we all enjoy. I must not detain you a minute. Our hearts have been thrilled as we have heard of the Methodism of England, and we have been drawn nearer to the old mother church than ever before. A member comes to us from another field, perhaps a harder field, where hard, stalwart work has been done. But, perhaps, to no part of the world is American Methodism more indebted than to Ireland in many directions and for many reasons.

(Continued on sixth page.)

CORRESPONDENCE.

HALIFAX, N. S., May 19.

MR. EDITOR.—With regret I have been obliged to decline the invitation of longer continuation that undoubtedly has its advantages—is not the recent correspondent "Lay of consideration viz: a writing Committee. It had of some time since as the best difficulty and one that would by the Quarterly Boards as on foregoing a recognized right.

It is quite evident that those willing to leave the appointment sole control of the Committee organized, and as to any the part of the Conference to participate it would only be in their late action in reference to the element and in fact recall what is now positively acquiescent without the advantage of action as the laymen voted at times, claim a seat on the Committee, and one which rises from cognition of an indispensable law or enforced without repugnance.

MONCTON, N. B., May 19.

MR. EDITOR.—Knowing interested in all matters temporal as well as the spiritual of the people of Moncton, you of a social we had heretofore in connection with our church gotton up, as is customary for the purpose of members of the church and together in order that they a season of social converse reason and a flow of soul. This was the prime object of that the wants of the "inn" abundantly provided for.

Tea was served at 6.30, persons from fourteen years upwards, sat down to the table. Of the fragments the not 12 baskets only were taken sufficient supply to warrant in undertaking to give a ment to the children of schools connected with our evening.

You know the liberality especially in cases of picnics meetings is proverbial. After superintendent of the circuit Duncan, in a few words, pleasure in view of the occasion furnished to be introduced the Hon. James introduced the chair and programme submitted by the ment committee—

- 1. Music by the choir. 2. Address by Rev. Mr. T. 3. Reading by Mr. George. 4. Solo by Miss Alice Hunt. 5. Recitation by Miss Hunt. 6. Reading by Mrs. Albert. 7. Music by the choir. 8. Address by Mr. G. K. S. 9. Reading by Miss Alice. 10. Recitation by Miss B. 11. Solo by Miss Lydia Hunt. 12. Reading by Mrs. W. B. Dology.

The programme was admirably executed, and the whole affair successful—as is variously the thing undertaken by the evening pleasantly spent and remembered by many—especially the young people of our church. "Sweet eyes looked love to eyes that And all went merry as a marriage."

We have only to regret that you were not there by your presence to see the enjoyment of our evening. During the evening was taken up in aid of the S. and a nice sum realized.

NEWCASTLE, N. B., May 19.

DEAR SIR.—The following news respecting English Methodism from a letter which I had from an English minister to the readers of the Wesleyan

PERSONAL.—Rev. S. Coley lay aside. He is suffering from laryngitis, but has recovered, but has a seizure. Before he came on a Conference in Montreal suffering from brain affected much worse after his return only 56 years of age and out his prime.

The cause of his trouble and want of physical exercise was his boat that he afterwards, or evenings justings. So he has gone on steadily, noon and night and in his present lamentable condition early in his ministry position in the ministry and hard to maintain it. Rev. M. A., Missionary Secretary, valiant service in India, is expected to be elected President for the Conference to be held in Australia.

THANKSGIVING FUND.—It is gratifying to know that the astonishing sum of £10,000 has been raised. Good has followed many of the giving meetings. Either this or this Special Fund is working with the regular income funds. The Missionary £10,000 below last year's funds are behind in a proportion.

CANDIDATES FOR THE SEVERAL CIRCUITS will have to be their preachers at next cause of their inability to

CORRESPONDENCE.

HALIFAX, N.S., May 10th, 1880.

MR. EDITOR—With reference to the agitated question of Invitations and the advisability of longer continuing a custom that undoubtedly has its evils as well as advantages—is not the suggestion of recent correspondent "Layman" worthy of consideration viz: a mixed Stationing Committee. It had occurred to me some time since as the best solution of the difficulty and one that would be accepted by the Quarterly Boards as an equivalent on foregoing a recognized inconvenient right.

It is quite evident those Boards are unwilling to leave the appointment under the sole control of the Committee as at present organized, and as to any objection on the part of the Conference to such new departure it would only be in keeping with their late action in reference to the Lay element and in fact recognize formally what is now positively acquiesced in, for at present such an element may be said to exist without the advantage of concerted action as the laymen virtually, and dogmatically at times, claim an appointment outside the Committee, an undoubted evil but one which rises from the non recognition of an indispensable axiom no law or enforced without representation.

Your's truly, E. L.

MONCTON, N. B., May 5, 1880.

MR. EDITOR—Knowing that you are interested in all matters relating to the temporal as well as the spiritual welfare of the people of Moncton, I write to tell you of a social we had here last evening in connection with our church. This was gotten up, as is customary on such occasions, for the purpose of bringing the members of the church and congregation together in order that they might enjoy a season of social converse—a feast of reason and a flow of soul. And although this was the prime object I need not say that the wants of the "inner man" were abundantly provided for.

Tea was served at 6.30, and some 400 persons from fourteen years of age and upwards, sat down to the tables at intervals. Of the fragments that remained—not 12 baskets only were taken up, but a sufficient supply to warrant the committee in undertaking to give a similar entertainment to the children of the Sabbath schools connected with our church—this evening.

You know the liberality of our people, especially in cases of pic nics and tea meetings is proverbial. After the tea the superintendent of the circuit, Rev. Mr. Duncan, in a few words expressed his pleasure in view of the enjoyment which the occasion furnished to so many, and introduced the Hon. James Ryan, who ably filled the chair and carried out the programme submitted by the entertainment committee—

- 1. Music by the choir.
2. Address by Rev. Mr. Tweedie.
3. Reading by Mr. George Ackman.
4. Solo by Miss Alice Humphrey.
5. Recitation by Miss Hattie Tweedie.
6. Reading by Mrs. Albert Saley.
7. Music by the choir.
8. Address by Mr. G. K. Sangster.
9. Reading by Miss Alice Humphrey.
10. Recitation by Miss Bessie McGowan.
11. Solo by Miss Lydia Henderson.
12. Reading by Mrs. W. B. Knight.
Doxology.

The programme was admirably rendered, and the whole affair was a complete success—as is variably the case with any thing undertaken by the ladies, and an evening pleasantly spent and long to be remembered by many—especially among the young people of our church.

"Sweet eyes looked love to eyes that spake again, And all went merry as a marriage bell."

We have only to regret Mr. Editor that you were not there by your genial presence to add to the enjoyment of the occasion. During the evening a collection was taken up in aid of the Sabbath school, and a nice sum realized. W. B. K.

NEWCASTLE, N.B., May 12, 1880.

DEAR SIR—The following items of news respecting English Methodism received from a letter which I have just culled from an English minister may interest the readers of the WESLEYAN

PERSONAL—Rev. S. Coley is completely laid aside. He is suffering from paralysis, was recovering, but has had another seizure. Before he came out to our General Conference in Montreal he had been suffering from brain affection, but was much worse after his return home. He is only 55 years of age and ought to be in his prime.

The cause of his trouble is over work and want of physical exercise. It has always been his boast that he could study afternoons, or evenings just as well morning. So he has gone on studying morning, noon and night and the result is seen in his present lamentable condition. Besides early in his ministry he took a good position in the ministry and has worked hard to maintain it. Rev. E. E. Jenkins, M.A. Missionary Secretary, who has done valiant service in India, is confidently expected to be elected President at the Conference to be held in August next in London.

THANKSGIVING FUND—It is expected that the astonishing sum of £300,000 sterling will be raised. Great spiritual good has followed many of the "Thanksgiving meetings." Either the hard times or this Special Fund is seriously interfering with the regular income of the ordinary funds. The Missionary income is £10,000 below last year and the other funds are behind in a proportionate degree.

CANDIDATES FOR THE MINISTRY.—Several circuits will have to give up one of their preachers at next Conference because of their inability to sustain the

Circuit funds. It is thought that for the next two years no new men will be called into the work. Last year out of over a hundred accepted candidates only two were stationed, all the others were kept on the President's list of Reserve. It is thought that at least twelve or fifteen young men who have already spent three years at the College will have to return for a fourth because of the scarcity of circuits.

CIRCUIT EXTENSION—One circuit—Oxford Place, Leeds—has spent in five years in building and improving Church property the sum of £18,000 sterling yet it intends next Conference to exchange its fifth minister who is unmarried for a married man.

