

The Wesleyan,

89

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OUR ENGLISH LETTER.

RELIGIOUS EQUALITY.

DEAR MR. EDITOR.—A meeting of the supporters of the great principles of religious equality has just been held. The object of the gathering was to enquire as to the present position of some important questions, and to confer as to what action ought to be taken during the present session of Parliament. The outlook is not a hopeful one. It will be useless to press for any great reformatory movement in the ecclesiastical world, and the most that can be done, is to act in concert and wisdom to prevent the Government taking any reactionary steps. The Rev. John Bond, one of the Wesleyan ministers in London, was present at this gathering, and said some strong and earnest things as to the feelings of the great body of Wesleyan ministers and laymen upon the

BURIAL LAWS

which yet constitute a grievance of no ordinary magnitude, and for the removal of which we all are prepared for an immediate effort. Week by week the narratives of wrong, and priestly usurpation of power at the graves of Non-conformists, the exclusion of worthy men from the resting-place of their forefathers, because they have not been baptized, are poured from the secular and religious papers; yet the Church of England clings with wonderful tenacity to its hold upon the graveyards. We have at length a promise on the part of Her Majesty's Ministers to introduce a Bill upon the Burial Laws, early in the present session into the House of Lords. It would be presumptuous to expect much from a Bill thus introduced, and the birthplace of which will be that Chamber of dignities and Bishops. Yet the leader is at work, and ere long the nation will obtain some degree of justice upon this burning question.

THE LIBERAL PARTY

can scarcely be called "great" at this present crisis, and we fear that its immediate prospects are the reverse of hopeful. The Liberals are not merely comparatively few in number, but they are divided. In England there is a majority of the Tory government of 124, and not a few of these are nominees of parsons and publicans, from whom little can be expected. In Scotland the ranks of the Liberals continue almost unbroken, but they are not numerically sufficient to turn the scale in favor of their English brethren. The Irish Liberals are not to be depended upon in any great critical test. They avowedly confine their attention to questions of Irish interest and policy. Thus about fifty men are withdrawn from the Liberal ranks, and the determined stand they take for

HOME RULE

creates an impassable barrier between them and the Liberals of other parts of the United Kingdom. Some years must yet elapse before another general election will give evidence as to the feeling of the nation. The time is unpropitious for great movements, and to watch and wait, seems about all that can be done by that party which a few years ago accomplished such wonderful results in removal of inequalities and the bringing in of better laws.

THE PARLIAMENT

the past fortnight has been very quiet and uneventful. The fierce debates of the opening week, have not been repeated. There is a tacit understanding that the Turkish question will not just now admit of a full discussion, and that it is prudent for all parties to be quiet while negotiations are pending and treaties for peace between Turkey and her revolted provinces are in course of formation. The business introduced is simply appalling for variety and magnitude. If Parliament would sit the entire year it could not dispose of the work to be done. There are unseemly scrambles for precedence and contests

between Government and private members for the time of the House. All this while the Upper House has little or nothing to do, it meets for a few minutes, and listens to a few formal notices, then breaks up for sheer want of employment. The session will pass a fair share of public and private bills, but it is not likely that any great Imperial question will be determined.

THE DEATH OF DR. WOOD

of Southport is the one noticeable event in Methodism which calls for record in this letter. He came of a grand old Methodist stock, and has worthily done his work for his native town and the Church of his fathers. A beloved physician, a leading citizen, a scholar of large attainments—prized by men of worth and position as a friend and brother, and with all and above all a true disciple of Christ; he is widely mourned, and it is no wonder that the town of Southport was moved with unusual sorrow when its honoured son was borne to his grave. Faithfully has he served God and his generation, and his works will long live to testify of his enlarged philanthropy and Christian zeal. B.

March 3, 1877.

A CORRESPONDENT sends us, from Grand Lake, N. B., a detailed account of a very sad accident, which was briefly noticed in last week's condensed news:—

The husband was sitting reading in the house after breakfast, and noticed his wife going out with a pail, which was nothing unusual. After a few minutes he went out to water his horses; not seeing her about the barn, he became alarmed, as no neighbors lived near. Returning to the house, he searched, and not finding her, he turned to the door and traced her footsteps to the well, only a few yards distant, in which he found his wife, who had fallen in head foremost. He tried, but was unable, to extricate her. Calling for help, a neighbor came, but the two were unequal to the emergency. They called for more help, this soon came also, and with the combined efforts of three men she was got out of the well, but was quite dead. An inquest was held. Verdict—Accidental death. The well was, as are hundreds of others, exposed, without any protection whatever round it. The ice had formed through the winter, and it is supposed the deceased was clearing out the snow and slipped in. Moral:—See that your wells are properly protected.

GENERAL SUPERINTENDENCY OR AN ANNUAL GENERAL CONFERENCE? WHICH?

MR. EDITOR.—Your able and timely articles on "Looking to General Conference" should have the effect of inducing some of your many readers to publicly discuss those topics that are vital to the well-being of the Methodist Church. Methodism in the Dominion of Canada and Newfoundland is in a transition state. The articles of union have been signed which have constituted the Wesleyan Methodists and New Connection Methodists of Ontario, Quebec and the Maritime Provinces, "The Methodist Church of Canada," and yet it is painfully apparent that we consist of but a string of isolated Conferences, without cohesive power sufficient to bind and weld the whole together, and destitute as a united Church of executive authority that is central, authoritative and easily available.

How can these glaring defects be remedied is one of the great problems that will await solution at the next General Conference. Men of age and standing in the Church will again doubtless advocate that the appointment of three men as General Superintendents will remedy the defects in our system. Will their views be entertained? We think not. For whilst the plan has several manifest advantages the strong objections expressed three years since will be repeated and effectually prevent its acceptance.

The times require and the interests of Methodism at this juncture demand an Annual General Conference.

REASONS FURNISHED.

Our Presbyterian friends notwithstanding their annual synods find since the union of the Presbyterian bodies in the Dominion, that it is necessary to have an

annual representative gathering. The Baptists with their associations in different parts of Nova Scotia, New Brunswick and P. E. Island find it desirable to have an annual convention representing their denomination in the Maritime Provinces. If two of the prominent nonconformist bodies find their interests subserved in this manner, is it not likely that Methodism would be greatly benefited in learning by their wisdom. To Methodism the advantage of such an arrangement can scarcely be overestimated. The sectionalism that now prevails would soon give place to broad and ennobling views of the greatness of the united Church's work, whilst the advantages of a thorough fusion of our interests growing out of frequent intercourse between our leading ministers and laymen would introduce elements that would quicken and stimulate and excite a spirit of generous rivalry. Moreover nearly every year great questions arise in church and state which can only be met by an annual gathering. A General Conference committee constituted as the present is, is a useless appendage. To note special advantages, it may be fairly claimed that an annual meeting such as we advocate, either as a whole or by a committee could grapple with that "frictional element" indicated by the suggestive word *Transfer*. Let the ministers come frequently together and the wants of the work and of the brethren in different Conferences can be properly considered and that which is undesirable in the matter of appointment will be accepted in the heroic spirit that has ever characterized Methodist preachers, whilst frequent interchanges between the members of the Church will be accepted by all as one of the conditions of a strong and organic union. The Missionary and Educational Funds can be administered in connection with such an arrangement much better than at present, whilst the effect upon our people in giving direct to the many rather than to the select few full information, would be beneficial.

PROSPECTIVE REQUIREMENTS—OTHER REASONS.

Among the pressing wants of the Church is a equitable arrangement for the amalgamation of the Supernumerary Funds of all the Conferences; also a wise and prudent plan that shall involve either giving up entirely the Children's Fund, or the placing it on a broad and connexional basis, forever stamping out the present inequalities between the Conferences; and the organization of a Church extension Fund. On the present basis after the next Quadrennial session we must have at least five annual committees, viz., on Transfer, Missions, Educational, Supernumerary Ministers and Church Extension. These Committees cannot be satisfactorily worked by two representative men from each Conference, but if we have two men to represent each interest in the future as in the past—having six Conferences—we shall have twelve men meeting annually free times for the administration of affairs pertaining to the united Church. Or we may put the same idea in this form, each Conference will have annually ten men on the important General Conference Committees. Now at the last General Conference the Nova Scotia Conference had but eight ministerial representatives, and the same number was sent by the New Brunswick and P. E. Island Conference. How much better the project of an Annual General Conference for Nova Scotia, N. B. and P. E. Island than the Quadrennial arrangement with its annual committees. But it may be objected that such a plan will not be as well suited to the Western Conferences as to those in the East in view of the size of those Conferences and consequently larger number of ministerial representatives. The objection may be met by the fact that the sessions of an Annual General Conference would necessarily be held more frequently in the West than in the East, and with all the advantages of steamboats and railroads no special inconveniences would result.

THE FINANCIAL OUTLOOK.

On the score of expense it can be easily proved that it would be less burdensome in the financial sense to have an annual General Conference than a Quadrennial Conference with five annual committees composing of different men and meeting at different times, for what is now a heavy tax

on the Missionary and Educational funds, and a burden (that sooner or later must be borne) to pay the expenses of the Transfer Committee, besides the prospective demands of a similar character upon the united Supernumerary Fund and Church Extension Fund—all could and would be met as the elected annual General Conference delegates would have their expenses paid by a collection made yearly in all our churches. But suppose for the sake of argument an additional expense would be incurred, would not the advantages of an annual General Conference be so manifold and so great that the Church would be more than recompensed by the outlay.

CONSTITUTIONAL VIEW.

The framers of our constitution expected there would be changes. Our Discipline provides on section II page 28 for changes: "An act of the General Conference involving constitutional changes shall become law only when it secures a majority of three-fourths of the members of the General Conference who may be present and vote thereon." Such a change as we advocate need not necessarily involve the idea of having more at present than each Quadrennial session purely legislative. But this phase of the subject, and in fact the suggestion as a whole, is given to induce earnest and prayerful consideration and discussion.

Yours, &c.,

March, 1877.

Z.

METHODIST TABLE-TALK

The mortality this year among ministers seems to have been very heavy. One or two more have been added to the roll of the dead this last week; among the rest the Rev. George Blanchflower, who was laid in his grave in Warrington Cemetery on Saturday last. Mr. Blanchflower was one of the quiet, earnest, plodding men who do an immense amount of the real work of Methodism, without ever becoming very widely known through the Connexion. In his circuits he has left many friends, and his memory will be held by them very tenderly.

