obliged to retire

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our hope for the ature let us Re-

weight to these hindrances of the par-

But it is clear that our anticipations of

enlarged success for this movement must

be based not on the expectation of smooth

roads and bright skies, but on the awa-

kening of fresh interest in, and therefore,

increase liberality in behalf of the cause

itself. May the Divine Spirit bless every

sermon preached, every address delivered,

to the promotion of this interest, and this

But should it be considered a difficult

thing for the Methodist Church of Canada

to raise an annual income of \$15,000 for a

cause so notably connected with its own

well-being and progress? Let those who

think this sum large beyond all reasonable

expectation consider that the church

which is asked to raise it, numbers over

100,000 members, and has nearly half a

A study of last year's figures is, in one

aspect not discouraging. The society looks

for its financial resources not only to the

Sabbath Collection, and that at the annual

meeting in each circuit, but to the sub-

scriptions of those friends who, by the

payment of five dollars annually, consti-

tute themselves its members. In the

Eastern Conferences, if we except not

more than a dozen circuits (I write with-

out any knowledge of details regarding

the Newfoundland Conference) this class

of annual subscribers or members has yet to

be oreated. Suppose that during the in-

creasing campaign an average of one sub-

seriber for each circuit, outside of the

above small limit, be obtained, and the

problem of increased revenue, so far as the

Eastern Conferences are concerned, is

half solved. Suppose, in addition, that

me hundred more Educational Meetings

be held within our bounds than were held

last year, and a complete solution is

press an extreme solicitude that not a

single circuit shall be without its Educa-

tional Meeting. It is a great mistake to

suppose that Education is a subject

adapted only to audiences in cities or our

more popular villages. So far as my ex-

perience testifies, it is to the greater

avidity of hearing in other quarters. I

know that our beloved ministers are "in

But if amid their multiplied engage-

ments they can arrange, even in compars-

tively isolated appointments, to talk, and

get their brethren to talk, to their people

on this great subject, which runs right

down to the very roots of our churche's

life and vigor, they will, I am sure, find no

service of the year more profitable to

themselves and to their flocks. The pec-

I venture to add that if in accessible

Circuits it is thought desirable to hear

direct from those whose position naturally

gives them the fullest information regard.

ing our Institutions and Educational

necessities, my brethren around me, to

the full extent of their ability, will res-

Note.—In regard to the statetement of disburse

ments given above, I would observe that the grant to our Theological School, as to each of the Western Schools, Cobourg and Montreal, was \$750. The

funds on hand allowed 16 payments of only \$300 t

that two-thirds of the entire revenue of the So

ciety were devoted directly to the Education of Candidates for the Ministry of our Church.

The Young Men's Christian Association

ments \$26,786. Classes were maintained

during the year in German, French, Span-

ish, book-keeping, and vocal music, with a

before. From October 1 to October 20,

635 students were enrolled. The average

attendance at Dr. Thompson's Bible class

e ch, some 40 per cent. of the grant. I may add

Sincerely your's

DAVID ALLISON.

labors more abundant."

them."

is a process to tempirations of the Seir

ponds to such calls.

Sackville, Feby. 8th, 1876.

million of adherents.

NO. 7

VOL. XXVIII

125 GRAN VILLE STREEL,

DEPOSITORY FOR ALL METHODIST PUBLICATIONS AND SALES-ROOM FOR

General Literature, Stationery, Blank Books AND SCHOOL BOOKS.

Sabbath Schools, Clergymen and Students purchasing in quantities have

A SPECIAL DISCOUNT

THE EDUCATIONAL SOCIETY:

DEAR EDITOR,-I have noted with great pleasure the announcement in your issue respecting Educational Meetings in Fredericton District, the names of the distinguished members who are to bear aid to the local pastorate and laity, and the warm spirit of sympathy with the objects of the Society which breathes in the appended note.

May I be permitted at this juncture. just as the Educational Campaign is being organized throughout the Maritime Conferences, to lay a few considerations before the ministers, members, and congregations of our church?

With the objects of the Educational Society all our people are personally familiar. They are objects worthy of a good church, which proposes with God's help, to retain, augment and perpetuate its influence in the country; and though they have been repeatedly stated in the Wesleyan, they may well appear again I quote the second article of the consti-

"The objects of the Society shall be to assist in maintaining our Universities. Theological Schools, and Higher Mission Schools, to defray the expense on the examination of candidates for the ministry of our church; and to aid such candidates in obtaining an education."

The special methods, by which to be sought for the financial support of the Society in accomplishing these objects are set forth in the sixth article of the Constitution, which is as follows:

"Sermons shall be preached on behalf of the society and collections taken up in aid of the funds in all our churches and preaching places, at some time in February or April in each year.

Meetings shall be held on each circuit or station at which the claims of Educa tional work shall be placed before our people and contributions taken for the funds of the Society."

The Society has completed one year of its operations; though the hopes of its more sanguine promoters have been far from realized, it has nevertheless, in its first year, accomplished good results. I confine myself to the development of one point in connection with its financial eperation. The total receipts of the Society for the year were \$7981.93. Of this sum our Maritime Conferences contributed \$1299.14, as follows:

2.50 6.50 .75 1.75 1.75 1.00 1.50

S

spec

John

Nova Scotia N. B., and P. E. I..... 466.13. Newfoundland...... 252.87.

When we come to the question of distribution we find that the Mount Allison College received \$800.

The Theological School, Sackville. .\$300 Theological Students at Sackville... 750

Thus it appears that our Eastern Educational and Theological interests were aided to the extent of \$1,850, being \$550.86 in excess of the entire sum contributed by the corresponding conferences. This fact is quite in accordance with the grand connectional principle in which the Society is based, but it is suggestive of thought, and will assurredly when pon-

edred "provoke to zeal and good works." In the carefully prepared report of the Society it is estimated that for the coming year an income of \$15,000 will be needed. The Society will certainly need that, and more, if it shall do all that the precious interests entrusted to its care and nurture

require to be done. It is probable that this sum, nearly ninety per cent in advance of the income of the past year, will be raised? In regard to the Western Conferences, the opinion was unanimously expressed by their representatives at the meeting of the was 1064; at the service of song, 414; at Central Board that the exceptionally tempestuous weather and blockade roads of February 1875, the month in which the meetings in the West were held, in a large troportion of the meeting of the months and the mounts to large troportion of the meeting of the months amounts to large preportion of the piecuits caused s. \$150,000.

LIFAX, N.S., FEBRUARY 12, 1876.

FATHER CHINIQUY AND HIS WORK.

CHARACTER OF CONVERTS.

It having been stated in one of the French Ultramontane papers of the city that Mr. Chiniquy's converts were mainly disreputable people of both sexes, one of our reporters took the trouble to submit the published list of names to several of the detectives and police officers. Among these names they recognised several as being the same with those they were acquainted with as low characters. The officers gave the addresses of a number of these individuals and upon the reporter visiting them he found that they were not the same persons as those who had signed the list, though bearing the same name, and some of them were quite indignant that they should be suspected of turning heretics. In one case, however, the detectives know of two disreputable women in Visitation street who said they had turned Protestants, and were getting wood from Mr. Chiniquy's com-

THE SCENE AT RUSSELL HALL.

Since Monday morning Mr. Chiniquy remains during the day at his Church on St. Catherine street, as his private residence was too small to accommodate the increasing crowds of people who come to see him. On Thursday, at ten o'clock, some sixty or seventy men and women were found waiting in the church for Mr. Chiniquy, who had not yet arrived. They seemed to belong, almost without exception, to the very poorest class, and were thinly dressed, and some of them unkempt and untidy. Some of the women had baskets in their hands, and the majority who were spoken with, admitted that they were there to get assistance. About one quarter of them were French, and between these and the Canadians there was an avowed want of sympathy and harmony. The Canadians complained that the French were better themselves, but the French upon being questioned said they thought that no reached. All this, on the supposition partiality was shown in the distribution that there be no increase of contributions of the aid. A Canadian, woman, who stated that she had been a Protestant from former givers. I make bold to exthree years, and had a sick husband and six children, said the Committe only French neighbor a fine beef steak. A Yankee Canadian, who spoke good English, and who had a decidedly rowdy air about him, declaimed strongly against the partiality of the Committee. and expressed a disposition to pitch some of the Frenchmen out of the Church. Subsequent enquiries showed that the Committee, which is composed of French and Canadians, make no distinction in their distribution of aid, and they perform their peculiarly difficult duties in as satisfactory a manner as

ARRIVAL OF MR. CHINIQUY.