The following has been written by a New Brunswicker in New York city:—

"You can't live here decently on a salary much less than \$15 a week, and that is a bare sufficiency. There are a number of St. John boys here working for all kinds of salaries, from \$5 to \$12, and I don't believe, with a few exceptions, any of them get more than \$10 a week, and a large majority less. How they live I don't know, as ordinary board is \$5 per week. Before August next, I predict that you will see two-thirds of the St. John people who are here back again, and the other third will be prevented from lack of means, which they can't get, and will have to stay. The mania for leaving St. John comes from letters in which untruths as to pay have been written home, and others have followed, but do not care to let the truth be known."

IMPORTANCE AND NECESSITY OF WORSHIP AND PRAYER.

The Rev. John Hall, at the Fifth Avenue Presbyterian Church, preached last Sunday from Psalms cxviii: 19—"Open to me the gates of righteousness; I will go into them and I will praise the Lord." The reverend preacher first explained the meaning of the entire Psalm. This, said he, is not the language of a soldier thundering at the gates of a fortress; it is the poetical expression of joy at being able to enter the gates of righteousness. This should be brought home to every one here in church. God has ordained the Sabbath, while the mode of observing the day has been, perhaps, somewhat modified. The great obligation of using it for the worship of God still remains as strong as ever. The spirit of God has ordained the ministry; it is not a human institution, but a divine appointment. People attend the sanctuary in vain, however, if they do not first realize the fact that Christ is the way to the Father; but if they realize that, then they indeed have the basis for true worship, and all their feelings are truly sanctified. You do not allow bad weather to deter you habitually from attending your office, so do not let it deter you from habitually attending this place of worship, continued the preacher. Let all say of the altar—"Open to me the gates of righteousness; I will go into them, and I will praise the Lord."

The same may be said in sitting at the feet of the throne of the Most High. When we have spiritual intelligence, he expects us to come to him and express our wants. A religion without prayer seems to us inconceivable. If God made me in his likeness, I cannot feel my kinship to him without coming to him, telling him of my wants. Brethren, pray for yourselves, your children, your pastor; pray in your families, pray in this house of the Lord; put your whole heart and strength into it. Fathers and mothers, if it has ever happened to you that your children have grown up strong, but at the same time have become independent of you, so that your heart has been hungry and yearning for the sense of oneness with them, remember that God is your Father, who is yearning for this sense of oneness with you. The observance of the feast of the sacrament implies an acceptance of the Redeemer. Do not be afraid, in attending communion, of recalling your own failings and shortcomings, and comparing them with the divine perfection of the Lord. Let your affections be busy.

Relaxation of the body is an excellent thing, but often this relaxation of the body is also accompanied with the relaxation of principal, of will, of purpose, against which I cannot sufficiently warn you. Do not enter upon another season of Christian activity with a relaxed purpose and a relaxed will. Last spring one of our fellow-members declared his intention of attending June communion, but before that time came he was laid in his grave. It is inexpressibly sweet and consoling to us all to know that this noble purpose was in his mind before he died.

Let every one use his whole influence and power for Christ's sake. He says, "My son, go work." It is not, "Go and criticize others, go and talk," but "go work." It is a good thing to be imbued with the spirit of thorough Christian work.

Every human life has a distinct and original history known only to God. How deep are the valleys of humiliation into which we have to descend! How steep and rugged are the mountains which his children have not to climb alone, the heart alone knowing its own bitterness. But in all our distress and sorrow let us come to him, and he will comfort, aid; sustain and save us for Christ's sake. Amen.

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Having been Pioneers in introducing and advocating their use in place of the MISERABLE TRASH very commonly sold in these Provinces as Ground Spices. We were the FIRST, and for many years the ONLY packers of really Genuine Ground Spices in Halifax, and with little or no advertising Avery, Brown & Co's

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The only excuse for the adulteration of Spices is that the price is thus reduced; but this really only benefits the dealer at the expense of the consumer. In reality as the value of Spice depends only on its Strength and Flavor

The Best is Always the Cheapest.

Our sale of Pure Spices has increased to a very gratifying extent, and as we purchase the whole Spices in large quantities in the best markets of the world, we are enabled to offer our Genuine Spices at little, if anything, higher prices than are demanded for inferior goods of other brands. Be it understood, however, that we will never sacrifice the QUALITY of our goods to the rage for CHEAPNESS, but will always maintain the standard of purity which has given our brand of Ground Spice the preference wherever it is known.

Our Spices are ground by Steam Power, on our own premises, packed in tinfoil packets of 2 ounce and quarter pound, FULL WEIGHT, and labeled with OUR NAME. They may be had of all the leading retail grocers throughout the Maritime Provinces. We request the favor of a TRIAL of them by any who have not already used them, convinced that their own merits will secure their continuous use.

- Ground Allspice, Ground Cinnamon, Ground Cloves, Ground Ginger, Ground Pepper, Mixed Spices.

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CONSUMPTION CAN BE CURED

IS A FACT ATTESTED BY THE HIGHEST MEDICAL AUTHORITIES IN THE WORLD.

A careful observance of the laws of health, and the systematic and persistent use of SCOTT'S EMULSION OF COD LIVER OIL, with HYPOPHOSPHITES OF LIME AND SODA will accomplish the result. This preparation has all the virtues of these two most valuable specifics, in a form perfectly palatable, and acceptable to the most delicate stomach, and we make the unqualified statement that SCOTT'S EMULSION is being used with better results, and endorsed and prescribed by more physicians for Consumption—and the diseases leading to it, Chronic Coughs, Bronchitis, Scrophula, Anæmia, General Debility and the Wasting Disorders of children, than any other remedy known to medical science. The rapidity with which patients improve on this food medicine diet, is truly marvellous.

SEE WHAT PHYSICIANS AND THE PEOPLE SAY ABOUT IT.

Messrs. Scott & Bowne: 66 West Thirty-sixth Street, New York, Sept. 2, 1876.

GENTS—I have frequently prescribed SCOTT'S EMULSION OF COD LIVER OIL with HYPOPHOSPHITES during the past year and regard it as a valuable preparation in scrophulous and consumptive cases, palatable and efficacious. C. C. LOCKWOOD, M.D.

Messrs. Scott & Bowne—Gentlemen—Within the last year I have used in my own family, and in my private practice prescribed very extensively SCOTT'S EMULSION OF COD LIVER OIL with HYPOPHOSPHITES and found it a most valuable preparation, especially in diseases of children. It is agreeable to the most delicate stomach, which renders it a very reliable agent as a nutritive remedy in consumptive and scrophulous cases. A. H. SEXTON, M.D. Baltimore, October 12, 1879.

Messrs. Scott & Bowne—Gentlemen—Within the last two months I have fairly tried SCOTT'S EMULSION OF COD LIVER OIL with HYPOPHOSPHITES, and I candidly declare that it is the finest preparation of the kind that has ever been brought to my notice; in affections of the lungs and other wasting diseases, we consider it our most reliable agent, in a perfectly elegant and agreeable form. December 10th, 1878. Very truly J. SIMONAUD, M.D., New Orleans, La.

Messrs. Scott & Bowne—Gentlemen—In September 1877, my health began to fail and my physician pronounced spinal trouble; under his care I got some relief from pain, but my general health did not improve, and early in the winter, I began to raise blood and rapidly grow worse. In May last I was taken with a violent bleeding, which brought me to my bed and my life was despaired of for many weeks; violent symptoms appeared, night and morning coughs, night sweats, short breath, and a return of the spinal trouble. My physician stopped the bleeding and then ordered Cod Liver Oil and Lime: and I used various preparations, but they did me no good. I lost all hope of life, and was an object of pity to all my friends. Last September I purchased a bottle of your Emulsion, before it was all taken I was better. I then bought a dozen bottles and have taken all with the following results: Cough subsiding, night sweats stopped, appetite returned, pains in spine disappearing, strength returning, and my weight increased from 118 to 140 pounds in sixteen weeks. I have taken no other medicine since commencing with your EMULSION and shall continue its use until I am perfectly well. I frequently meet some friend on the street who asks, what cured you and I answer SCOTT'S EMULSION OF COD LIVER OIL, &c. I have a friend who has not spoken aloud for 15 months and he is getting better. I gave him a bottle, and he bought two more, then got a dozen and says that it is food and medicine for him. He was given up to die a year ago; but he is improving now wonderfully. My recovery is exciting the surprise of many people, and I shall do all I can to make known your valuable medicine. Very truly yours, H. F. SLOUM, Lowell, Mass.

About the 25th of last April I got a bottle of your EMULSION, and at that time I was so prostrated that no one who saw me thought I could live but a few days at most. I could retain nothing on my stomach and was literary starving. I commenced the use of the EMULSION in small doses; it was the first thing that would stay on my stomach; I continued its use, gradually increasing the dose; and from that hour I commenced mending, and now am able to ride and walk and am gaining flesh and strength rapidly. I have advised other parties to try it, and some two or three have already tried it. I am sure I shall entirely recover. I am yours, R. W. HAMILTON, M.D.