I regret to hear that several other ministers are seriously unwell, and that some younger ones have quite broken down in health and retired from the work. There is perhaps too much pressure put upon such. The vicious system of competitive examination, tabulating results, &c., is doing its work even among Methodist preachers. Men who have to be reported upon in the district meetings naturally work hard for good marks; sometimes perhaps they suffer, having in addition to examination work to prepare many sermons; and if they suffer, the circuits suffer too. Men cannot do well at high pressure. It becomes a question of some importance as to whether more is not exacted from probationers than should be. The man and the preacher must not be sacrificed to the student and the cram.

The Special Home Mission Committee is sitting this week. Those of us who are outsiders will look anxiously for indications of the future action of this most important and popular branch of Methodism. It has done well in the past, but it is expected to "go forward" and lead others to advance. Such expectations are sure to be realised. It is splendidly officered, and capable of great achievements.

Another Methodist preacher has been "presented" to the Queen; but to Rev. Josiah Henson, "Uncle Tom," was accorded the great honour of an actual interview and conversation with Her Majesty. The Queen also gave the good old man her photograph and autograph. This graciousness will be appreciated as heartily in America as in England. No wonder that Victoria I. is the most popular monarch in the world!

The Edinburgh University has offered the degree of Doctor in Divinity to Rev. William B. Pope, and probably he will visit the northern Athens next month in order to be capped and gowned. Both the University and the recipient may be congratulated.

The first number of the first Welsh Wesleyan newspaper appeared on March 2, called *Y Gwyliedydd*, published by laymen and ministers.—[London Methodist.

FIRST SUNDAY IN WASHINGTON.

Dr. Newman, the pastor of the Metropolitan Church, of course has been anxious that President Hayes and family should belong to the flock of whose spiritual welfare he has charge. This anxiety has been shared by the whole church membership and by the excellent gentlemen who contributed to its erection, and who now support it. It was feared that President Hayes might have some delicacy in using the pew while ex-President Grant was in the city, and to obviate any embarrassment which might arise in that respect, the arrangement was made that the Ex-President should sit in the Vice-President's pew that day, and he and Pres. Hayes were so notified. Other influences were quietly brought to bear upon the President's family to secure their attendance. But, as the result shows, they were all of no avail. The President and Mrs. Hayes settled the question by quietly, and without notice to any one, going to a less prominent and more unobtrusive house of worship, the Fourdry Methodist Episcopal Church, which is about five minutes walk from the Executive's Mansion. Mrs. Hayes, it seems, has conscientious scruples about riding or driving on Sunday, and accordingly, when the hired carriage, which the President is compelled to use until his own is brought from Ohio next week, reported at the White House, the coachman was told that it would not be needed for the day. The morning was deliciously bright and beautiful, and a few minutes before 11 o'clock, the President and Mrs. Hayes walked through the White House grounds to Pennsylvania avenue, where they joined the procession of church-goers. They were followed a few minutes later by Miss Foote, who was escorted by Col. Corbin and Mr. Webb Hayes, son of the President. Not one in a hundred of those on the sidewalk who saw them recognized the party, and the President received but two or three salutations. His arrival at the church which was unexpected, created quite a little flutter of excitement among the ushers, who, however, retained presence of mind enough to escort the party to one of the central or body pews two or three rows back from the first tier of seats. The fact that the Presidential party was present spread through the congregation in a few minutes, and during the five or ten minutes that elapsed before the services began every eye was turned towards where they sat. The services were conducted by the Rev. Dr. Duncan, President of Randolph College, Macon, Ga. When the first hymn, beginning with the line,

O Thou, whom all Thy saints adore,
had been read the President devoutly opened the hymn book, and Mrs. Hayes joined in the singing which followed. The first lesson was taken from Psalms cxlii., and the second from John I. In the beginning was the word, The 142nd hymn was then sung, and Mr. Duncan preached from that portion of the Gospel according to Saint Luke, where the first sermon of the Saviour is described. The sermon was exceedingly able and eloquent, and did not contain a single political allusion. When the basket was handed around the President made his contribution, and when the last prayer had been finished and the blessings pronounced made his way out through the throng as quickly as he could. The desire to see him was very great, and a large crowd collected in front of the church as he passed out. The rest of the day was spent at the White House. In the afternoon Vice-President Wheeler, Secretary Sherman and "Bob" Ingersoll dined with the President and Mrs. Hayes, and remained at the Executive Mansion until nearly 8 o'clock. There were no other visitors during that day.—[Boston Globe.

IF I SHOULD DIE TO-NIGHT.

If I should die to-night My friends would look upon my quiet face Before they laid it in its resting place...

If I should die to-night My friends would call to mind, with loving thought, Some kindly deed the icy hand had wrought...

If I should die to-night Even hearts estranged would turn once more to me, Be all our other days remorsefully, The eyes that chill me with averted glance...

O friends! I pray to-night, Keep not your kisses for my dead, cold brow, The way is lonely; let me feel them now...

The tenderness for which I long to-night. —Newark Daily Advertiser.

BOSTON TABERNACLE SERVICES.

SERMON BY D. L. MOODY, MARCH 6TH.

Mr. Moody took for his text Deuteronomy vi, 7 and v, 29, and said: I remember years ago, when I was Superintendent of a Sabbath-school in Chicago, I used to think if I was a preacher I would preach most of the time to parents.

I believe the most powerful sermon that can be preached in this world is a happy Christian home. If parents exert a right influence over their family, I cannot help but believe the children will grow up to honor and love God.

One reason why Christian children don't always turn out well is that they don't inherit grace. They have to be born of God as much as others. Another reason is because their parents make an empty profession, and the children are very quick to detect it.

Then again, if parents treat God's commands lightly, it is likely to turn out that the children will treat their commands lightly. Children are imitators.

I have travelled considerably, and met a great many praying fathers and mothers, and wherever I have found them with their heart set on this one thing,—my family must be blessed, my children must be saved,—the answer has come, and one after another of the family has been brought into the fold.

Bishop Simpson says he was converted before he was four years old. He can't remember being converted, it was so early. I believe we ought to commence right down at the cradle, and when they commence to lisp the name papa and mamma, let us teach them the name of Jesus.

Then there is another fault, I think with a great many parents. They go to Church, and if the minister says a hundred good things and one poor thing, the parents will go home and magnify the poor thing, and talk about it right before the children.

Then another mistake parents make They come to a meeting like this, and they see something that isn't just in accordance with their ideas, and they begin to criticise. Perhaps they have got a drunken son that has been in the Tabernacle.

Three sons already have gone to ruin, and she has one more who is coming here, and that mother, that ought to be praying for him and holding him up to God in her arms, is laughing at him and making all manner of sport of these meetings.

Let me say, dear parents, if you have a child that is out of Christ, encourage him to come to Christ. If he has ever been touched by the Spirit, don't stand in his way, don't do anything to hinder that

child from coming to Christ. If you do the day may come when you would give all the world to have him back. You may be taken away by death, or the child may be taken away by sin.

Mothers, if you have a child that is wild and reckless; fathers, if you have a son that has wandered from God, let us bring him to-night to God in prayer! Let us have faith in prayer!

Mr. Moody read the following request for prayer, which had been sent him by a little girl only eight or ten years old: "Will you pray for my mamma, that she may come home?"

THE MUSIC OF THE SOUL. Mr. Gough was in a church in a strange city once, and the sexton showed into the same pew another person whose looks impressed Mr. Gough unfavourably.

"Just as I am, without one plea, But that Thy blood was shed for me." I saw that the man knew the hymn, and said to myself, "He can't be so disagreeable after all."

"That's it" said he, "I am blind—God help me!"—and the tears came running down his face and the eyelids quivered, "and I am wretched—and I am paralytic."

At that moment it seemed to me that I never heard a Beethoven symphony in my life with as much music in it as in that hymn sung by that poor man, whom Christianity had made happy in his lot.

BLUE glass will cure a Spitz dog hydrophobia. Pound it up fine, and mix it with his food.

MRS. KEMBLE ON BYRON.

I now believe that there is a great deal of unreality in those sentiments to which the charm of his verses lent an appearance of truth and depth; in fact, his poetical feeling will sometimes stand the test of sober reflection quite as little as his grammar will that of a severe application of the rules of syntax.

A NEW USE FOR GLYCERIN.—Physicians and dentist who use small mirrors to explore the throat and teeth, astronomers employing large mirrors out of doors, all who have occasion to use spy glasses in foggy weather, and especially those near-sighted persons who cannot shave themselves without bringing their noses almost in contact with the looking glass, are doubtless aware that the luster of Mirrors becomes soon dimmed by the breath, by dew, and generally by water in a vaporous state.

Two Scotch lads, who knew little of natural history, but were familiar with King James Bible, and with the winged heads that pass for cherubs in painting and sculpture, went out shooting together.

OBITUARY.

MRS. RACHEL MCKENNY. At Deer Island, N. B., January 13, Mrs. Rachel McKenny, in the 89th year of her age, exchanged mortality for life.

We note a few of the more prominent features which characterized this Christian woman and endeared her to all with whom she came in contact. Her religious life was marked by intense reality and unbroken consistency. In these qualities she became a much needed and beautiful example.

Her interest and constant activity in the cause of Christ were distinguishing features of her Christian career. Her supreme desire was the advancement of the interests of true religion in the community where she resided.

sence too was always welcomed by the congregations. When the community were unfavored with ministerial oversight this dear woman was ready to assume large responsibilities in order to sustain the social means of grace among the people.

Her attachment to the ministers of the Gospel of every denomination was constant and sincere. The brethren who have labored in this field cherish towards this now sainted woman, the most tender and affectionate remembrances. Constantly she spoke of the consolation and spiritual advantages which their labours had brought to her from time to time.

MRS. DUNCAN MCKENZIE.

Born A. D. 1831. Died A. D. 1877. Almost from her earliest childhood she appeared to have not only the fear but the love of God in her heart.

As far as can be learned, no one ever saw her in a passion. As a daughter she was truthful, docile and obedient. As a wife loving and confiding. As a mother tender and forbearing.

Although in her early youth she gave many proofs of genuine piety, she did not make a public profession of her faith until she was nearly twenty years of age.

For many years the desire of her heart was to see a house of God erected in the locality of her birth. Her prayers were answered and her wishes realized, when on Christmas eve last she was permitted with others to unite in the dedication of a neat and comfortable sanctuary, situated but a few yards from the home of her childhood.

Vertical text on the right edge of the page, likely a continuation from another page.

WANTED.