When Mr. Chiniquy arrived, at nearly eleven o'clock, there were not far ple are waiting to hear, and when they from a hundred persons present. There hear, to give "as God has prospered was no fire in the church, and some of the people were almost shivering with the cold. Mr. Chiniquy went forward to the platform, and the people all seated themselves. He took from his pocket a book in which the names of the converts are entered, and opening it before them, addressed them substantially as

strike off the list, for I have learned since vesterday that they are drunkards, thieves and bad characters. I am very sorry to have to do this, but there is no other way. I am ready to receive both good and bad, but you must understand, my friends, that when you come here and give your names as converts to the religion of Jesus Christ, you must be ready to serve God and become better men and women. Yesterday seveof New York has had a prosperous year.
At the annual meeting, held January 24,
the treasurer reported that the receipts
for 1875 were \$26,958, and the disburseglad to have you come here, and give your names as converts to the Gospel, but you must be honest and sincere. larger attendance than was ever known and serve God with your whole hearts. lished in the papers, and it will be a shame to all of us to have it said that some of them are bad people. God has placed you on the earth to get ready for heaven, but there are two roads, and if you want to reach heaven you must take the good road. However, when I these cases, however, the Committee reare collectived as the grant from places of the continue of the continue of the collective of the coll

think what the Church of Rome has fuse to give food because they have taught you, and how she has deceived learned that the applicants are imposyou, I can excuse you to a certain point, tors or undeserving. Both the Comfor being bad. Yesterday a man named mittee and Mr. Chiniquy keep lists of Chaput came here and asked to have his impostors, which they compare toname struck off the book; I asked him, gether. Mr. Chiniquy had a long list how long have you been a Protestant?' of hirty or firty names of such persons, 'Only three weeks' he said. 'Then why whom he calls oeufs pourris, or do you want your name taken off? Because,' said he, 'you have not given me enough.' (Laughter.) Some people have told me that I was being deceived, and that we were giving bread to the canaille, while the honest people did not get any. Now, my friends, you provision forcibly seized npon by some must remember that in everything you do God sees you; and you must give an account one day of everything you have done. I have come here to see you, my beloved countrymen, because I ture to keep order and protect the am grieved to the heart to see my country at the foot of an idol. All of you who are Roman Catholics are idolators. because you adore a god made with hands, a thing that God has expressly forbidden you to do. You must cease to adore those false Gods and those Images, and give yourselves to Jesus Christ who shed the last drop of his blood for you upon the cross.

Mr. Chiniquy continued for some minutes longer to speak to them of the love of Jesus, and to instruct them in the Christian duties of humility, patience and charity. He then spoke of the various means adopted by the priests to get money out of the people by the sale of scapularies and images, and by the erection of churches to Notre Dame de Lourdes, &c., &c. He went on to tell them that Protestant countries were far more prosperous than Catholic countries, that it was Protestants who were at the head of nearly all the industries. and who used their money in employ ing people to work, while the Romish priests used it for their own gratification, or to build fine churches with. Why were the Catholics everywhere poorer and less intelligent than the Protestants? It was because they adore idols, and God does not bless those who ferent class of people. - Montreal Wit-

TAKING THE NAMES OF THE CONVERTS.

When Mr. Chiniquy had finished speaking, he asked those who wished to leave the Church of Rome to come forward and give their names, and a Committee would visit those in want. Imgave her two eggs, while they gave her | mediately he was surrounded by a large number who, one after the other, gave their names, the street and the number of their residences, which were regularly entered in a book. A father would give his name and those of all his family, and a mother would do the same. One man gave his name, but a bystander remarked that he had already given mond: "Your writing is useless: by it it a few days ago. He was rebuked by Mr. Chiniquy for this, and his name taken off. A fine-looking man of about twenty, who had given his name, intwenty, who had given his name, informed the writer that he came from France about a year ago, and since then had several times heard Mr. Chiniquy preach. Among others who gave their names were an old grey-haired man and a pleasant-looking young woman, apparently his grand daughter, who seem ed very happy at what they were doing. Altogether, about thirty new names were taken, enough, as one of the converts remarked, to make up for the bad ones that were taken off.

DISTRIBUTING SUPPLIES.

A good many complaints were made to Mr. Chiniquy by men and women "I have here the names of some thirty | that they could not get served by the men and women which I am obliged to Committee, and he said he would go and see what was the matter. He then false, let him be arrested. If it be true, left, telling them that he would be back let instice be done him within twentyat 3 o'clock, and proceeded to the storehouse and head-quarters of the Committee at 129 Vitre street. The place was full of men and women waiting for food. A large quantity of bread and meat were stored up, and three intelligent gentlemen, members of the Committee, were very busy in overseeing A local journal says that while the giant the distribution. The Committee operral persons came here and gave their ate in this way: They keep a list of all names, but I have learned since, that the names of persons who have signed they are bad people, who came only to their abjuration of the Romish Church, get bread and money, and therefore I and two persons, who are paid therefor, must take their names off. I am very go round and visit the applicants for aid, and endeavor to ascertain if they are deserving. Wood, meat, bread and potatoes, form the staple supplies given, and the distributions amount in value All these names are going to be pub- to about \$100 per day, Those applylished in the papers, and it will be a inglio Mr. Chiniquy get from him, if

ROTTEN EGGS.

comprising disreputable people of both sexes' whose real character has been ascertained. On Tuesday the distributors came near being mobbed, and the score or so of men whom the Committee refused to serve on the ground of their being impostors. The say they must have one or two policemen there in fu-

GENERAL RESULTS.

Out of the fourteen hundred persons who have given their names to Mr. Chiniquy as converts from Romanism, it is not surprising that at this unusual season of general distress, so large a number should be in want. Doubtless, the hope of assistance has a good deal to do with swelling the lists of converts, and amongst so large a number it is almost in vitable that some should come in under false pretences. It is only the destitute that one meets with at Russel Hall, but it is the opinion of intelligent French Protestants of many year's standing, that fully three fourths of all whose names are published are respectable people who are sincerely converted to the religion of Christ. Mr. Chiniquy is well aware of the difficulties surrounding the situation, and though he is occasionally deceived as to the character or some of the pretended converts, his large heart never errs in the desire to do them all the good he can, and to advance his Master's kingdom. As he well expressed it, he desires to get a current started from Romanism to Protestantism, and then it will draw within its influence a dif-

M. RAYMOND, a Government official under the First Empire in France, has just died, leaving all histortune, 40,000 francs, to the gendarmerie. The following story is told of M. Raymond when he was a secretary in the War Department: An employee in that department had been unjustly dismissed. He appealed in vain many times to the War Minister. His letters were ignored. While despondent in cousequence, he met one day M. Raymond, the Minister's secretary. He told him his case and said: "You are a man of honor. Can you uderstand such a denial of justice?" "Listen," answered Rayyou will accomplish nothing. Do you morning at 7 d'clock the Emperor shaves there before a little mirror suspended on the window-sash. To-morrow morning put your petition on the end of a stick, and wave it before the window until the Emperor notices it. You may be sure he will send to ascertain what it means." So the next morning at the hour designated, the employee, stationed in front of the window, was seen violently waving a stick with a seal packet fastened to it. An officer came up to him and asked what he meant by that proceeding. "Sir," was the answer, " I am the victim of an outrageous piece of injustice on the part of the War Minister, and I want the Emperor to know it." "Give me the petition. I am Marshal Duroc." The same day the petition was sent to the War Office with these words written on the margin by the Emperor: "If what this man says is four hours." The next day the petitioner was reinstated in the War Department.

From Sicily comes the report that Etna not perfectly tranquil. On the evening of December 19 people observed dense smoke arising, mixed with reddish vapors. is emitting flames from his flanks, his head is covered with anow."

A singlar sporting character recently died in England, who was known by the name of John Hawley, although his real name was Lionel Scott Pilkinton. His burial, according to his own desire, was peculiar. The body, dressed in hunting clothes, including whip and spurs, was carried on a board to a hole in the garden, lowered into a stone coffin, and laid be-

Feb. 20. LESON ED KING. B. C

Monday-2

Tuesday-2

WEDNESDAY

THURSDAY-

FRIDAY-2 S

SATURDAY—Ps

BERI

WESLEYAN" ALMANAC FEBRUARY, 1876.

First Quarter, 2nd day, 9h. 39m. afternoon. Full Moon, 9th day, 1h. 32m. afternoon. Last Quarter, 17th day, 0h. 41m. morning.