For Sale by all Druggists at \$1 per bottle. SCOTT & BOWNE Manufacturing Chemists, Nov. 14, 79 Year. NEW YORK and BELLVILLE, ONTARIO

SAMUELA. CHESLEY, M.A

Attorney-at-Law, &c., Lunenburg, N. S.

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AND ATTORNEYS-AT-LAW, Solicitors, Conveyancers, Notaries Public, &c. OFFICE—C. B. RECORD'S, RICK BUILDING Main Street, Monc. N.B. B. A. BORDEN. M. ATKINSON. July 6-17

A AMERICAN HOUSE:

230 ARGYLE STREET. Opposite Salem Church and North of Colonial Market. HALIFAX, N.S. Terms—\$1.00 per day. Special arrangements for Permanent Boarders. MISS CAMPBELL. Nov. 23, 1879. L. HIGGINS & Co. Successors to Geo. McQuinn, IMPORTERS AND DEALERS IN Boots, Shoes, Slippers and Rubbers. MAIN STREET, MONCTON, N.B. 19-17

THE WESLEYAN.

FRIDAY, MAY 21, 1880.

TRANSFERS.

Mr. Editor.—In a recent editorial in the WESLEYAN on the subject of Transfers you spoke of the existing provisions of the Discipline on that subject as being defective. Will you please suggest what, in your judgment, would be an improvement on the present system. X. Y. Z.

REPLY.—The arrangements made by the first General Conference for Transfers upon being subjected to trial were found to be entirely unsatisfactory. The second General Conference, recognizing defects in the Discipline of 1874 in reference to its regulations for Transfers, made some slight alterations in the new Discipline in reference to that subject. The new regulations, however, have not been found to be any improvement upon the former system. One strong objection urged against the Confederation of Canadian Methodism was that such a consummation would confine the ministry within comparatively narrow Confessional limits, and contract the field from which supplies for our circuits could be drawn. On the other hand it was earnestly and confidently urged that such an objection need not be feared, because, it was supposed, a practical plan would be devised by the General Conference for the Transfers of ministers, when desirable, throughout all the work. The needed disciplinary regulations have not yet been provided. Transfers have been desired by some of the ministers, and by some of our Quarterly Official Meetings, but the difficulties in several instances have been insurmountable. The General Missionary Committee doubtless has felt the advisability of having the Eastern Annual Conferences represented in its Western Mission fields, but the difficulty of obtaining transfers has been in the way.

The Transfer Committee of 1880 has just terminated its session and work for the year. It has accomplished as much probably as, under the circumstances could fairly be expected of it, and yet the result is that the Committee has transferred four supernumerary ministers, one supernumerary, and seven ministers whose transfer has been made necessary by the claims of the mission work.

To meet our necessities in this direction we would suggest the following, as an improvement upon the existing regulations of the Discipline, and as a substitute for them, namely:

GENERAL TRANSFER COMMITTEE.

1. The President of the General Conference, and the Presidents of the Annual Conferences, shall be a Committee for the transfer of Ministers, and Probationers for the Ministry, from the Eastern Section to the Western Section, and from the Western Section to the Eastern Section.

2. All communications from Presidents of Annual Conferences, in relation to transfers from one section to another, should be sent to the President of the General Conference not later than the 31st day of March in each year.

3. The President of the General Conference shall notify the President of each Annual Conference of all proposed or desired transfers to, or from, his Conference, not later than the fifth day of April, in each year; and the President shall immediately notify any member of his Conference affected by such proposed transfer.

4. A proposal to transfer a minister, or probationer, from one section to another, who has not requested it, may be made by any member of the General Transfer Committee; provided, that in every case, notice of such proposal to transfer shall be given to the person concerned, at least one month before the meeting of said committee. Provided, also, that he shall have the right to state his case in writing, and the President of the General Conference shall lay such statement before the said Committee.

5. The General Transfer Committee shall have authority to transfer ministers from one section to another for a definite term of six or nine years, such ministers to have the right of returning at the end of the period, to the Conference from which they were transferred, should they so desire. This regulation shall not apply to those who are transferred at their own request.

EASTERN SECTION TRANSFER COMMITTEE.

6. The President of the Nova Scotia Conference, the New Brunswick and Prince Edward Island Conference, and the Newfoundland Conference, and two other ministers, elected each year by each of the said Annual Conferences, shall be the Eastern Section Transfer Committee, for the transfer of ministers, and probationers, from one of the said Annual Conferences to another, according to the following regulations.

7. The Eastern Section Transfer Committee shall transfer, in each year, not less than two ministers, or probationers, (not including supernumeraries), from the Nova Scotia Conference to the New Brunswick and Prince Edward Island Conference, and a like number from the New Brunswick and Prince Edward Island Conference to the Nova Scotia Conference.

8. The Eastern Section Transfer Committee shall transfer, in each year, not less than one minister, or probationer, (not including supernumeraries), from either the Nova Scotia Conference or the New Brunswick and Prince Edward Island Conference, to the Newfoundland Conference, and a like number from the Newfoundland Conference to either of the other said Conferences.

WESTERN SECTION TRANSFER COMMITTEE.

9. The Presidents of the Toronto Conference, the London Conference and the Montreal Conference, and two other ministers, elected each year by each of the said Annual Conferences, shall be the Western Section Transfer Committee, for the transfer of ministers, and probationers, from one of the Annual Conferences to another, according to the following regulations.

10. The Western Section Transfer Committee shall transfer, in each year, not less than four ministers or probationers (not including supernumeraries, or supernumerary ministers from each of the Western Annual Conferences, as follows: from the Toronto Conference to the London Conference, not less than two; and from the Toronto Conference to the Montreal Conference not less than two; and from the London Conference to the Toronto Conference not less than two; and from the Montreal Conference to the Toronto Conference not less than two; and from the Montreal Conference to the London Conference not less than two.

to the Toronto Conference not less than two; and from the Montreal Conference to the London Conference not less than two.

11. Whenever a Circuit requests the appointment of a minister from another Conference, the Quarterly Official Meeting of such Circuit shall pay the moving expenses. Ministers transferred at their own request shall pay their own moving expenses. Those transferred at the request of the Missionary authorities shall receive their moving expenses from the Mission Fund.

12. The Transfer Committee shall have authority to fix the date at which the transfers shall take effect.

13. Each minister or probationer transferred shall be subject to the action of the Stationing Committee of the Conference to which he is transferred.

14. The ultimate financial claims of any minister shall not be affected by such transfer.

15. The Secretary of each Transfer Committee shall, immediately after the rising of the Committee, report to the Secretary of each Annual Conference affected, all transfers to and from such Conference, and the date at which such transfers shall take effect.

16. The decisions of the Committee in all cases of transfer shall be final.

17. The Annual Meeting of the General Transfer Committee shall be held, not later than the tenth day of May in each year, on the day and at the place which the President of the General Conference may appoint.

18. The Annual meeting of the Eastern Section of the Transfer Committee, and of the Western Section of the Transfer Committee, shall be held not later than ten days after the date appointed for the meeting of the General Transfer Committee and on the day, and at the place, which the President of the General Conference may appoint.

One of the peculiar features of this proposed substitute is, that it is made compulsory upon both sections to transfer each year, a certain number of men. The Discipline makes it compulsory for the Stationing Committee, each year, in all the Conferences, to remove the ministers who have been three years on a circuit. Those removals are made by the Stationing Committee, because the Discipline requires it. Transfers will be made, each year, and without any friction, when the Discipline requires it, and not, we think, to any considerable extent, until it is so demanded by the Discipline.

We have purposely put the minimum number to be transferred, at a small rate per annum. The regular exchanges between the Conferences of even so small a number of ministers each year, will amount to a considerable number in every decade. The tendency of such a system of transfers will be to prevent the development of sectionalism in the Conferences, and to promote that broad connexionism that, we assume, all should cherish.

We have not suggested that it should be made compulsory for the General Transfer Committee to make transfers each year. To do so would involve a serious financial question; and on that account, chiefly, we, at least for the present, would not propose such a change.

The suggestions for transfers within the limits of each of the two sections do not, necessarily involve so serious a financial burden as existed previous to the union. Several removals each year, from one Conference to another might be effected, at less cost than a like number of removals are now, sometimes, accomplished within the limits of a Conference. No great financial skill will be needed to overcome any such difficulties as the proposed changes will involve.

We have indicated that each Conference in both sections, should be represented on the Committee by its President, and two ministers chosen annually. In this way the responsibility would fall upon a sufficient number of ministers. The expense of travelling need not amount to any considerable sum, except when members of the Committee from Newfoundland should choose to attend; and they, generally, might be represented on the Committee, by correspondence, if they so preferred.

HYMN AND TUNE BOOK.

