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No. 17

**In Memoriam**  
**JUDGE MARSHALL.**

OBIT, APRIL 7TH, 1880, AGED NINETY-FOUR.  
 A veteran falls! One foremost in the van  
 To combat error, and to censure wrong;  
 Alike in principle and purpose, strong;  
 A man of mark, beside his fellow man.  
 In zeal, as well as years, he far outran  
 His coadjutors in the busy throng;  
 Alas! his place no more is known among  
 Those he exceeded in the allotted span.  
 "Mark the perfect man behold the upright"  
 His "evening time" so haloed by the "light"  
 Beaming from Him who bears the "staff" and "rod"  
 "Naught in the "valley" can his soul affright.  
 Verging on five-score, the long path he trod,  
 With labor, "faith, and patience," up to God!  
 April 15, 1880.

**FIDELITY TO METHODISM.**

Methodism is a great instrument in the hands of God for the enlightenment and salvation of men. For more than a hundred years it has been a faithful, self-denying, and glorious witness for the Lord Jesus Christ. Who can wonder that it has been assailed? Who need be surprised that the devil has directed against it all his craft, malice, resources and strength? The fiery trials through which our Church has passed are proofs of its value. But God has always raised up men who have been faithful to Methodism. In the various agitations by which our beloved Zion has sometimes been rent and torn both ministers and laymen have been found who have been to the maligned cause as true as steel. Men like Dr. Bunting, Mr. Rattenbury, Dr. Osborn, Mr. Heald, Mr. Farmer, and other noble laymen have braved the bitterest obloquy to serve Methodism. And where would Methodism have been to-day if they had not done so? When these good and brave men gave themselves to Methodism they gave their reputations to it, and in that act they qualified themselves for its service in the highest degree.

We cannot as a Church expect to escape trouble and difficulty in the future. If we continue to be faithful to God the devil will be against us again. A worldly trimming policy, a determination to keep things all smooth, and to have large congregations and plenty of money at any price would ruin any Church, and if ever we adopt such a policy it will ruin Methodism. We shall have to be firm and faithful in the future if we mean to be true to our trust and to the church of the living God. Troubles are inevitable if men will do their duty, and though we do not apprehend great Connexional calamities hereafter, it is inevitable that local difficulties will arise. Men ignorant of our laws, or opposed to them, or afraid to administer them, always promote mischief in the end. Men are sometimes put into office not because they are suitable in the abstract, but because they are the best that can be had. Sometimes ministers are too easy, and allow irregularities to spring up for the sake of peace, although such a trimming policy ultimately destroys a thousand times more peace than it preserves. It ever the Connexional principle is broken down, if local regularities are allowed to accumulate all over the Connexion, as we know they are accumulating in some localities. Let us not be understood as asking that Methodism must be turned into a dead monotony of uniformity. We plead for variety, but it must be a variety defined, sanctioned, and guarded by the Conference; but the variety which results from lawlessness, disorder, selfishness, and caprice is a variety which, if grown in sufficient force and quantity, would be a curse to Methodism. The danger to Methodism is in the inexperience of its people, and in a want of practical and historical acquaintance with our laws and regulations. So far as Methodist polity and administration are involved, the point is not that the parties concerned do not mean right—it is sometimes their misfortune not to know what is wisest and best.

Financial and numerical growth are not the chief ends to be aimed at in our Church. The glory of God in the salvation of the people, and the integrity of Methodism must be our chief concern. If circuits want ministers who will always please them when they are in the pulpit, and let them do just as they please out of the pulpit; if they want ministers and superintendents who will allow people to trample on our polity rather than resist them, it is easy to see what must ensue. Po-

popularity ought not to be the chief aim of any minister; his first concern must be to do his duty, and for this he must sacrifice if need be, his reputation.

How to prevent these irregularities and guard against these dangers in the future is a most difficult problem. Time was when old men only were superintendents; now it may be questioned whether we have not gone to the other extreme; whether old men are not passed by; and whether to say that a man is over sixty is not to disqualify him for many a circuit, although he may be one of the wisest administrators and one of the best of men. Perhaps young men have been made superintendents too soon; and the circuits have suffered in their administration in consequence. A young man may let down a circuit by allowing irregularities which it will take years to overcome and put right. This matter is too loose and vague in Methodism. Indefinite quantities are always a source of uncertainty and danger, and the Conference will be obliged to have such enactments and regulations about the age of superintendents as will prevent very young men from injuring circuits, and secure to our administration an established reputation and the maturity of experience. Colleagues will have to be made more responsible than perhaps a few of them would like to be. As things are now, all the painful work, and all the odium of it, comes upon the superintendent, and sometimes his reputation is at stake in the difficult and painful duties from which for him there is no escape, whatever there may be for his colleagues. Most colleagues nobly sustain their superintendents, while a few have been known to work secretly against them. Their private and open fidelity ought to be more required, and less optional, though by what legislation this is to be brought about is a subject requiring very careful consideration. We suspect that more can be done in this direction by mutual confidence than by legislation.

The Chairmen of Districts have too much to do. Some people are so unreasonable as to expect that a chairman shall do as much for his own circuit as if he were not chairman. The thing is impossible, and so some circuits do not want chairmen. It may be that there is only one way out of it, and that is to release chairmen from circuit work; and when we consider how much good they could do by giving all their time to the district, when we think of how impartially and independently they could uphold the godly discipline of Methodism, we are not altogether averse to the proposal of releasing chairmen from circuit work provided a satisfactory plan can be devised in which all the interests concerned can be thoroughly preserved.

But what can ministers and superintendents do without the intelligent cooperation of the laymen? The mixed Conference has already shown that some of the representatives would be improved by more experience, and that the business would be got through better by men who were accustomed to its transaction. There is room for improvement in this direction, and the improvement is beginning to be thought about. Some think it would be well if the district representatives were elected for three years instead of for one, and, provided they were not eligible for immediate re-election, it is contended that a system of this kind would in time give us a large body of laymen well versed in our affairs of law and administration; but the matter will require a great deal more consideration before any new legislation is attempted. And, moreover, we had better try our new Constitution as it stands very thoroughly before encouraging the thought of any change whatever.—*London Watchman.*

John Muir, the eminent naturalist of California, was in the Yosemite Valley in June last, and accompanied many of the Sunday-school Institute tourists in their tramps through the mountains. In advising them about the ascent of the trails, he was accustomed to say, "Make the start; go as far as you can; you may not reach the top, but you will not lose by the effort. Every step you take will disclose some new beauties." It is so in studying the word of God. The highest pinnacles may not be reached, but every well-directed step will disclose new beauties.

**ONE WAY OF DISTRUSTING GOD.**

Of all the ways by which men and women can show ingratitude to God without being fully conscious of the extent of their thanklessness, two lines of conduct are made specially prominent by their frequent following, and by their never-failing presence. One of them is the making of perpetual criticisms on the present state of the weather, whatever it may be; and the other is by the constant display of a feeling of peevish dissatisfaction with the condition of one's physical health. By one or both of these methods a Christian may be able to show his distrust and irreverence daily, without stopping to think that he is doing any wrong; and by them a man of the world may most conveniently give utterance to his hopeless disbelief in the idea that the world is in the hands of a wise ruling Power.

Of the two evils, although both are equally destructive to that habit of serene trust and freedom from worry, which every true child of a good and wise God ought to maintain, the custom of dwelling upon one's physical ills is the more immediately injurious. One who always takes it for granted that a discussion of the way in which he "feels" is of uniform and pressing interest to all his circle of acquaintances, may be pretty sure that if he is tolerated at all, in his elaborate narrative of his symptoms and experiences, it is because he is really beloved for another quality than that of morbid self-analysis. But if the affection and genuine esteem of one's friends is stretched to the limits of endurance by this grumbling about health, how can we expect that the subject can possess any attractiveness at all to those who stand father away in the circle of friendship or acquaintance? It is said that Daniel Webster on one occasion, when he was "shaking hands" with the citizens of a rude Western town, remarked to one of them, as the procession marched past, "I hope you are well sir," and was somewhat surprised to hear the citizen reply, "That depends, Mr. Webster, on what you mean by well;" thereupon proceeding to entertain the great statesman with a full account of his state of health, as viewed by himself and his wife. This seems sufficiently amusing; but after all, did not this inconsiderate egotist have as good a right to suppose Mr. Webster deeply interested in the minute details of his daily ailments, as many wiser people have rehearsing their real or imaginary maladies to persons in humbler station than the Massachusetts senator, but still not fond of being conscripted as physicians whenever they chance to meet a fretful hypochondriac?

But grumbling about one's health has a worse effect than that of mere annoyance to friends and neighbors. It is certain to harm the physical fabric by the very force of imagination if by nothing else; and with physical injury, mental hurt is always closely associated. It is, however, in the refusal to honor God's good gifts, to receive with trustful faith that which he sends to us, and to make the best possible use of whatever strength we possess, that the greatest evil comes. As thankful trust is one of the brightest ornaments of a Christian character, so a petulant discontent is one of the greatest blemishes in it—if such discontent be not wholly destructive of true spiritual excellence. In a word; dissatisfaction with that state of health which you have, is a subtle and ever-present foe of faith. Just so far as this dissatisfaction expresses itself, does faith fade and fail; but in proportion as faith asserts itself, so is petty repining the more clearly seen to be a thing which bears in itself, and displays to every beholder, the great sin of virtual distrust in the wisdom of God's providence.

**ADVICE CONCERNING PRAYER.**

As for prayer, use it not merely at appointed times, but further, in the intervals between your occupations, as you feel able and desirous for it; but be careful to husband your strength, bodily and mental; and stop whenever you feel weary. Always begin with the most weighty points which have struck you when reading. Follow the leading of your heart so as to sustain yourself with the loving presence of God. Cling closely to this adorable Friend; dwell in him with an unbounded trust, and say to him all that the simplicity of love shall inspire in you. After having

sspoken to him out of the abundance of your heart, listen to him inwardly, silencing your fastidious and restless spirit. As to distractions, they will die away of themselves if you never encourage them voluntarily, if you are not distracted by the fear of distractions, and if, when you find your imagination wandering, you recall it quietly and without vexation to your devotions.

Follow trustfully the attraction God gives you toward his infinite perfection. Love him as you would wish to be loved; it is not giving him too much; this measure is not excessive. Love him according to the ideas which he gives you of the greatest love.

Speak and act without so much circumspection. If you are absorbed in God, you will be less eager to please men, but you will please them more.

**INWARD STILLNESS.**

The state of inward quietude implies a cessation of rest from unrestrained and inordinate desires and affections. Such a cessation becomes comparatively easy when God has become the ruling idea in the thoughts, and when other ideas which are vain, wandering, and in other ways inconsistent with it, are excluded. This rest or stillness of the affections, when it exists in the highest degree, is secured by perfect faith in God, necessarily resulting in perfect love. We say that perfect faith always implies in its results perfect love. How can we have perfect faith in God, perfect confidence that he will do all things right and well, when at the same time we are wanting in love to him? From perfect faith, therefore, perfect love necessarily flows out, baptizing as it were, and purifying all the subordinate powers of the soul. In other words, under the influence of this predominating principle, the perfect love of God resting upon perfect faith in God, the harmony of the soul becomes restored; the various appetites, propensities, and affections act each in its place, and all concurrently; there are no disturbing and jarring influences; and the beautiful result is that quietness of spirit, which is declared to be "in the sight of God of great price."

**BE WARM-HEARTED.**

Don't let us get soured with life. It does not mend matters for us, and it makes us very disagreeable to others. If we have had misfortunes we are not alone. The world is not all sunshine to anybody. We love the fresh, light-hearted laugh of a child. Why not keep it ourselves in after years? Does groaning ease any burdens? We love the hope and faith of children. Are we any wiser if we have covered up all the impulse and warm feelings of our nature, so that the world knows only a cold, calm exterior? We know a woman who has lost all her property, though once very rich, nearly all her friends by death, has her hands so cramped by rheumatism that she has been unable to use them for years, and yet she is full of sunshine, and thanks God every day for the great enjoyment she finds in life. We know another who, in the midst of luxury, wishes she had not been born, and some others who almost wish she had not. Not least of all shall we have to give account in the judgment as to what manner of spirit we have possessed.

**FRAMES NOT THE TEST.**

I think a poor invalid, looking unto Jesus, should not be cast down by the want of a happy frame. Knowing that in Christ all fullness dwells, let him strive to reach such a frame, but let him not make his hope dependent on reaching it. "Why art thou then cast down, O my soul? I shall yet praise him." The infirmities of the body, and heavy cares pressing on an enfeebled mind, may for a long time cloud the believer's perception of his interest in Christ, but they cannot destroy its existence. The rule is, continue looking unto Jesus; follow on to know the Lord. Even when you cannot joyfully say, "The Lord is my portion," yet say, "your soul will have no other." "Whom have I but Thee?" is as safe a state, though not so joyful, as "I have Thee."

He who is false to the present duty breaks a thread in the loom, and will see the effect when the weaving of a lifetime is unravelled.

**SABBATH KEEPING BARBER.**

A barber, who lived in Bath, in the last century, passing a church one Sunday, peeped in just as the minister was giving out his text from Exodus xx. 18, "Remember the Sabbath day to keep it holy."

He listened long enough to be convinced that he was breaking the law of God by keeping his shop open on that sacred day.

He became uneasy, and went with a heavy heart to his Sunday task. At length he opened his mind to the clergyman, who immediately advised him to close his shop on the Sa' bath.

He replied that beggary would be the consequence; he had a flourishing trade, but it would be almost lost.

The clergyman told him he must not confer with flesh and blood, but trust in God, who requires from us no more than is for our good.

The barber could not bring his mind to this at once. He sounded his customers, and soon found they would employ another, should he close on the Sunday.

At length, after many a sleepless night, spent in weeping and praying he determined to cast all his care upon God, as the more he reflected, the more his duty became apparent.

He discontinued Sunday dressing, went constantly to church, and very soon became the happy possessor of that "peace of God, which the world can neither give nor take away."

The consequences he foresaw actually followed; his genteel customers left him, as he was nicknamed a "Puritan," or "Methodist." He was obliged to give up his fashionable shop, and in the course of years became so much reduced as to take a cellar under the market house, and there shave the farmers.

On Saturday evening at dusk, a stranger from one of the coaches, asking for a barber, was directed by the ostler to the cellar opposite.

Coming in hastily, he requested to be shaved quickly, while they changed horses, adding, "I do not like to violate the Sabbath."

This was touching the poor barber on a tender chord; he burst into tears, asked the stranger to lend him a half-penny to buy a candle, as it was not light enough to shave him with safety. He did so, revolving in his mind the extreme poverty to which the poor man must be reduced before he could make such a request.