We want, we want a preacher for our church of Rumbletown, A noble saint, quite worthy of a halo or a crown; A man who will adorn the place where men of weight have stood, And fasten in a close embrace our divers brotherhood. We want a classic scholar, well learned in ancient lore— One who can quote the fathers, and count the ages o'er, One who keeps pace with modern thought with science and with art, And one who in the pulpit displays some depth of heart. We want a Bible student, mild, patient, apt to teach, One who'll compel the people to go and hear him preach; Above all vain ambition, above all greed of gain, With needs both few and simple, and style of living plain, We'd like to have a writer of essays and reviews, A man of some position, who'd turn it to our use. His wife must be a singer, able to speak and pray, Conduct the ladies' meetings, and visit by the day. We want a faithful pastor, who'll exercise his care Over the church and Sunday-school by calling everywhere. If any of his fold are sick, he must divine the fact. Many stray from duty's path, he must rebuke the act. Preaching three times on Sunday, two lectures in a week, A Bible-class, and meetings four-at which of course, he'll speak— Some weddings, and some funerals; engagements such as these, Might keep a man quite busy, nor leave him too much ease. As to his disposition, it must be the very best; To hospitality inclined, he'll never refuse a guest; And if he suits in other things besides those mentioned here, We're ready to make out his call, with eighty pounds a-year!

HEALTH OF COUNTRY HOMES

The House.—The only probable source of danger to health in a farmhouse lies in the condition of the cellar, or of the space which separates the lowest floor from the ground. If there be a cellar, observe whether it is dry and free from standing water or decaying vegetable matter (allowed to accumulate there through the negligence of servants). If the house is built upon the ground, the lower floor should be at least 18 inches above the ground, and the sides should be so open that the air can circulate freely through the space.

The Well.—If the water is clear and sweet, and free from any unpleasant odor, one may pretty safely assume that no harm is to be anticipated from this source. Farmers are often in the habit, however, of hanging meat in the well for the purpose of keeping it cool. A pretty severe epidemic (in 1874) of diarrhoea, in a boarding-house at one of the healthiest Long Island summer resorts, was traced to the existence of a decomposing shoulder of mutton at the bottom of the well, into which it had accidentally fallen.

The Privy.—There is little or no danger from contamination of the air by the contents of the privy. The real danger lies in the diffusion of these contents through the soil and their contamination of the water of the well. To avoid such a possibility, the privy should be placed at least 60 or 70 feet from the well, and—if the direction of the natural drainage currents be known—in such a position that the contents of the privy will drain away from the well. Better yet, let the privy be so constructed that its offensive contents shall simply lie upon the surface of the ground, and let there be easy access to it from behind, so that fresh earth may be frequently added, and the entire accumulation removed, say once a week.

The Slops.—How common is it for the kitchen authorities in a farmhouse to throw the slops upon the ground, just outside the kitchen door, and perhaps within six feet of the well. I have known of a boarding-house epidemic of diarrhoea which could be traced to no other source than the contamination of the well-water by a shallow pool of sun-exposed, foul-smelling slops. A cemented cistern should be built about 75 or 100 feet from the house, and at a distance from the well, and to this all the kitchen slops, vegetable waste, &c., should be conducted through a suitable pipe or conduit. From the cistern these matters may be fed to the pigs, or thrown upon the ground at a proper distance from the house.

The Ice.—The ice may be so loaded with foul vegetable matter as to give rise to quite severe disturbances of the bowels and stomach. If it be found free from imbedded impurities, and if, when melted, it be free from an unpleasant odor, one may safely assume that no danger is to be anticipated from this source. An interesting epidemic of bowel troubles were traced to impure ice last summer at Rye Beach.

Drainage.—This is a more difficult subject to investigate, and one concerning which I hardly dare venture any remarks in this place. In a general way, however, the statement may be made that pools of standing water, or marshy flats near brooks or streams (except, perhaps, at the seaside), are not desirable neighbors. This is especially the case if the house in which you live is situated in a hollow (as in some mountain valleys, however elevated it may be above the sea), where the air does not freely circulate. The prevalence of typhoid fever in some of the Vermont and New York mountain valleys, especially in early Autumn, is probably to be explained by the existence of just such conditions. In the case of a large hotel, the investigation should be practically the same as in the case of a farm-house. The difficulties in the way of such an investigation will be found, however, to be much greater, and it would probably be better in such a case to secure the assistance of some physician or engineer, who is familiar with the subject.— New York Tribune.

PRAYER.

Among the forms of insect life there is a little creature known to naturalists which can gather around itself a sufficiency of atmospheric air, and so clothed, it descends into the bottom of the pool; and you may see the little diver moving about dry, and at his ease, protected by his crystal vesture, though the water all be stagnant and bitter. Prayer is such a protector; a transparent vesture—the world sees it not; a real defence, it keeps out the world. By means of it the believer can gather so much of heavenly atmosphere around him, and with it descend into the patrid depths of this contaminating world, that for a season no evil will touch him, and he knows when to ascend for a new supply. Communion with God kept Daniel pure in Babylon.—Dr James Hamilton.

A GREAT ERROR.—The error is great in supposing that the mind is making no progress and acquiring no knowledge when it is not conversing with books; and it is one of the errors of bookish men. There are pauses amid study, and even pauses of seeming idleness, in which a process goes on which may be likened to the digestion of food. In those seasons of repose the powers are gathering their strength for new efforts, as land which lies fallow, and recovers itself for tillage.—Dr. J. W. Alexander.

A GREAT FAITH.—Bishop Hall, commenting on the New Testament story of the Syrophenician woman, remarks: "O woman say I, great is thy humility, great is thy patience; but, O woman, says my Saviour, great is thy faith. He sees the root, we the stock. Nothing but faith could thus temper the heart, thus strengthen the soul, thus charm the tongue."

READ CAREFULLY.

SAMUEL OSBORN, Sophiasburg, says—"I was affected with Dyspepsia for nearly four years, my lungs becoming affected towards the last. I was induced to try the 'Shoshonees Remedy.' After using three or four bottles I felt much better, and gained strength rapidly, my health improved steadily and rapidly, and when I had taken three or four bottles more, I was quite restored to health and strength, and have experienced better health than for forty years before. I had been under the treatment of a number of physicians before, but never received any material aid until I used your remedy."

A. MCKAY, Truro, N. S., says "he was very bad with Liver Complaint, but used the 'Shoshonees Remedy,' and in a month was as well as he had ever been in his life. I am now in business and wish you to send me three dozen by steamer."

A. WOOD, Conescon, says—"That he has tried the 'Remedy' for Liver Complaint and Dyspepsia with great success. I have also used the 'Shoshonees Pills,' and find that they are as good as any I ever tried."

Rev. JOHN SCOTT says—"Mr. McKenzie Botting suffered from an attack of rheumatism, and was unable to move without help; but after taking a few bottles of the 'Shoshonees' was able to walk as well as ever." Price of the Remedy in pint bottles \$1; Pills 25 cents a box. Feb 15—ch. 2 moa.

NEW BOOKS

FOR SALE AT THE METHODIST BOOK ROOM, MACDUFF'S WORKS.

Memories of Genesaret 1.25 & 1.75
Patmos 1.75
Comfort Ye, Comfort Ye 1.50
The Shepherd and his Flock 1.50
The Harp and the Water Brooks 1.00
Noontide at Sychar 1.00
Grapes of Eschol 1.00
Altar Incense .75
Thoughts of God and Words of Jesus .75
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GATES ACADIAN LINIMENT. Joyful News for the Afflicted. St. Croix Dec. 4th, 1876.

DE. GATES,—DEAR SIR,—This is to certify, that, in the autumn of 1872 I had a severe attack of spinal disease, I applied to several physicians for medical assistance, but could obtain no permanent relief from any of them. For six months I suffered day and night, every thing but death. I was then advised by friends, to resort to your valuable medicine, I did so, and after taking seventeen bottles of it, I was as well as ever. I have had no symptoms of the disease since, and can now perform my work better than before I was sick. I am thankful to God that He made your medicines an instrument in His hands, of restoring my health. Yours very respectfully, MRS. ISRAEL CHAMBERS.



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SATURDAY, MARCH 24, 1877.

A NEW DIFFICULTY IN METHODISM; AND ITS CAUSES.

This very significant paragraph we copy from a London Methodist paper:

We are informed that for the supplies in the necessity of circuits which have arisen in the year, not only has the "President's List of Reserve" been exhausted but that students in the Theological Institution have to be drawn from thence before their three years of instruction and training in it have been completed.

It will at once strike the reader that the drying up of streams which have been overflowing their banks for a hundred years, must be owing to some strong and apparent law; or, in language less metaphorical, Methodism in England must be undergoing some changes which affect its vital interests to a considerable, perhaps serious, extent.

Has it ever occurred to the intelligent student of Methodism that the decline in ministerial supply has corresponded with the growth of prejudice against local preachers?

Philosophical minds, looking upon the marvel of Methodistic progress, have attributed it to two causes:—The itinerancy and the employment of lay, local agencies. They might safely have added another,—the practical, simple, common-sense nature of its doctrines and discipline, adapting its modes and requirements always to the condition of things which hinders the common people from studying abstruse subjects, and bring them to the acceptance of the self evident in religion as in other affairs of life.

In modern American Methodism there are causes underlying the abundant supply for the ministry which we do not fully understand. One very effective means, indeed, we can see, which is productive of great results, and to which as the next best to the old method we of Canada would do well to pay some attention.

By bringing a thorough education within the reach of the poorest student, every disposition of gratitude and loyalty is excited in the breasts of those who owe to Methodism the advantage of culture and position. This is one aim toward which our Educational Committee is working. To keep at home, by offering them equal advantages in our Dominion, the numerous candidates for the ministry who are perpetually pressing toward American colleges, our officials ask for help to equip and endow their institutions and give deserving young men all the help they really require.

Ministerial supply in England, however, has been dependent upon a very different source. True, the element of help in education has been at work there; but not primarily. A principle has been fostered in the Methodism of England which gave always a powerful impetus to its operations, namely, that in every human being brought to Christ there were elements of usefulness—that every converted soul had a mission to the lost and fallen sons and daughters of Adam.

We had the opportunity of hearing Wendell Phillips in St. John on "Daniel O'Connell" last Saturday night. He is a great thinker and a fine speaker. His lecture was calculated to do more harm than good, however. In treating upon the disabilities of the Irish people years ago, his strong language would awaken animosities which were buried long ago among our people, and ought never to have a resurrection.

How this has been brought about, and its particular application to our own condition of things, we must leave for another article.

St. JOHN—which we visited last week—is progressing, notwithstanding commercial distresses which have shaken that city and New Brunswick generally, to a considerable degree. Its architecture has improved greatly during the last twelve years. Nothing superior to the new Market House, the Victoria Hotel, and some of its Churches and School-houses, can be found in the Lower Provinces.

set a placard of "To Let" in the windows; the tenement blocks are well occupied; while the population continues to crowd the better classes into the suburbs, which are becoming fine villages of picturesque appearance.