A very general expectation has been awakened, we believe, throughout the bounds of the Eastern Conferences that the introduction of a new hymn book would be accompanied by the publication, in convenient form for congregational worship, of a volume with hymns and tunes. We regret that there has been any abandonment of that design; and that, in preference there has been a proposal for the preparation of a collection of tunes singly. The compilation of a tune-book, merely, would add the more to those already in existence, and its use would be at the option of choirs. But the adoption of a Hymn and Tune Book, recommended and sanctioned by the several Conferences would doubtless constitute a new era in the history of congregational worship. In the Wesleyan Church in England and in the Methodism of the United States, in which the hymns for public and social worship have been revised and enriched by selections from accumulated treasuries of ancient and modern song, in the reception of which there has been an almost unbounded enthusiasm, the compilation and general use of the volume of hymns and tunes has formed the crowning success of the movement. We cannot lose sight of the fact that in almost all our churches, at the present time, congregational worship has been facilitated and promoted by the general use of hymn and tune books. The facility thus afforded

has doubtless contributed to the enormous sale of "hymns ancient and modern," and the almost universal introduction of that book for purposes of social and family worship and song. The extensive circulation of the Moody and Sankey melodies and sacred songs may be accounted for in much the same way. It should not be forgotten that in regard to congregational song, there has been a marked transition. A quarter of a century ago, there were few musical instruments in families; but the singing school attended by a large proportion of the young people, flourished in almost every community. We cannot have for congregational worship the training afforded by the "singing school." But in order to utilize the musical knowledge, acquaintance with the notes and practice of instrumental music, we need to have the tunes in immediate connection with hymns. Such a volume would be welcomed to the family and the training of sacred song would be available for sanctuary service. The question for the Methodist Church of Canada, is one of vast moment. There was a time when the congregational singing of a Methodist chapel was grander and more inspiring than that of the cathedral choir. But in apparatus and equipment, at the present time, many churches are in advance of our own. We appreciate the incomparable hymnody of our church, we anticipate with much satisfaction the publication of the new hymn book in which the best hymns of the Christian centuries have been added to the matchless lyrics of Charles Wesley. But we should deeply regret any obversion by the course marked out at the General Conference committee—in which the grouping and distribution of hymns have had constant reference to the tunes.

THE NEW BISHOPS.

The election of Bishops by the General Conference of the Methodist Episcopal Church, is always an occasion of great interest and importance. The Bishops are the most prominent ministers of the church. They are brought into contact with leading men, of different political parties, and of all grades of culture, in every part of the land. They are not elected for a brief year, or even for a quadrennium. They are elected for life. Their office, and its work, with their inevitable surroundings and associations, develop in the Bishops of the Methodist Episcopal Church, a breadth and a depth of manhood, unto which, under other circumstances, they would never attain. No limit of State lines, no confessional boundaries, contracts their minds or their powers. They travel over broad latitudes, and longitudes, and almost necessarily, take broad views of every question with which they have to do. They mingle among the people of every part of their nation, and they become national in mind and in heart. No men are better acquainted with the state of that country, so far as all its material interests are concerned, than those Bishops; and none wield a more potent or grander influence than they. It is no marvel, then, that not only should the Methodist people of the United States feel a deep interest in the election of Bishops of their church, but that we, also, of the Methodist Church of Canada, should participate with them in the feeling which so important an occasion inspires.

The Revs. Henry W. Warren, of Philadelphia; John F. Hurst, D. D., of Madison, N. J.; Cyrus D. Foss, D. D., of Middletown; and E. O. Haven, D. D., of Syracuse, have just been elected to that high office.

Bishop Henry W. Warren, was born in Williamsburg, Mass., in 1831. He joined the New England Conference in 1855. He is now serving a second term as pastor of the Arch-street Church of Philadelphia. He is the author of a volume entitled "Sights and Insights." He is exceedingly popular, and is singularly gifted as a pulpit orator.

Bishop John F. Hurst, was born in Maryland in 1834. He studied theology at Halle and Heidelberg, and returned to the United States in 1858, when he entered the Newark Conference. He is the author of several popular works.

Bishop Cyrus W. Foss, was born in New York State in 1834. He joined the New York State in 1854. He is now President of the Wesleyan University at Middletown, Connecticut.

Bishop Erasmus O. Haven, was born in Boston, in 1820. He has held important positions in several educational institutions. He was for a short time editor of "Zion's Herald." His published works are, "Young Men Advised," "Pillars of Truth," and a text-book of Rhetoric.

A GOLDEN WEDDING.

We publish in another column a notice of Rev. JAMES G. HENNINGAR, of Canning. A half century will have passed away, on the 26th of this month, since Father Hennigar and Mrs. Hennigar

were united in marriage, in this city. Through a long life of ministerial toil, and vicar Mr. Hennigar has served his generation well. He has fought a good fight. He has kept the faith. He has not laboured in vain. We are glad that some of our leading people, of the Canning circuit, are making an effort to celebrate, in an appropriate way, the fiftieth anniversary of their marriage. We understand that the residence of Rev. Mr. and Mrs. Hennigar will be open, on the afternoon and evening, of the 26th inst., and that they will be "at home" for the reception of visitors on that occasion. Those of their many friends, who can not avail themselves of the opportunity of being present, in person, at that time, can express their congratulations by letter, addressed either to Rev. Mr. Hennigar, or to Rev. James Strothard, pastor of the circuit, or to Stephen Sheffield, Esq., Recording Steward, Canning, N. S. A life given, as theirs has been, to noble purposes, and that has been so productive of good, deserves, at such a juncture as is now at hand, golden congratulations, from many of their friends, of the present time, and of former years.

We have a considerable amount of correspondence, and of obituary notices, on hand, which will appear at as early a date as possible.

REV. JAMES STROTHERD, of Canning, delivered his popular lecture on "Self Culture" in the Cobourg Road Methodist Church on Monday evening last. The lecture was replete with good advice, eloquently delivered, and was well received by an appreciative audience.

THE REV. S. F. HURSTIS was the recipient, a few days ago, of a purse containing about one hundred dollars, from friends of the Brunswick St. congregation, Halifax.

THE PLAIN DEALER, a new, four-page, weekly newspaper, has made its appearance. Each page has seven columns. It is published by Mr. William D. Stewart, at New Glasgow, Nova Scotia, at \$1.25 a year. Its motto is: "Hew to the line; let the chips fall where they will." We hope this enterprise will prove successful.

A Practical Treatise on Sea-sickness: its symptoms, nature, and treatment. By George M. Beard, A.M., M.D., is just issued from the publishing house of E. B. Treat, 757 Broadway, New York.

This treatise represents extensive experiments of the author, and much experience at sea, on long and short voyages, and in different climates.

Sea-sickness is regarded by the author as a functional disease of the central nervous system. The treatment proposed is in harmony with the philosophy, and has been tested by the author, and other medical observers, with most satisfactory results. Price 50 cents.

TOWN GEOLOGY, by Charles Kingsley. Card manila cover, price 15 cents. No. 25 STANDARD SERIES, I. K. Funk & Co. New York. This book is calculated to give more practical knowledge of geology to the masses than any other we know of. It shows how to study geology. The charming style of Canon Kingsley makes any subject interesting. The following contents will indicate the character of the book: I. The Soil of the Fields; II. The Pebbles in the Street; III. The Stones in the Wall; IV. The coal in the Fire; V. The Lime in the Mortar; VI. The Slates on the Roof. This instructive and charmingly-written book has been selling at \$1.50. It is now offered at the price of a good cigar—15 cents. Young men, buy this book and read it, and discuss it in your clubs and literary societies and social gatherings.

LITTELL'S LIVING AGE.—The numbers of *The Living Age* for the weeks ending May 1st and 8th respectively, contain the following articles: The Deep Sea and its Contents, by Dr. Wm. B. Carpenter, and Agnosticism and Women, *Nineteenth Century*; Metempsychosis, *Contemporary*; a continuation of "Bush-Life in Queensland," *Blackwood*; Backsheesh, and Adam Sedgwick, *Macmillan*; The Begicides of this Century, *Cornhill*; A Swiss Novelist, *Fraser*; Artificial Diamonds, *Popular Science Review*; Civil Code of the Jews, *Pall Mall*; The Jesuits and the Civil Power, and out of it, *Saturday Review*; Temperature of the Soil During Winter, and Musical Pitch, *Nature*; with instalments of Mrs. Oliphant's story, "He that Will Not When He May," and "The Crookit Meg," and the usual amount of poetry.

For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year), the subscription price (\$3) is low; while for \$10.50 the publishers offer to send any one of the American \$4 monthlies or weeklies with *The Living Age* for a year, including the extra numbers of the latter, both postpaid. Littell & Co., Boston, are the publishers.

THE CANADIAN METHODIST MAGAZINE for May. William Briggs, Toronto, Publisher. \$2 a year; \$1 for six months.