When shaved he said—

"There must be something extraordinary in your history, which I have now not time to bear. Here is half-a-crown for you. When I return I will call and investigate your case. What is your name?"

"William Reed" said the astonished Barber.

"William Reed!" echoed the stranger, "William Reed! by your dialect you are from the West."

"Yes sir, from Kingston, near Taunton."

"William Reed, from Kingston near Taunton! What was your father's name?"

"Thomas, sir."

"Had he any brother?"

"Yes, sir, one, after whom I was named; but he went to the Indies, and as we have never heard from him, we suppose him to be dead."

"Come along—follow me," said the stranger, "I am going to see a person who says his name is William Reed, of Kingston, near Taunton. Come and confront him. If you prove to be indeed him you say you are, I have glorious news for you; your uncle is dead, and has left you an immense fortune, which I will put you in possession of if all legal doubts are removed."

He went by the coach, saw the pretended William Reed, and proved him to be an impostor. This stranger who was a pious attorney, was soon legally satisfied of the barber's identity, and told him he had advertised for him in vain. Providence had now thrown him in his way in a most extraordinary manner, and he had great pleasure in transferring a great many thousand pounds to a worthy man, the rightful heir to the property!

Thus was man's extremity God's opportunity.

"In all thy ways acknowledge Him and he shall direct thy paths."—Proverbs iii. 6.

The talent of success is nothing more than doing what you can do well, and doing well what ever you do, without a thought of fame.

65

THE LATE JUDGE MARSHALL. REV. S. B. DUNN'S SERMON ON HIS LIFE AND WORK, AT GRAFTON STREET CHURCH.

On Sabbath evening, April 11th Rev. S. B. Dunn preached a sermon in the Grafton Street Methodist Church, in which he referred to the death of the late Hon. John G. Marshall, who had been a member of that Church for many years. The Reverend gentleman chose for his text, Jeremiah xlii. 5. "How wilt thou do in the swelling of Jordan?" He said: In the wealth and sacredness of their associations, the Nile and the Jordan are the twin-rivers of the world. On these two silver threads are strung the rarest pearls of historical recollections. Civilization had its birth on the fertile banks of the Nile; and Christianity was cradled on the banks of the Jordan. After briefly referring to the physical features and historical associations of the Jordan, he proceeded to an exposition of the text itself; showing that allusion is made to an impending emergency of special trial, danger and difficulty. To us that emergency would be the hour and article of death. But to one prepared for it, that emergency would be a time of triumph. He then spoke to the following effect:—

Have we not an illustrious example of this truth in the recent death of the

HON. JOHN G. MARSHALL,

or Judge Marshall, as he was familiarly called, whose remains were borne a few days ago to their last resting-place? May I not, therefore, presume upon your indulgence while I pause just at this point to direct attention for a moment to this departed saint? Who has ever thought to ask how he died? It was enough to know how he lived—how firm and deep were his convictions; how strictly consistent was his character; and how uniform was his life down to the last. I say, it was enough to know the man as every one knew him, to know what his end was

"The Chamber where this good man met his fate Was privileged beyond the common walks of virtuous life, Quite in the verge of Heaven." After a religious life extending over 58 years, without relapse or intermission, but with a growing knowledge, and a gathering wealth of Christian experience, what could be expected other than a ripeness for the better life above. Nothing could be more assured than to look upon the beaming radiance that lighted up his countenance as he recalled the memory of his conversion to God in the year 1822. And when asked what were his hopes he replied that he was still trusting for final salvation in the same Saviour, in whom he had trusted for so many years. And at last, with his mental faculties unimpaired, and fully realizing his end, the faithful veteran peacefully fell asleep; "like one who wraps the drapery of his couch about him, and lies down to pleasant dreams." He came to his grave in a full age, like as a sheaf of corn cometh in his season.

"O, may I triumph so, When all my warfare's past And, dying, find my latest foe Under my feet at last." Now the old and familiar proverb: "De mortuis nil nisi bonum," admonishes us to say nothing but good of the dead; nor will affection permit us to violate this very fit and proper canon of propriety. What is far more seemly is that we should single out from the character of the remarkable man, whose loss we lament, some features that are not only most distinctive, but also most useful and profitable for ourselves.

1. Then, first, the good man that has just passed away from amongst us, was certainly a man of strong and profound convictions. His independence of mind led him to examine matters for himself, and when once a conclusion was reached, his opinion became a conviction, and the conviction solidified into a principle. Now, how little of conviction is there in the modern mind, especially on matters of Christian truth! Opinions are as rife as weeds, and as flippant as a magpie, and often as unmeaning. Much of the thought of to-day is anything but vertebrate, for it has no backbone in it. Having no depth of earth, its fruit is slender and feeble. Men never talked religion more than they do in these times; but does true religion abound in any due proportion to this mental activity? Mere opinion will never regenerate the world. As well try to bind mighty Samson with green withes, or restrain the athlete with gossamer threads, as try to tame and control the human heart with mere opinions, however accurate and orthodox those opinions may be. Conviction is the power that dominates the heart. Principle is the arbiter of life's destiny. It is not when a man holds certain opinions, but when his convictions hold the man, that stability of character is assured. Lay your foundations deep and broad, by a personal and independent investigation of the truth, so shall your principles stand firm and fixed amidst the shifting sands of popular opinions.

2. Judge Marshall, besides being a man of strong profound convictions, was also a man of stern integrity of character. Like its foundation, its superstructure was rock; and as erect in moral uprightness as its materials were solid and substantial. Confucius, on one occasion, was giving a lesson in morals, when pointing his pupils to a lofty obelisk standing within sight, he exclaimed: "See yonder tall object? In its uprightness is its strength."

Here, too, is a quality in the character we are contemplating, that the young men of the congregation especially will do well to cultivate and reproduce in themselves. Young men, seek thou yonder character? "In its uprightness was its strength." A character having a bias from the strict perpendicular of moral in-

tegrity, totters to its fall, and shall sooner or later live only as a ruin. But a character reared on firm convictions and sound principles shall outlive the pyramids from whose summit forty centuries look down upon us. Sincerity of spirit; honesty of purpose; a manly self-control; the subordination of the passions, and a supreme love of virtue, these are the materials out of which integrity of character is constructed; and a man who illustrates these qualities in himself has not lived in vain; for if his life is not an inspiration, it is at least a protest and a rebuke.

3. Still another feature in Judge Marshall's character, worthy of passing remark, is his uncompromising fidelity to Scripture truth. With the proud pretensions of an infidel science, and the craven concessions of an elastic, obsequious orthodoxy, he was alike impatient. "The law and the testimony," and not the darkening and obscuring glossaries of human interpretations, were his oracle and supreme authority. As the natural consequence of his high appreciation of the Holy Scriptures, the Bible was his constant study. Repeatedly has he said to me for his theology, and for all his information on matters of eternal concern, and made himself acquainted with all the doctrines and duties of our faith. Like John Wesley, therefore, he was "homo unius libri"—a man of one book.

Would that such an excellent example were more closely and more generally followed! Is not the Bible too much neglected? And is there not too great a readiness to abandon the old-fashioned beliefs of our fathers for new-fashioned and plausible notions that are foisted into the plain letter of the Scriptures? The safety of the Church, not less than the stability and worth of individual Christian character, essentially depends upon an uncompromising fidelity to the Word of God.

4. Just one word more and I shall have done, and that is Judge Marshall's tireless activity. He was a man of work, as he was also a man of worth. His vigilance always found something calling for effort, and his passion for activity prompted him to respond to the call of what he regarded his duty. If any man ever earned the rest and retirement of life's sunset, that man was John G. Marshall, for few have been permitted to enjoy a longer day, or to do a nobler work, than were his; and yet, with the weight of 94 years upon him, he still wielded his pen, which was his wand, with all the freshness of a fiery champion. A pamphlet from his pen, written a few days prior to his lamented death, is passing through the press, and will be cherished by his friends as the finale of his long, and busy, and benevolent life.

In this age of activity nothing can be accomplished without hard work. And when so much requires to be done to maintain the somewhat cumbrous machinery of benevolent and christian enterprises; and to overtake the increasing demands upon man's best endeavors, where is the coward, sluggish heart that shall decline the yoke, and like recant Jonah, flee the post of duty? There is such a thing as a genius for work, and I am not sure but it is to be coveted even more than the genius of mind. It is work, hard, a persistent, faithful work that achieves success and merits all the emoluments that success ensures. Work warms and brightens like a sun-beam; it waters and fructifies like a rain-drop, and its sure reward is the beauty of a flower and the wealth of a golden harvest.

Peace to the ashes of a man whose life and character have taught us these priceless, timely lessons, and when we too come to "the swelling of Jordan," may we do as well as did the Hon. John G. Marshall!

In the course of the sermon a very interesting letter was read from the Rev. J. G. Hennigar, in which some reminiscences of the late Judge's earlier career were recited. Altogether the service was solemn and impressive.

CANADIAN METHODISM: ITS EPOCHS AND CHARACTERISTICS.

By THE REV. DR. RYERSON.

ESSAY IV.—PHENOMENA AND PHILOSOPHY OF EARLY METHODIST REVIVALS OF RELIGION.

These meetings in America originated with the Presbyterians in the Western States; and the most remarkable instances of these phenomena occurred among them, at these vast forest gatherings. "Violent opposers were sometimes seized by a mysterious power which agitated them from head to foot; men with imprecations upon their lips were suddenly smitten down. Drunkards, attempting to drown the effect by liquors, could not hold the bottle to their lips; their convulsed arms would drop it, or shiver it against the surrounding trees. Horsemen charging upon these camp-meetings to disperse them, were seized by the strange affection at the very boundaries of the worshipping circles, and were the more violently shaken the more they endeavoured to resist the inexplicable power. As many as five hundred persons are said to have been thus affected in a single congregation. The nervous affection spread from one denomination to another, as prevailed as an epidemic through much of the valley of the Mississippi.

"Prior to the introduction of camp-meetings, infidelity prevailed generally in the new States of the West, the effect, to a great extent, of the writings

of Thomas Paine, and of his great personal influence in America during the then recent revolutionary struggle. Many wise as well as devout men, who witnessed the results of these meetings, believed that they were a providential provision for the counteraction of the deism and corruption which seemed to threaten with utter demoralization that vast country—the seat of future and gigantic States—and that the astonishing physical phenomena which attended them were a necessary means of arresting the popular attention. The 'great revival' which followed, and which swept over the whole valley of the Mississippi, unquestionably broke down the prevalent deism, and opened the way for the most rapid religious development recorded in the history of any modern people."

Perhaps one illustration of similar work in Canada may be given, from an account of the "first camp-meeting in Canada, which took place in 1803, in Adolphustown, where the first Methodist class in the province was organized in 1790, by its first Methodist preacher, William Losee, and its first Methodist chapel erected in 1792. Camp-meetings had been extensively held in the Western States for about five years. They originated among the Presbyterians. They seemed justified by the necessities of the frontier, where there were few chapels, and where, after the harvests, the settlers could travel considerable distances from home, and avail themselves of a week of camp-life for religious instruction and social intercourse." The first camp-meeting in Canada appeared to Dr. Bangs, a salient fact in the history of Canadian Methodism. He therefore made particular notes of it.

"Its announcement beforehand excited great interest far and near. Whole families prepared for a pilgrimage to the ground. Processions of waggons and foot passengers wended their way to the place of assemblage, with two of his fellow-evangelists, Dr. Bangs had to take his course from a remote appointment, through a range of forest thirty miles in extent. They hastened forward, conversing on religious themes, praying and singing, and eager with expectation for the moral battle scene about to open. They arrived, in time to commence the meeting, on Friday, the 27th of September, though only about two hundred and fifty people had yet reached the ground. The exercises commenced with singing, prayer, and a short sermon on the text, 'Brethren, pray.' Several exhortations followed; and after an intermission of about twenty minutes another sermon was delivered on 'Christ, our Wisdom, Righteousness, Sanctification, and Redemption.' Some lively exhortations followed, and the Spirit of the Lord seemed to move among the people. After an interruption of an hour and a-half, a prayer meeting was held, and towards its close the power of God descended on the assembly, and songs of victory and praise resounded the forest. During this day six persons passed from death unto life.

"At five o'clock Saturday morning a prayer-meeting was held, and at ten o'clock a sermon was preached on the words, 'My people are destroyed for lack of knowledge.' At this time the congregation had increased to perhaps about five hundred, and the people of God were seated together on logs near the stand, while a crowd were standing in a semicircle around them. During the sermon I felt an unusual sense of the Divine presence, and thought I could see a cloud of the Divine glory resting upon the congregation. At the close of the sermon I sprang to my feet, and immediately descended from the stand among the hearers. The rest of the preachers all spontaneously followed me, and we went among the people exhorting the impenitent and comforting the distressed; for while Christians were filled with joy unspeakable and full of glory, many a sinner was weeping and praying in the surrounding crowd. These we collected together together in little groups, and we exhorted God's people to join in prayer for them. O, what a scene of prayer and tears was this! I suppose that not less than a dozen little praying circles were thus formed in the course of a few minutes. It was truly affecting to see parents weeping over their children, neighbours exhorting their unconverted neighbours to repent, while all, old and young, were awestruck. This meeting resulted in some forty conversions.

"On Sabbath morning, as the natural sun arose in splendor, darting his rays through the forest, we presented ourselves before its Maker, and poured out our songs of thanksgiving to the Lord of the universe. We felt that our early sacrifice was accepted, for the 'Sun of Righteousness' shone upon our souls, and made all within us rejoice.

"After breakfast, a host being now on the ground, we held a love-feast. The interest and excitement were so great, and the crowd so large, that while some assembled around the stand, a preacher mounted a wagon at a distance and addressed a separate congregation. The impression of the Word

was universal; the power of the Spirit was manifest throughout the encampment, and almost every tent was a scene of prayer.

"At noon the Lord's Supper was administered to multitudes, while other multitudes looked on with astonishment and tears. After the sacrament, a young woman, of fashionable and high position in society, was smitten down, and with sobs, entreated the prayers of the people. Her sister forced her away. A preacher went forth without the camp, and led them both back, followed by quite a procession of their friends; a circle was formed about them, and we sang and prayed. The unawakened sister was soon upon her knees praying in agony, and was first converted; the other quickly after received the peace of God, and they wept and rejoiced together.

As to the philosophy of these revivals of religion, and the extraordinary circumstances connected with some of them, little need be added to the reasonings of Messrs. Wesley and Watson in the quotations from their writings made in the former part of this paper. I will therefore only subjoin a few remarks.

1. These extraordinary physical phenomena of religious revivals or excitements first occurred long before the time of Wesley himself. They occurred in the mediæval ages in the Roman Church, on the Continent, and in Scotland. President Edwards has recorded many of them in his accounts of the great awakening in New England; and they were known in New Jersey before Whitfield's arrival there.