×.	Week.	SUN		MOON.			Tde	
7	Day of Week.		s Sets	Rises	South	s Sets	HTde	
	Tuesday	7 23	5 5	10 1	4 51	11 41	11 27	
3	Wednday	7 22	5 6	10 25	5 41	m'rn	m'rn	
3	Thursday	7 21	5 8	10 55	6 35	0 57	0 7	
4	Friday	7 19	5 9	11 41	7 34	2 15	0 53	
5	Saturday	7 18	5 11	A. 30	8 38	3 27	1 47	
8	SUNDAY	7 17	5 12	1 37	9 43		3 5	
7	Monday	7 16	5 13	2 58	10 48		4 45	
8	Tuesdyy	7 14	5 15	4 19	11 47	6 38	6 5	
9	Wednday	7 13	5 16	5 31	m'rn	7 15	7 8	
10	Thursday	7 11	5 18	6 55	0 41	.7 51	8 0	
11	Friday	7 10	5 19	8 9	1 30	8 5	8 44	
13	Saturday	7 9	5 20	9 91	9 17	8 25	9 25	
13	SUNDAY	7 -	6 92	10 28	3 2	8 43	10 3	
14	Monday	7 6	5 23	11 38	8 45	9 2	10 39	
-	Tuesday	7 4	5 25	m'rn	4 29	9 20	11 12	
16	Wednday	7 8	5 96	0 43	5 14	9 45	11 45	
17	Thursday	7 1	5 97	1 59	6 2	10 14	A. 21	
18	Friday	7 0	5 29	2 52	6 51	10 50	1 5	
19	Saturday	6 58	5 30	3 50	7 42	11 34	2 5	
90	SUNDAY	6 56	5 32	4 42	8 33	A. 25	3 34	
ai l	Monday	6 55	5 33	5 20	9 25	1 30	5 12	
	Tuesday	6 53	5 34	5 56	10 15	2 34	6 20	
200		6 51	5 36	6 26	11 3	3 40	7 8	
24	Wednday	6 50	5 37	6.48	11 49	4 50	3 46	
95	Thursday	6 48	5 38	7 11	A. 34	5 57	8 19	
26 26	Friday		7 1		1 18	7 9	8 49	
2	Saturday			7 27	2 3	8 20	9 19	
37	SUNDAY	6 45	5 41				-	
28	Monday Tuesday	6 43	5 42	8 28	2 49 3 38	9 32	9 52 10 27	

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

High water at Pictou and Cape Tormentine, 2 hrs and 11 minutes LATER than at Halifax. At Annapolis, St. John, N.B., and Pertland, Maine, 3 hours and 25 minutes LATER, and at St. John's, Newfeundland 20 minutes EARLIER than at Halifax. At Charlottetowa, 2 hours 54 minutes LATER. At Westport, 2 hours 54 minutes LATER. At Yarmouth, 2 hours 36 minutes LATER.

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

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

REV. JOSEPH ENTWISTLE

A PRIMITIVE CHRISTIAN.

"Meek, simple follower of the Lamb, He lived, and spake and thought the same, He joyfully conspired to raise His ceaseless sacrifice of praise."

(Continued from last week.) Like many of his compeers, Mr. En twistle was accustomed to observe one day in the week as a season of special fasting and prayer, with a view to his growth in grace. He usually kept a list of subjects for which he was engaged in special prayer. There were two other days in the year which were usually observed as red-letter days in his ealendar. These were his natal day and his marriage day. On the former he always rose much earlier than usual. and spent much time in private devotions, feeling himself under renewed obligations to dedicate himself to God. His marriage was singularly happy hence he always loved to celebrate its anniversary. The mode in which his marriage was celebrated may prove interesting to such of our readers as contemplate entering upon that sacred state. If all marriages was celebrated as his was, divorce courts would not be needed. Here is his description of it : "Having had family prayer we went to church. * * * When we returned home we retired into the parlor, and my uncle Pawson gave out a hymn and prayed. It was indeed a melting season. All our minds were exceedingly affected. The Lord was present with us, as He was at the marriage in Cana of Galilee. In about half an hour afterwards my dear wife and I retired. and joined in prayer; after which we read over, upon our knees, the form of a covenant with God which I had prepered for the occasion. We signed and sealed it in the presence of the Lord, considering ourselves as His property, and resolved to devote ourselves afresh to his service in our new relation. This left a sweet savour of piety upon our minds, and I hope will be religiously observed by us all the days of our lives. The remainder of the evening was spent in a religious and profitable way.' Through life his wife and he spent much time in praying for each other; and though their trials, arising from personal and domestic affliction, were often heavy, yet they were singularly happy

in each other. in dread of everything that would in any way interfere with his growth in piety. He was accustomed at every opportunity, when meeting the official members of his circuit, to spend all the time possible in conversing about spiritual things. Respecting one of these meetings he says: "We soon finished our temporaal business, and then spent two hours in profitable conversation and prayer." He always regretted when so much time was spent with [financial matters." "There is danger, amid so many outward things, of spiritual religion suffering." Meetings for mere pressly on the subject, and given them speechifying received no favour from advice, instructions, cautions," &c.

time would be consumed to the neglect of their closets, their studies and their circuits: and there was also a serious interference, with pastoral duties, and danger would arise from the desire of applause being greatly increased; and some might fall into the snare of cultivating what was showy rather than the solid and useful." "Perhaps there never was more need than now to call professors to secret intercourse with God. Many it is to be feared, who flock to hear sermons and crowd to public meetings, Bible societies, and missionary meetings, sadly neglect their closets.

Though sometimes, especially in the latter part of his life, called from home for occasional services, he never was desirous of popularity so as to be called for on such occasions. He said, "My calling seems to be to fag at my regular work rather than go and make a when attending the duties of his own circuit, especially pastoral visiting. In one of his letters he says: "Visit the sick, the poor and the AGED. Find out old Methodists and converse with them It is injurious for a preacher to visit the people for mere chit chat, and to spend hours in that way in company; but it is exceedingly profitable to visit them in order to edify them by religious conversation and prayer. Sometimes a ten minutes visit does more good to an individual or family than ten good sermons, and the sermons afterwards do them more good in consequence of the visit. . . . A system of pastoral visitation which we have adopted will, I am persuaded, be productive of much good. We have collected such lists of our societies that we know where every one lives, in whatever street or square, or court, or room in town and country. We find it practicable, without robbing us of the time necessary for reading and pulpit preparations, to visit all the people." He was accustomed to hold what was called in those days "Watch nights," that is, meetings for exhortation and prayer, when usually three or four persons would take a part. Such meetings were of signal success, and very frequently were precursors to re-

occupy some of the most important circuits in Methodism, and some of these more than once, such as Leeds, Bradford, Manchester, Bristol, Birmingham. and several of the London circuits, in some of which he was favored in connection with his colleagues, with being the means of special good. During one revival at Bradford more than a thousand persons were brought to a knowledge of the truth. In course of time he was necessitated to take considerable part in business matters of the church. Twice he was President of the Conference, and though in those days the calls were not so incessant on the chief officer as in modern times, yet when we consider the difficulties of travelling and various other inconvenences not known in modern times, we may easily understand how that those who filled that high position were necessitated to be "inlabors more abundant." Such honors were never sought by Mr. Entwistle. More than once he declined positions of prominence, as he had seen some who had declined in piety after they were elevated to the chief

seats in the synagogue. When the Theological Institution was established, all parties looked to him as the person to fill the position of Governor. Even those who from the beginning opposed the establishment of the Institution, agreed that, as it was to be formed, he of all the members of the Conference was the most suitable. His influence over the young men training As may be supposed, he was always for the ministry was eminently useful. He often counselled them to pray much and frequently that they might rise up to the standard of consistent Methodist ministers, adding 'If all Methodist preachers were to act agreeeably to the rules which they subscribe they would set the kingdom in a blaze." He once said, "For some time I have observed with pleasure a deepening of the work of God in the hearts of the students. Twenty profess to have received a sense of the entire sanctification of their souls - perfect love. I have no reason to discredit testimony. I have met them twice ex-

"as too much of the preachers During life Mr. Entwistle had much

to try him. His own health was often very precarious, in consequence of the hardships which he had to endure in the early part of his ministry, such as sleeping in damp beds, &c. His beloved wife was a great sufferer, and finally fell under the stroke of death some vears before him. Two of his remake were in the ministry dies period of their career, ar his eldest, was

"the active and son wer ary list to died in I felt like -Pa churches."

troublous time scenes which folia a death and several other which ended in the loss of to the church: but, in the midst of all the strife, he endeavoured to keep the splash elsewhere." He always felt best unity of the spirit in the bond of peace. Of one who made a rent in Methodism. he said "I would not be in his place for all the world."