The current number contains several specially noteworthy articles. Dr. Ryerson records the origin of the Clergy Reserve Controversy, which made such a sensation in its day, and which so greatly affected the history of Canada. Dr. Scadding contributes a charming paper on English Chimes in Canada. W. Kerby, Esq., author of the *Chien O'R*, the best Canadian story yet written, has a beautiful "Canadian Idyl" on the heroic fight at Stony Creek. Among the illustrated articles is one on Mountain Travel in the Old Dominion, and a life sketch,

with portrait, of the Rev. Dr. Sanderson. The story of Barbara Heck recounts that grand episode in Canadian history, the fifth and last siege of Quebec. The Editor gives a graphic account of his visit to Berne, Basle, the Black Forest, Straßburg, Worms, and Heidelberg; and discusses Ingersollism and the English Elections. The grand story of Jerome and Huanan concluded.

The May number of THE PREACHER AND MOMENTARY MONTHLY contains the following:—Sermonic: "The Sign of David," by Rev. Canon Farrar; "God Repudiated," by J. L. Burrows; D. D.; "Our Knowledge of God," by Bishop R. S. Foster; "Gethsemane," by Rev. Joseph Elliot; "Property in Souls," by C. B. Crane, D. D.; "Complete in Christ," by A. S. Hunt, D. D.; "Aim in Life," by Rev. Prof. E. B. Coo; "The Church a Spiritual, not a Social Power," by J. M. Ludlow, D. D.; "Fruits of Conflict," by Rev. Chalmers Easton; "Cross-Bearing," by Rev. W. C. Easton; Ph. D.; "Christ the First-fruit," by Hugh S. Carpenter, D. D.; "The Daily Cross," by J. B. Thomas, D. D.; "Romanism and the Republic," by Rev. D. J. Starr; "Godliness Profitable," by J. J. Carruthers, D. D.; "The Gospel of the Pentateuch God's Sema for Sin," by T. W. Chambers, D. D.; Communion Service: "Sacramental Thoughts," by Joseph Parker, D. D. With this number we have the first of a series of papers by Dr. Crosby on "Light upon Important Texts." Dr. Oayler continues his excellent papers on "Brotherly Talks with Young Ministers." Beside, we have "Studies in the Book of Revelation," by Rev. D. C. Hughes; the "Prayers Meeting Service," by Rev. Lewis O. Thompson; much under the headings, "Preachers Exchanging Views," "Sermonic Criticism," etc. This MONTHLY must prove of great interest to clergymen, and all other students of the Bible. Subscription, per year, \$2.50; single number, 25 cents. I. K. FUNK & CO., 10 and 12 Dey Street, New York.

HISTORY OF ENGLAND, by Charles Knight. Vol. 6, card manila cover, price, 30 cents. STANDARD SERIES edition, I. K. Funk & Co., New York. This marvellously cheap edition of this great work is approaching completion—but two volumes yet remain, including the extensive index. These will be ready in less than a fortnight. It is doubtful whether so extensive a publication has ever before been pushed to completion in so short a time, the whole occupying not more than forty days. Few people realize the vast labor and care required in printing a great work like this. Knight's History contains almost as much matter (printer's measure) as Hume's and Macaulay's great histories combined. To set up the type required the handling of over forty millions of pieces of type by the compositors and the typesetting and distributing machinery employed on this work. For a man to count forty millions would take nearly three years' time, he counting 100 per minute eight hours each day. But the setting of the type is only part of the herculean task. The proofs have to be read and corrected three and four times most carefully, so that the slightest misplacement of any one of these millions of pieces of type may be detected; then the electrotypers, the pressmen and the binders have their turn. This edition of this great work has not been cheapened by any omissions or condensation of the reading matter, nor is it common in the production of low-priced books, by resort being had to second-hand and defective plates, which are often purchasable for a trifle. As now a perfect copy of "Knight's History of England" is within easy reach of every man's purse, let all buy it.

The second volume of Knight's History of England, being No. 13 of the Standard Series, has come to hand; price 30 cents. The Life, Anecdotes, Sermons, etc., of Rev. Rowland Hill, is also received. This is another of the well-printed and low-priced volumes of the Standard Series. Price 10 cents. They are published by I. K. Funk & Co., 10 and 12 Dey Street, New York, and are for sale at Wesleyan Book Room, Halifax.

POSTAL CARDS.

HEBRON, May 11, 1880.

We are getting well through with a solid year. On every part of this mission, religiously, we are in good condition. Our distinctive polity and doctrine find congenial soil, and are taking a firm hold upon the people. As a community of worshippers, we are assuming very considerable proportions. The venerable Father Sutcliffe has been exceedingly kind to me in rendering invaluable pulpit services, for which people and parson are alike thankful. Our lay friend, Joseph Barrett, Esq., known as an earnest temperance worker, has also cheerfully helped me through some tight places in Christian work. His sympathies are broad, nature emotional, and addresses clear, earnest, and practical. When I take in the whole situation, I congratulate myself on being permitted to live with such an excellent people. In such an atmosphere work is thoroughly enjoyable, and I am led to regard myself, for the most part, as about the happiest single man I know of.

G. F. J.

CORRESPONDENCE.

PRESENTATION AT WINDSOR.

Mr. Editor.—An earlier intimation ought to have been communicated to your columns, of a pleasant surprise given to Rev. Mr. Brecken and lady, by members of the Methodist Church in Windsor. In anticipation of the near approach of their removal from this charge, it was felt to be desirable that some tangible expression should be given of the high esteem in which Mr. and Mrs. Brecken are held among us. The matter was taken in hand by some energetic ladies, and carried through successfully.

At the close of the evening prayer-meeting on Friday, the 30th ult., the Rev.

requested the people to read an appropriate address to the congregation, and Brecken an elegant and to Mrs. Brecken Crust Stand. These are but feeble expressions of our remembrance of the Methodists of Windsor, May 17, 1880.

NEWS.

Mr. Editor.—Do has graciously blessed of his soul-converting occasions we have been giving evidence of in them by the word. To four of these we ornament of baptism did.

"The gift unspeakable And bless the earth Last Sabbath it was ege to join with those longer period in church remembered the suff Christ in his own at hearts were moved, w concerted plan, the filled with those wh partook of the emble blood of our Divine thus remembered H had not forgotten us. How long the seed what hand, we know prayers answered in have been in the gold tell; others have labo into their labors. the vitality of the se prayer. Through al look up to Him as Him that is able to antly above all that according to the power unto Him be the glo Yours, F

METHODIST BOY FERRIS.

REPORT OF JOE CALL FOR

The undersigned co and by the authority thodist bodies with ed, and which we ha represent, recommend Ecumenical Conferer City Road Chapel, L of August, 1881.

In respect to such ence, we make the and suggestions:—

1. The conference purposes, for it will isolate. It is not for sies, for Methodism erences. It is not t monize the various p the several branches thodist family, for M striven for unity, rat It is not, in a word, for co operation. I means for prosecuting eign work as will te economy and efficien nity, to increase the power of a commu secure the more spec world.

2. A Methodist E might properly con these:

The duty of Met Popeny, paganism, p intemperance, and lation of Methodist means of evangeliz cy, ministry, traini tian workers, both a Sunday-schools, and special classes; Met ary movement, the foreign work, and th ing waste an rival instead thereof sution between differ cupping the same of fields; the use of the of Christian knowl power; the resourc numbers, wealth, c and revival agencies ing responsibility; Methodism, and the maintenance and i fest it to the world topics.

3. The Ecumenical composed of four i which two hundred ish and continents their affiliated con fields, and two h ferences and church and Canada, and in conferer ce shall be as possible of an eq and lay delegates. British and Contine be distributed amon dist bodies of that Methodists, on con pondence may agre signed to the church and Canada, shall b lows: The Methodi eighty; the Method South; the Method theist Episcopal Ch thodist Episcopal C Colored Methodist Amer, six; the tion, six; the Union Episcopal Church, rican Protestant Chu diat Protestant Chu can Wesleyan Chu Methodist Church, t Methodist Church, tional Methodist Ch diat Church of Can opal Church of Can

the Rev. Dr. Sanderson... Canadian history...

er of THE PREACHER... MONTHLY contains the... Rev. Canon Farrar...

England, by Charles... manila cover, price... SERIES edition, I. K...

of Knight's History... 13 of the Standard... price 30 cents...

CARDS. BRON, May 11, 1880. Well through with a part of this mission...

CONFERENCE. AT WINDSOR. An earlier intimation communicated to your...

ording Steward, Mr. P. T. Burnham... requested the people to remain, and then read an appropriate address...

NEWPORT, May 12, 1880. MR. EDITOR.—During the winter God has graciously blessed us with evidences of his soul-converting power...

Last Sabbath it was their blessed privilege to join with those who have been for a longer period in church-fellowship...

METHODIST ECUMENICAL CONFERENCE. REPORT OF JOINT COMMITTEE. CALL FOR A COUNCIL.

The undersigned committees in the name, and by the authority of the different Methodist bodies with which we are connected...