2. Though arising, directly or indirectly, from religious causes, these phenomena are themselves physical affections; they have not always been followed by a religious life; they are no criterion of a genuine conversion, the proof of which must be sought in its fruits; and the most devout men have not been most under their influence.

3. They have not been identified with any diseased affections; nor have they been followed by any morbid physical effects, or even exhaustion, though they have been known to continue some days without motion, food or drink.

4. Though the power of the work of grace either in a revival of religion, or in individual conversion, does not consist in these phenomena; yet their presence is not a proof that a deep and extraordinary work and revival of religion is not being wrought in the hearts of men by the Spirit of God, and that it is not a season of refreshing from the presence of the Lord. Conversion is an individual work, operating upon each heart separately, as much as if there were no other heart in the universe, and evinces the particular providence of God as well as the work of the Holy Spirit. And there is joy before the angels over one sinner that repenteth.

I cannot better conclude this paper than in the words of the Rev. Dr. F. W. Farrar's "Life and Work of St. Paul," Vol. I., Chapter x., pp. 198, 199:

"In the course of human lives there have been other spiritual crises analogous to this in their startling suddenness and absolute finality. To many, the resurrection from the death of sin is a slow and life-long process; but others pass with one thrill of conviction, with one spasm of energy, from death to life, from the power of Satan unto God. Such moments crowd eternity into an hour, and stretch an hour into eternity.

At such hours Of inspiration from the living God, 'Thought is not.'

"When God's awful warnings burn before the soul in letters of flame, it can read them indeed, and know their meaning to the very uttermost; but it does not know, and does not care, whether it was Perez or Upharsin that was written on the wall. The utterances of the Eternal Sybil are inscribed on records scattered and multitudinous as are the forest leaves. As the anatomist may dissect every joint and lay bare every nerve of the organism, yet be infinitely distant from any discovery of the principle of life, so the critic and grammarian may decipher the dual syntaxes and wrangle about the disputed discrepancies; but it is not theirs to interpret. If we would in truth understand such experiences, the records of them must be read by a light that never was on land or sea.

"Saul rose another man; he had fallen in death, he rose in life; he had fallen in the midst of things temporal, he rose in awful consciousness of things eternal; he had fallen a proud, intolerant, persecuting Jew; he rose a humble, broken-hearted, penitent Christian. In that moment a new element had been added to his being. Henceforth—to use his own deep and dominant expression—he was 'in Christ.' God had found him, Jesus had spoken to him, and in one flash had changed him from a raging Pariah into a true disciple—from the murderer of the saints, into the Apostle of the Gentiles. It was a new birth—a new creation."

DICKENS AS A PEDESTRIAN.

"Are you a good walker?" inquired the English friend who drove me to the station from which I was to start for Gad's Hill, on my first visit to Charles Dickens. "Pretty fair," I replied, with that American confidence in the ability to do anything which has made my countrymen famous. "All right," responded my friend, with a quizzical glance at the thin-soled gaiters affected by New Yorkers in 1856—a glance which I did not thoroughly appreciate until forty eight hours afterward, in my room at Gad's Hill place, when I endeavored to coax those very gaiters off from my swollen, burning and painful feet. During that interval I had met Charles Dickens, and we had taken one of his walks together. Professional or amateur, there never was a more enthusiastic pedestrian than Dickens. He loved walking for its own sake; he practised it for its beneficial effects upon his health; he utilized it as a means of observation; he preferred it to any other method of locomotion; he found in it rest, recreation, and unlimited enjoyment. To ask you to walk with him, in town or country, was one of the highest compliments which he, who paid so few compliments, could offer. Many are the happy hours, along London streets and Rochester roads, that memory now tenderly recalls; but these pleasures do not obliterate the recollection of the exquisite pedestrian pains that followed my first walk with Dickens. There was nothing, except my friend's tentative question at the station, to prepare me for the sacrifice. A basket-carriage was waiting at Gad's Hill station in time for dinner. Next day the host himself drove me about Cobham Park. It was not until the second morning, when we had become better acquainted, that he proposed that I walk to Rochester, around Rochester, through the marshes, to Gravesend, by Chalk Church, that sent me back to London footsore from unaccustomed exercise, but with head and heart full of the genial and wise gossip of the great novelist. "Not quite twenty miles out and back," said Dickens, as we reached Gad's Hill Gate, "but good walking for five hours and a half, considering the country." Considering, too, he might have added, the stoppages for hearty laughter; the episodes of flower-gathering and stair-climbing; the visits to roadside hostleries, old church-yards, and curious ruins; the talks with tramps, with children, and with inquisitive dogs, and the merry accompaniment of anecdotes, reminiscence, and remark, that made each mile a miracle of delight to one who was, for the first time, alone with the Dickens of his boyhood's adoration and his youthful dreams.—Brenton's Aquatic Monthly and Sporting Guide.

INDIA COMING.

Fifteen years or more ago Prof. Max Muller, of Oxford, after having devoted much time and labour to the study of the Hindus and Hinduism, wrote:—"From what I know of the Hindus they seem to me to be ripe for Christianity than any nation that ever accepted the gospel." The authority of such a statement is most happily confirmed by subsequent occurrences.—We wonder what the Professor would say in view of the progress made within the past few years, which the following short paragraph from a lately received copy of the Bombay Guardian may indicate illustratively:—

"Up to the 16th of last June the missionaries of the Teluga Mission continued their policy of deferring all applicants for baptism. On that day they began again, after a lapse of fifteen months, to receive converts. In twenty-one days, with the aid of native preachers, Rev. Mr. Clough baptised 5,429 converts, adults on profession of faith in Christ, averaging 258 a day.—On one day 2,222 were baptised. In what remained of July, 3,262 additional baptisms were reported, making the whole number baptised in forty-one days, 8,691. We know of nothing more wonderful than this movement. It quite harmonizes with the idea we have always had, that the Hindus will come to Christ, when they do come en masse. The principal of cohesion is so mighty in them that the whole body can almost as easily be moved as individuals can be. There is great encouragement in these facts for missionaries who have been long laboring without visible fruit.

Almost the only discouraging thing to the missionary in India is now the paucity of laborers. Here are 250,000,000 of men, women and children ready to come to Christ en masse, calling aloud to us for help, and yet all the Christian Churches of the day are collectively doing for them as to supply them with 1,000 missionaries. Fancy charging one man with the eternal welfare of not less than 250,000 souls! Fancy leaving millions of heathen ones in India to die in preference to a single pupil or other occupation here. God is calling men and women every day to go into the whitened harvest field, and they plead uncertainty as to their call and a thousand excuses, which in view of such need and their acknowledged abilities are paltry in the extreme. The

what will they do? We are appalled by prospects from the station which He who has "India saved, and exclaimed Bishop Christian mission and take up his words, at the others in the mat tendment, and let us blessing to mankind. Indian Missionary.

DOES SMOKING DRINK?

This question has prominently to be a number of the New was an article by Stou on "Food and Food of which he ventures bacco to be an ally of Sir Henry does not conclusions on the temperance societies' face physiologist, as well as her another, the well-known coties, Dr. B. W. B. He says:—"Under seems rapidly to be and alcohol is called again, also as a that the heart is orily concerned at the vessels at the termin circuit. These m under a nervous infl passage of blood thro lated, and which is modified by very re through the organic ous centres. The these minute vessel ous system, is to ca them as a primary f of the person affecte the surface of the heart labours to forc blood until its ow comes under the stomach involuntary after a time, the vol privied of blood, co or pass into active tetanus. Alcohol, through its influen tions, relaxes the circulation, sets free the muscular power ticular counteracts a person receives a by some intelligence, that thereby stuns. Hamlet, he is bechil

"Almost to jolly a Stands dumbly an

he is for the momen as the man who first bacco, and who, w surface, and reclin sense and feeling s mortal suffering at each of these case ment, acts as an sarily as the best an one. When, theret smoking and drinki cup of wine or spirit which would other the fumes of the cig observe the facts of though innocently d experiment on a l pan, unconsciously not to his sensationi biologist,—is induc tion of his arteries

"In process of t tem becoming accu fluences, one or degree tolerates th The tolerance while tage to the habit were a necessity, it But the advantage In the end the nut parts which is un the same nervous r suffer, and in mar suffer rapidly and f

The following cur is reported in the Feb 26: "Dr Ros formed the curious ing a colored man cavity in a white m known that the teg soulder, as a rule, men, and cases like red, though they r reasons that are ea terday Dr. Rosentha white patient, and in to the restaurant Fourth-street, oppo and found a colored bargained for one The colored man-w seat, had his tooth his \$10. The tooth the patient's mouth to take root.

THE ITINERANC every preacher a parish a preacher with the least frict vally. 4. It furni economizes homile cures more time for contributes to the pulpit. 8. It prom both pastors and and develops the spirit of the apostol

WOMEN AS A PEDESTRIAN.

You a good walker?" inquired my friend who drove me to the... "India saved, and Asia is the Lord's," exclaimed Bishop Thompson.

DOES SMOKING LEAD TO DRINKING?

This question has once more come prominently to the front. In the July number of the Nineteenth Century there was an article by Sir Henry Thompson...

Almost to jelly by the act of fear, stands dumb and speaks not." He is for the moment in the same state as the man who first tries to smoke tobacco...

INDIA COMING.

Years or more ago Prof. Max of Oxford, after having devoted me and labour to the study of Hindu and Hinduisms, wrote:— "What I know of the Hindus they seem to be ripe for Christianity."

On the 16th of last June the missionaries of the Teluga Mission continued their policy of deferring all anti-baptism. On that day they again, after a lapse of fifteen days, received converts.

The following curious dental operation is reported in the Cincinnati Gazette of Feb 25: "Dr Rosenthal yesterday performed the curious medical feat of grafting a colored man's healthy tooth in a cavity in a white man's mouth."

THE ITINERANCY.—1. It secures to every preacher a parish, and to every parish a preacher. 2. It secures change with the least friction. 3. It gives novelty. 4. It furnishes variety. 5. It economizes homiletical work.

RELIEF & EXTENSION FUND.

Table listing contributions to the Relief & Extension Fund, categorized by district: Halifax District, Truro District, Yarmouth District, and others. Includes names and amounts.

PURE SPICES

BROWN & WEBB, WHOLESALE DRUGGISTS, SPICE MERCHANTS HALIFAX.

Invite the attention of readers of the WESLEYAN to the UNRIVALED EXCELLENCE of the Spices ground and sold by them.

Having been Pioneers in introducing and advocating their use in place of the MISERABLE TRASH very commonly sold in these Provinces as Ground Spices.

Unadulterated Ground Spices have come to be recognized in most parts of Nova Scotia as THE BEST. The result has been the gradual creation of a demand for better Spices.

BROWN & WEBB'S SPICES

have invariably stood the test, and been reported Absolutely Pure Spice. The only excuse for the adulteration of Spices is that the price is thus reduced.

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.

Our Spices are ground by Steam Power, on our own premises, packed in tinfoil packets of 2 ounce and quarter pound, FULL WEIGHT, and labelled with OUR NAME. They may be had of all the leading retail grocers throughout the Maritime Provinces.

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

BROWN & WEBB WHOLESALE

Drug and Spice Merchants HALIFAX. April 2nd. april 16-ly.

MACDONALD & Co

HALIFAX, N.S. STEAM AND HOT WATER ENGINEERS.

Importers of Cast and Wrought Iron Pipe, with Fittings, Engineers' Supplies and Machinery.

Manufacturers of all kinds of Engineers' Plumbers' and Steam Fitters' BRASS GOODS, AND THE HEAVIER CLASSES OF BRASS and COPPER WORK.

Also Vessels' Fastenings and Fittings.

Public Buildings, Residences and Factories supplied with Warming Apparatus and Plumbing Fixtures.

With all the Modern Improvements, fitted by Engineers thoroughly acquainted with our climate.

SOLE AGENTS FOR THE SALE AND APPLICATION OF WARREN'S FELT ROOFING, And Roofing Materials in and for the Province of Nova Scotia.

Nos! 162 to 172 also 306 Barrington Street, Halifax.

SMITH BROTHERS, Dry Goods Importers!

AUTUMN AND WINTER STOCK COMPLETE.

We can confidently recommend this STOCK as one of the most extensive we have ever imported and having been purchased under unusually favorable circumstances, will be found of Exceptionally Good Value.

Every Buyer of STAPLE and FANCY DRY GOODS and MILLINERY should examine it if only for comparison sake.

FULL lines of AMERICAN, CANADIAN, and MARITIME PROVINCES Manufacturers.

SMITH BROS 25 Duke Street and 150 Granville Streets, Halifax, N.S.

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 this result.

See WHAT PHYSICIANS AND THE PEOPLE SAY ABOUT IT. Messrs. Scott & Bowne: 66 West Thirty-ninth 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 scrofulous and consumptive cases.

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.

Messrs. Scott & Bowne—Gentlemen—In September 1877, my health began to fail, and my general health pronounced it spinal trouble; under his care I got some relief from pain, but my physical health did not improve, and early in the winter, I began to raise blood and rapidly grow worse.

At no time did I feel any better. I gave him a bottle, and he bought two more, then got a doctor 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.

For Sale by all Druggists at \$1 per bottle. R W HAMILTON, M.D. SCOTT & BOWNE Manufacturing Chemists. Nov. 14, 79 Years. NEW YORK and BELLVILLE, ONT A

SAMUELA. CHESLEY, M.A

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

Opposite Salem Church and North of Colonial Market HALIFAX, N.S.

Terms:—\$1.00 per day. Special arrangements for Permanent Boarders. MISS CAMPBELL, Nov 28, 1879.

BORDEN & ATKINSON, BARRISTERS

AND ATTORNEYS-AT-LAW, Solicitors, Conveyancers, Notaries Public, &c. OFFICE—C.B. RECORD'S BRICK BUILDING, Main Street, Moncton, N.B.

L. HIGGINS & Co.

Successors to Geo. McQuinn, IMPORTERS and DEALERS in Boots, Shoes, Slippers and Rubber. MAIN STREET, MONCTON, N.S. July 19-1879

NOVA SCOTIA CONFERENCE.

The Examination of Candidates and Probationers, will take place as provided in the "Minutes," page 37.

CRANSWICK JOST, Sec'y Board of Ex.

April 19, 1880.

AS WILL BE SEEN by the advertisement elsewhere, it has been judged expedient for the convenience of some, to make a change of a day in the time for the Meetings of the Book Committee, and also of the Hymn and Tune Book Committee.

THE WESLEYAN

FRIDAY, APRIL 23, 1880.

THE CANADA TEMPERANCE ACT.