He lived to see the Centenary of Methodism, and took part in the hallowed services of that memorable year. Though then a supernumerary. he was always about his masters business. He delighted to mark the onward progress of the church, and on one occasion said "He had been a member of the Wesleyan church above fifty-eight years, and for more than fifty-six years a preacher. When he joined the society, the total number of members in Great Britain and Ireland was 44,859, and in the whole world between 59,000 and 60,000; now the number of members under the care of the British Conference was 406, 178 and throughout the world 1,112, 519 having increased nearly twentyfold during the time of his own connection with the society."

He took great delight in attending the Conference, and when he attended the last which was held in his native town, he only found two persons in Manchester who were members when he became a Methodist; and of the 500 ministers who attended that Conference, only "his friend Reece and he were present at the Conference held in 1787. He kept copious notes of the It was the lot of Mr. Entwistle to proceedings, and gives the following as having fallen from the lips of Dr. Bunting: - "He objected to a growing evil; we are missing our way in leaving off preaching in cottages, barns, &c., and we are in danger of growing proud and seeking finery not in gowns and bands only, but in fine chapels, to please a certain class of hearers; in this we have competition with the clergy, but let us go to the lower classes, in disagreeable rooms," &c. * Mr. E. thought that this speech should be written on every heart.

> After this he soon preached for the last time, taking for his text :- "Giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints, in light." And in a few days subsequently he was seized with illness, which was brief, and then he entered the inheritance of which he had so delightfully spoken in his sermon.—Earnest Christianity.

A MOTHER'S HOME.

The most perfect home I ever saw was in a little house into the sweet incense of whose fires went no costly things. Six hundred dollars served for a years living of a father, mother, and three children. But the mether was a creator of home and her relations with her children were the most beautiful I have ever seen. Even a dull and commonplace man was lifted up and enabled to do work for souls by the atmosphere which this woman created. Every inmate of her house in voluntarily looked into her face for the keynote of the day, and it always rang clear. From the rosebud or the clover leaf which, in spite of her housework, she always found time to put by our plates at breakfast, down to the essay or story she had on hand to be read or discussed in the evening, there was no intermission of her influence. She always has been, and always will be my ideal of a mother, a wife. If to her quick brain, loving heart and exqusite tact had been added the appliance of wealth and the enlargement of wider culture, hers would have been absolutely the ideal home. As it was, it is the best I have ever seen. It has been more than twenty years since I crossed its threshold. I do not know whether she is living or not. But as I see house after house in which fathers, mothers, and children are dragging out their lives in a hap-hazard alternation of listless routine and unpleasant collision, I always think with a sigh of that little cottage by the " and the woman who was the "light thereof" and I find in the face of many women and children, as plainly written and as sad to see as in the newspaper columns of "Personals"—"Wanted —A home."

HOW TO BE MISERABLE.

Think about yourself: about what you vant, what you like, what respect people ought to pay you, what people think of you; and then to you nothing will be pure. You will spoil everything you touch; you will make sin and misery for yourself out of everything which God sends you! You will be as wretched as on earth or in heaven either. For that proud

haster himself, and set up for himself and rejoice in his own glory; and so, when he wanted to make a private heaven of his own, he found that he had made a hell. When he wanted a little god for himself. he lost the love of the true God, to lose which is eternal death. And why? Because his heart was not pure, clean, honest, simple, unselfish. Therefore he saw God no more, and learned to hate Him whose name is love.—Kingsley's Sermons.

God comes not forth with pageant grand His marvels to perform: A cloud "the bigness of a hand" Can blacken heaven with storm. A grain of dust, if He arrange. The fortunes of a planet change. An insect reef can overwhelm The stately navies of a realm. There are no trifles. Arks as frail As bore God's prince of old. On many a buoyant Nile-stream sail The ages' heirs to hold.

OBITUARY.

The first to pass from our midst this year since Conference was

CHRISTINE ROGERS.

relict of the late Bryant Rogers, of Pirate Cove, on the Strait of Canso. It is supposed that sister Rogers gave her heart to God in her youth, when religious privileges were not as abundant as at present, but not till late in her life, did she find opportunity to connect herself with the Methodist church. Yet, doubtless, long before that event. her name was written on the Lamb's Book of Life;" and God knew her as his child. Her consistent life is witness that she strove to live worthy of her high calling, and had in her heart an expectation through Christ of entering into glory. Many who have travelled or this extensive Circuit, will remember her appreciation of the means of grace.

During her twenty-six years of widow hood, there were, doubtless, many periods that called into exercise her trust in God, and from her devout heart there often went up expressions of praise to God for timely mercies received. During the latter part of her life, as far as possible, her every want was anticipated by her kind, thoughtful, self-sacrificing niece, Miss Margaret Stewart.

On the 31st of August, 1875, at the advanced age of 87 years, her spirit quietly passed away to God who gave it. While she was able to speak, she assured those who were near her that her soul was still at peace "Trusting in Christ."

The next to go was a youth. ESTHER AIKINS.

aged 20 years, daughter of Samuel and Sarah Aikins, died at her father's house. at the Intervale, on the 8th of October. after a lingering sickness. Esther converted to God at the early age of twelve years, during the incumbency of the Rev. J. G. Bigney. If she could have enjoyed more frequent means, she doubtless would have exhibited more growth in grace. During her sickness she suffered but little pain, but frequently a feeling of great weakness, making it sometimes impossible to enjoy the presence of friends, yet this she would gladly endure while the visitor gave spiritual council, or read from the Word of God.

When death came her soul was full of hope in God, and she passed down to the valley trusting in the promises of the Saviour, "They die in Jesus and are

Then again the call was for one advanced

JAMES M. WHITMAN. who departed this life October 24th, aged

60 years, at Boylston. James's father was a sea captain, and

sailed between Nova Scotia and Newfound land. Having, as he supposed, accumulated enough to make him full owner of a large farm, and comfortable means to live thereon, he was returning from Newfoundland intending to settle. But death was on the wing. The vessel was lost, and Capt. Whitman never returned. James was then ten years old. The settlement of the father's estate left but little for the family, and James, with brothers and sis ters, had early to work for a living.

Exposed to the temptations of the fish ing grounds, he appears to have retained

a desire to depart from the ways of the wicked, hence we find him and his brother opening their house for preaching. Rev. J. V. Jost is remembered as one of the first preachers to addresss a congregation in that house.

In 1852, during a revival of religion in Manchester, he was converted to God and joined the Methodist Church. In the Church as in the world, James was one of the more quiet ones; but his strict moral care of his family and regularity in family devotion is worthy of being followed by man NVITED relied has committed

Finding it impossible to succeed as he wished by his toil on the farm, he went as a fisherman on board an American schooner. Last spring he again left home, very reluctantly, for this purpose. In Septem. ber his health failed. Returning home he soon sank, being unable to take nourishing food. For a time his mind was clouded, and his hope for the future faint. But God in his mercy gave peace to his mind, and shed abroad the love of God in his heart; and in expectation of eternal rest through Christ, he calmly waited the coming of death. Fearing that at the last, through weakness, he would not be able to utter his dying charge to his family, he had them brought to his bedside, one by one, and holding them by the hand, he gave them his last advice. It might be well to notice that, when giving them instructions respecting their future in this life, he wished them to promise that they would not go to the "States;" so deeply was he impressed with the danger to morals to which he knew young Nova Scotians were exposed, who seek a living in that land of liberty. His strength rapidly failed, and at last conscious of his departure, he passed into the spirit world.

CHARLES FRIZZLE

was a native of Cornwall, P. E. Island born in the year 1854, reared amidst Gospel influences; for his parents feared God. and were in the habit of attending the Methodist Church.

Though often impressed with the importance of heart felt religion, and at times anxious to be a true Christian, it it was not until the Winter of 1874 that he fully resolved to be on the Lord's side.

Many, about that time, were seeking the Lord in Charlottetown and other places. It was a time of general awakening. Having found peace with God, he determined very wisely, not to try to find the way to heaven alone, but to enjoy the help of fellow Christians. Hence, he sought and found the advantage of Bro. Judge Young's Bible Class Meetings, among the Methodists. By hearing the experience of others related, and receiving judicious and affectionate counsels from his devoted Class Leaders, he was encouraged to persevere in the pathwaylthat leads to joys on

Sickness came, and he was called to suffer. God's people are not exempted in this life from affliction, but it is made a blessing to their souls.