2. A Methodist Ecumenical Conference might properly consider such topics as these:

The duty of Methodism in respect to Popery, paganism, pauperism, skepticism, intemperance, and kindred vices; the relation of Methodism to education; the means of evangelization...

3. The Ecumenical Conference shall be composed of four hundred members, of which two hundred are assigned to British and continental Methodism...

CONFERENCE. AT WINDSOR. An earlier intimation communicated to your attention by members of the church in Windsor...

itive Methodist Church of the United States and Canada, the Bible Christian Church, the British Methodist Episcopal Church, &c.

4. There should be a general executive committee, consisting of one clerical and one lay member from each Methodist body...

The general executive committee shall be divided into two sections which may meet separately. The Eastern section shall include British and Continental Methodism and its affiliated conferences...

When three Methodist bodies beyond the borders of the United States and of Canada shall have chosen members of the general executive committee, the Eastern section may be organized...

The general executive committee shall prepare and publish a scheme of business, or programme of exercises for said Ecumenical Conference...

5. The several Methodist bodies are requested to arrange during the present calendar year for the appointment of delegates to the proposed Ecumenical Conference...

6. Each Methodist body shall provide, as it may see fit, for the travelling expenses of its representatives in the general executive committee...

In conclusion, we desire to express our devout thanksgiving to the God and Father of all our mercies for the favor which he has been pleased thus far to show to this truly catholic movement...

UNITED STATES ITEMS.

Dr. S. F. Upham, Methodist, Boston, tells of his own expense an amusing newspaper mistake, made in announcing his opening services as a pastor in Taunton, Mass., some years since.

At Covehead on the evening of Monday, May 3rd, a severe thunder storm passed over the place, and in the intense darkness accompanying it an accident occurred...

On Sunday, May 2, a German May festival was held near Paterson, N. J., according to an annual custom. In past years the people in going to this gathering have given annoyance to the holders of the land by needless trespass.

make an experiment in postal telegraphy, and he has introduced a bill in the House accordingly. It directs the Post Office Department to buy or build one or more telegraph lines...

NEWS OF THE WEEK. WILLIAM E. DAWSON, Esq., has been re-elected Mayor of Charlottetown, with a very large majority.

Her Majesty's steam man-of-war Northampton, with Sir Leopold McClintock on board as Admiral arrived in Halifax on Saturday last. The Northampton is one of the finest ships afloat.

Amberst is doing a large business in its Boot and Shoe Factory, sixty-five hands are employed; the sales for this year amount to \$54,000 against \$65,000 last year.

Two fires occurred in Yarmouth last week. Mr. Benj. Crosey was the principal sufferer.

Rev. Dr. Burns preached a sermon in Fort Massey Church, Halifax, on Sunday evening last, on the death of the Hon. George Brown, on Zech. xi. 2. "Howl, fir tree; for the cedar is fallen."

On Thursday last, a patient of the Asylum for the Insane, at Halifax, named Roderick McKenzie broke the sash of the window of his room, and jumped out into the yard below, injuring himself so that he died soon after.

Rev. Mr. Mitchell, minister of St. Andrew's Presbyterian Church, St. John, has been under examination and trial before the Presbytery, on a charge of improper financial transactions.

The St. John "Evangelical Alliance" has adopted resolutions in favor of the Canada Temperance Act, and promises to use all honorable means to secure its adoption and enforcement in that city and county.

Terrible fires continue in Pennsylvania. Over three million feet of lumber, besides a vast amount of valuable timber, are destroyed. Several houses and barns were burned, and 6,000 acres were on fire on Friday last.

All the fires at Bradford, Pa., are now extinguished. Seventy thousand barrels of oil were consumed. The aggregate loss is \$196,000.

The Central Vermont Railway Company are about to try the experiment of using Nova Scotia coal on their locomotives running to St. John's. The coal is of delivered via the Intercolonial and Grand Trunk at a low figure.

A gas explosion occurred, a few days ago, in a stove in the house of Justice Cline, at Rixford, a town eleven miles south-east of Bradford, Pa., and set fire to the building.

Arrangements have been made for completing the new Methodist church, Portland, N. B.

At Covehead on the evening of Monday, May 3rd, a severe thunder storm passed over the place, and in the intense darkness accompanying it an accident occurred, which, however, sad as it is, there is reason to rejoice, was not so bad as it might have proved to be, indeed nothing but a merciful Providence averted a great catastrophe.

REV. JAMES G. HENNIGAR. ABOUT TO CELEBRATE THE FIFTIETH ANNIVERSARY OF HIS MARRIAGE.

The Rev. James G. Hennigar, of the Methodist Conference, and now residing at Canning, Nova Scotia, is, with one exception, the oldest Methodist minister now living in the Maritime Provinces.

FIFTY SEVEN YEARS IN THE MINISTRY. His first circuit was Sheffield, N. B., where he was stationed one year, from June 1823 to June 1824. He was stationed at Annapolis two years, 1824 to 1826; at Horton one year, 1826 to 1827; at Wallace one year, 1827 to 1828; at Sydney one year, 1828 to 1829; at Canso one year, 1829 to 1830; at Wallasey one year, 1830 to 1831; at Parrashoro one year, 1831 to 1832; at Carbonar, N.S., two years, 1832 to 1834; at Burin, N.S., three years, 1834 to 1837; at Brigus, N.S., two years, 1837 to 1839; at Milltown, N. B., four years, 1839 to 1843; at Sackville four years, 1843 to 1847; at St. John (South) three years, 1847 to 1850; at Newport three years, 1850 to 1853; at Canning four years, 1853 to 1857; at Yarmouth (South) three years, 1857 to 1860; at Avondale three years, 1860 to 1863; at Hantsport one year, 1863 to 1864; and at Canning seven years, from 1864 until the present time. This is

A BRIEF RECORD of a long and busy ministerial career. The circuits "travelled" by Mr. Hennigar during his earlier ministry, were much larger than the average circuits of later years in these Provinces.

AS A PUBLIC SPEAKER, Mr. Hennigar had a good presence, and possessed a strong and musical voice.

BEGAN HIS MINISTRY IN 1823, there were only fifteen Methodist ministers in Eastern British America. That small company of fifteen men has now grown into three Conferences, of about two hundred and fifty ministers.

DIED. On the 21st of February, Mary, the beloved wife of Mr. Samuel Smith, of Ottery England, and Mother-in-Law of Rev. Thos. W. Atkinson, Methodist Minister, Twillingate, N. F.

DISTRICT MEETINGS. HALIFAX.

The Annual Meeting of the Halifax District will be held at Brooklyn, Newport Circuit, on Tuesday, June 8th, commencing at 3 p.m.

CUMBERLAND. The Annual Meeting of the Cumberland District will be held at River Phillip on Tuesday, June 8th, commencing at 3 p.m.

LIVERPOOL. The Annual District Meeting will be held in the Methodist Church, Liverpool, commencing on Wednesday, June 8th, at 3.30 p.m.

TRURO. The Annual Meeting of the Truro District will be held D.V., at Acadia Mines, on Wednesday, June 9th, commencing at 2 o'clock, a.m.

CONVOCATION WEEK. Mount Allison College and Academies.

THURSDAY, May 27. Class Examination [Oral]. FRIDAY, May 28. Class Examination [Oral]. SATURDAY, May 29. 3 o'clock p.m. Meeting of College Board.

WEEKLY CALENDAR. Table with columns for Sun, Moon, High Water, Clock. Rows for 1880, May, Rise, Sets, Tides, Hal., St. J., Slow.

PHASES OF THE MOON. Last Quarter 1st day, 9h, 3m, a.m. New Moon, 9th day, 2h, 2m, a.m.

PREACHERS' PLAN HALIFAX. SUNDAY, MAY 23, 1880.

11 a.m. Brunswick St. 7 p.m. Rev. W. H. Evans. 11 a.m. Grafton St. 7 p.m. Rev. W. A. Black, A. B. 11 a.m. Kaye St. 7 p.m. Rev. S. B. Dunn. 11 a.m. Charles St. 7 p.m. Rev. C. M. Tyler. 11 a.m. Cobourg Road. 7 p.m. Rev. J. L. Sponagle. 11 a.m. Dartmouth. 7 p.m. Rev. S. F. Huestis. 11 a.m. Beech Street 3.30 p.m. Mr. Theatlon.

MARRIED.

At Cape Canso, by the Rev. J. W. Howie, on April 14th, Mr. Ralph S. Fields to Miss Arabella P. Hurst, both of Cape Canso. By the same, at Cape Canso, on the 10th inst., Mr. John W. Eiler, of Crow Harbor, to Miss Eliza J. Armstrong of Half Way Cove.

DIED.

On the 21st of February, Mary, the beloved wife of Mr. Samuel Smith, of Ottery England, and Mother-in-Law of Rev. Thos. W. Atkinson, Methodist Minister, Twillingate, N. F. In Fredericton, N. B. Ann, relict of the late Charles Long, Esq., in the 73rd year of her age.