The decision of the Supreme Court of Canada, recently given in favour of the constitutionality of The Canada Temperance Act, is a deliverance for which the friends of Temperance may well be thankful, and which should inspire Temperance advocates and workers, in the Provinces, with fresh courage and zeal.

We have always deemed it advisable, when going into print with statements that might be construed into attacks upon representative persons or creeds, to do so over our name or its proper initials. This, we think, the assiduous of the Methodist people and ministry of these Provinces, should have done, when appearing in the columns of the "Witness."

THE ENGLISH ELECTIONS.

The elections for the House of Commons in England, have passed off with results that surprise both parties. The Liberals will have a majority of about one hundred votes. This revolt of national feeling is very remarkable, and its causes are worthy of consideration.

be proud of his marvellous triumph. He has been true to liberty and justice. He has appealed to the conscience of the country. He has won a splendid victory.

THE "WITNESS" CORRESPONDENT.

Mr. Editor.—It appears to be taken for granted that the writer of the remarkable correspondence in the "Witness," to which you alluded in a recent number of the WESLEYAN, is "A Methodist Minister."

REPLY.—One of the first suggestions of our mind, on reading the objectionable article in the "Witness," was that possibly it was a fraud, and that some deceiver had, under false colors, been playing a foul game.

TEMPERANCE WORK.

The temperance question is asserting its right to be heard in many places in the growing States of the West. At the recent election in the State of Illinois, several towns elected anti-liquor tickets. This irrepressible theme will not keep down at the bidding of any foe.

PERSONALS.

The following appointments have been made at the recent session of the New England Conference: Rev. T. Berton Smith, a second year, to Wilbraham, Massachusetts; Rev. A. McKeown, D. D., Winthrop Street, Boston; Rev. Samuel F. Upham, Tremont Street, Boston; and Rev. H. W. Bolton, Trinity, Boston.

WANNING STILL WANNING.

There is always an abundant crop of the kind of people who assume that every thing good in this world is waning away. An eminent magazine writer recently demonstrated, to his own entire satisfaction, that the Romish Church is waning, still waning. A clever authority of the Roman Catholic Church has just ascertained that Protestantism is surely waning, and fading "like a leaf."

tion that the missions in the East are a decided failure. A prominent politician has at last learned that the Temperance movement is on the wane, and has lost its backbone. Another dim-visions prophet declares that Methodism is fading, and soon will be a thing of the past.

AN English correspondent of the Cincinnati Western Christian Advocate, says:

The under-graduates of the University of Cambridge make a day of it when their comrades appear in the senate-house to receive the honours they have won in the recent competition of the Mathematical Tripos examinations. These "under-grads" have their own way of expressing their satisfaction by transferring the complimentary phrases of the field or the river to the arena of scholastic strife.

Our Little English is now doing a very large business.

Adelaide's Treasure is another volume from the same office. It is also handsomely bound and contains numerous illustrations. These books are worthy of a place in any Sunday school library, or on any parlor table.

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Hall, D. D.; "Ministerial Fidelity," by W. M. Taylor, D. D.; Young Men's Service: "True Living," by Rev. Henry Ward Beecher. Also the following able papers: "Science and the Pulpit," by Rev. S. C. Foster; "Brotherly Talk with Young Missioners," No. VII, by T. L. Cuyler, D. D.; Dr. Wayland Hoy's "Conversations on the Culture of the Christian Life."

The May number of the Sabbath School Banner has reached us promptly, as usual. Our Book Room at Toronto issues this valuable aid to teachers in good style.

LITTLE'S LIVING AGE.—The number of "The Living Age" for the week ending April 31 and 10th respectively, contains the following articles: "The Proper Use of the City Churches," "Nineteenth Century," "The Pillar of Praise," "Contemporary," "The Beginnings of Greek Sculpture," "Fortnightly," "The Reign of Queen Anne, Bush life in Queensland, and North East Passage, a narrative of the voyage of the Vega, "Blackwood"; "The Origin of a Written Greek Literature, and Wordsworth, "Fraser," An Indo Anglian Poet, "Gentleman's Magazine," and in the way of Fiction, the "Crookit Meg," a Story of the Year One; "Visions from the Russian of Tourgueneff," and "Verena Fontaines Rebellion," and the usual amount of poetry.

As a "New Volume" begins with the number for April 31, this is a good time to subscribe. For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year), the subscription price \$8) 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.

McAlpine's Maritime Business Directory for 1880-81 has been laid on our table by the enterprising publishers. It is said to contain "the names of all business men and women in the cities and Provinces of Nova Scotia, New Brunswick, P. Edward Island and Newfoundland, with copious indexes to the different branches of business and localities. Any recommendation by us is unnecessary. Its absence from an office indicates a tendency toward "a sheep that knows no walking," its possession is indispensable to any man who means business."

Our Little English is now doing a very large business. Adelaide's Treasure is another volume from the same office. It is also handsomely bound and contains numerous illustrations. These books are worthy of a place in any Sunday school library, or on any parlor table.

From the same office we have also received, with thanks, recent numbers of The Wesleyan Methodist Magazine; The Christian Miscellany and Family Visitor; The Wesleyan Methodist Sunday School Magazine; Early Days; At Home; and Abroad; Our Boys and Girls; and some sample Tracts. These publications are issued monthly, are filled with choice reading matter for the home circle and for Sunday school workers, and are published at very low rates. Any of the foregoing periodicals may be ordered through our Book Room at Halifax.

John Stewart Blackie's Essays on Self Culture is received. It is one of the Standard Series of L. K. Funk & Co. Price 10 cents. This Standard Series is working a literary revolution. The dime novels and other sensational publications are being crowded into the back-ground.

The Popular History of England, by Charles Knight, "Standard Series," edition, in eight volumes. Price, manilla cover, 30 cents per vol.; \$2.40 per set; in cloth, \$2.90 per set. I. K. Funk & Co., New York. This is the cheapest edition ever issued of this great work. The former price was \$18.00 and \$25.00. This edition, we are glad to observe, is not cheapened by printing on second-hand plates and thin wood-paper, as are many other cheap books, to the destruction of the eye of the readers. The type is large, leaded brier. This great work of Charles Knight contains nearly as much matter as Hume's and Macaulay's histories combined, covering the whole ground of English history down to 1868. It is called "popular" because it is a history of the people, not of the dynasties alone. Said Lord Brougham of this work: "Nothing has ever appeared superior, if anything has been published equal to the account of the state of commerce, government, and society at different periods."

Dr. Noah Porter speaks enthusiastically: "The best History of England for the general reader is Knight's 'Popular History.' For a single history, which may serve for constant use and reference in the library, or for frequent reading, it is to be preferred to every other." The London 'Standard' declares: "This work is the very best history of England that we possess."

At these marvellously low prices every family should possess a copy of this great work. Few books are better calculated to deal a deathblow at pernicious literature. We commend the "Standard Series" edition to all. All the books of the Standard Series are for sale at our Book Room in Halifax.

THE SEED ANNUAL FOR 1880, published by D. M. Ferry & Co., Seed Merchants, Detroit, Michigan, and Windsor, Ontario, has come to hand. It contains an illustrated, descriptive, and priced Catalogue of Garden, Flower, and Agricultural Seeds. We would advise our readers who are interested in the planting of seeds in the garden or in the field, to send to the publishers at Detroit, for a copy of this annual. It abounds with interesting information.

Mr. Geo. R. Sangster, of Moncton, is the owner of a patent of a Lock, which appears to give promise of coming into extensive use. The peculiar feature of this lock is the seal with which the key-hole is protected. This lock is especially adapted for the protection of movable property, such as railway cars and trunks. The protection which the seal gives to the lock appears to be perfect, while, at the same time, it is so simple as to be adapted to very general use. This lock is the product of the genius of Mr. Geo. R. Sangster, of Moncton, and deserves its inventor great credit. We hope this Moncton enterprise will prove eminently successful.

NOVA SCOTIA CONFERENCE.

GENERAL CONFERENCE COLLECTIONS. The following sums have been received since last acknowledgement: Amount previously acknowledged, \$0.94; Middleton, \$1.50; Liverpool, 1.00; Pugwash, 1.17; \$84.61.

S. F. HUESTIS, Treasurer.

POSTAL CARDS.

DIGBY, April 19.

Yesterday, Sabbath, at our regular service in our new church on the Digby Neck Road, I received ten persons into church fellowship. A few others, there, will be received by and by. At the same time I administered the ordinance of Christian baptism to one little child. The Holy Spirit is still graciously among us comforting our hearts and cheering us very greatly in our work. We never felt more sweetly lifted up into entire consecration to God than we do now.

R. WASSON.

AYLESFORD, April 19.

We are now engaged in a glorious revival at Melvern Square. On Friday night last over 30 persons were forward in prayer. Brethren pray for us.

Yours, Rev. J. GAETZ.

PARSONS, April 22, 1880.

Mr. Editor.—We have just had a most admirable and successful revival and reunion of the Methodist Church and congregation, given by Mr. and Mrs. Brown, at their popular Hotel, the Dufferin House. The proceed—a planar purse, was presented to Mrs. R. V. B. Hammon, the wife of our pastor.

ONE PRESENT.

CARBONAR, Nfld.

Bro. John S. Pouch writes under date April 9th, 1880:

We have passed through a real old-fashioned winter, and even now it is snowing and blowing. Some of the snow is gone with late rains, but we have in front of our house now about six feet of it. Hard frost last night. Communication with St. John's by water, closed for six weeks past. Ice just moving off. It is to be hoped we may have an old-fashioned fishery.

Several revivals in different parts during the winter. In Bonavista an extensive one.

CHANNEL, Nfld.

Bro. Hayfield writes, under date March 27th, 1880:

We are in the midst of a blessed work of grace. For the past month or more our hands have been very full, and our hearts made to rejoice over the reclamation of backsliders, and the salvation of sinners of different ages.

The good work began among the young—a number of whom commenced to meet in class early in February. Nearly every day for the past fortnight, we have seen some, more or less, seeking and finding salvation through faith in the blood of the Lamb. On "Good Friday" at 11, we had a sermon; at 3 p. m. a "Fellowship Meeting," and at 6 p. m. a "Prayer Meeting," followed by an enquiry meeting. All proved "seasons of grace and sweet delight." We are praying for further manifestations of divine power. Much remains to be done.

On the Petites circuit, Bro. Pincock has seen the arm of the Lord made bare in the salvation of souls. Many many others yet to be gathered to the Shepherd and Bishop of their souls.

St. John's, April 12, '80.

Mr. Editor.—On Sabbath last, I had the pleasure of receiving twenty-five members into the Church publicly, by giving to them the hand of fellowship; and we have as many more on probation, the result of the revival now in progress in the Exmouth Street Church. In answer to prayer, the great Head of the Church is pouring out His Spirit in this city.

Queen Square circuit is also the recipient of God's favour, and souls are being converted to God through the labours of Bro. Reed. We rejoice with those who do rejoice. To God be all the glory.

H. McK.

CALEDONIA, April 13, '80.

Mr. Editor.—We have been engaged in holding special meetings at Caledonia, in union with the Baptists and Free Baptists, for more than three weeks. And we are thankful to be able to record that within the last ten days more than thirty persons have presented themselves for prayer. The most of these have found the peace and favour of God.

Yours truly, J. G. BIGNBY.

CORRE

RIVER I

Mr. Editor.—Nevertheless true comes alone. S found it when waves and thy b Many of our past three years sore trouble. S domestic affliction. Some by d of their property, the lot of a family which have fallen art Purdy, of W year has elapsed worst form enter a few days snate sons—one about years of age; an overwhelmed with ity. On Thursday Mr. Purdy was with some men, ab house, his wife, wh ter and an aged ma a noise in the barn. Fearing for been put in half an end, if haply she them. Opening th the rushing flame. Mr. P. and a few scene, and by groa the house as much as possible. The ed with the barn b house, the flames o main house, with a soon all the buildi sheet of fire. The two storied barn, pu hay—two outbuild sheds—a neat story well furnished, with the barn. The live thirteen head of l which were several o-ven, which had bee was thought to be over they were fou into which they had flame, consumed. A with some lamb wh in the fields, when rushed into their she suned—only one w five, its wool being l horse sleigh and olv belonging to a wood stroyed, together w farming out-ils. Syn ation of d worthy family, I w the hope that the and if any sympath ed thereby, and try to open in the boun all may be forwa to Edwin Parly, Esq. Greenwich Station, sus propiated to its int and bath ply up in the post Lord, and that whic he surely pay him ag particulariz as to of articles that wou was no insurance—m materials for buildi would be thankfully a blessing, and as "c not strained," it w him that gives," as well G. River Phil

United States Met

At the session of the

conference it was announced Thomas H. Suckley had once a five thousand do acres, at Rhinebeck, N.Y. build homes for the worr the conference. To bu \$1600 had been subscrib men, but \$1000 more wa in 15 minutes this sun w the pastors of the confer

The late Arunah Hunt ford, Ontario, left an es to his native State—V benefit of the public so only a moderate legacy fo of the heirs expectant Toronto to break the wi has been decided quite re of the State, which, by Legislature accepted the

The Methodist Book Co. issued No. 82 of the "Mag tracts, a number of un contains the prize essay Culture Considered as Duty," written by Rev. J. A. M., and Rev. Jesse Bowm with an Introduction by R. Neely, A. M., President of ative Methodist Lyceum of The introduction is a well of our newly adopted C system, how it came into the fruit of it in these essay are first class papers, and sands to give serious thouj subject which they discuss. I mail. Hitchcock & Walden

Rev. Dr. J. A. M. Chapm just been re-stationed at St. in New York, after an ab years, received at the first day morning last the heartie The pulpit platform and the were burdened with the ricr season, arranged and d rare taste, and over the pulp the wall of the pulpit reces an elegant floral design bea word "WELCOME," as spc sive of the earnest joy of Church and congregation. gregation listened with rap with the warmest approval ent and i. p. essive sermou, at of the services crowded in around the church to assist in person, of their gratificat turn. The re-meeting of pas ple was one of affecting a interest.

139

CORRESPONDENCE

RIVER PHILIP, April 19, 1880.