Again at his toils as a Mechanic, perhaps too soon after his partial recovery, he was soon prostrated-when speedily manifested signs of the insidious disease, called consumption appeared. O. how sad, viewed from a worldly standpoint, it seemed, for a young, vigorous man, having just learned a trade, to relinquish life on earth, with all its anticipations. He was brought from the city to his mother's house to die. For several months he lingered in weariness and pain, gradually sinking into the arms of death. For a time, at first, his mind alternated with hope of returning health, and the prospect of death. The surrender to God was not complete. He had a severe struggle, but faith triumphed over doubt and fear. After that he always seemed ready to speak of 'Jesus and His love." He appeared to enjoy greatly the weekly visits of the Pastor of the Cornwall Church, who preached and read and sang the Gospel to him.

He suffered much outwardly as well as inwardly. O how painful external sores, occasioned by being long bed-ridden! Nor less distressing the racking cough and difficult expectoration.

The tempter assailed him once so that he became very anxious to know how long he should be called thus to suffer. The conflict was not long; grace triumphed. He was enabled to say. "Not my will, O Father, but thine be done."

Complete acquiescence to the will of God is one of the best evidences of the profession of saving grace. Weaker and weak. er he became until scarce able to articulate words, yet, when addressed, he gave signs indicating that all was well.

At last the struggle ended, the golden bowl was broken, the spirit left the emaciated tenement of clay and soared away to God. Home at last, yes. home forever!

Faith beholds him now in glory, 'Midst the bright celestial throng; Pondering o'er redemptions' story, Singing loud Salvation's song. Far away from frost and fever, Far from anguish grief and care; Happy now—happy forever! Soon we'll meet our brother there. G. O. H.

Cornwall, Jany. 19, 1876.

TOPIC: Entire GOLDEN TEXT your God, so sh

> 1. Gathering for 2. Entire devoti 3. Complete est Compare 2 San 10-12; Gen. 32, 9-1 9.19, 20: Acts 1. 1 7. 1; 1 Sam. I5. Acts 2. 1-4, 41. Phi How does this le

Chron. 20. 20.

1. Illustrate the 2. Illustrate the 3. Illustrate the DOCTRINE : Jeho Psa. 44. 4; 74. 12. The coronation .three times: once Sam. 16. 13; a sec

publicly, where he and thirdly, at the was crowned over coronation was a noting the numbers amounting to 340, a virtual assembly ceremonies we do n told that "David them before the Lo stipulations of which obedience on their pledge of rule accordi was his oath of office sence. He was not an stitutional, king. (ereign, and David his coronation was follow three days. Shortly a Mount Zion, which the until then, and made ital. Psa. 48. 2.

The gathering foe .-Hebron, seems not to by the Philistines. A war with the house of ford to let him alone. Israel he was an object marched in search of h military force. The him from all obligation kindness in his exile. their coming he led THE HOLD. Probably Adullam (chap 23, 13.1 east of Bethlehem. camped on the valley of Giants," a plain near SPREAD THEMSELVES t Bethlehem itself. Th idols with them also to power of Jehoyah.

David's spirit.—He without God's direction felt himself God's capta success, it will be Go prayer he asked God t and the holy breastplat great victory followed, God the glory. As the dam sweep away all b made the attack of Israel the Philistines in their gods on the field of battle well rejoice. In their s lost their ark to this ve they had in turn captu David burned them acco Deut. 7. 5, 25. Poor could not save themselve tion!

The Philistines had They soon rallied at the full force. A natural imp led David, flushed with h to attack them at once; b whose captain he was, he without his orders. Nor til he is sent for; as a and a watchful shepherd God to know his will, a please him to work out t God's oracle, unlike the never equivocally, but David is forbidden to atta but directed to march rour and there wait until he signal of A GOING IN THE MULBERRY-TREES. Then SELF! Yet not alone, SHALL GO OUT BEFORE THE do wonders, but it is the SMITE THE HOST of the fo prayed: he now believes an

The victory.—There lay with the mulberry grove of Israel on the other. Sudde a noise as of an army marc front with so heavy a tread tempted a retreat, and so hands of David in their-rear ready begun his advance.

BEREAN NOTES.

Feb. 20. LESSON VIII. DAVID ESTABLISH-ED KING. [B. C. 1048. | [2 Sam. 5. 17-25. HOME READINGS.

MONDAY-2 Sam. 5. 17-25. TUESDAY-2 Sam. 1. 1-16. WEDNESDAY-2 Sam. 1. 17-27. THURSDAY-2 Sam. 2. 1-11. FRIDAY-2 Sam. 5. 1.16. SATURDAY-Heb. 1. 1-14. SUNDAY-Psa. 2. 1-12.

TOPIC: Entire Devotion establishes the Soul.

GOLDEN TEXT: Believe in the Lord your God, so shall ye be established. 2 Chron. 20. 20.

TOPICAL OUTLINE. 1. Gathering foes, ver. 17, 18, 22. Entire devotion, ver. 19, 23, 24. 3 Complete establishment, verse 20

SCRIPTURE REFERENCES.

Compare 2 Sam. 5. 17. and Mark 1. 10-12; Gen. 32. 9-12; Neh. 2. 4; Acts 10. 9,19, 20: Acts 1. 12-14. Compare Joshua 7. 1; 1 Sam. 15. 15, and 2 Sam. 5. 21; Acts 2. 1-4, 41. Phil. 2. 12, 13; Psa. 27, 1-3. How does this lesson-

1. Illustrate the Title? 2. Illustrate the Golden Text?

3. Illustrate the Topic?

DOCTRINE : Jehovah the King of kings. Psa. 44. 4; 74. 12.

The coronation.—David was ANOINTED three times: once by Samuel privately, 1 Sam. 16. 13; a second time at Hebron, publicly, where he became king of Judah: and thirdly, at the same place when he was crowned over Israel. This second coronation was a brilliant affair. One noting the numbers in 1 Chron. 12. 23-40. amounting to 340, 822, would say it was a virtual assembly of the nation. The ceremonies we do not know; but we are told that "David made a league with them before the Lord," (chap. 5. 3.) the stipulations of which were allegiance and obedience on their part, and, on his, a pledge of rule according to the laws. This was his oath of office taken in Gods presence. He was not an absolute, but a constitutional, king. God was the real sovereign, and David his representative. The coronation was followed by a festival of three days. Shortly after David captured Mount Zion, which the Jebusites had held until then, and made Jerusalem his capital. Psa. 48. 2.

Israel he was an object of alarm. They marched in search of him with their whole military force. Their invasion absolved him from all obligation for their former kindness in his exile. When he heard of their coming he led his army DOWN TO THE HOLD. Probably this was the cave of Adullam (chap 23. 13-17,) six miles southeast of Bethlehem. The Philistines encamped on the valley of Rephaim, or, "The Giants," a plain near Jerusalem and so SPREAD THEMSELVES that they occupied Bethlehem itself, They brought their idols with them also to offset in battle the power of Jehovah.

David's spirit.—He would not strike without God's direction. Unlike Saul, he felt himself God's captain. If he have success, it will be God's gift. So by prayer he asked God through Abiathar, and the holy breastplate answered. A great victory followed, for which he gave God the glory. As the waters of a broken dam sweep away all before it, so God

made the attack of Israel so resistless that the Philistines in their haste left their gods on the field of battle. Israel might well rejoice. In their sins they had once lost their ark to this very foe, and now they had in turn captured their gods. David burned them according to the law, Deut. 7. 5, 25. Poor gods these, that

could not save themselves from destruc-

The Philistines had not got enough. They soon rallied at the same place in full force. A natural impulse would have led David, flushed with his former victory, to attack them at once: but remembering whose captain he was, he would not move without his orders. Nor does he wait until he is sent for; as a prudent general and a watchful shepherd, he applies to God to know his will, and how it will please him to work out this deliverance. God's oracle, unlike the heathen, speaks never equivocally, but always plainly. David is forbidden to attack their front, but directed to march round to their rear, and there wait until he should hear the signal of A GOING IN THE TOPS OF THE MULBERRY-TREES. Then BESTIR THY-SELF! Yet not alone, for THE LORD SHALL GO OUT BEFORE THEE! Thou shalt do wonders, but it is the Lord who shall SMITE THE HOST of the foe! David has

Prayed: he now believes and obeys. The victory.—There lay the Philistines with the mulberry grove on one side and Israel on the other. Suddenly they heard a noise as of an army marching on their front with so heavy a tread that they attempted a retreat, and so fell into the hands of David in their rear, who had albegun his advance. Panic-struck, of this dark, disgraceful crime.

they fled, with David pursuing them, as far as Gazer, on the sea, many miles to the north-west. What caused this noise in the trees? The Arabic has it, the noise of horses' hoofs, reminding us of the horses and chariots of fire and the host that alarmed the Syrians. See 2 Kings 2. 11, 12; 6. 17; 7. 6; 19. 35; Psa. 68. 17; Dan. 7. 10; Josh 5. 14. Angelic hosts are the army of God whom he employs in both providence and grace. Christ is their captain. Supernatural beings are sent to minister to his saints. In the present case the sound of their moving was heard; but unheard and unseen their ministry is equally efficacious.