GREENVILLE CANAL, OTTAWA RIVER. NOTICE TO CONTRACTORS.

SEALED TENDERS, addressed to the undersigned (Secretary of Railways and Canals), and endorsed "Tender for Works, Greenville Canal," will be received at this Office until the arrival of the Eastern and Western mails on THURSDAY, THE 28th DAY OF JUNE next, for the construction of two Lift Locks and other works at Greece's Point, or Lower entrance of the Greenville Canal.

Book Steward's Department

The Rev. H. PICKARD, D.D., Book Steward. The Rev. T. W. SMITH, Assistant Book Steward.

All letters relating to the business of either the Book Room or the Wesleyan Newspaper Office, and all remittances of money for the Wesleyan as well as for the Book Room should be addressed to the Book Steward and not to the Editor.

But all Books to be noticed, and all communications and advertisements designed for insertion in the Wesleyan, should be addressed to the Editor and not to the Book Steward.

INSTRUCTIONS AS TO REMITTING MONEY.—

- 1.—When sending money for subscribers, say whether old or new, and if new, write out their Post Office address plainly. 2.—See that your remittances are duly acknowledged. A delay of one or two weeks may be caused by the business of this office. After that inquire if they do not appear.

3.—Post Office Orders are always safe, and not very costly. Next to these, is the security of remitting letters. Money sent otherwise is at the risk of the sender.

RECEIPTS for "WESLEYAN"

Table with columns for Name, Amount, and Date. Includes Rev. Robert Tweedy for Self \$1, and James Connor 1.40, Rev. A. Hill for Kimber Bagden 2.00, etc.

N. B. and P. E. I. Conference.

Any of the brethren, of the N. B. and P. E. I. Conference who do not expect to attend the ensuing Conference, will confer a favor by intimating the same, at the earliest convenience, to J. READ, St. John, N.B.

Nova Scotia Conference.

The Seventh Annual Meeting of the Nova Scotia Conference will be held at Truro, commencing on Wednesday, June 16th., 1880, at 9 o'clock, a.m.

Relief and Extension Fund.

Superintendents of Circuits and Missions are requested to be prepared to report to the District Meeting the total amounts subscribed for the Relief and Extension Fund, and also the total amounts which have been paid. The Chairmen of Districts will report these figures to the Conference, together with the Subscriptions of Ministers.

General Con. Collection.

Superintendents of Circuits and Missions are also requested to report to the District Meetings the collections for the General Conference Fund, and those Circuits that have not remitted to the Treasurer will please do so through the Chairman of the District.

S. F. HUESTIS, President.

E. BOREHAM, WHOLESALE AND RETAIL DEALER IN Boots, Shoes, Rubbers, &c., &c.

Notwithstanding the Great Advance in Prices of Leather and Shoe Findings generally we will still sell our large and well selected Stock of Boots, Shoes and Rubbers, (With very few exceptions) AT THE OLD PRICES.

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.

282 Argyle Street, 3 Doors North Colonial Market N.B.—We refund money if Goods do not suit. mar 5-6m



GATES' Celebrated Nerve Ointment!

A Sure Relief for the Sufferer!

THIS efficacious and beautiful compound is particularly adapted for weakness of the Nerves and Muscles, restoring them to a healthy and vigorous action, thereby assisting the blood to perform the functions assigned to it. It is to those afflicted with nervous complaints, like cold water to a thirsty soul, reviving their spirits and renewing their strength.

IT CURES. Wounds, Piles, Sores, Pimples, Cuts, Stings, Felons, Burns, Scalds, Bruises, Sties, Sprains, Bolls, Chapped Hands.

And cutaneous eruptions of the skin generally for Colds, Hoarseness and Lung Diseases, is used internally as well as externally, letting a piece about the size of a bean dissolve in the mouth, and run down as often as necessary (on going to bed preferable). It thoroughly cleanses and removes all collections and impurities as well as assist the healing process.

It is perfectly pure and powerful. Try a box. Sold everywhere at 25 cents. Manufactured by C. GATES & Co. Middleton, Annapolis Co., N.



HOME EVIDENCE IN FAVOR OF THE PAIN-KILLER.

WHY experiment with unknown mixtures without character or reputation, when this world-renowned PAIN-KILLER which has stood the test of over 40 years, can be had for the same price at any Drug Store in the Dominion!

READ THE FOLLOWING. OTTAWA, Ont., March 2, 1880. The writer has been selling Perry Davis' Pain-Killer now for 25 years, and can confidently recommend it to the public as a sure remedy for Cholera, Diarrhoea, Sore Throat, Chronic Coughs, Bronchitis, Burns, Scalds, &c. Have known it to cure a case of Syphilitic Sore Throat of two years' standing, when all the usual remedies failed. The patient took half a teaspoonful in water three times a day, and gargled, and threw three times a day as follows: one teaspoonful in a wine glass of water, and used as a gargle.

Yours, H. F. MCCARTHY. I have much pleasure in adding to the number of the numerous testimonials you have already received, as to the value of your renowned Pain-Killer. I have sold it and used it in my family for twenty years or more, and have no hesitation in saying that it is the best patent medicine I have ever used for the purposes for which it is recommended; and, moreover, every person to whom I have sold it, has been perfectly satisfied with it, and I know many persons who will not go to bed at night unless they are sure there is a bottle of "Perry Davis' Pain-Killer" in the house. All who have used it once, will use it again; it makes friends and retains them.

Yours truly, JOHN DUMBRILLE, Druggist. SPENCERVILLE, Ont., February 26, 1880. We have much pleasure in certifying that we have kept Perry Davis' Pain-Killer constantly in stock for upwards of twenty years, during which time it has taken the lead in sales over all other patent preparations, and has become an old, reliable family medicine. No effort is required now on our part to sell it, as it is as staple an article as flour in our trade. Yours truly, W. P. IMRIE & CO.

MADOC, Ont., February 16, 1880. It gives me much pleasure to state that during a drug career of more than a quarter century, I can testify that your judiciously prepared Pain-Killer has not only held its own as a family medicine, but still occupies the front rank wherever duty calls it. My customers speak very highly of it, and I could testify no end of testimonials showing up its merits and intrinsic worth, were it necessary, which it is not. It should, however, be called "Excelsior Pain-Killer." I pride myself in never being out of it. Yours very respectfully, JOHN G. DEANS.

STOCCO, Ont., February 17, 1880. We have great pleasure to state that the Pain-Killer holds its position in this place as the best, reliable family medicine. Although there are a great many other remedies in the market—some bearing nearly the same name—as Pain Relief, Pain Remover, Pain Destroyer, and such like, and I could testify no end of testimonials showing up its merits and intrinsic worth, were it necessary, which it is not. It should, however, be called "Excelsior Pain-Killer." I pride myself in never being out of it. Yours truly, P. & P. MURPHY.

PORTLAND, Ont., March 6, 1880. I have been using the Pain-Killer for many years with results that justify its recommendation. As a family medicine, we consider it almost indispensable; being good not only as a pain killer, but for colds and sore throats, and for other ailments for which it appears specially adapted. I have used it myself, chiefly as a liniment, and find it valuable for rheumatism and pains and stiffness belonging to old age. I pronounce the Pain-Killer a good and cheap medicine, and worthy of all acceptance, and send you this certificate that you may assure the public that it is no humbug. Yours truly, THOS. GRAHAM.

ESCOTT, Ont., March 4, 1880. We hereby certify that we have used Perry Davis' Pain-Killer in our families for several years. We consider it a very useful and necessary article to be kept in all households as a resort in case of accidents and exposure to attacks occasioned by cold. JEREMIAH CURTIN. J. J. DOWSLEY. JOSEPH P. REDMOND. ARCH. GREER.

MATLAND, Ont., February 25, 1880. I have used your Pain-Killer for the last twenty years. I carried it with me all through the American War, and believe I would have been dead long ago, if it had not been for your Pain-Killer. I think it is the best remedy in the world for which it is recommended. Yours very truly, N. W. LAFONTAINE.

PORTLAND, Ont., February 26, 1880. I have sold the Perry Davis' Pain-Killer for over thirty years, and the same has always given my customers entire satisfaction, and I have much pleasure in recommending it as a good and reliable family medicine. S. S. SCOVIL.

PERSCOTT, Ont., February 27, 1880. I have sold your Pain-Killer for the last nineteen years in this place, and feel safe in recommending it to the public for the diseases given in your circular. I can assure your customers work well of it as a general family medicine. It takes the lead of all other similar preparations. Yours, &c., GEO. DIRKS.