Altogether we conclude that, with the turn of the commercial tide, increasing prosperity must come to these very energetic and ambitious citizens. St. John is well prepared to take all advantage of the new and better current of trade.

The scene of the late fire on Prince Wm. Street is a very sad one. An immense pile of ruins, rendered the more dreary by their distressing associations, is all that one can say in this description.

METHODISM IN ST. JOHN holds its own well in the great inter-denominational contest. Naturally where energy shows itself in other departments among a population, religious zeal also is manifest. The pulpits generally in St. John are well and ably manned—perhaps as well as in any city of the same population on this continent.

It is a curious coincidence that the President of the Council and the Speaker of the Assembly in P. E. Island, as well as the Speaker of the Legislature in Nova Scotia, are Methodists. Usually Methodists are supposed to have training toward expressing themselves in public; but they seem to be qualified as Speakers in other ways as well.

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THE ST. JOHN FIRE.—THE CORONER'S JURY'S VERDICT.—The following is the verdict of the jury in the case of the St. John fire:

"We find that Edwin D. Watts, Le-Baron Akerley, George Budd, Samuel Lister and Samuel Conboy, came to their death by the falling of a portion of the north wall, roof and upper floors of a building in Prince William street, in the City and County of St. John, occupied as a dry goods store by Watts & Turner, which buried them beneath the ruins. We find that the falling of the walls of this and other buildings adjoining occurred during the progress of a fire, existing in Prince William street at that time, in the Ennis & Gardner, Burpee, and Beard and Venning buildings, and that an explosion occurred in the Burpee building immediately before these walls fell.

In one clause of an explanatory communication, published last week, from Rev. J. Lathern, on the Hymnal, forming the pivot of the whole, the sense was unfortunately obscured by a wrong phrase: When the Hymnal was "completed," a thought was cherished that in a very subsidiary and general way it might constitute a contribution towards the movement for securing a Hymn Book for the Methodist Church of Canada—unless a new arrangement of Hymns were determined upon."

NOTES AND COMMENTS.

CROWDED OUT.—Our Sabbath school lesson we are obliged to omit this week, as the matter could only appear outside, and that was quite full without it. Several letters also will appear in their turn.

THE BALMORAL COMPLAINT CASE.

The following letter is all that is needed in confirmation of that harrowing relation of trial in last week's WESLEYAN. We will cheerfully receive help, and forward it safely for this good man, acknowledging amounts, or otherwise, as may be desired. The public need no further appeal.

Campbellton, March 19, 1877.

DEAR MR. NICOLSON,—The letter which appeared in the last WESLEYAN from Bro. Blackwell, is strictly true. I think he has eight children, and only one able to get his own living. Bro. B. was a Primitive Methodist minister for 25 years before he came to this country. You can imagine what such a man with such a family can do on a farm only an acre of which was cleared when he took possession of it.

Yours, &c., W. PENNA.

A horrible case of suicide or murder is reported from Welford, forty miles north of Moncton. A man named Kingan ran away from New York, having failed heavily in business, and after coming by Halifax, proceeded by the Intercolonial to the place mentioned, where he was found on the railway track, dreadfully mutilated. A verdict was given accordingly. His body has been sent home.

The Nova Scotian Government are to confer with that of New Brunswick on Maritime union. If we may judge from indications in the debates, the latter authorities will not be averse to talking about the subject. P. E. Island seems clearly opposed to the movement.

Will our good brethren listen to us? During the past week a few obituary communications have reached us, each of which would fill a column and half of the WESLEYAN—three times as lengthy as any obituary John Wesley ever wrote upon his gifted and favourite preachers. We are obliged to cut these down; but it is not a pleasant task to do that which the original writers could do so much better. Any Christian who cannot be sufficiently described in one-third of a column, must be altogether extraordinary. Of course our deceased ministers are exceptions.

METHODIST MATTERS

NOVA SCOTIA.

Rev. G. F. Day has been assisted by Mr. Grierson at Burlington for some time. There is promise of good at the services. Several have been added to the church at Chevarie.

On Monday evening, 12th inst., the friends of the good cause met at Mr. Geo. Parry's, Bear River, and contributed a handsome donation towards the minister's support.

The annual Sabbath school concert at Amherst, on Tuesday evening was very largely attended and presented a great variety of exercises.

A donation in the vestry of the Hantsport Methodist Church last week was a very enjoyable affair. Proceeds something over \$80. Owing to the bad state of the roads and weather, there were none of the friends from Falmouth present. They now propose to have one at the Falmouth Church.

There is a blessed revival in progress at Kay St. Church, Halifax. We are informed that never in the history of the congregation was so much of the divine influence experienced as on last Monday evening. Several families as well as solitary individuals, have professed religion.

Weymouth reports a very encouraging state of things. Thirty persons have been added to the classes. Mr. Brett—Chairman—visited the Circuit in February, preached, baptized three candidates and received six into full membership. Three classes meet regularly at the Bay. There have been two good donations toward the minister's support.

A temperance meeting in the Graton Street School-room on Tuesday night gave great satisfaction, and did, doubtless, much good.

NEW BRUNSWICK & P. E. ISLAND

On Friday evening last the members of the Upper Sackville Bible Class met at the house of Mr. S. Albert Fawcett, and presented their teacher, Rev. George Steel, with an address of thanks and \$18. The members have, during its existence, prepared their lessons with great care.

In Cape Traverse, a part of the Tryon Circuit, there is a work of grace in progress, and the interest seems not to be abating.

ing. Over twenty souls have indicated their desire to serve the Lord, the most of whom have professed faith in Christ.

The Lord is powerfully blessing us at Tray Creek, a part of my Circuit. About 30 have risen for prayers, and a large number have found peace through believing. Praise God.

Yours truly,

W. J. KIRBY.

Stanley.

Bro. McKeown of Fredericton is away on a brief vacation to the United States. His departure was made the more easy and graceful by the considerate aid of friends towards his expenses on the way. We wish him bon voyage.

CORRESPONDENCE.

CHURCH EXTENSION FUND.

SECOND LETTER.

MR. EDITOR,—In my last communication the subject of help in Parsonage provision was discussed, and its advantage clearly suggested. In this letter it is intended to indicate the probable advantages of a fund, such as proposed, in church building and the extinction of church debt. We have no data in our own Conference and though report of similar funds elsewhere have been sought for, none have so far come to hand. We can therefore only strive to show what may be done in the way of stimulating effort among congregations to secure comfortable, commodious and suitable places of worship free of debt and properly finished.

It is to be deplored that a very considerable amount of debt still lies uncancelled upon many churches in the Conference. This debt wherever found lessens the resources and weakens the energies of the people. It is a burden felt by every one. The spiritual exercises of the church suffer depression by it. The Missionary zeal is dampened. It is a dead weight upon pew and pulpit. It hinders and retards Christian enterprise and effort.

To pay debt upon Church property in the ordinary way and with the ruling rates of interest, is, after energies have already been severely taxed, always a tedious and often a hopeless task. More than once in the past few years has it appeared that in the struggle to meet the annual tax for interest the principal of the debt has remained unredemed, its first proportions still continuing. Sometimes it has been slightly lessened, but that only under pressure, and at the expense of something more than self-denial on the part of those most deeply interested.

It will therefore readily be granted that any way by which the burdens might be lessened, or plan by which, with some degree of ease and certainty, they might be ultimately removed would be of incalculable advantage to the congregations and consequently to the circuits in which they are situated and to the connexion at large. This could be accomplished by a fund from which might be loaned to needy trusts, and upon well defined conditions, such sums of money as would relieve them of the burden of interest they now carry.

Suppose a church, the income of which from pew rents is some fifty dollars in excess of its incidental expenses, to be in debt \$500. Then the balance of income which might be devoted to payment of debt would be only \$15. This amount funded or paid upon the principal would extinguish the debt in between twenty-five and thirty years, or not until the building needed a large expenditure of money for painting and repairs. On the other hand if a fund under the control of a Committee could advance the money to be repaid in annual instalments, the whole amount, after providing for a small premium to meet necessary expenses, would be paid in eleven years, or by adding five dollars extra effort per year in ten years, the period which would seem to be most advantageous to the Church and to the fund.

Such a fund would be productive of the spirit of self-dependence in the erection and fitting up of churches. One often sees in the columns of the WESLEYAN appeals for help, and one learns from time to time of direct application to our more wealthy and liberal friends for assistance in the erection of churches in the country districts. It adds nothing to the self respect and self dependence of a people to take alms at the hands of others. The plan proposed would preserve all that is now endangered by the conduct referred to, and would enable a people to say of their neat sanctuary with commendable pride, "This is the result of our own endeavors." At the same time the relief given to those so constantly applied to for assistance would enable them to devise and carry out other schemes of Christian usefulness and benevolence.

The wise administration of such a fund would prevent the repetition of such sights as now occasionally pain our eyes and hearts. Here and there we meet with large edifices, half finished, encumbered with debt, and occupied by only small congregations, the last the result of the other attendant circumstances. Wise building, having due consideration of site, cost, location and other matters, is absolutely necessary, and much might be done to prevent the recurrence of such errors as the erection of large, costly, and unsuitable structures in localities where in the ordinary course of work and results comparatively small congregations can only be looked for.

These are but a few hints. Let the thoughtful of the church carry the subject further, and it will be found that under present circumstances a Church Extension Fund is required for the rapid and successful development of Methodism in Nova Scotia.

JOS. G. ANGLIM.

UPPER PROVINCES

The Grand Trunk Railway Company, invite tenders for the delivery of 23,000 tons of coal at Montreal and 14,000 tons at Portland.

According to Mayor Beaudry's inauguration recently, the drunkenness in Montreal is fifty per cent, on the decrease.

The Niagara annual Conference of the Methodist Episcopal Church will be held this year in the town of St. Thomas, commencing on the 18th of April.

A Rochester paper states that Alden, the young man who has recently convicted of shooting Jefferson, a night watchman, of Hamilton and whose capital sentence was about two months ago commuted to imprisonment for life, died in the penitentiary at Kingston on the 5th of the present month.

The Borden of Montreal, has resolved to enforce more strictness as to drainage and house ventilation. Persons who object to vaccination are now crying out against placarding houses with post cards.

The body of another dead child has been found in Montreal, no clue to the parties connected with it.

The effect of efforts of Redemptionist Fathers of Montreal has been a large amount of restitution by defaulting clerks and other employes.