Lessons. 1. An entire consecration to God takes him for our Lord and king, as well as Saviour. A true believing and a loving obedience go together. James 2. 22; John 7. 17; Phil. 8; Col. 3. 17. 2. Truly consecrated souls may expect all needed protection and help. It may not come as we expect, but it will assuredly come. Matt. 28, 19; Psa. 28.7; 33. 18.21; Phil. 4. 19.

THE most generally interesting subject agitated in the Scottish Ecclesiastical world is the Advia case. Advia is a remote section of the parish of Cromdaleso far remote from the parish church that it was thought necessary to establish a mission for the accommodation of the residents. For two years the missionary was the Rev. William Findlay, who exerted himself much in procuring funds to build a church, aud, according to his own account at least, advanced in a respectable degree the interests of the mission. This, however, was not the opinion held by the minister of the parish, the Rev. John Grant, and the managers of the church, and they took steps to have Mr. Findlay removed from the mission. Mr. Grant wrote to Dr. Phin, the well-known convener of the Home Mission Committee of the Established Church, complained of Mr. Findlay's mefficiency and unpopulurity, and requested that for the sake of the mission he might be removed. At the same time a meeting was held, presided over by a parish minister, in which Mr. Findlay's doings were commented on with severity. No information was sent to Mr. Findly either of the communication or of The gathering foe .- David, as king at the meeting. Mr. Findlay accordingly Hebron, seems not to have been molested sued for £3,000 in court of session, and by the Philistines. As long as he was at has been awarded £400. Two elders who war with the house of Saul they could af- sided with Mr. Grant have been mulcted ford to let him alone. But as king of all in the sum of £250. This decision has been received with general surprise in Scotland. Mr. Grant was evidently imprudent and showed some animus against Mr. Findlay, but there can be no doubt that he considered himself to be doing his duty as a faithful servant of the church. Clergymen will now be compelled to be very jealous of the reputations of aspiring and litigious probationers.-London Meth-

> Modes of Dying .- Augustus Cæsar chose to die in a standing position, and was careful in arranging his person and dress for the occasion. Julius Cæsar, when slain by the conspirators in the Capitol. concealed his face beneath the folds of his toga, so that his enemies might not see the death pang upon his counten-ance. Siward, Earl of Northumberlaud, when at the point of death, quitted his bed and put on his armor, saying, "It becomes not a man to die like a beast." Maria Louisa of Austria, a short time before she breathed her last, had fallen into an apparent slight slumber, and one of the ladies in attendance remarked that her Majesty seemed to be asleep. "No," replied she; "I could sleep if I would indulge repose; but I am sensible of the near approach of Death, and I would not allow myself to be surprised by him in my sleep; I wish to meet him wide awake. Lord Nelson, on receiving the fatal shot' said to Captain Hardy, "They have done for me at last, Hardy; my backbone is shot through;" and had the presence of mind, while carried below, to take out his handkerchief and cover his face and stars. to be concealed from the gaze of the crew. And last of all, the great Bonaparte died in his field-marshal's uniform and boots, which he had ordered to be put on a short time previous to his dissolution.

HOME AND FOREIGN GOSSIP.—The details which have been revealed concerning the dynamite explosion at Bremerhaven are terrible. There seems no longer any doubt that the infernal machine, whose untimely explosion wrought such deadly ruin, was designed for the destruction of the Mosel in mid-ocean. The sickening accounts of the scattered remains of mangled victims at Bremerhaven give some idea of a scene which might have occured with added horrors on the deep waters; and only the report "missing" come back to waiting, anxious friends, Even now it is not certainly known how many human beings were blown to atoms in that horrible tragedy-for lacerrted limbs and formless masses of flesh were strewn far and wide-but the number killed, missing and wounded, is about two hundred. The wretched plotter of such ruin seems to have been stung with remorse at the sight of the ghastly catastrophe, and shot himself, but lived long enough to reveal his guilt. A cool and deep-laid plan seems to have been made not merely to destroy the "Mosel," but other vessels; for the maker of the machine states that twenty of a similar kind had been ordered, lostensibly for cutting threads in a silk manufactory in America. Every effort is being made to bring to light the hidden features

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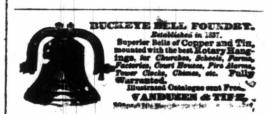
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FITS! FITS! FITS!

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

A MOST REMARKABLE CURE.

A MOST REMARKABLE CURE.

PHILADELPHIA, June 28th, 1867.

SETH HARCE, Baltimore, Md. — Dear Sir: Seeing yous advertisement, I was induced to try your Epileptic Pills. I was attacked with Epilepsy in July, 1863. Immediately my physician was summoned, but he could give me no relief. I then consulted another physician, but I seemed to grow worse. I then tried the treatment of another, but without any geod effect. I again returned to my family physician; was cupped and bled several different times. I was generally attacked without any premonitory symptoms. I had from twe to five fits a day, at intervals of two weeks. I was often attacked in my sleep, and would fall wherever I would be, or whilever be occupied with, and was severely injured several times from the fulls. I was affected so much that I lost all confidence in myself. I also was affected in my business, and I consider that your Epileptic Pills cured me. In February, 1866, I commonced to use your Pills, and only had two attacks afterwards. The last one was April 5th, 1865, and they were of a less serious character. With the blessing of Providence your medicine was made the instrument by which I was eured of that distressing affliction. I think that the Pills and their good effects should be made known everywhere, that persons who are similarly affected may have the henceft of them. Any person wishing further information can obtain it by calling at my residence, No. Sie North Third St., Philadelphia, Pa.

IS THERE A CURE FOR EPILEPSY?

The subjoined will answer.

GRENADA, Miss., June 20.—SETR S. HANCE.—Dear Sir.

You will find enclosed five dollars, which I send you for
two boxes of your Epileptic Pills. I was the first person
who triedsyour Pills in this past of the country. My son
was badly afflicted with fits for two years. I wrote for
and received two boxes of your Pills, which he took ascording to directions. He has never had a fit since. It
was by my persuasion that Mr. Lyon tried your Pills.
His case was a very bad one; he had fits nearly all his
life. Persons have written to me from Alabama and
Tennessee on the subject, for the purpose of ascertaining my opinion in regard to your Pills. I have always
recommended them, and in no instance where I have
had a chance of hearing from their effect have they
failed to cure.

Grenade, Yalsbusha Country Miss.

ANOTHER REMARKABLE CURE OF EPILEPSY; OR, FALLING FITS.

BY HANCE'S EPILEPTIC PILLS. To Seth S. Hance:—A person in my employ had been afflicted with Fits, or Epilepsy, for thirteen years; he had these attacks at intervals of two to four weeks, and oftentimes several in quick succession, sometimes continuing for two or three days. On several occasions they lasted until his mind appeared totally deranged, in which state he would continue for a day or two after the fits ceased. I tried several remedies prescribed by our resident physicians, but without success. Having seen your adversisement I concluded to try your remedy. I obtained two boxes of your Pills, gave them according to directions, and they effected a permanent cure. The person is now a stout, healthy man, about 39 years of age, and has not liada fit since he commenced taking your medicine, ten years since. He was my principal wagoner, and has, since that time, been exposed to the severest of weather. I have great confidence in your remedy, and would like every one who has fits to give it a trial.

B. L. Definees. MOSTGOMERY, Texas, June 20th, 180 B. L. DEFREESE.

STILL ANOTHER CURE.

Read the following testimonial from a respectable citizen of Grenada, Mississippi.