COBORG, Ont., March 3, 1880. I have been selling Perry Davis' Pain-Killer for the past six years, and have much pleasure in stating that its sale in this time has been larger than any other patent medicine that I have on my shelves, and in those years I have never heard a customer say aught but good of it, and in its favor. It is an article that we have combined in all that goes to make a first class family medicine, and as long as I have a house and more, Perry-Davis' Pain-Killer will be found in both. Yours, &c., J. E. KENNEDY.

MADOC, Ont., February 16, 1880. Your Pain-Killer as a family cure all has been in constant use in my household for a long term of years, and I would never do, were a better one. It never fails me. I call it the "Old Reliable." Yours very truly, HORACE SEYMOUR.

TAMWORTH, Ont., March 4, 1880. For twenty-three years past I have sold Perry Davis' Pain-Killer, and have always found it to give good satisfaction. I have frequently used it in my family, and received great benefit from the use of it in that way. Although many imitations of it have been put on the market, and are pushed hard, yet the reliable Perry Davis' Pain-Killer holds its own, and is a very popular domestic medicine. Yours respectfully, JAS. AYLSWORTH.

The PAIN-KILLER is recommended by Physicians, Ministers, Missionaries, Managers of Factories, Work-shops, Plantations, Nurses in Hospitals, in short, everybody everywhere who has ever given it a trial.

TAKEN INTERNALLY, it cures Dysentery, Cholera, Diarrhoea, Cramp and Pain in the Stomach, Bowel Complaint, Painter's Colic, Liver Complaint, Dyspepsia or Indigestion, Sudden Colds, Sore Throat, Coughs, &c. USED EXTERNALLY, it cures Bolls, Felons, Cuts, Bruises, Burns, Scalds, Old Sores and Sprains, Swelling of the Joints, Toothache, Pain in the Face, Neuralgic and Rheumatic, Chapped Hands, Frost-bitten Feet, &c. The PAIN-KILLER is put up in 2 oz. and 5 oz. bottles, retailing at 25 and 50 cents respectively,—large bottles are therefore cheapest.

PERRY DAVIS & SON & LAWRENCE. PROPRIETORS, MONTREAL AND PROVIDENCE, R. I.

ENCOURAGE HOME MANUFACTURE.

New Boot and Shoe Store

We have just opened in the store lately occupied by C. R. THOMPSON, No. 16 Granville Street, next door South of the LONDON HOUSE, a splendid Stock of

BOOTS and SHOES, AT THE INDUSTRIAL SCHOOL,

Expressly to suit the times, showing the purchasers the very best value for the smallest amount of money—and feel certain—that we can give better value than any house in the trade, in support of which, we call the attention of the public, to some of the advantages we possess.

FIRST—We make our Staple Goods by HAND at the INDUSTRIAL SCHOOL, and are thus able to produce a much better article than those made by machinery.

SECONDLY—By making our Goods and selling them ourselves, you buy them first hand, hence you have only to pay for the material and one small profit.

THIRDLY—As you buy from the maker his responsibility to you is greater than if he had purchased the goods of another and was selling them again.

If the style and size of the boot does not suit, you can have them made at a trifling additional cost. We sell for CASH and cash only to keep strictly by this we cannot send out for approval, all parcels being paid for before they are sent.

Should they not suit we will return the money. Consequently the cash buyer is not compelled to pay those bills that are lost as the result of the CREDIT SYSTEM. These with many other advantages we could mention warrant us we think in reasserting that we can give better value than any house in the trade.

COUNTRY MERCHANTS who buy in small lots for Cash, would do well to give us a call before purchasing elsewhere.

FISHERMEN'S and MINER'S BOOTS a Specialty. Remember the place 166 GRANVILLE STREET, First Door South of the LONDON HOUSE. A. A. BLISS.

March 12-1y CANADIAN PACIFIC RAILWAY. Tenders for Rolling Stock.

TENDERS are invited for furnishing the Rolling Stock required to be delivered on the Canadian Pacific Railway, within the next four years, comprising the delivery in each year of about the following viz:— 20 Locomotive Engines 18 First-class Cars (a proportion being sleepers.) 20 Second-class Cars do do 3 Express and Baggage Cars 3 Postal and Smoking Cars 240 Box Freight Cars 100 Flat Cars 2 Wing Ploughs 2 Snow Ploughs 2 Ploughs 40 Hand Cars.

THE WHOLE TO BE MANUFACTURED IN THE DOMINION OF CANADA and delivered on the Canadian Pacific Railway, at Fort William, or in the Province of Manitoba. Drawings and specifications and other information may be obtained at the office at the Engineer-in-Chief, at Ottawa, on and after the 16th day of MARCH next.

Tenders will be received by the undersigned up to noon of THURSDAY, the 1st day of July next. By order, F. BRAUN, Secretary. Dept. Railways and Canals, June 30

STAMMERING, STUTTERING, CURED FOR LIFE BY Prof. Grady, STAMMERER'S FRIEND.

References: Revs. S. F. Huestis, E. R. Brunyate, C. M. Tyler, also Editor of the WESLEYAN. Office 138 Hollis Street, Halifax. May 15 3 m

WHITE ROBES! White Robes! For a long time, no sweeter and better collection of music for Sunday Schools has appeared. If we consider the Hymns, we find the best and most SUNDAY original thoughts expressed in pure poetry, of good lyrical character. Such phrases as "Pitying sorrow, look with blessing," "Trust him ever," "The better years begin," "Only a little while," "Precious love," "Ere the sun goes down," "The Eden Hills," and "A home, weary pilgrim," taken almost at random, indicate the beauty and tenderness and beauty. There are 125 songs; all good ones. White Robes will be mailed to any address for 30 cts (stamp). By A. J. Abbey and M. J. Munger. Price 30 cts., or \$3 per dozen.

TEMPERANCE JEWELS. 35 cts., or \$3.80 doz TEMPERANCE LIGHT. 12 cts., or \$10 per 100 These are extra good Temperance Song Books, differing in price and size, but not in quality. Temperance Jewels is by J. H. Tenney and Rev. E. A. Hoffman, and Temperance Light is by Geo. C. Hugg, and M. E. Serrone.

THE SUDDS' NATIONAL SCHOOL FOR THE DEAF ORGAIN. By W. F. Suds, \$1.50. Mr. S. is well-known as one of our best composers for the Piano-forte. His new School contains a great deal of fine music, and a good instructive course, and has the recommendation of a moderate price.

OLIVER DITSON & CO., Boston. C. H. DITSON & CO., J. E. DITSON & CO., 114 240 Broadway, 792 Chestnut Place New York. Phil.

Table with columns for Space, One Week, Four Weeks, Three Months, Six Months, One Year. Includes rates for 1 inch, 2 inches, 4 inches, 8 inches, 12 inches, 14 inches, 18 inches.

Special Notices per week 50 per cent. added. Yearly Advertisers may charge once a month.

Rev. H. PICKARD Rev. DUNCAN D.

VOL XXXII. VICTORIA AND AT WINDSO

O'whelmed with dire, The stricken Queen lay No melting tears came for To her sad heart, with a For Death had smitten at The loving partner of his Whom, though a monarch, Was, to be called, his j

Dumb, writhing 'neath th Which nearly crushed A loss, to blast her life b So sudden, great, irrep A wise attendant saw the Which all were poweri But, how before her hoga Unbidden—all her th

It must be done! she w Court etiquette's strict Some simple scheme mus The Queen from her sa

Then in the royal nurser Prince Albert's playthe The sleeping Beatrice g Kneel, placed her at Vi

The cherished darling, th To all the mother's hea And while fond arms her The fast closed flood-g

And then burst forth the Then was related the a Which awakened all a n That maddening press

"Tired nature's sweet res Pressed the sad eyes w With pitying care diffusi The sufferer sunk in bl

O Beatrice! it was givene To keep for us our Ra When plunged in deepest By loss, thou could'st a

And all along the lonely Thou hast been found T To be a blessing, and a st The guardian angel of

Guyboro', Queen's H

The annual meeti an Methodist Missi English Conference Hall, London, May Bickford Smith, o wall, presiding.

Rev. Dr. Pansho The expenditure for 686. The receipt leaving a deficiency We give extracts lived on the occas

The Hon. Sir (Resident Canada Mr. Chairman, La I have been permit at the kind request to be present at th the great body kno Society. I rejoice so soon after my a the first official rep da. I rejoice th should be given to I do one of the la Methodist Churchi ion outside the U desire by my pres testily to the warn feel in everything welfare of the grea It is true Sir, that wise and best, a between the two gards their contr but I trust and ho ever sever that get unites them toge cause of the Gosp may place them. To assure those wh cation that the Y Canada was never play more vital pos it is to-day. Its ped for zealous part their work; its u Christians, and every duty whic as members of so well that this shou cause of peculiar should be so now, that Divine Provid cease greatly the of all the churchs Dominion of Can struck in listeni the great field of occupied by the M Society, and in h you are encount one kind and of always by a tima been struck with a position with th Church and all ou nities in Canada a all know that the v

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