MR. EDITOR.—It is a trite remark yet nevertheless true, that one trouble never comes alone. So the Royal Psalmist found it when he exclaimed, "All thy waves and thy billows are gone over me." Many of our people on this circuit, during the past three years, have seen great and sore trouble. Some have been tried with domestic affliction, and loss of their children. Some by disappointment, and loss of their property. But seldom has it been the lot of a family to suffer the reverses which have fallen to the lot of Mr. Stewart Purdy, of Westchester. Scarcely a year has elapsed since diphtheria, in its worst form entered his home, and within a few days snatched away his only two sons—one about 13, the other about 11 years of age; and now again are they overwhelmed with a most appalling calamity. On Thursday, the 15th inst., while Mr. Purdy was away working in a mill with some men, about half a mile from his house, his wife, who was left with a daughter and an aged mother, sick in bed, heard a noise in the barn, like the rushing of flame. Fearing for the cattle which had been put in half an hour before, she hastened, if haply she might loose some of them. Opening the door, she was met by the rushing flame, and driven back. Soon Mr. P. and a few neighbors were at the scene, and by great effort removed from the house as much of the furniture as was possible. The house, being connected with the barn by a kitchen, and wood-house, the flames rushed through into the main house, with amazing rapidity; and soon all the buildings were wrapped in a sheet of fire. These consisted of a large two-storied barn, pretty well stored with hay—two outbuildings, used as cattle sheds—a neat story and a half cottage, well furnished, with an L connecting with the barn. The live stock consumed were thirteen head of horned cattle, among which were several cows and a fine pair of oxen, which had been left in the field, and was thought to be safe. When all was over they were found in a small open shed into which they had been allured by the flame, consumed. A flock of 27 sheep with some lambs which were also feeding in the fields, when they saw the flame rushed into their shed, and were all consumed—only one was pulled out of the fire, its wool being literally singed off. A horse sleigh and silver-mounted harness belonging to a workman were also destroyed, together with all Mr. Purdy's farming utensils.

Sym. arising deeply in the loss to this worthy family, I wish Mr. Editor, with the hope that the city papers may copy, and if any sympathetic hearts are taken thereby, and any bowls of compassion opened in their behalf, I guarantee that all may be forwarded to my address, or to Edwin Purdy, Esq., of Westchester, Greenwich Station, shall be faithfully appropriated to its intended use. "He that hath pity upon the poor lendeth unto the Lord, and that which he hath given will be surely paid him again." I need not particularize as to the kind and quality of articles that would be useful—there was no insurance—money, nails, glass, materials for buildings, seeds, grain, &c., would be thankfully received and confer a blessing, and as "the quality of mercy is not strained," it will be found, "to bless him that gives," as well as him that takes.

G. W. TUTTLE, River Philip Station, N. S.

United States Methodist Items.

At the session of the New York Conference it was announced that the Hon. Thomas H. Sackley had given the conference a five thousand dollar farm of 126 acres, at Rhinebeck, N. Y., upon which to build homes for the worn-out preachers of the conference. To build these houses \$1600 had been subscribed by various laymen, but \$1000 more was needed. Within 15 minutes this sum was raised among the pastors of the conference.

The late Arunah Huntington, of Brantford, Ontario, left an estate of \$200,000 to his native State—Vermont—for the benefit of the public schools, reserving only a moderate legacy for his wife. One of the heirs expectant brought suit at Toronto to break the will, and the case has been decided quite recently, in favor of the State, which, by act of the last Legislature accepted the gift.

The Methodist Book Concerns have issued No. 82 of the "Magazine Series" of tracts, a number of unusual value. It contains the prize essays on "Mental Culture Considered as a Christian's Duty," written by Rev. J. T. McFarland, A. M., and Rev. Jesse Bowman Young, A. M., with an Introduction by Rev. Thomas B. Neely, A. M., President of the Representative Methodist Lyceum of Philadelphia. The introduction is a well written account of our newly adopted Church Lyceum system, how it came into existence, and the fruit of it in these essays. The essays are first class papers, and will lead thousands to give serious thought to the subject which they discuss. Price 8 cents by mail. Hitchcock & Walden, St. Louis.

Rev. Dr. J. A. M. Chapman, who has just been re-stationed at St. Paul's Church in New York, after an absence of three years, received at the first service on Sunday morning last the heartiest of greetings. The pulpit platform and the chancel table were burdened with the richest flowers of the season, arranged and grouped with rare taste, and over the pulpit and against the wall of the pulpit recess was placed an elegant floral design bearing the single word "WELCOME," as specially expressive of the earnest joyous feeling of the Church and congregation. A great congregation listened with rapt attention and with the warmest approval to the eloquent and impressive sermon, and at the close of the service crowded in large numbers around the chancel to assure Dr. Chapman, in person, of their gratification at his return. The re-meeting of pastor and people was one of affecting and hopeful interest.

The New York East Conference has just closed one of the most brilliant sessions in its history, and when the old anti-slavery times are remembered, that is saying a good deal. The greatest interest of the session clustered about the election of the delegates to the General Conference. We could only elect six delegates. If we had been allowed to send twenty, we could have made out the ticket more easily. We have the timber in this Conference out of which great men are made. Twenty-five of our men at Cincinnati would make things lively in the grand council; but shut up to only six, we were embarrassed not a little; and yet without a single caucus, and with hardly any log-rolling or special contrivance, five of the delegates were elected on the first ballot. Of course, that juvenile patriarch, Rev. Dr. Curry, received the largest vote and leads the delegation. He had 193 votes out of 220, and the announcement of his victory produced a scene altogether unparalleled among us. The immense audience which crowded the large church united in such applause, such clapping of hands and waving of handkerchiefs, as amounted to a grand ovation. It probably was the proudest moment in the life of Daniel Curry, and being called upon for a response, he blushed like a young girl, but soon mastered himself and the situation.

The Bombay Guardian, of Feb. 28, says that the Methodists in that city have just completed and dedicated their first church edifice. Since the society was organized by Rev. William Taylor eight years ago on the self-supporting basis, they have been compelled to worship in private dwellings or in hired halls. Receiving no aid either from the missionary society or from the government, with a membership consisting, for the most part, of persons of limited income, it is certainly a matter of congratulation that our brethren in that remote city should, unaided, undertake a work of so great magnitude.

The residence of Benj S Babbit, Esq, present proprietor of Hotel De Veber, was burned on the 19th inst. at Gaagetown. The fire originated in the roof and was not long doing its work. It has been for a few months past occupied by tenants. Everything movable was saved from the flames, excepting a few potatoes in the cellar. No insurance.

The temperance people of Gaagetown, N. B. are feeling "excellently" over the decision of the validity of the Canada Temperance Act.

Sermons in the interest of the Educational Society were preached in several of the Methodist Churches, St John, on Sabbath last. Our St John ministerial staff was assisted by Rev Dr Macrae (Presbyterian), and Rev C H Paisley, of Sackville. The anniversary meetings were held during the week. At the Centenary Church, on Monday evening, A A Stockton, Esq, presided. The Exmouth Street Church meeting was also held on Monday evening. At the Queen Square Church meeting, Tuesday evening, Col Baird presided. The Carleton meeting was held on Tuesday evening. Speeches were delivered by Revs J Prince, Dr Pope, H McKeown, C H Paisley, W W Lope, B Chappell, and Dr Inch, and others.

Several barkeepers in Fredericton, and Sussex, have closed up their liquor-selling business on account of the Canada Temperance Act. One indignant member of the fraternity affirms that he will appeal to the Privy Council of England.

The Government of New Brunswick, by resolution on April 20th, asked \$75,000 for the erection of the new parliament building in Fredericton.

The Government has agreed to give \$10,000 toward permanent Exhibition Buildings in St John.

The Dorchester Penitentiary is being slowly prepared for prisoners. The furnace and steam-heating apparatus works admirably. Bathrooms have also been put up in the Deputy's and Matron's apartments. The furniture, etc., for the Institution is being made at the St John Penitentiary, and also by Messrs. McAvity and others.

PRINCE EDWARD ISLAND.

The contractor has commenced work on the foundation of the Light House, at the mouth of Summerside harbour.

A telegraph station in connection with the P E Island Railway, is to be erected at Little York.

MANUFACTURING CARPETS.—Yesterday we were shown by Mr James Reid, the gentlemanly manager of the Tryon Woolen Mills, a sample of carpeting just manufactured in these mills. This is Mr Reid's first attempt at the manufacture of carpet, and we are confident, judging from the sample shown us, that the manufacture of this article on the Island, as good in quality and low in price as any imported, is a settled fact. The carpet, made of wool and cotton, is thick, strong, and durable, and feels much the same as tapestry. It is believed by those who are experienced in such matters, that the carpet made at the Tryon Woolen Mills will wear as long, if not longer, than an imported all wool carpet.—Sun Journal.

NEWS OF THE WEEK.

NOVA SCOTIA. On Tuesday night, March 30, John C. Nickerson, of Cape Cana, aged 34, mate of the schr. "Harvest Home," was washed overboard and drowned, on the voyage from Cana to Gloucester, Mass. He was a man highly respected. He leaves a widow and two children.

Disagreeable weather prevailed during part of the past week.

A considerable number of Nova Scotians who went West, within the last year, seeking for better times, have recently returned home to stay. They are wiser and happier now.

Five Algerines, who are escaped convicts, and Mohammedans, arrived in Halifax during the week, friendless and penniless. They are finding a home for the time being at the Police head quarters in Halifax.

NEWFOUNDLAND.

The Legislature of Newfoundland has passed the bill authorizing the construction of a railway from St. John's through the Isthmus of Avalon to the head of North Dame Bay, connecting the principal towns and settlements with branch lines. Five million dollars are to be borrowed, in sums not exceeding \$500,000 at a time, and the road is to be built under the supervision of five railway commissioners.

On the 10th of March, when the sealing fleet left St. John's, the ice was across the Narrows and the steamers had to cut through it. They steamed north, as has been their custom to find that they had passed the seals. As one by one the vessels have been coming in, they only have one tale to tell—of comparative failure. The Walrus accidentally struck the ice on the passage out of Green's pond and filled up with seals, and then loaded a second trip in less than a month. She is off on her third trip. But here is the way they have been coming in: Capt White 5,800,

instead of 30,000; Greenland 2,000, instead of 25,000 or 30,000; the Falcon clean; Capt Pike 2,000 instead of 30,000, and so through the whole list. To make up for this, all along the shore seals have been taken by the people in thousands. It has never been known so before. It is computed, from Bonavista to Cape Race, that 80,000 seals have been taken. The advantages are many to the people. In the steamers the men get one-third of the gross valuation of seals, in the other case they get all. Along the shore people were beginning to suffer, but these seals valued at \$2 or \$2.50 a piece have brought many families over the spring.

NEW BRUNSWICK.

Mr. Thomas Turney, an old and much respected gentleman, died at his residence, Burton, Sunbury Co, N B, on the 18th inst.

There was a serious collision in the Sound on Friday night, between the str. "Rhode Island," of the Providence line, and an unknown schooner. There were thirty horses on the "Rhode Island." It is reported that one wheel of the steamer is totally destroyed, and much of her side torn out.

A tornado swept over a part of Missouri on Sunday night last. A vast amount of property was destroyed. The town of Marshallfield is demolished. Seventy-eight persons were killed.

A severe gale prevailed during last week on Lake Michigan, and a large number of vessels were driven ashore. Several schooners with valuable cargoes were lost.

At San Francisco, on Thursday at one o'clock was felt the heaviest shock of an earthquake they have had for years. The motion was vertical. No damage is yet reported, although buildings were rocked so that the motion was plainly visible. Nevada block is apparently swayed a foot out of perpendicular.

There were immense forest fires last week in New Jersey, and much damage is done. The forest fires in Manchester covered 50 square miles.

For several days past woodland fires have been raging near Petersburg, Va., extending over large areas and destroying an immense quantity of cordwood, lumber and undergrowth. In fighting the flames two or three persons were burned to death.

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HOME AND FOREIGN ITEMS.

The return of the sun spots, according to the mysterious law that governs their appearance, is daily becoming more manifest. They throng across the great, blazing globe of the sun singly, in groups, and in rows. They show a decided tendency to flock together, and generally there is at least one principal member of a group, of enormous size, surrounded by a dozen or more smaller spots, some of which can be detected only with high telescopic powers. Many of them, however, are as large as a continent, and the largest exceed the whole earth in size. Surrounding the spots are the magnetic ridges of light that stand out clearly, by their superior brilliancy, from the intense brightness of the sun's disk. Any one can see the larger spots on a bright day with a good spy-glass, but great care must be taken to protect the eye with a deeply colored, almost opaque glass.

Sun spots seem to be connected in some strange way with the meteoric and cometary phenomena of the earth. When, after having been almost entirely absent for a long time, they begin to reappear in great numbers, seasons of excessive heat usually occur. At such times, too, the northern lights are most frequent. Prof. PIAZZI SMYTH announces that these lights have begun to shake out their banners in the skies of Scotland after an absence of several years, and he predicts a period of heat, to begin before the summer opens.

GARDENING FOR LADIES.—It is quite refreshing to read such a dainty little story as this, told by Julia Colman: "I know one lady whose sensible doctor told her, twenty years ago, that she was half gone with consumption, and that her only chance of life was to be in the open air as much as possible. A perfect bow of paradise was her little yard. Was the soil poor? She enriched it. Were her varieties indifferent? She procured better. Nearly all the flowers were fragrant. Fifteen kinds of roses bloomed under her hands, and a succession of flowers filled out the summer. One side of the yard was covered with grapes. Peaches, plums and raspberries were trained, and choice squashes ripened on the roofs of the out-houses. Tomatoes were trained to single poles and yielded luxuriantly; and ruby strawberries peeped out even from the bleaching grass. She herself was as fresh and vigorous as you could expect one to be whose half-decayed lung had left her with insufficient vitality. But her life was saved, and it has been a happiness to herself and a blessing to others. She is right, too, when she says that more than half the credit for the ornamentation of our door-yards and homes is due to the ladies who push the men up to do their duty."

"Intolerance," asserted a New York minister in a recent sermon, "never destroyed anything." In illustration of the point, he referred to the history of Methodism. The Astor Library, he stated, contained more than seven hundred books and pamphlets written against it, perhaps the first, certainly at least the second, Church in all the world. The present Mayor of that city, like the preceding, is a Methodist. The Governor of Georgia is one; so also is the Minister of the Navy, nay, the President himself, and his predecessor, and his probable successor is a Methodist.

The London "Christian World" wants more conscience in politics, and says that men need to be taught that godliness has the promise of this life as well as of that which is to come, and that its power is to be seen in the purification of the present life, and which will be the best preparation for the future. "A religion which leaves the sins of the day unrebuked, which does nothing to check the excesses of popular passion or national ambition, which exercises no restraint upon a people which professes obedience to its rule, and allows its first principles to be set at naught in public life by those who vaunt themselves its defenders, already manifests a weakness which is a sign of decay."

The Methodist missionaries in Santiago, Chili, have decided to start a weekly paper as early as practicable.

The Wesleyan Church has in the New South Wales and Queensland Conference 179 Sunday schools, 1,633 teachers, and 13,760 scholars.

At the New England Conference a resolution approving the Independent Catholic Church, of which Bishop M. N. Marra is the head, was adopted.