The total funded debt of Montreal is \$11,282,986, against which are assets representing an expenditure of \$12,291,036; also a floating debt of \$375,811, which is more than offset by outstanding taxes, &c.

It is said that Thomas Ellis, charged with defrauding the National Park Bank, New York, of \$66,000, will shortly obtain his release from jail.

A young man by the name of Melvin Eddy, belonging to Bathurst, was drowned at Woodstock on the 13th inst., while skating. He was serving his time as a blacksmith with Messrs. Loane Bros. The remains have not yet been found.

St. John and Fredericton have so far contributed nearly \$3,000 towards the Halifax Presbyterian Theological Hall.

The schr., "Nettie" of St. Andrews, N.B., from New York for St. John, is ashore on Ward's Island, full of water. The "Nettie" is a schooner of 118 tons, built at St. Andrews, N.B., in 1870. She was owned by Mr. George F. Stuckney, of that place.

The barque "Mary S. Gibson" made the passage from Hampton Roads to St. John, N.B., in 84 hours; and the barque "Eta Stewart" from Sandy Hook to St. John, N.B., in 72 hours.

On Friday, 16th inst., Mr. James Riley died at Portland at the advanced age of 101. Mr. Riley belonged to a very long-lived family, his brother who died in that city, some years ago, having reached the age of 102. This brother (John Riley) is still remembered on account of his eccentricities.

For many years previous to his death, he had a tombstone, with his age and date of his death inscribed on it, lying in his lot, in the Church of England burial ground; but as he lived many years beyond that specified on the tombstone, it was rendered useless for the purposes intended by the eccentric owner.

He was buried, however, in a coffin he had made many years before his death, and which he intended for himself. The old gentleman, whose death we record, had more of these eccentricities, but lived a quiet, peaceful life. He was a native of Dunnaman, County Cork, Ireland.

Mr. Thomas Taylor, a resident of Pettaquamscutt, on Monday week, received a severe wound on the head by the falling of a limb from a tree. He was alone, and after some hours managed to get out to the main road, where he was passed by several parties who thought he was under the influence of liquor and had been fighting. After some hours he was carried to his own house, a distance of one and a half miles, and cared for by Dr. McDonald. Little hopes are entertained of his recovery.

Mr. S. T. Connie, of the firm of Connie & Williams, St. Stephen, fell and broke his leg in two places, while descending the stairs, from the office of J. K. Laffin, Esq., on Tuesday 13th inst. He is doing as well as can be expected.

In consequence of the recent rains, the ice on many parts of the St. John river is bad, and many accidents are heard of. Mr. James Pinder, Frederickton, on Saturday last, on his way to New Brunswick, was severely injured through the ice, where after struggling for a long time, he was pulled out quite exhausted.

On Monday 12th inst., Mr. Henry Morris, of Harvey Albert County, while at work in the woods was severely injured by a tree which fell upon him. It is feared that his injuries will prove fatal.

A correspondent of the "Chatham Advance" writing from Blackville under date 9th inst., gives the following details of a fatal accident that lately befell a resident of that place: While Hiram A. Underhill, accompanied by his father, Nathaniel Underhill, and Thomas Henchie, were engaged in lumbering operations on the Dunsmuir river, on the 13th inst., they were in the act of loading their sleds with logs, having put two on the sled, and were lifting up the third, having got it nearly on the top of the other two, when Hiram's handspike slipped and he fell on his face, the log falling back on him and striking him on the back of the head, and killing him instantly.

The N. Y. "Sun" of the 13th says:—Thomas Connolly of St. John, N. B., who staggered into the Twenty-second street police station on Sunday, and was unable to give an account of his mutilated condition, was dying in Bellevue Hospital last evening. He said that the wounds were the result of a free fight in Cherry street, where several persons turned upon him, knocked him down, and struck him on his head and body. He was intoxicated.

there." Next day up the Nashwash, at night at a Mr. White's camp, again the Word of God sounded upon willing ears. Next morning family worship over, after grateful expressions for our visit, I was presented with four dollars toward the mission in which I am engaged. Finding that an adjoining party "Dinnered in" we drove five miles to meet them. Dishes laid aside, Bro. Kirby led them in Holy song, and then we all bowed around the camp fire and lifted the heart to Him, who is just the same in the forest as in the city full. That night we were in old camp on the Hayden, and here where two years before I had heard Bro. Campbell preach an excellent discourse, Bro. Kirby lifted up his voice and spoke earnestly for Christ. Next morning we came to the Napudoggin Portage. I looked along the road with which in these years of travel I have become so well acquainted, thought of the scores up at the forks, that I would deem it a privilege to visit, but Sabbath was just at hand, I had been away for a fortnight, neither newspaper nor letter had crossed my track, and I felt that duty pointed to Boiestown.

I have a few other camps yet to visit ere the melting snows compel a narrower sphere. Let the Church think of more than two thousand men here away from most of the opportunities of Christianity during most of the year, and I think the feeling will grow stronger, "Something must be done."

If these letters have been at all interesting to your readers, they may thank Father Daniel for the suggestion, "give your experience to the public." If dull and prosy, blame the rendering of the writer, for I tell you the subject is grand.

Yours truly,

W. WESLEY COLPITTS.

N. B. & P. E. ISLAND.

The Methodists of Coldbrook intend to erect a church there. It is to be 30x50 feet, in the Gothic style of architecture, and the seating capacity will be for 200 persons. G. G. Gilbert, Esq., has kindly presented them with the land.

The work on the N. B. Railway bridge, at Aroostook, is being rapidly pushed forward by Mr. M. Burpee. The piers and abutments will be finished in a few days. About sixty men are engaged on the work.

The Floods which came down the brooks and river into the Belleisle Bay, through Springfield, King's County, have carried away three bridges on the main road, and made the road in several places almost impassable.

The Legislature of New Brunswick was prorogued on Friday. The great feature of the Session, which has been brief, was the Municipal Incorporation Act.

It is said that Thomas Ellis, charged with defrauding the National Park Bank, New York, of \$66,000, will shortly obtain his release from jail.

A young man by the name of Melvin Eddy, belonging to Bathurst, was drowned at Woodstock on the 13th inst., while skating. He was serving his time as a blacksmith with Messrs. Loane Bros. The remains have not yet been found.

St. John and Fredericton have so far contributed nearly \$3,000 towards the Halifax Presbyterian Theological Hall.

The schr., "Nettie" of St. Andrews, N.B., from New York for St. John, is ashore on Ward's Island, full of water. The "Nettie" is a schooner of 118 tons, built at St. Andrews, N.B., in 1870. She was owned by Mr. George F. Stuckney, of that place.

The barque "Mary S. Gibson" made the passage from Hampton Roads to St. John, N.B., in 84 hours; and the barque "Eta Stewart" from Sandy Hook to St. John, N.B., in 72 hours.

On Friday, 16th inst., Mr. James Riley died at Portland at the advanced age of 101. Mr. Riley belonged to a very long-lived family, his brother who died in that city, some years ago, having reached the age of 102. This brother (John Riley) is still remembered on account of his eccentricities.

For many years previous to his death, he had a tombstone, with his age and date of his death inscribed on it, lying in his lot, in the Church of England burial ground; but as he lived many years beyond that specified on the tombstone, it was rendered useless for the purposes intended by the eccentric owner.

He was buried, however, in a coffin he had made many years before his death, and which he intended for himself. The old gentleman, whose death we record, had more of these eccentricities, but lived a quiet, peaceful life. He was a native of Dunnaman, County Cork, Ireland.

Mr. Thomas Taylor, a resident of Pettaquamscutt, on Monday week, received a severe wound on the head by the falling of a limb from a tree. He was alone, and after some hours managed to get out to the main road, where he was passed by several parties who thought he was under the influence of liquor and had been fighting. After some hours he was carried to his own house, a distance of one and a half miles, and cared for by Dr. McDonald. Little hopes are entertained of his recovery.

Mr. S. T. Connie, of the firm of Connie & Williams, St. Stephen, fell and broke his leg in two places, while descending the stairs, from the office of J. K. Laffin, Esq., on Tuesday 13th inst. He is doing as well as can be expected.

In consequence of the recent rains, the ice on many parts of the St. John river is bad, and many accidents are heard of. Mr. James Pinder, Frederickton, on Saturday last, on his way to New Brunswick, was severely injured through the ice, where after struggling for a long time, he was pulled out quite exhausted.

On Monday 12th inst., Mr. Henry Morris, of Harvey Albert County, while at work in the woods was severely injured by a tree which fell upon him. It is feared that his injuries will prove fatal.

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There is a very interesting and touching account of a young man, named Michael Power, met with a painful accident at the Halifax Industrial School. He was riding a horse out of the stable door, when he struck his head against the post and was badly cut. His wound was dressed and he was taken to the hospital.

after noon a great number of the members of our own church and congregation, and other churches assembled at the Parsonage to take their last fond lingering look at their beloved Pastor and friend.

At 2 o'clock the Rev. Mr. Brettle from Digby gave out the Hymn, commencing, "Hear what the voice from Heaven proclaims, For all the faithful dead; Sweet is the memory of their name, And soft their dying bed."

After which the Rev. Mr. Robinson from Weymouth led in prayer.

The funeral cortege then proceeded to the church, where a large congregation had assembled to hear the sermon to be preached in improvement of the event. The shell containing the remains of our dear departed Bro., was placed before the congregation, so that, though dead, he might preach his last and sermon, calling upon the people to "redeem the time."

The service, which proved to be a very hallowed one, commenced by the singing of the 71st Hymn, given out by the Rev. Mr. Smith from Annapolis, which was sung with very great fervour, when the congregation, led by Bro. Smith, bowed in solemn prayer before God; and while prayer with holy eloquence was being offered to God through the Divine Mediator, answers of peace and comfortable assurance descended upon us.

The Rev. Mr. Sponagie from Granville Ferry, then read the 15th chapter of Cor., after which the hymn "How happy every child of grace, who knows his sins forgiven, was sung."

The Rev. Mr. Brettle then delivered a most excellent discourse from the 14, 15, 16 verses of the 11th chapter of Hebrews. "For they that say such things declare plainly that they seek a country, &c. The sermon was listened to with intense interest, and at the close the few remarks made by the Rev. gentleman specially referring to the deceased, were most appropriate, not overdrawn on the one hand, not under-estimating on the other.

Having introduced Mr. Sargeant into the ministry and had some acquaintance with his family, he felt free to say what he did.