SETH S. HANCE, Baltimore, Md. — Dear Sir. I take great pleasure in relating a case of Spaams, or Fits, cured by your invaluable Pills. My brother, J. J. Ligon, has long been afflicted with this awful disease. He was first attacked wille quite young. He would have one or two spasms at one attack at first, but as he grew older they seemed to increase. Up to the time he commenced taking your Pills he had them very often and quite severe, prestrating him, body and mind. His mind had suffered seriously, but now, I am happy to say, he is cured of those fits. He has enjoyed fine health for the last five months. His mind has also returned to its original brightness. Aft this I take great pleasure in communicating, as it may be the means of directing others to the remedy that will cursthem. Yours, respectfully, etc., W. P. Ligon. Commentaries that do not skip the hard of Biblical hand-books of interpretation. In the research Mr. Terry is indefatigable, laying under contribution all that recent exploration and scholarship have brought within his reach. He shuns no

difficulty and shirks no labor .- New York Sent to any part of the country, by mail, free of postage on receipt of a remittance. Address, SETH S. HANCE 108 Baltimore St., Baltimore, Md. Price, one box. & 5wo, & 5t twelve, & 27. Scholars and average readers will find this Commentary popular in form, yet solid in its critical value.—Christian at





AND DIPLOMA OF HONOR AT VIENNA, 1873; PARIS, 1867. ONLY American Organs ever awarded any medal in Europe, or which present such extraordi-ary excellence as to command a wide sale there. Nary excellence as to command a wide sale there.

AWAYS awarded highest premiums at Industrial Expositions, in America as well as Europe. Out of hundreds there have not been six in all where any other organs have been preferred.

BEST Declared by Eminent Musicians, in both hemispheres, to be unrivaled. See TESTIMONIAL CIRCULAR, with opinions of more than One Thousand (sent free).

HSIST on having a Mason & Hamlin. Do not take any other. Dealers get LARGER COMMISSIONS for selling inferior organs, and for this reason often try very hard to sell something else.

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THE

WESLEYAN

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Rev. S. ROSE, Methodist Book Room, Toront is Agent for this paper. All Wesleyan Ministers are Agents.

in these Provinces.

SATURDAY, FEBRUARY 12, 1876.

We have continued the WES-LEYAN up to this date to Subscribers who have not yet renewed for 1876. We shall be very sorry to cut off any name: but our readers know what are the duties of our office in respect to

A very difficult year in business matters has tried our resources in common with our neighbours; yet we have only gratitude to express to the old, welltried friends of the paper. These have

A very few Ministers have written us not a word as to their Subscribers. If we do not hear by next week we will act upon the suggestion thus giventhat the papers are no longer required.

Any paper discontinued at this late date, after all the notices we have given, should in common justice be paid for the extra weeks.

CHRISTIAN UNION.

We often ask ourselves the question. Will the time ever come when all bodies of Christians will have a perfect sympathy with each other, and by what means shall the mion be effected? We still see much that offends the judgment and grieves the heart; claims to superior authority and higher grace violating the sanctity of the hour of burial, and dragging churches before the judgment seat: bitterness of sectional feeling still showing itself in sarcastic treatment of each others peculiarities and in denunciations of opposing dogmas. When will all these strifes and envyings cease, and God's millenial morning rise upon the universal church? We do not look for union of name and organization, but union of spirit and of sympathy. Denominational distinctions are a necessity of our present imperfection. "Now we know but in part." All who love our Lord Jesus Christ differ more in the modes of expressing their beliefs than in their mental apprehensions and judgments of the truth as it is in Jesus. While we are human, language is the best vehicle we have for conveying our thoughts, and language is imperfect, and a great deal of christian polemies has been little else than logomachy. Again, truth is many sided, and few, if any, are able to have a stereoscopic view of the truth, and that side which is most prominent to the individual from his particular position becomes, in his estimation, most important, and, perhaps, by concentrated attention the other possible aspects fade from recognition.

While this remains irremediable, and men follow the command of the Saviour and the example of the Bureans searching the Scriptures, and do not follow the ipse dixit of another, an attempt at organic union would be most unadvisable and only productive of evil. It would be union at the cost of independence and conscientiousness. It is far more advisable for those fragmentary parts, most similar in views and tasks, to aggregate themselves into separate bodies, and each united body in its own sphere endeavouring to honor God. This leaves room for diversity of opinion in conjunction with unity of action, and in the end should be promotion of greater peace and concord.

Do you ask when will the golden age arrive when Christians will universally sympathize and help each other? We reply it will be when the establishment of the common principles upon which they claim classification together as Christians shall become their only point of honour and their absorbing ambition. When each denomination considers the salvation of souls its conly mission, and everything else a bagatelle, and when the church universal shall lose sight of every minor consideration in the cause and work of

and prominence to any of the distinctive doctrines or ordinances of a denomination, is to be disloval to Christ. He is "the way, the truth, and the life," and if anything else receives prominence, in proportion as it is made essential it robs Christ of the efficacy which alone belongs to Him.

The evangelistic labours of Messrs. Moody and Sankey seem to point out the method in which churches differing in many points of dectrine may be thoroughly united. It is by taking common ground against a common enemy. Mr. Moody and other similar evangelists combat no principles except those of the world and the devil, and honor no cause except the cause of Christ. People of all denominations flock together, and pray together, and sing together, and wonder that they could have felt estranged before. All conventions and associations whose sole objects are those upon which Christians can take common ground, will greatly further the course of Christian Union. Already a reformation has been accomplished by the Young Men's Christian Association, and Sabbathschool Conventions, and Temperance Conventions, while the Councils of the Evangelical Alliance have union for their fundamental object. The German Kingdoms and principalites were confederated by finding a common enemy in France and feeling the power of common sympathies. The different branches of Christ's Chnrch will be better united when each separate body directs all its energies and talents and resources against the sin and ignorance and unbelief of the world.

HALIFAX INFANTS' HOME.

THE GREATEST OF THESE IS CHARITY." Such is the inspired declaration which nvoluntarily occurs to us as we take up from our table the "first Annual Report of the Halifax Infant's Home." Some two or three years ago, escorted by the late Mayor Havermeyer and everal members of the City Council, we were enabled to visit, to great advantage, the several beneficent institutions of the city of New York-hospitals, asylums, and poor houses making provision for some ten thousand inmates. Having witnessed much of the greatness of this country," said one of the party, at the close of the day, in acknowledgement of the courtesy of the Mayor and Council, "having crossed its praries, looked upon its magnificent mountains, and noble rivers, having visited its great and flourishing cities, fter what I have witnessed of the philanthropic and humane institutions of this city, I am compelled to say that the greatest of these is charity.

The words so appositely used on that occasion might fitly be inscribed upon the numerous and noble institutions which by the generosity and philanthrophy of the citizens of Halifax have been organized, and are being sustained for the alleviation of distress and the amelioration of suffering in its var-

In addition to the previously existing charitable institutions, the claims of which are pressing and imperative as ever, some two or three enterprises of charity have been started during the past year. Two of these, the Inebriate's Asylum and the Refuge, have been calling for assistance for the purpose of meeting necessities of a most imperative kind, and from these the needed support will not, we are assured, be with held.

Of the Halifax Infant's Home-the missing link in the charities of the city it has been called—the first "Annual Report" contains ample information, and it closes with a touching and most urgent appeal. The facts of the Report are as follows :--

"We have admitted since the Home was opened fifty-five (55) infants, ranging in age from a few hours to nearly two years. Of these, eighteen (18) died; nine (9 were removed by their parents when able to provide for them; two (2) were removed to the Orphans' Home; one has been adopted. The rest, twenty-five (25) are

The mortality in the Home has been comparatively small. Probably a better result can seldom be found in any similar institution. For example, in the Grey Nuns establishment, Montreal, the mortality is reported as high as 90 per cent. In the New York institutions the mortality has ranged as high as 80 per cent. In the Report of the Montreal Protestant Infants' Home, in 1873, the Physician says: "136 infants were under my care during the past 12 months; the deaths were Christ. To give essential importance 52, or a fraction over 39 per cent. of the

whole number. This percentage of mortality is much lower than that of the first year of the existence of the Home, but is a little higher than that of the second, in which the percentage of deaths was

In our Home the per centage is a little dess than 331. This is all the more gratifying from the fact that we have had cholera infantum, hooping-cough, mumps and chicken pox in the institution in succession. The hooping-cough was particularly trying-so large a proportion of the children being very young."

The appeal will, we earnestly hope, be met with generous response. Twenty eight ladies compose the Managing Committee, at the head of which stands the name of Mrs. C. H. M. Black. Miss Nordbeck acts as Treasurer, and Mrs. J. Scott Hutton as Secretary.