The failures in New York for the first three months of this year number 1,400, with liabilities aggregating \$12,000,000. Last year, during the same period, the failures numbered 2,500, with liabilities of \$48,000,000.

It is a singular fact that the leading Roman Catholic newspaper of Great Britain, the "Tablet," of London, is opposing the dis-establishment of the Anglican Church, on the ground that the Church of England is a "serviceable bulwark" against the aggressive spirit of the Nonconformists.—The English Church used to be called the "bulwark" of Protestantism, but seems to have changed its front.

An extraordinary scene has occurred in the Angers Cathedral in France. A Jesuit father named Forbes, the Lent preacher appointed by Bishop Freppel, made a violent attack on modern society and the Republican Government. When he descended from the pulpit the cure arose, and, addressing the congregation, said: "I have hitherto restrained myself, but I cannot now refrain from protesting against the character of these sermons. I can neither approve the spirit nor the intention of them, and I beg my parishioners to reserve their donations for the collection which I am about to make myself for the chapel of the cemetery."

A Scotch preacher once said: "You never saw a woman sewing without a needle? She would come but poor speed if she only sewed with the thread; so I think, when we're dealing with sinners, we must lay out in the needle of the law first; for the fact is, they're 'sleepin' sound, and they need to be wakened up wi' something sharp." But when we've got the needle of the law fairly in, we may draw as long a thread as we like of Gospel consolation thereafter.

New Brunswick's chief tax was paid into the Postmaster General's department as follows: St. John, \$32,127; St. Stephen, \$10,963; Fredericton, \$7,812; Moncton, \$1,658; Grand Falls, \$2,818; New Brunswick, \$733; Woodville, \$1,972; Sackville, \$1,650; Miramichi, \$1,129; Dorchester, \$1,194; Sackville, \$1,159; St. Andrew, \$1,116; Sussex, \$1,124.

The postal receipts continued by the printing business of New Brunswick, as follows: Halifax, \$35,511; Fredericton, \$1,192; Moncton, \$3,295; New Brunswick, \$2,457; Amherst, \$2,277; Miramichi, \$1,688; Kentville, \$1,674; Dorchester, \$1,129; Woodville, \$1,972; Sackville, \$1,159; St. Andrew, \$1,116; Sussex, \$1,124.

The receipts from the other provinces showed as follows: Victoria, B. C., \$1,000; 198; New Westminster, \$2,234; Vancouver, \$1,188; Edmonton, \$1,000; Portage la Prairie, \$773; Charlottetown, P. E. I., \$9,325; Summerside, \$4,384; Georgetown, \$979; West St. John, \$1,192.

Christian Faith is, then, not only an ascent to the whole Gospel of Christ, but also a full reliance on the blood of Christ, a trust in the merits of his life, death, and resurrection; a resemblance upon Him as our atonement and our life, as given for us and living in us. It is a sure confidence which a man hath in God, that through the merits of Christ his sins are forgiven, and he recommended to the favour of God; and in consequence thereof, a cloaking with Him, and cleaving to Him as our "wisdom, righteousness, sanctification, and redemption;" or, in one word our SALVATION.—Rev. John Wesley.

Here is an amusing bit of ecclesiastical tit-for-tat. Two young men were chums and intimate friends in college. One became a Baptist minister, the other an Episcopalian. They did not meet again for years. When they did, it was in the pulpit of the Baptist, for whom the Episcopalian preached, to the great satisfaction of the congregation. Sermon over, the two divines ducked their heads behind the breastwork of the preaching-desk and held the following colloquy: "Fine sermon, Tom; much obliged. Sorry I can't repay your kindness for preaching, by asking you to stay to our communion. Can't, though, you know, because you have never been baptized." "O, don't concern yourself about that, Jim. I couldn't receive the communion at your hands, as you have never been ordained."

The restoration of City road Church, London, is progressing, and there is no reasonable doubt that it will be ready for the holding of the Wesleyan Conference.

CULTIVATE ONE TALENT.

One talent, well cultivated, deepened and enlarged, is worth a hundred shallow faculties. The first law of success at this day, when so many matters are clamoring for attention, is concentration, to bend all the energies to one point, looking neither to the right nor to the left. It has been justly said that a great deal of the wisdom of a man in this century is shown in leaving things undone. The day of universal scholars is past. "Life is short and art is long." The range of human knowledge has increased so enormously that no brain can grapple with it; and the man who would know one thing well; must have the courage to be ignorant of a thousand things, however attractive or inviting. As with knowledge so with work. The man who could get along must single out his speciality, and into that must pour the whole stream of his activity—all the energies of his hand, eye, tongue, heart and brain. Broad culture, many-sidedness, are beautiful things to contemplate; but it is the narrow edged men, the men of single and intense purpose, who steel their wills against all things else, who accomplish the hard work of the world, and who are everywhere in demand when hard work is to be done.

GEO. R. SANGSTER, of Moncton, is the holder of a patent of a Lock, which he gives promise of coming into use. The peculiar feature of it is the seal with which the key is protected. This lock is especially adapted for the protection of movable property, such as railway cars and trunks. Protection which the seal gives to it appears to be perfect, while, at the same time, it is so simple as to be very general use. This lock is the product of the genius of Mr. Fred. R. of Moncton, and does it in great credit. We hope this Moncton prize will prove eminently successful.

NOVA SCOTIA CONFERENCE.

CONFERENCE COLLECTIONS. Following sums have been received in acknowledgment: Previously acknowledged, 80.94; \$1.50; 1.00; 1.12; \$84.61. S. F. HUESTIS, Treasurer.

POSTAL CARDS.

DIGBY, April 19. Sabbath, at our regular new church on the Digby Neck received ten persons into church. A few others, there, will be added by. At the same time I had the ordinance of Christian baptism administered to a little child. The Holy Spirit graciously among us comforted and cheering us very much in our work. We never felt more glad up into entire consecration of us to do now.

R. WASSON.

AYLESFORD, April 19.

engaged in a glorious revival service. On Friday 30 persons were forwarded to Boston for prayer.

Yours, Ac.

J. GAETZ.

BRANTFORD, April 22, 1880.

We have just had a social and a Methodist Church and convention by Mr. and Mrs. Brown, regular hold, (the Dufferin) a pump purse, to Mrs. R. V. J. B. Hemlock of our pastor.

ONE PRESENT

CARBONAR, Nfld.

S. Beach writes under date 80:

passed through a real old-timer, and even now it is blowing. Some of the snow late rains, but we have in house now about six feet of last night. Communication by water, closed for St. Ice just moving off. It is hoped we may have an old-timer.

ivals in different parts during. In Bonavista an extensive

CHANNEL, Nfld.

d writes, under date March

in the midst of a blessed work of the past month or more has been very full, and our rejoice over the reclamation, and the salvation of their ages.

work began among the young whom commenced to meet in February. Nearly every fortnight, we have seen less, seeking and finding faith in the blood of "Good Friday" at 11, we at 3 p. m., a "Fellowship" at 6 p. m. a "Prayer" led by an enquiry meeting "seasons of grace and We are praying for functions of divine power to be done.

es circuit, Bro. Pincock of the Lord made bare of souls. Many gathered to the Shepherd their souls.

ST. JOHN, April 12, '80.

On Sabbath last, I had receiving twenty-five the Church publicly, by the hand of fellowship; many more on probation, revival now in progress Street Church. In the great Head of the ng out His Spirit in this

circuit is also the revival, and souls are being through the labours of re-joice with those who led to be all the glory.

H. MCK.

EDONIA, April 13, '80.

We have been engaged meetings at Caledonia, Baptists and Free Baptists three weeks. And able to record that days more than thirty presented themselves for ost of these have found our of God.

Yours truly, J. G. BIGNOL.

SUNDAY SCHOOL LESSON.

LESSON VI.—MAY 3, 1880.

JESUS AND THE YOUNG.—Matt. 19: 13-29.

TIME.—Early winter; the last part of A. D. 29, several months after the Transfiguration (see last lesson), and on Jesus' last journey through Perea to Jerusalem.

PLACE.—In the neighbourhood of Bethabara in Perea. Perea is that part of the Holy Land east of the southern Jordan and the Dead Sea.

RULES.—Tiberius Caesar, emperor of Roman Empire. Pontius Pilate, governor of Judea; Herod Antipas, of Galilee; Herod Philip, of other parts.

INTERVENING HISTORY.—Chaps. 17: 14-19; 18: 1-2; Mark 9: 14-50; Luke 9: 37-50; John, chaps. 7-10; Luke 9: 51-56; 10: 1-14.

INTRODUCTION.

Jesus, upon coming down from the Mount of Transfiguration, healed the lunatic. He then returned with the twelve for the last time to the shores of the Sea of Galilee. Immediately after the incidents of chapter 18, Matthew and Mark mention the final departure of Jesus from Galilee into that part of Perea which belonged to the province of Judea, Matt. 19: 1; Mark 10: 1. But this interval between chaps. 18 and 19 is to be filled up by Christ's visit to Jerusalem at the feast of tabernacles, Oct. 11, and the feast of Dedication in December, and many other important incidents, which are related by Luke and John. Jesus was slowly traveling, and teaching in Perea near Jordan, on his way to Jerusalem to be crucified, when the incident of the lesson for to-day occurred.

EXPLANATORY.

As I look at Christ in this, the most stirring period of his life, with the dark event of his last agonies thickening on his horizon, condescending to take little children in his arms and bless them, I feel deeper chords in my nature touched than when I see him rush the furious tempest, or raise the buried dead. There were brought into him. The fact that they were brought (we may assume by their mothers) indicates that there was something in our Lord's look and manner that attracted children, and impressed their parents with the feeling that he loved them. The disciples rebuked them; that is, reproved those who brought them, found fault with them, and signified their displeasure at this. They thought it a small matter, or a mere obstruction of the parents, interrupting Christ to show their children, or that children had nothing to do with Christ, nor be with them. This last would have seemed the point aimed at in Christ's reply, and it is the sad mistake of many.

But Jesus said, Suffer (allow them to come) little children. Mark adds that he was much displeased. Let the little children come alone, and hinder them not from coming to me. The language of rebuke in the original is stronger than in our version. The above rendering may help to give to the English reader its tone. For such. Such childlike persons (Luke 18: 17; chap. 18: 3-6). And also little children in the literal sense, or infants (Luke 18: 15), called "my little lambs." Is the kingdom of heaven; that is, the kingdom of heaven belongs to such as these.

He laid his hands on them. Saint Mark records, as before, the act of caressing tenderness: "He foldeth them in his arms, and laid his hands upon them." A loving act twice blessed because done in so loving a manner. If Jesus so loved little children, we may well trust to his loving care in his beautiful home those of our children whom he takes from us to himself. Jesus love of children soothes much of the sorrow in their death.

And, behold, one came. This incident is recounted also in Mark 10: 17-22, and Luke 18: 18-23. The three accounts should be carefully compared by the student. This case presents some remarkable points. 1. The man was of irreproachable moral character; and this amidst all the temptations of youth—for he was a "young man" (chap. 8: 22)—and wealth, for "he was very rich" (ver. 22; Mark 10: 22). But (2) restless, notwithstanding, his heart craves eternal life. 3. He so far believed in Jesus as to be persuaded he could authoritatively direct him on this vital point. 4. So earnest is he that he comes "running" and even "kneeling before him," and that when he was gone forth into the way (Mark 10: 17)—the high-road, by this time crowded with travellers to the passover, Good Master. The word rendered master properly means teacher. This young man addressed the Saviour with the same pompous title that he would have used in speaking to a Jewish doctor of the law. What good thing shall I do, that I may have eternal life?

Why callest thou me good? &c. The older manuscripts give a different form to our Lord's answer: "Why askest thou me concerning that which is good?" In either case the answer has the same force.

All these things have I kept, &c. What lack I yet? The latter query must not be regarded as an expression of satisfied self-righteousness, as if it implied, "In that case I lack nothing." It is indeed true that the young man was still self-righteous. He had no conception of the spirituality, the depth, or the height of the commandments of God. Taking only the letter of the law, he considered himself blameless, and perhaps even righteous, before God. Yet his heart misgave him, and he felt that he still lacked something. Under this sense of want, he put the question to the Saviour, as if he would have said, "What is it, then, that I yet lack? All these things have not given me peace of mind." That such is the correct view of the passage, appears both from the statement in Mark, "Then Jesus, beholding him, loved him," and from the great struggle through which he afterward passed.

If thou wilt be perfect. Mark and Luke: "One thing thou lackest." One duty still remained to make his obedience complete, judged from his own point of view. Not that he had done all except this one duty; but a test is proposed to prove that the whole obedience lacked the proper motive. Go and sell that thou hast. The injunction of the Lord is manifestly intended to bring out the fact that the young man had made an idol of his riches, and hence that he utterly contravened the spirit, even of the first commandment. Substantially, this demand of Christ imports the same thing as the call addressed to all his disciples—to deny themselves, to take up the cross, and to follow him. In this sense, then, the injunction applies to every Christian. All that belongs to a believer is in reality not his, but the Lord's property. The one thing which he lacked was not, that he did not sell all his goods, and give them to the poor, but that there was something which he valued more than his allegiance to God.

He went away sorrowful. He had great possessions. It was too much. The young ruler went away very sorrowful, grief in his heart, and a cloud upon his brow, for he had great possessions. He preferred the comforts of earth to the treasures of heaven; he would not purchase the things of eternity by abandoning those of time; he made, as Dante calls it, "the great refusal." And so he vanishes from the Gospel history; nor the evangelists know any thing of him further.

A rich man shall hardly enter the kingdom of heaven. With great difficulty. Christ here teaches what was shown in this case, that it is hard—not impossible, but extremely difficult—for a rich man to get to heaven, because it is found to be hard to put Christ's will before his worldly possessions. Mark has it, "How hard is it for them that trust in riches." Luke, "They that have riches."

Easier for a camel. The camel being the largest animal with which the Jews were acquainted, its name became proverbial for denoting any thing remarkably large; and "a camel's passing through a needle's eye" came, by consequence, as appears from some rabbinical writings, to express a thing absolutely impossible. Eye of a needle. Either the small door sometimes made in the city gates, called the needle's eye by the Arabs—large enough for a man, but too small for a camel—or rather the Oriental needle, of furnished iron, from two to five inches long, or their large ivory tape-needle, Tuan for a rich man to enter, &c. A rich man rather means one who loves his riches, and makes an idol of them; or one who supremely desires to be rich—"them that trust in riches." While he has this feeling it is literally impossible that he should be a Christian. For religion is the love of God, rather than the world; the love of Jesus and his cause, more than gold. Still a man may have much property, and not have this feeling. He may have great wealth, and love God more; as a poor man may have little, and love that little more than God.