At the close of the sermon a hymn or melody, a favorite with the deceased, was sung by the choir with beautiful effect, led by Bro. Vroom, who is a very Sankey amongst us here. A few earnest and telling remarks were here made by Bro. Smith, having special reference to his last visit to the deceased, the day before he died. Another hymn was sung, when the Rev. Mr. Cox, (Baptist,) brought the service to a close, by an appropriate and most stirring prayer. An opportunity was then given, to any who might wish to see the corpse, after which it was deposited in the house appointed for all living, in sure and certain hope of a joyful resurrection, when the body shall be delivered from the bondage of the empire of death, re-united to its purified soul, and both be taken into Eternal Glory! Hallelujah! Hallelujah!

Bro. Sargeant leaves a widow and sister, and other friends to mourn their loss, but their loss is his infinite gain. The friends here who have lost a kind and zealous Pastor, have reason to feel disconsolate; their untiring attention to the family, both before and after Bro. Sargeant's death, betokened the esteem in which he was held by them.

God has taken away another of his workmen, but he will carry on his work. In taking the place of such a devoted and able minister, we feel some reservation; but God being our helper, and having the co-operation of a kind and zealous people, we will have no misgivings, but do what we can, all that lays in our power to bless and save the people. Believe me,

Sincerely yours,

G. JOHNSON.

NEWS IN BRIEF.

NOVA SCOTIA.

William Haliburton, fourth son of Mr. A. F. Haliburton, of Baddeck, C. B., and second officer of the barque "J. T. Smith," was killed at sea, on the passage to Barbadoes, on the 3rd of January. While on the topsail yard, falling the ship's sail, he fell to the deck and injured himself so severely that he died in half an hour.

Within the past few weeks a new crusher has been put up at the Moose River Diggings, south of the Higgins Settlement, Musquodoboit, and the holders of quartz from several cuttings thereabouts are beginning to realize something for their labors.

The ladies connected with Sea Side, Beacon Lodge, I. O. G. T., Beaver River, Yarmouth Co., have organized "the Beaver Anti-tobacco League," which promises to be successful.

The inhabitants of Kentville are jubilant over the decision of the Exhibition Committee to hold the next Provincial Exhibition with them.

The barque "Nova Scotian," of Yarmouth, has foundered at sea, and the crew have arrived at Barbadoes. Insured in Yarmouth offices.

Barbadoes can almost boast a centenarian. Mrs. Mary Newcomb was laid away to her rest on the 27th ult., aged 98 years. Aged, white-haired men stood at her grave—her sons.

The barque "Sarah," of Yarmouth, is probably a total wreck in Solway Firth. She is insured for nineteen thousand dollars in the Commercial, Atlantic and Pacific offices, of Yarmouth.

A bar of gold weighing about 60 ounces is the result of two or three days' crushing of quartz from Andrew Barton's leads, Tangle. The proprietors of the Cariboo gold mine at Musquodoboit have realized \$4,000 over expenses by their operations during the past month.

Private despatches state that the herring fishery at Bay of Islands and the fisheries at Boone Bay are failures. There was an unusually large number engaged in the work this season, and most of the fishers were fitted at Halifax.

An aged colored woman, named Elizabeth Connell whose age is given at one hundred and five years, died at Halifax, on Friday night last. She was formerly a slave in "Old Virginia," and came to Halifax in 1814. After living here in service some years she married a Preston man, named Connix, who died 37 years ago. She has been the mother of 19 children, only three of whom survive her.

The Windsor "Mail" says the county towns do not afford sufficient accommodation for the many people who would like to attend the Provincial Exhibitions, and thinks the capital of the Province the proper place for them. Unless they are held in Halifax, says the "Mail," the Provincial Exhibitions must degenerate into mere local affairs, and will lose all outside interest to the people throughout the Province.

The barque "Rio de la Plata," of Pictou, Capt. McLeod, arrived at Liverpool, G. B., on the 13th inst., from Norfolk, Va., making the passage in 20 days.

A ghost has recently been haunting the vicinity of the Three Mile House, but was laid one night last week by a party of young men. They ran at the ghost when he vanished, but in the very unghostly way of taking to his heels. He left some property in the shape of a sheet, a shoe, a pistol, a pair of horns and a lantern behind him.

The Avon Marine Insurance Company, of Windsor, has declared its annual dividend to stockholders of \$65 per share on the paid up capital of \$25, or about 260 per cent.

A man named Langille was being missing from his home, in Hammonds Plains, for some days, and fears are entertained that he has met with foul play, as he was supposed to have had a considerable sum of money with him.

A few evenings ago a boy, named Michael Power, met with a painful accident at the Halifax Industrial School. He was riding a horse out of the stable door, when he struck his head against the post and was badly cut. His wound was dressed and he was taken to the hospital.

REGARDING AVONDALE.

MR. EDITOR.—It was my privilege some ten days ago to visit Avondale, the scene of my former labours. While it gave me great pleasure to meet numerous and most loved friends, it was a matter of deep regret to find that our much respected Bro. J. Strothard, had been necessitated to go down to Halifax in consequence of personal affliction, in order to seek medical advice. On the morning of Sabbath, the 5th inst., I had the opportunity of hearing an excellent sermon from Bro. Moore, and in the afternoon and evening of the same day, I had the privilege of preaching to our friends in the Avondale Circuit. On Bro. Strothard's return home, I was with much sorrow that his beloved people ascertained, that such was his present state of health, that an entire rest for three months was necessary. As it was needful that he should retire from his circuit, and as this unexpected affliction was subjecting him to too much extra expense, his sympathizing friends did not forget this matter, consequently, on the evening of the 8th inst. there was unexpectedly to himself, a gathering of his friends at the parsonage to express the interest they felt for their beloved pastor and family. After having spent some time in conversation, chiefly in hopeful expectations respecting Bro. Strothard's speedy recovery, and return to his beloved work, at the request of the company, W. Allison, Esq., presented him on behalf his church and congregation the present, One Hundred and Twenty-five Dollars. Mr. Allison in this presentation made some eloquent and touching remarks, assuring Bro. Strothard of the deep sympathy all felt for himself and family, in this mysterious permissive Providence, which as they hoped, would but for a time deprive him of continuing in his loved work. That while they regretted the privation of his faithful labours, they would continue to pray for his speedy recovery.

In concluding his admirable address, he wished Bro. S. to distinctly understand, that this mere expression of their sympathies, was solely for the supply of his personal wants in his affliction, and it was their wish that not one dollar of the offering should go to meet any circuit expenses.

The writer, who was privileged with meeting his old friends on that occasion, remarked that he was not at all astonished that the affliction of his respected Bro. had called forth such expressions of sympathy from the Avondale people; it was just like them. He was sure if anything further of human aid was necessary to cheer and comfort our Bro. and his excellent lady, the presence and expressions of so many kind friends, at the Parsonage this evening, would do so.

The kind provision the Brethren had made for the circuit supply during its Pastor's absence, would also be a source of comfort to him.

Before leaving the Parsonage the friends united in singing the following lines suggested on the occasion by the event, which had brought us together, "God moves in a mysterious way, His wonders to perform."

After the Benediction, the friends bade our Bro. an affectionate farewell. J. G. HENNINGER. Canning, March 14, 1877.

SCOTT'S BAY.

Bro. Hennigar kindly referred to his visit to Scott's Bay, a visit which to many will be long remembered with feelings of pleasure. For myself and the church he did good service, just at the right time. May God long spare him, and crown his declining years with abundance of peace.

I now enclose a few lines respecting Hall's Harbor, the other part of the circuit, 18 miles distant from the Bay. Our cause there is only small, but, thank God, those connected with us in church fellowship, appreciate and love our institutions and services. Amid great opposition and disadvantages, peculiar to the place, they have stood nobly by our cause, though despised by some, rejoicing in the consciousness of God's presence into our midst. Last Sabbath Bro. Teasdale preached one of his interesting and practical sermons from 1 John, 3 chap., 2 ver.,—"Beloved now are we the sons of God," and at the close administered the Sacrament of the Lord's Supper to our people. It was a time of refreshing, our people were encouraged and realized the presence of the Master.

On the preceding Wednesday evening the friends gave me a donation at the Hall. We had a pleasant time. Bro. R. D. West presided; he and several of the friends gave addresses, and at the close handed me a sum of money, which for the place and circumstances was very good. May God encourage, strengthen and build up the people in "His most holy faith."

Diphtheria has made sad havoc in the place. Within the past few weeks about 14 children have been carried off by it. It seems abating now. Our prayer is that God may sanctify it for good, and cheer every mother's heart.

Bro. Parker has lost two of his children by it after a few days illness. When the first was taken he was away at sea, and only reached home to find that death had marred the form of his darling child. Within two days the other died. How sad! Yet even then he felt the sustaining power of God's grace.

We suffer on this circuit for the want of a place of worship of our own. We hope that God will visit us with revival blessings and that many more may be brought to know the Saviour, whom to know is life eternal.

J. W. SHEPHERDSON. Scott's Bay, March 6, 1877.

FUNERAL OF REV. W. SARGEANT.

BEAR RIVER, March 13, 1877.

REV. MR. NICOLSON.—Dear Sir and Bro.,—All that was mortal of our dear departed Bro. Sargeant was committed to its native earth on Tuesday the 6th. Early

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J. KIRBY.

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'WESLEYAN' ALMANAC, MARCH, 1877.

Last Quarter, 6day, 8h, 47m, Afternoon. New Moon, 14day, 10h, 30m, Afternoon. First Quarter, 22day, 8h, 55m, Morning. Full Moon, 29 day, 1h, 35m, Morning.

Table with columns: Day of Week, SUN, MOON, HWS, HKS. Rows for days from Thursday to Saturday.

THE TIDES.—The column of the Moon's Southern gives the time of high water at Parrsboro, Cornwallis, Horton, Hantsport, Windsor, Newport and Truro.

High water at Pictou and Cape Tormentine, 2 hrs and 11 minutes LATER than at Halifax. At Annapolis, St. John, N.B., and Portland, Maine, 3 hours and 26 minutes LATER, and at St. John's, Newfoundland and 20 minutes EARLIER than at Halifax. At Charlottetown, 2 hours 54 minutes LATER. At Westport, 2 hours 24 minutes LATER. At Yarmouth, 2 hours 20 minutes LATER.

FOR THE LENGTH OF THE DAY.—Add 12 hours to the time of the sun's setting, and from the sum subtract the time of rising.

FOR THE LENGTH OF THE NIGHT.—Subtract the time of the sun's setting from 12 hours, and to the remainder add the time of rising next morning.

THE WORLD'S POPULATION.

The present population of the world is somewhere between fourteen and fifteen hundred millions, the latest and perhaps most trustworthy estimate, that of Drs. Behur and Wagner, placing it about midway between the limits we have mentioned. The impossibility of estimating the number more closely will be apparent when it is remembered that only in a comparatively small part of the world have careful censuses, or indeed censuses of any kind, ever been made.

Table showing population of various countries in 1870 and 1875. Includes Russia (71,731,000), Germany (42,723,000), Austro-Hungary (37,700,000), France (36,133,000), Great Britain (33,450,000), Italy (27,482,000), Spain (16,552,000), European Turkey (8,500,000), Belgium (5,337,000), Romania (5,073,000).

Sweden and Portugal slightly exceed 4,000,000 inhabitants each; the Netherlands fall a little short of that number; Switzerland fails to reach 3,000,000; while Denmark and Norway fall somewhat below 2,000,000.

The population of Asia, according to the same authorities, is about 824,500,000, or 48 to the square mile. The most populous nation is China, with over 400,000,000 people.

EARTH is far from being heaven as yet. But it has many heavenly things in it. It has sweet little children. It has pure-minded maidens. It has brave young men. It has myriads of poor people who help poor people, myriads of toilers of the land and sea—the very zest of whose labor

is that it is undergone for the sake of others. It has thousands and tens of thousands of homes and hearts where the stranger is welcome to the warmest seat at the fire, simply because he is a stranger. Ministering angels who appear oftentimes as silently and mysteriously as if they literally came from heaven on the scenes of suffering where they are needed, and when, now and again, evil breaks out in lurid burning flames, humanity instinctively rushes to the rescue, feels the scorching pain on her own breast, and almost quenches the flames from the clouds of her indignation, or from the fountains of her tears.—Dr. Dale.

WEDDING FEES.

Many years ago, a New York minister was sitting in the office of a lawyer who was one of his members, chatting on various subjects, and as the pastor happened to speak of the hard times, and the dilatoriness of the church in paying his small salary, the lawyer remarked:

"Now I hardly agree with you, pastor, in your assertion that ministers are paid less for their work than any other class of professional men. They have a great deal given to them in one way or another, donation parties, Christmas presents, &c. Then the item of wedding fees alone, which you seldom hear them speak about, but which must amount to quite a sum, several hundred dollars in the course of the year, brings them in a good revenue."

"Do you think so?" said the clergyman. "Now to come right down to dots, what do you suppose is the average fee that I receive?"

"I should say twenty dollars was a low estimate," said the lawyer. "Here in New York I have often known persons to give one hundred dollars and a fifty dollar fee is quite common, but considering the fact that you marry a good many of the poor, or those who are only moderately well off, as well as the rich, I should think, as I said, that twenty dollars was a pretty low average."

"That calculation is rather large," said the minister, "but still I cannot tell exactly, as I have not reckoned up what I have received this last year."

"No, I presume not," said the lawyer. "I have noticed that Ministers don't generally know how much they have received, when the sum is pretty large, but I rather think they would if the sum was a small one. But I will tell you what I will do. I will give you ten dollars for half your next fee, and don't believe I shall lose anything by it either. Do you accept that?"

The minister hesitated a moment and then said, "Yes, well, yes; I'll accept that—ten dollars for half then fee."

He soon bade him good morning and went home to his dinner. While he was at the table the bell rang, and the servant came in saying a man at the door wished to see him a moment. He found a rough-looking farmer standing there, who accosted him thus:

"Good morning, Dr. A., I came in to see if you could just tie me up, this morning. Sal and I have been talking about it a good while, and we've come to the conclusion that 'tain't any use to wait any longer."

"Oh yes," said the Doctor, "walk in, walk in. Where did you want to be married?"

"Right here," said the farmer, "if you're willin'. Sal's in the wagon and I'll bring her in."

So he brought in a blooming country maid, and the minister, who had doffed his gown and slipped on his best Sunday-go-to-meeting coat, made them one, in his most impressive style. After the ceremony and the congratulations, the farmer said:

"About the fee, pastor, we hain't got much money, but I thought your children might be fond of pets, so I told Sal I would just bring one of our pups." Saying which he tipped up a small box, and out rolled a little white pup upon the piano.

The minister could scarcely contain his mirth, but thanked the bridegroom and told him the children would be glad of it, and bade him a pleasant good-morning. He finished his dinner, then, putting the pup carefully back into the box, started with it under his arm for the lawyer's office.

His friend was quite surprised to see him so soon again, but the pastor related his curiosity by saying:

"I had no idea when I accepted your offer this morning that I should have to come so soon to claim it, and I hardly think I should have accepted it so quickly, had I known I was to marry a couple to-day, and receive such an unusual and unexpected fee. Generally there is not so much difference in them, but this was a perfect surprise to me."

"No backing out, now," said the lawyer, "that bargain was fair and square, and you must hold to it. Here's your ten dollars; hand over the fee!" The minister demurred a moment, told him he should beware how he made such rash promises again; but finally, unfastening the cover of the box, said: "All right, I'll stand by the bargain," tumbled out the pup upon the lawyer's desk, and with the blandest smile upon his face, waving his hand and bowing politely, he said, "Here is the fee—which half will you take?"

The blank look of amazement and disgust which overspread the countenance of the lawyer as he looked at the roll of puppiness, was amusing to see.

"You don't mean it, that you married a couple and that was your fee?" "Indeed it was," said the minister, "and the farmer who presented it thought he was doing a handsome thing!"

Then, with a hearty laugh, the lawyer handed him the gold piece, and told him that he thought he had nothing more to say in regard to the enriching of ministers by wedding fees.—Standard.

CHILDREN' CORNER.

NOW I LAY ME DOWN TO SLEEP.

"Now I lay me down to sleep, I pray the Lord my soul to keep"— So the baby learned her prayer, Kneeling by her mother's chair; In her little bed-gown white, Said it over every night; Learning in her childish way, How a little child could pray.

"Now I lay me down to sleep"— Said the child a maiden grown; Thinking, with a backward glance, How the happy past had flown, Since, beside her mother's knee, With a child's humility, She had said her simple prayer, Feeling safe in Jesus' care.

"I pray the Lord my soul to keep"— Yet the words were careless said; Lightly had the hand of Time Laid his fingers on her head; On life's golden afternoon Gay the bells and sweet the tune, And upon her wedding day She had half forgot to pray.

"Now I lay me down to sleep"— How the words come back again, With a measure that was born Half of pleasure, half of pain; Kneeling by a cradle bed, With a hand upon each head, Rose the old prayer, soft and slow, As a brooklet in its flow.

All alone, with bended head, She has nothing but her dead; Yet with heart so full of care, Still her lips repeat the prayer; Rest at last! O, storm-tossed soul! Safe beyond the breakers' roll; He, the Lord, her soul shall keep, Now she lays her down to sleep.

—M. E. H., in Church Journal.

A CRADLE HYMN.

The sun in the yellow West, Behind the mountain steep, Has gone to his cloudy rest: Now sleep, My baby, sleep! The silver moon rides high Through the blue air so deep; And chill is the darkening sky: Now sleep, My baby, sleep! The stars, with eyes so bright, Through their far curtains peep, To twinkle o'er the night: Now sleep, My baby, sleep! All beasts and birds are still; No shivering mortals creep O'er shadowy vale or hill: Now sleep, My baby, sleep! Through tree-tops on the wing, The winds of evening sweep, A lullaby to sing: Now sleep, My baby, sleep!

WORSHIP AT FRANK HOLMAN'S.

I have never told you about the family worship in Frank Holman's home. To me it is very beautiful.

I have a very sunny feeling toward Frank's household. He was one of the young men who grew up in our establishment, and when he consulted me about his early marriage on a small salary, I advised him not to delay it,

but to take the sweet girl of his choice into such a home as he could provide her. I had no fears of the result, and the years as they have passed have made me more than satisfied that my bachelor advice was good. The years have given them the inevitable cares and sorrows, but they have been also years of perpetual comfort and joy.

A little family has grown up around them, and more than once as we have sat together, they have been good enough to tell me of their gladness that I encouraged them to make a venture which has been so full of blessing. Christians themselves of a bright cheery character, they have made from the beginning a Christian family, and the family worship has been the center of its life. As they have told me, they began their married life in prayer, and from the first the family altar was set up. Its incense has not ceased to send up its fragrant column to God. It has been a privilege, very sweet to me, often to be with them at the evening sacrifice.

They have their family worship early in the evening, usually as soon as possible after Frank comes home at night from business. They tell me that it sometimes is inconvenient, and occasionally is interrupted, but these occasions are so comparatively rare that they do not seriously trouble them. Old friends understand the habits of the household, and expect to find them engaged at that hour, and as I have had occasion to know, so far from feeling disappointed, have rather sought the opportunity of being present at a scene full of touching meaning.

Frank and his wife always sit side by side. I have been present at the family worship in other households, where this seemed to be made of no account; but as soon as Frank takes the Bible or hymn-book in his hand, and seats himself for the service, Fanny takes her place by his side. I have never asked them why, but I understand it well. They have an instinct that, at this hour, when the idea of family life comes peculiarly into visible form, the husband and wife should be close beside each other.

The children, there are three of them now—take their places on either side, and they nestle as closely as possible to father and mother. In other families I have seen them scattered over the room, and at a distance, but not here. My eyes have sometimes filled as I have looked upon the picture of that family group, a group indeed, when little Willie—named after me—was resting his curly head upon his father's knee, and little Mary—named after my brother John's wife—close by her mother's side, and slyly holding her hand, was looking intently into her father's face. They are both uproarious little folks; Willie, brimful of fun and frolic, making things rather lively at times; and Mary, her father's "Tomboy," as he delights to call her, is not far behind her brother in childlike noise and play. But when family worship comes, they sit in a quietness which I confess has surprised me.

I asked Fanny how this came about, how it was that these little folks, at just this one hour, seemed so transformed.

"I do not know," she said, "except it is that they have never had any other idea than that when we take our place, at this service they are to be reverently quiet."

"I noticed," said I, "that you always have the baby in your arms at family worship, even when the nurse is in the room."

"Oh yes; I always do that when it is at all possible, and you know that this little fellow makes a considerable part of the family."

"He is a restless baby usually; does he never disturb your devotions?"

"Very seldom; I may say never when he is well. It is very curious to see how very early the fact that he must be quiet at this time seems to fix itself in a baby's mind. I can not tell you why, but almost at once they seem to know that this hour is different from every other hour of the day, and they adapt themselves to it long before they can at all understand its meaning."

"Do you take the babies when they are very young in your arms at the family worship?"

"Always, and almost as soon as I myself am able to sit by my husband's side. I suppose, indeed, that that is the secret of it all—the children have never known anything else than to be still and attentive at this time."