With men this is impossible. Jesus readily acknowledged that power superior to man's is necessary in order to affect the human heart, that salvation may be secured. So many allurements do wealth and worldly avocations present, and so liable are we to be unduly engaged in the cares of the present life, that we are in imminent danger of neglecting our spiritual interests.

FIX UP YOUR PARSONAGES.

To hundreds of ministers the present is a time of some anxiety, and perhaps, of equally as much to as many churches. The pastor that is to relinquish his care of a church and congregation to which he has become attached, and to assume the care of another, cannot but regard it in the light of an experiment, the issue of which is involved in some degree of doubt. The labor and vexations of moving, the weary hours that must pass before a settlement again takes place; the sense of loneliness he and his family must experience before new acquaintances are formed and the question of what sort of home or dwelling shall open their doors for their admission, are all matters that come in for consideration, when the coming session of Conference presents itself for consideration. This latter matter, the character of the home, its comforts, its conveniences, its healthfulness, its location and even its appearance, weigh much with him, and let us admit, it creates a good deal of anxiety. We may not place this to the account of pride on his part or that of his family, for comfort, convenience, and even looks are possessed of merit in themselves and are important to the enjoyment of every refined household. And then the home a church provides for its pastor is a sort of revelator of the church itself, an indicator of the appreciation they put upon the institutions of religion. If these are appreciated as their intrinsic importance warrants, he who is a leading representative of them will not be treated to a shabby home, unless poverty compel it, and this can not be a very honest excuse when good, and even elegant homes are not rare among the people. And then what an indication of a church for liberality is the parsonage! A new pastor is tempted to believe, when introduced to the new manse, that in some way it marks the spirit of his people for enterprise, and advertises their temper in other regards.

Can he help suspecting that he is not welcome, if the place provided to shelter him and his is neither respectable as to location nor quality?

Let us suggest then to our churches that now is the time to look after the comfort of your pastors and their families for the years to come. Go and examine your parsonages, and see if they are in good repair. Look after the wells, cisterns, chimneys, stoves; see if new paint is not needed inside as well as out; see if the walls are not dingy, demanding new paper; give them thorough inspection and put them in the best possible condition, and see what pleasure and comfort you will confer upon your pastors and their weary wives, and see with what zest they will enter upon their new work. If you have not stoves, bedsteads and heavy furniture, by all means get them, and thus relieve your preachers of what is now the drudgery of the itinerancy.—Pittsburg Chris. Adv.

HISTORICAL SUN DARKENINGS.

In 536, 567, and 626 we find mention of long periods of diminished sun-light. Schnurrer records that 783, a year after the Saracens had been driven back beyond the Pyrenees, consequent on their defeat at Tours, "the sun darkened in an alarming manner on Aug. 19; there appeared to be no eclipse by the moon, but rather an interruption from some meteoric substance." There was an eclipse of the sun, annular, but nearly total, on the morning of Aug. 14; it is mentioned in the Saxon Chronicle, which tells us "the sun's disk was like a black shield." The near coincidence of dates suggests in this case a connection between the darkness and eclipse. In 984, according to a Portuguese historian, the sun lost its ordinary light for several months, and this is followed by the doubtful statement that an opening in the sky seemed to take place, with many flashes of lightning and the full blaze of sunshine was suddenly restored. In 1091, on Sept. 29, not 21, as given in some of the translations of Humboldt's "Cosmos," Schnurrer relates that there was a darkening of the sun which lasted three hours, after which it had a peculiar color, which occasioned great alarm. In another place we read: "Fuit eclipsis Solis II. Kal. Octob. fere tres horas: Sole circa meridiem dire nigrescebat;" there was no visible eclipse at this time, and the November eclipse was central only in the southern parts of the earth. A century later, or in June, 1191, according to Schnurrer, the sun was again darkened, with certain attendant effects upon nature. Here the cause is easily found; on June 23 there was a total eclipse in which the moon's shadow traversed the Continent of Europe from Holland to Crimea; the eclipse was total in this country between the coasts of Cumberland and Yorkshire. Erman refers to a sun-darkening on Feb. 12, 1106, which was accompanied by meteors; and we read in the cometographies that on the 4th, or, according to others, on the 5th, of February in this year, a star was seen from the third to the ninth hour of the day, which was distant from the sun "only a foot and a half." Matthew Paris and Mathew of Westminster term this star a comet, and we may take it to have been the same which, later in the same month, was observed in China under the sign Pisces and which, at one time, was supposed to have been identical with the great comet of 1680; this body, however, would not appear to have been sufficiently near the earth as, even on the assumption of a denser constitution than usual with comets, to account for a diminution of the solar rays, by its intervention. On the last of February, 1206, according to a Spanish writer, there was complete darkness for six hours. In 1241, "five months after the Mongol battle of Leignitz," the sun was so obscured, and the darkness became so great, that the stars were seen at the ninth hour about Michaelmas. In this case, again, the darkness referred to was undoubtedly due to the eclipse on Oct. 6, of which Prof. Schiaparelli has collected a full account from the Italian writers. Lastly, in 1547, from April 23-25, Kepler relates, on the authority of Gemma: "The sun appeared as though suffused with blood, and many stars were visible at noonday." Schnurrer thought this phenomenon was what the Germans call a "Hohenrauch," notwithstanding the visibility of stars. From the above brief summary of what have been considered abnormal sun-darkenings, we see that in several cases the diminution of light has been due to the ordinary effects of a total eclipse, while it is clear that there are no grounds in the historical evidence for any prediction of a period of darkness. The nervous in these matters,—and it would really appear that such exist,—may take consolation therefrom.—F. E. Hild, in Nature.

A Story for our Young People.

BEAUTY'S MAMMA REBELS.

Of course she does! She hereby calls a convention of ten thousand little girls and their brothers to consider her grievances, and to decide what measures shall be taken.

Last winter Beauty's mamma needed a new cloak, but Beauty needed a bigger doll—so much more that a compact was closed. Santa Claus was telegraphed a special petition, very elaborately detailing the style, complexion, and belongings of the desired treasure. Everything was mentioned, that could in any event be required for the outfit. Beauty's will in the matter left room for neither codicil nor addenda.

When a favorable reply was received Beauty almost fainted for joy and mamma, mentally footing up a column of figures, took heart.

"Ten dollars! Ah, I can manage nicely with that velvet collar and cuffs! I will get black buttons, and paint them with a pretty design. I certainly can wear a very tasteful cloak!"

Mamma clapped her pretty hands, and just like Beauty under a microscope.

"Mamma, if my dolly comes, she must have a cradle or a carriage. It would be too bad a shame to be 'specting her, and not have any thing ready. Don't you please Santa Claus would fink we meant to 'sult her?"

(There was a struggle—and \$3 expended for a carriage.)

"Mamma, there ought to be an Afghan for my dolly's carriage. I don't want a zephyr one. Bessie Cradock has a pink satin one trimmed with fringes. I want it—pret'yer than Bessie's."

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Persons who suppose themselves suffering from heart disease, because they have pain in the region of the heart, or palpitation, seldom have any disease of that organ. In nine cases out of ten they are sufferers from dyspepsia—nothing more. Congestion of the lungs is most frequently caused by a sudden change from the heat of an ill-ventilated room or ventilated room or railroad car or street car, to the cold air outside, without being protected by sufficient clothing; hence many persons thus seized drop dead in the streets.

Congestion of the brain most frequently results from trouble and anxiety of mind, producing sleeplessness, followed by engorgement of the blood vessels of the brain, sudden loss of vital power, and almost instant death. Apoplexy may be an inherited disease, or it may be induced by too free living, or its opposite, too get abstemiousness. Paralysis may affect only a small portion of the body, from a finger to a toe to an entire limb, or it may disable half the body or the whole body, when death soon follows. When half the body is affected by paralysis, we may be certain that the seat of the disease is in the opposite side of the brain, because nerve-fiber cross. Partial paralysis is often temporary when caused by the rupture of a small blood-vessel, if the clot is got rid of by absorption or otherwise.

Although this is a disease that all classes of people are liable to, its most destructive work is done among the deprived and dissipated. There is no doubt that the habitual use of tobacco is one of the most prominent causes of paralysis and other diseases.

A recent cough will almost always yield to the following treatment within two or three days: Mix in a bottle four ounces of glycerine, two ounces of alcohol, two ounces of water, two grains of morphine. Shake well. Dose for an adult, one or two tea spoonfuls every two or three hours. Half this quantity to children from ten to fifteen years. It is not safe to give it to infants or children under ten years of age.

To stop bleeding, if from a cavity in the jaw after a tooth has been extracted, shape a cork into the proper form and size to cover the bleeding cavity, and long enough to be kept firmly in place when the mouth is closed. This has been of service in many desperate cases.

When an artery is cut the red blood spurts out at each pulsation. Press the thumb firmly over the artery near the wound, and on the side toward the heart. Press hard enough to stop the bleeding, and wait till a physician comes. The wounded person is often able to do this himself, if he has the requisite knowledge.

Simple fractures may be adjusted by almost any one. Get the limb as nearly as possible in the natural position, and then send for a doctor. There is no great urgency in such cases.

In fracture of the skull, with compression and loss of consciousness, examine the wound, and, if possible, raise the broken edges of the skull so as to relieve the pressure on the brain. Prompt action would often save life.

In case of poisoning, the simple rule is to get the poison out of the stomach as soon as possible. Mustard and salt act promptly as emetics, and they are always at hand. Stir a tablespoonful in a glass of water, and let the person swallow it quickly. If it does not cause vomiting, give the whites of two or three eggs, and send for the doctor.

Burns and scalds are soonest relieved by an application of cold water. Dry carbonate of soda or baking soda, sprinkled over the burned spot, is the latest remedy, and is said to be very effectual. These means are only temporary. In severe cases a physician should be sent for.

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I have had many opportunities of observing the good effects of your PAIN ERADICATOR in the past ten or twelve years in Rheumatism and other complaints. From what I have learned of their efficacy, and from what you have told me of the ingredients composing them, and the evident skill with which they are prepared, that their combined use constitutes a very valuable remedy for Rheumatism and Neuralgia complaints.

You are at liberty to make use of this, as you see fit.

A. W. PECK.

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suppose themselves suffer from disease, because they are in the region of the heart, or because they have any disease of the lungs...

of the brain most frequent trouble and anxiety, and the most common cause of the disease is a sudden attack of an ill ventilated room or railroad...

is a disease that all are liable to, its most common cause is the habitual use of tobacco...

will almost always give relief, and is a safe remedy in all cases...

is cut the red blood from the system, and the result is a general debility...

the simple rule is to get the natural position of the body, and let the person be comfortable...

is the best relief of cold water. Dry heat, or the use of soda, is never to be used...

FOR RHEUMATISM NEURALGIA.

Dr. M.D., Petriodiac, N.B. & Son, Dear Sirs: I have used it for several years...

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PEA SOUP! SYMINGTON'S Prepared Pea Soup. Made from their Celebrated Pea Flour.

LIEBIG'S EXTRACT OF MEAT. DELICIOUS, NOURISHING. Anti-Dyspeptic.

W.M. JOHNSON, 28 St. Francis Xavier Street, MONTREAL, SOLE AGENT.

CORNER GRANVILLE AND SACKVILLE STREETS. NOVA SCOTIA Steam Machine Paper Bag Manufactory.

THE CHEAPEST IN THE MARKET. SEND FOR PRICE LIST.

BOOK BINDING. In all its Branches. G. & T. PHILLIPS

EMERSON'S ANTHEM BOOK. 30 cents, flexible covers, by J. H. WATERBURY.

NEW FLOWER QUEEN. 75 cents by G. F. ROOT. Just revised and improved by the author.

LADY. Readers of the WESLEYAN, will do well before commencing to make up Spring and Summer Dresses, to send for a Catalogue of

Mme. Demorest's Patterns OF NEW STYLE FOR SPRING & SUMMER 1880.

Mme. Demorest's Portfolio 20cts. Mme. Demorest's What to Wear 20cts. CONTAINING VALUABLE HINTS ON DRESS.

Mme. Demorest's Quarterly 5cts. Mme. Demorest's Monthly Mag. 30cts. With valuable premium.

Wm. CROWE, 133 BARRINGTON ST., HALIFAX. AGENT FOR NOVA SCOTIA.

Geo. McLELLAN, Victualler: 206 Argyle St., & 36 Spring Garden Rd. Wholesale and Retail Dealer in MEATS, POULTRY, Etc., Etc.

McSHANE BELL FOUNDRY. Manufacture those celebrated Bells for Churches, Academies, etc.

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YOU WILL FIND BY GIVING THE Peristaltic Lozenges A FAIR TRIAL THAT THEY WILL CURE YOU OF Costiveness and its results.

The Best Worm Remedy ever used. Price 25 & 50 cts p box. Ask your Druggist for them.

ALLISON & Co., Proprietors Montreal. BROWN & WEBB, Wholesale Agents for the Maritime Provinces.

GEORGE E. FULL, DEALER IN Boots, Shoes, Hats, Caps, Trunk and Valises, CHARLOTTETOWN, P. E. I.

NILS ANDERSON, of Momenca, Fillmore Co., Nebraska, U.S. Sells Lands, Pays Taxes, and Collects Monies.

JOHN M. GELDERT, Jr., L.L.B. Attorney-at-Law, Notary Public, Commissioner Supreme Court, &c., &c.

McCALLUM'S COMPOUND GENTIAN & TARAXICUM BLOOD AND LIVER BITTERS. This valuable preparation combines all the medicinal virtues of those articles which the leading Physicians and Chemists of the day have proved to possess the most safe and efficient alterative properties.

McCALLUM'S GENTIAN AND TARAXICUM BLOOD AND LIVER BITTERS. PRICE \$1 per bottle. Also Put up in boxes, sufficient to make Two Quarts of Bitters.

WELLAND CANAL Notice to Machinist Contractors. SEALED TENDERS addressed to the undersigned (Secretary of Railways and Canals) and endorsed "Tender for Lock Gates, Welland Canal," will be received at this office until the arrival of the Eastern and Western Mails on THURSDAY the 3rd day of JUNE, next.

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McSWEENEY BROS. IMPORTERS OF DRY GOODS, Carpets, Furniture, Manufacturers of Clothing, &c., &c.

AGENCY OF Butterick's Patterns. McSWEENEY BROS. July 19-ly

GET THE BEST WEBSTER'S UNABRIDGED DICTIONARY, NEW EDITION. 1928 Pages. 3000 Engravings. 4 Pages Colored Plates.

A SUPPLEMENT OF OVER 4600 New Words and Meanings, AND A NEW BIOGRAPHICAL DICTIONARY Of over 9700 Names.