I did not need to ask any other questions. I saw it all "Ah," I thought, "wise little wife and mother! How far-reaching and true that intuition of thine! Would that more mothers had caught a little of its inspiration!" Illustrated Christian Weekly.

THE ROBIN'S VIST.

Once a robin flew into a pretty room; and just as he went in, the wind banged the window-blinds shut, so he could not get out again.

At first he did not mind, but flew about and lit on the bright picture frames, and wished his pretty wife were with him to enjoy the pleasant place. Then he rested on the back of a small chair, and then he saw another robin!

"O-ho!" sang he to himself, "here is some one else. I must speak to him: 'Whew! Mr. Robin, glad to meet you. My name is Cock Robin. What do you call this place?'"

But the other robin did not answer. He only opened his mouth and jerked his head from side to side just as Mr. Cock Robin did. You see the other robin lived in the looking-glass, and could not speak.

"A rude fellow!" chirped Mr. Cock Robin to himself. "Not worth talking to! Ah! yonder are some fine cherries! I'll eat some."

The cherries were in a bowl on the table. Mr. Cock Robin helped himself. Then he decided to try the other bird once more.

"My friend," sang he softly, as he caught the stem of a fine cherry in his beak, and flew to the chair again, "here is a fine cherry for you;—O! O!"

Well might Mr. Cock Robin say "O!" for there stood the other robin on just such a chair, offering him a cherry in the most polite manner!

"Thanks!" said Mr. Cock Robin. "But, my deaf and dumb friend, as we each have one, we need not stand on ceremony."

So both began to eat. "He is a fine sociable fellow, after all," said Mr. Cock Robin.

The door opened, and in came a little girl. "What's that?" cried Cock Robin faintly to himself.

The girl clapped her hands for joy, and ran toward him. Up flew Mr. Cock Robin in a great fright. He whisked past the looking-glass, and saw that the other robin was badly scared also. Then he tried to fly out of a closed window where there were no blinds; but he only dashed against some very hard kind of air that hurt his sides. If he had been like you he would have known that it was window-glass, and not hard air.

"Poor birdie!" said the little girl, as she threw open the window, "You shall go out if you want to."

In an instant, Mr. Cock Robin was flying through the sunlight to his little wife.

"Where have you been?" chirped she, as he reached the nest. "O, I've been on a visit," said Mr. Cock Robin—and he told her all about it.

Soon Mrs. Cock Robin said, softly, "I should like to see that other one. Was he very handsome, my dear?"

"Handsome!" cried Mr. Robin, sharply. "Handsome! Not all, my dear—a very homely bird, indeed! Yes, ma'am—very homely, and deaf as a post."

"How dreadful!" sighed Mrs. Cock Robin.—Morning Star.

THE RIVER PEDDLER.

As he stood on the bank, looking across the misty gulf, uncertain what to do, he heard a dog bark. The sound came from the water's edge below, and only a few rods up the creek.

The moonlight slanted down the slope, and showed him some sort of craft by the shore. At the farther end of it, a warm glow—ruddier than the moonlight, and confined to a small space—shone upon the bank and the water. The thing looked to Jacob like some gigantic lightning-bug.

It proved steam-heat, on the dog's side. The dog's heat up a further approach as he approached, cooking the little stove on deck, or cabin.

Jacob's step bank; afraid, silenced the him.

"Want any 'Yes," said

A pleasant was called up the man was t

"Come d man.

"Won't the

"Not with thing from the

"From the

"The Ark. Noah; but that Haven't ye be and his Ark; something in

"What is scending the b

"My line of fancy goods, to anything from to a side-count the river, com Hush your noi

Ripper see any rate, he aboard.

"If ye ain't Longshore, 'a and make yo can, while I turn."

As he resum noticed that he heist, but very wrinkled, serio mouth about w of self-conceit.

"I didn't c said Jacob.

"Then what I'm a peddle peddler's cart the railroad's stores and wo here, and final don't make m man is, or whe the same thin bigger'n a ped on much the s and in much t about the sam about the sam what they wa it."

Jacob sat do lay waited for Sam Longshore kept on talkin

"I go from the shores; I where big bo where there's a great rede There ain't m thought over sions about

And the pu mouth showd having come scienc

"I don't a anything," h Jacob, who "If I hear of and read it, a my judgement again if it's next customer customer, fo I know just There's a man and I've stud just how to ap know a benevicious man, a woman of go minute I set p reach 'em a benevolent make him w somebody of articles. If itiveness, I there never w bairns bef again. Take

most as soon as I... by my husband's... that that is the... children have never... than to be still... time."

It proved to be a little box of a... steam-boat, occupied by a man and a... dog. The dog leaped on the deck, and... dog up a furious barking at the boy... as he approached. The man was soon... visible, cooking something at a curious... little stove under a projection of the... deck, or cabin roof, over the bow.

on a few touches of flattery here and... there,—none to hurt,—and make 'em... think there's nothing in the world so... becoming to their style of beauty as... some of my fancy articles. Then when... I fall in with large causability and... caution and good perceptive faculties, I... come right down to hard pan—talk... plain sense, show my best goods, and... tell how things are made, and interest... my customers that way. There's... everything in knowing what organs to... excite. The last war might have been... avoided just as well as not. But the... trouble was, the two parties excited the... wrong organs in each other. They... went to fighting; and fighting always... excites combativeness. Whereas they... ought to have tried to excite each... others ben-volence."

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THEOLOGY.
Lodge's Theology, Watson's Institutes, Fernald's... Lectures, Treffry's Sonship of Christ, Butler's... Analogy, Chalmers' Natural Theology, Fairbairn's... Typology of the Scriptures, McCosh on the... Method of the Divine Government, Rawlinson's... Historical Evidences, Liddon's Bampton Lectures... on the Divinity of Christ, Farrar's History of... Free Thought, Bushnell's Nature and... Supernatural, Young's Christ of History, R. Payne... Smith's Prophecy a Preparation for Christ, Ecce Deus.

MENTAL AND MORAL PHILOSOPHY.
Noah Porter's Human Intellect, Hamilton's... Metaphysics, McCosh's Defense of Fundamental... Truth, Wayland's Elements of Moral Philosophy.

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Neander's History of the Church, Schaff's... History of the Apostolic Church, Schaff's... History, Smith's Table of Church History, Milman's... History of Latin Christianity, Stanley's... Lectures on History of Jewish Church, Shedd's... History of Christian Doctrine, Stevens' History of... Methodism, Missions and D'Aubigne's Reformation... Moister on Missions, Dr. Smith's Old and New... Testament History, Stanley's History of Early... Christianity.

HOMILETICS & PASTORAL THEOLOGY.
Farrar's Life of Christ, Robert Hall's Sermons... Thomas Arnold's Sermons, Wesley's Sermons, Robertson's... Sermons, Bushnell's Sermons, Fish's Masterpieces of... Pulpit Eloquence, Spencer's Pastors' Sketches.

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Cox's History of Greece, Gibbon's Decline and... fall of Roman Empire, Merivale's General History of... Rome, Hallam's Middle Ages, Howe's England, Macaulay's... England, Robertson's Charles the Fifth, Motley's... Dutch Republic, Motley's United Netherlands, Bancroft's... United States, Prescott's Mexico.

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 11 a.m. Grafton St. 7 p.m. Rev. E. R. Bunyate. Rev. W. H. Hearz
 11 a.m. Kaye St. p.m. Rev. R. Brecken. Rev. E. R. Bunyate.
 11 a.m. Charles St. 7 p.m. Rev. G. Shore. Rev. D. W. Johnson.
 BEECH STREET, 3.30 p.m. Rev. R. Brunyate.
 11 a.m. Cobourz St. 7 p.m. Rev. A. W. Nicolson. Rev. W. Purvis.
 11 a.m. Dartmouth. p.m. Rev. D. W. Johnson. Rev. Godfrey Shore.

MARRIED.

At the residence of the bride's father, on the 8th inst., by the Rev. T. J. Deinstadt, William Leathers, Esq. of Carleton, to Miss Elizabeth J. eldest daughter of George Bell, Esq. of Cape Traverse, P.E.I.

At the residence of C. R. Clarke, Esq., Summerside, on the 8th inst., by the Rev. C. W. Hamilton, Hector McKay, to Mary Ann Wood both of Tarry, P.E.I.

At the same place on the 13th inst., by the same, W. B. Nathan Tremblay, to Mary McLean Morris both of Tarry, P.E.I.

On the 4th inst., by Rev. G. W. Fisher, Mr. John Cole, Johnston, Queen's Co., to Miss Eliza B. Durham, Wickham, Queen's Co. N.B.

On the 8th by the same, Mr. Christopher Parker, Stanley, York Co., to Miss Emily Jane Durst, Cambridge, Queens Co., N.B.

At the residence of John Colpitts, Esq., Uncle of the bride on the 10th inst., by the Rev. J. F. Setis, Miss Mary Gifford, to Mr. Geo. Leman, both of Coverdale, A. C.

DIED.

By accident, Jane, wife of Mr. Thomas Muir, English Settlement, Kings Co., N.B., aged 10 yrs. and 3 months.

February 16th, at Port Medway, Mrs. Sarah Ann Clements in the 78 year of his age.
 Her end was peace.

At the residence of Mr. Benjamin Newcomb, Horton Landing, Kings Co. March 18th James H. Tupper, Esq., of Berwick aged 60 years.

At Westfield Kings Co. N.B., on 10th inst., Mr. John Gray, in the 51 year of his age, leaving a widow and eleven children to mourn their sad bereavement.

At Liverpool, N.S., 7th inst. Annie DeWolf, wife of James E. Spurr, daughter of the late John Campbell and widow of the late Rev. Samuel Berry.

Receipts for "WESLEYAN," for week ending March, 21st, 1877.

INSTRUCTIONS AS TO REMITTING MONIES:—

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 Rev. G. F. Day. Mrs. Mary Mosher, 2; M. B. Salter, 2; D. Burgess, 2; Mrs. M. Grant, 2; 8 00
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 Rev. Jas. England. Wm. Dill, 2.
 Rev. J. B. Henneboen. Mrs. Robt. Grant, 1.
 Rev. E. Mills. Edwd. Oulton, 2; Saml. Wells, 2; Benj. 5 00
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 Mutton, per lb. .05 to .07 .05 to .08
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 Calfskins, per lb. .25 to .25 .27 to .18
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 Tallow, per lb. .08 to .09 .08 to .09
 do. rough, per lb. .04 to .05 .4 to .5
 Eggs, per doz. .14 to .16 .20 to .22
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