FIELD OF HONOR. OR PRELUDE TO THE GREAT. A famous opera. Just published.

THE SORIERER. \$1. Sullivan's Best Opera. Any book mailed for retail price.

OLIVER DITSON & CO., Boston. C. H. DITSON & CO., J. E. DITSON & CO., 11 & 84 Broadway 792 Chestnut Place New York.

WELLAND CANAL. Notice to Bridge-Builders. SEALED TENDERS addressed to the undersigned (Secretary of Railways and Canals) and endorsed "Tender for Bridges, Welland Canal," will be received at this office until the arrival of the Western Mails on TUESDAY, the 16th day of JUNE, next.

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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.

RECEIPTS for "WESLEYAN"

Table with columns for Name, Amount, and Date. Includes entries for Rev. Jesse Hayfield, Rev. Job Shenton, Rev. S. H. Ackman, etc.

WEEKLY CALENDAR.

Table with columns for Date, Sun. Rises, Sets, Moon Rises, High Water, and Clock. Shows dates from April 25 to May 1.

PHASES OF THE MOON.

Last Quarter 1st day, 9h, 3m, a.m. New Moon, 9th day, 2h, 2m, a.m. First Quarter, 17th day, 6h, 10m, a.m.

- List of names and dates: 25 Torquato Tasso, Italian poet, d. 1555. 25 Samuel Wesley, the elder, d. 1735. 25 William Cooper, poet, d. 1809.

BOOK COMMITTEE

The Annual Meeting of the Eastern section of the Book Committee, will be held (D. V.) in the Minister's Vestry, Grafton St. Church, Halifax, on Thursday, May 6th, at 9 o'clock, a.m.

Hymn and Tune Book Committee.

A meeting of this Committee will be held (D. V.) in Grafton St. Church, on Wednesday, May 5th, at 3 o'clock, p.m.

LIGHT BRAHMA FOWLS, EGGS FOR HATCHING.

THE ADVERTISER offers to supply to Farmers and others, Eggs from the "Tees" strain of Light Brahma Fowls imported by him from Pennsylvania this winter.

THE CHEAPEST BOOKS EVER PUBLISHED.

THE STANDARD SERIES

Of the marvellously cheap books we are prepared to supply the following:

- No. 1.—JOHN PLOUGHMAN'S TALK. By Rev. Charles H. Spurgeon. "AND ON THE CHOICE OF BOOKS." By Thomas Carlyle. Both in one. Price 15 cents.

PREACHERS' PLAN HALIFAX

SUNDAY, April 26th, 1880. 11 a.m. Brunswick St. Rev. S. F. Huestis. 11 a.m. Grafton St. Rev. S. B. Dunn.

MARRIED

On Saturday, April 17th, by the Rev. George W. Hill, D. C. L., assisted by the Rev. A. J. Townsend, M.A., Eustace Bolton Loraine Bevan, Esq., Captain H. M. 97th Regt., son of Richard Lee Bevan, Esq., to Mary Macaulay, fourth daughter of the Rev. Geo. W. Hill, M.A., D.C.L., Rector of St. Paul's.

On the 7th, by Rev. B. Minard, Mr. Charles Goodall, of Halifax, to Miss Ellen Hawkins, of Eastern Passage.

On Thursday, April 16th, at Truro, by the Bishop of Nova Scotia, assisted by the Rev. J. A. Kaulbach, M.A., the Rev. R. Wainwright, to Miss Emily Ross, daughter of the late John Ross, Esq.

At the Methodist Parsonage, Pownal, March 24, by the Rev. W. Maggs, Mr. David Match, of Mt. Herbert, Lot 48, to Miss Sarah Lois Match, of the same place.

At the Methodist Parsonage, Pownal, March 25, by the Rev. W. Maggs, Mr. Theophilus Behant, of Alexandria, Lot 49, to Miss Elizabeth Marsh, Cousin, of the same place.

At the residence of the bride's father, April 15, by the Rev. W. Maggs, Mr. Aaron Jugs, of Pownal, Lot 49, to Miss Hannah Jenkins, of Mount Albion, Lot 48.

DIED

At Matland, Annapolis Co., Feb. 20th, in great peace after a lengthened and painful affliction, borne with resignation to the Divine Will, Mr. John Duke-shire, in the 71st year of his age—leaving a widow and family to mourn their loss.

At Matland on April 18th, calmly trusting in Jesus, Alice, daughter of the late John Duke-shire, aged 21 years.

At Cape Tigress, P. E. I., of diphtheria, after an illness of two days, Eber John, aged 12 years, the youngest son of Thomas and Jane Bell.

At Blockhouse, Lunenburg, on 5th inst. Mr. James Zwicker, aged 71 years.

At Belcher Street, Cornwallis, April 8th, Annie Maria, wife of the late John Newcomb, aged 84 years.

At Pownal, N.S., on Saturday, 3rd inst., Sarah, wife of the late John Rathburn, aged 68 years.

At Grafton, N.S., on Saturday, 10 inst., of paralysis, John O. Morse, Esq., aged 74 years.

On the 18th Dec. 1879, in the City Hospital, Boston, Mass., of Typhoid Fever, Joseph S., son of John and Margaret Burns, of Stronach Mountain, Wilnot, in the 24th year of his age.

At Red Head, N.B., on the 19th inst., William, son of Michael Bradley, aged 21 years and 9 months.

At Keuchibouguac, N.B., on the 15th inst., Lizzie, beloved wife of Alexander Fleet, in the 27th year of her age.

At Milton, Queens County, N.S. on the 19th inst., the Honorable Freeman Tupper, M. L. C., in the 78th year of his age.

At Margaree Harbor, N.S., on the 8th March, Margaret Jean, daughter of William and Hannah Frizzle of Mabou, in the 30th year of her age.

At Mill Village, N.S., on the 28th March, Augusta Mack, widow of the late Stephen Mack, in the 85th year of her age.

At Melvern Square N.S., April 6th, Mrs. Ward Baker, aged 73 years. A true mother in Israel, she was dearly beloved and deeply lamented.

In Halifax on the 17th inst., Patrick Whiston, in the 77th year of his age.

At Windsor, N.S., on the 17th inst. Edward, son of John and Margaret Lawlor, aged 29 years.

On Tuesday April 13th, Halifax, John LeCain, in the 67th year of his age.

At Portauque Mountain, Colchester Co., N.S., on the 12th inst., Allison Cook, aged 34 years.

At the Provincial and City Hospital, Halifax 14th, Robert Balfour, aged 35 years; at the same time and place, James Henry, aged 36 years.

At Dartmouth, N.S., on the 15th inst., Sarah Bell, beloved wife of John Elliott, in her 59th year.

At Glasville, N.B., on the 15th inst., of inflammation of the lungs, Annie A., wife of Howard Wiggins, in the 24th year of her age.

At Richmond, Carleton Co., on the 3rd inst., John Currie, aged 82 years. Deceased was a native of Dumfries-shire, Scotland, and was one of the first settlers of Richmond.

At Sackville, N. B., Clara, aged 7 years, daughter of Gilford and Deborah Bowser.

At Charlottetown, P. E. I., on the 14th inst., at the residence of her uncle, Robert Longworth, Esq., of heart disease, Margaret Ann, second daughter of the late William Longworth, aged 16 years.

At Sackville, N. B., Clara, aged 7 years, daughter of Gilford and Deborah Bowser.

ENCOURAGE HOME MANUFACTURE.

New Boot and Shoe Store

We have just opened in the store lately occupied by C. R. THOMPSON, No. 166 Granville Street, next door South of the LONDON HOUSE, a splendid Stock of

BOOTS and SHOES,

AT THE INDUSTRIAL SCHOOL,

The greater part of which have been MANUFACTURED BY OURSELVES, 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 to 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.

March 12—1y

A. A. BLISS.

LAME HORSES.

Do not give your horse up till you have tried Fellows' Leaming's Essence. It will cure Spavins, Ringbones, Curbs, Splints and Stiff Joints.

GOOD ADVICE.

If you are troubled with Indigestion, Jaundice, Bilious Complaint, Bad Breath, Sick Headache, Sour Stomach, Dizziness, Liver Complaint, Loss of Appetite, Heartburn, Costiveness, etc., try Fellows' Dyspepsia Bitters. They will cure you. Price 25c.

EVERY HOUSEHOLD

should have a bottle of Fellows' Speedy Relief. For Sudden Colds and Sore Throat no remedy has ever been discovered to equal it. As a liniment it will cure Rheumatism, Neuralgia, Burns, Bruises, and wounds of every description. It is the best and cheapest medicine ever offered to the public. Mothers will find it invaluable in the nursery and it should always be kept near at hand in case of accident. Price 25 cents.

BUILDING LOTS FOR SALE.

A few LOTS for Sale to suitable purchasers. The LAND is near to the Academies, &c.

ALEX. FLEMING.

Sackville, 14th April, 1880. ap. 23—3

NOTICE OF REMOVAL AND CARD OF THANKS.

THE SUBSCRIBER having removed his old premises 122 Upper Water Street to 184 GRANVILLE STREET, (One door North of the Army and Navy Depot.) Tenders his thanks to his many Friends and to those and trusts in his new premises still to retain their confidence by a more extended patronage.

READY MADE will be found remarkably cheap. Gents' Furnishing Goods, in SHIRTS, COLLARS, TIES, BRACES, &c., &c. William Cunningham, April 10—3m.

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 16 First-class Cars (a proportion being sleepers.) 29 Second-class Cars 3 Express and Baggage Cars 3 Postal and Smoking Cars 240 Box Freight Cars 100 Flat Cars 2 Wing Ploughs 2 Snow Ploughs 2 Plungers 40 Hand Cars.

Drawings and specifications and other information may be obtained at the office of the Engineer-in-Chief, at Ottawa, on and after the 15th day of MARCH next.

Tenders will be received by the undersigned up to noon of THURSDAY, the 1st day July next.

By order, F. BRAUN, Secretary Dept. Railways and Canals, June 30

SAMUELA. CHESLEY, M. A. Attorney-at-Law, &c., Lunenburg, N. S.

PURE SPICES!

WE beg to call the attention of our friends to the Government Report on "Adulteration of Food," for 1879, just issued, page 28, 43 and 61, where it will be found that our Spices are in each instance marked "NO ADULTERATION," after thorough Chemical Analysis.

- Our Packages of Pepper Ginger Allspice Cassia Cream Tartar

are guaranteed of same pure quality as that sold in bulk. Experiment will prove that PURE SPICES are better value than inferior kinds and mixtures at lower prices. Our QUARTER POUND PACKAGES are put up in boxes of 15 lb and 25 lb each.

With our name on each Package and Warranted Pure.

WHOLE SPICES.

- PEPPER in bags MAIZE ALL-SPICE, in bags, NUTMEGS, GINGER, in barrels CLOVES, in bales CASSIA, in cases.

FORSYTH, SUTCLIFFE & Co., WHOLESALE DEALERS IN SPICES.

CAUTION—See that OUR NAME is on each package and take no other. Do not buy Spice in fancy packages WITHOUT ANY NAME, it is sure to be inferior stuff substituted for the real article. April 9 F S & Co.



LANDRY & Co., DEALERS IN

PIANOS, ORGANS, SHEET MUSIC, MUSIC BOOKS, And Musical Merchandise Generally.

52 King Street, St John, N.B.

PIANOFORTES

By A WEBBER, New York; BILLINGS & Co., New York; GUILD, CHURCH & Co., Boston; VOSE & SONS, Boston

ORGANS

J ESTEY & Co., Brattleboro; SHONINGER ORGAN Co., DOMINION ORGAN Co., Ontario.

First-Class Instruments at Lowest Prices. Easy Terms to Responsible Buyers.

SHEET MUSIC.

We pay particular attention to this Department. Any piece of music, no matter when or where published, can be had from us without delay. Our own catalogue of over 2500 pieces mailed free on application.

Landry's Musical Journal,

published on 1st of every month; 60 cents per year; sample copies 6 cents.

Write to us for anything wanted in the music line. All orders by mail receive prompt attention. All remittances under one dollar should be made in postage stamps.

Address LANDRY & Co., 52 KING STREET, ST. JOHN, N.B.

July 19—1y

FOR Berkshire Swine & Pure Bred Poultry

WRITE Prichard, Sunny-side Farm

THIS PAPER may be found on file at George P. Rowell & Co's, Newspaper Advertising Bureau 10 Spruce Street where advertising contracts may be made for IN NEW YORK.

MR. J. H. BATES, Newspaper Advertising Agent, 41 Park Row (Times Building), New York, is authorized to contract for advertisements in the WESLEYAN at our best rates.

ADVERTISING RATES.

Table with columns for Space, One Week, Four weeks, Three months, Six months, One Year. Lists rates for 1 inch, 2 inches, 4 inches, 6 inches, 8 inches, 12 inches, 18 inches.

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

Rev. H. PLO... Rev. DUNC... VOL XX... I saw a rider... The rider rode... I felt the rider... I knew the rider... Into some deep... Where all his... There he had... For death fight... Oh! dead, most... Hath old Death... Oh! dead with... Both grim Death... I had one flower... With starry eyes... Death's lips an... Ah! me! my flow... I sat beside the... My dim eyes str... Mush! hark! a v... These kind y word... "Faint, weary heart... Held your dakin... I burst the port... And brought her... "And soon Death's... Yes! soon he reig... Even now Death's... For Christ is your... TO-DAY A... To-DAY—To us it... Which gropes its... light; Father! we cannot se... And long to leave be... To-morrow—'Tis the... The 'imprisoned see... flower; Father! we pray Thee... When bursts upon... Written at the Hol... Saviour of Mankind... Who sinless died for... The first fruits of the... Light to our darkness... O strength thou my... That mine may thine... So that the latter day... My soul, sealed with... When thou (whose bo... Unjustly judged), a... To judge the world w... I may be known—and... —Go... WHAT HAS C... The men who... decrees were led... same time, they... inspiration of our... divinity of our Lo... ed out a new path... and in sympathy... classes, he began... tivating sermons... well-wordsd par... entered into our... permanent element... but without the... and the faith tha... ject for its attra... much, but believe... His chief service... ly humanitarian... ing and writings t... the freedom of the... social abuses, the... education of the... uplifting of the... little left. His th... It touched the fat... never reached the... of Christ. In attr... ed tenets of Calvin... in their place but... of his creedless ge... very easily see the... Channing through... followers. His pos... save by himself. T... school that had co... to a position. The... their paste-board f... either do higher o... erally did the late... vagaries of Theodo... most natural sequ... Without Channing... been a Parker. Th... child of the more... One would have ex... this founder of Am... Had he been a fir... divine mysteries of... en thread of such... have produced wou... the warp and woof... all time to come... belong rather in the