"We want large and roomy premises Especially, we want a house with room enough for a hospital or sick ward, so that when any case of contagious or infectious disease occurs it may be isolated. know and feel that we are asking much of the public, but we have faith to ask, and to count on receiving what we require. The work is God's, not ours. It is not the will of our Heavenly Father that one | kind are so differently constituted that of these little ones should perish. In the Name of our Father we appeal to all, the poor as well as the rich, for aid. And whosoever shall give to drink unto one of these little ones a cup of cold water only verily I say unto you, he shall in no wise lose his reward. Christ who took little children in His arms and put His hands on them and blessed them, declaring that of such is the Kingdom of Heaven, will reward an hundred fold the self-sacrifice of those who will give out of their poverty or out of their abundance, to aid the Christ-like work. "Take eed that ye despise not one of these little ones ; for I say unto you, that in heaven their angels do always behold the face of my Father which is in Heaven." These are the words of the Lord Jesus. Confident of His blessing, we again appeal to the christian public for the money necessary to carry on our work. The wail of suffering and starving infancy, the pale, wan faces, the wasted forms, the feeble limbs, the pinchedfeatures, transferred, when death comes, from the cold comfortless crib to a scarcely colder grave, these appeal to you as no words of ours can. Seeing is believing we testify that which we have witnessed

We desire as soon as possible to purchase a permanent Home, where needed improvements can be made from year to year. Of course, we cannot move faster than the Lounty of the public will permit

The first twelve months of our Home are now before the public. Precious lives have been saved. An amount of suffering that is altogetrer unspeakable has been prevented. We are going forward in the name of the Tender Shepherd who gave reads this Report can help the work, and we trust every one will. We require NOT LESS than we received last year; we could well employ much more.

Donors and subscribers would confer a great favour by sending their contributions to the Treasurer as soon as convenient."

To whom are we indebted for the ex pression—" A heap of bonny dust?" One of the Nonconformist fathers, contemplating his own early gathering to the sepulchre, and giving directions as to the spot where he was to be laid in quiet companionship with other illustrious dead, gave utterance to the poetic phrase. We were reminded of it last week while committing to the tomb the child of our Brother Lathern. That miniature grave has on one side a mound containing the dust of his brother-Allan Wilmot Lathern-who, twelve years ago, left the first and only vacancy in the family until now. On the right is a child of Rev E. Botterell. In the back-ground are the bodies of Mrs. A. McLeod, Mrs. Churchill, and Miss Templeton. This spot of ministerial association and sorrow is now full. Watched over by the Angel of the Dead, until that other angel "with one foot upon the land and the other on the sea, shall swear by him that liveth for ever and ever that time shall be no more," when six glorified bodies shall spring forth to greet the company of the saints. Either the Bible is a delusion, or a blessed contrast awaits those graves. They have often been consecrated by the tears of mourners,; they will one day give forth a resurrected and joyous company.

CHURCH OPENING AT AMHERST. The basement of the new sanctuary was opened for divine worship last Sab bath. We had the privilege of preaching in the morning to a large audience, and at half-past two delivered a discourse in the interests of the Sabbathschool. Mr. Sutcliffe-with even more than his accustomed vigour-addressed a very large congregation in the even-The exercises were throughout. we trust, profitable in some degree.

The new church is already an ornament to the town, and, when finished. will be a joy to the Methodist people. pying a site of many excellencies, this church will reflect no little credit upon the enterprize of friends of God's cause in that locality. One noble-heart d Methodist-himself hindered by infirmity from participating in its ordinances-has contributed \$2,000 to the church. May the good favour of Him who is Head over all things to His church be signally imparted to all interested in the construction of this

A lady friend in writing seems to be indignant at the hesitation of some hearers in the same church, when asked if they have not formed the most exalted opinions of la certain preacher, who is evidently our friend's ideal of eloquence. Our correspondent worships where there is in the rounds of a city itinerancy-considerable variety of talent. She ought to learn that there is no end to the mysteries of mind. Man they may well be pardoned for reaching different conclusions, as to what is true eloquence and what is not. To give a single illustration :- Several years ago, in our friend's native city, we met the dense congregation of a central church just emerging from beneath the shadows of the stately sanctuary. A celebrated preacher from a distance—heralded by many allusions to his somewhat brilliant local reputation-had been holding forth. We selected two of the hearers for judgment. The first a student, who has since attained to great eminence, declared the discourse was but "a tinkling cymbal." second, a man of little learning but a good deal of strong common sense, pronounced the sermon "a masterly exposition." Judge of our qualification then to convey an intelligent report to enquirers at home!

This, to our mind, is a strong argument in favour of the itinerancy. few years suffice to satisfy or feed the minds of any one class in a songregation-for few men are capable of reaching all classes alike; then they pass on to some congregations where similar dispositions await them. while their successors take up at once those who had remained but partially interested previously.

At all events, with such a variety of mental tastes—these not only moulded by domestic training and education but also taking shape from the constitutions of progenitors—we may well have patience with those who refuse to adopt our standard of judgment. Ten gifted preachers in one city, following each other in the round of pulpits Sabbath by Sabbath, will at once divide those congregations into ten classes of admirers, neither of which will agree with any other as to the relative merits of a preacher.

REV. MR. CHINIQUY AND HIS

WORK. We give a rather lengthy extract this week from the Montreal Witness, preferring to show our readers for them. selves, the character of the mode, and results connected with what must be regarded as an extraordinary movement among Montreal Roman Catholics. As in ancient times, the "loaves and fishes" seem to enter considerably into the question of religions causesyonder; but it is very plain, nevertheless, that real and abiding results for good are following Pere Chiniquy's labours. It would be well if the Evangelical Minister's of Montreal, just at this stage, could give their opinion of this work to the world is constantly legislating, and the offici-

REVIVAL INTELLIGENCE, most cheering and welcome, comes in as we go to press, from Marysville and Carleton, N.B., Bedeque, P.E.I., Guysboro', N.S. and other places. We wish we had one hour to spare for publication of the letters, but must leave them till next

WE understand that the teachers and officers of the successful Sabbath School at Charles Street in this city are preparing for their annual gathering, which is to be held on Tuesday and Wednesday evenings of next week. On Tuesday a public Tea will be held after which there will be a service of Sacred Song by a Choir of fifty children's upon them. The effective remedy must At a cost of, perhaps, \$8,000, and occu- voices. We advise all who can, to go. be closing and extermination.

A correspondent in this weeks Mes. senger calls attention to a severe ex. pression employed by Mr. Sommerville in one of his letters, regarding the custom of immersion, and asks whether Baptists can now unite in publie meetings with Churches which hold their modes up to ridicule. It is very easy at any time to raise a cry of persecution. We could have done this long ago had we been disposed to treat with anything but pitiful silence the allusions which have often been made by our neighbours to "baby sprinkling" dec. There is nothing gained by harsh words at any time; but if they are to be noticed at all, perhaps it would be as well to take the account to the Mercy-Seat. and, in the settlement between the Methodist and Baptist communions. if the balance which is found to the credit of the former be freely forgiven. the latter may meet them in public worship with abounding gratitude. We advise an entire Methodist forgiveness.

A New York "Herald" cable telegram gives the following particulars:

"The religious topics of the day are grotesquely interesting. The clergymen of the Established Church are mortified by a decision of the Judical Committee of the Privy Council declaring Wesleyan ministers entitled to use the title of rev-

"The case in point is as follows: A Wesleyan minister named Kest wished to have a grave-stone inscribed with the words that the deceased was 'daughter of Rev. H. Keet, Wesleyan Minister.' The Rev. Mr. Smith, of Christ's Church, official delegate, objected on behalf of the Established Church.

"The court has decided that the word reve end' is not a title of honor or courtesy but a laudatory epithet, never exclusively belonging to the Anglish Church es tablishment, but simply a matter of usage and that usage has long conceded the title to the Wesleyans. The Dean of Arches had erroneously assumed that the prefix reverend' was rightly a title of the clergy episcopally ordained.

"Now comes the grotesque part of the affair. Several ministers of the Church establishment have written to the editors of the religious newspapers requesting that in future they shall be addressed. simply as 'rector' or 'vicar,' omitting the title 'reverend,' which is now, they say, desecrated. The quarrel affords much amusement to the secular immedals.'

There was more-far more-involved in this controversy than appeared on the surface. A refusal to admit a headstone-inscription into a grave-yard was. in itself so childish an act that mankind could afford to smile at it; but the pretentions of the Anglican clergy were extreme in relation to this case both as to the grave-yard and the title reverend. These were their own by national right—this was the claim. and no other body or class should obtrude upon the sacred inheritance. In giving judgment against the Church of England thus, the Privy Council has merely recognized the perfect equality of religious bodies as to distanctive titles and national privileges. That the extremists among the elergy are no longer to have even the shadow of a claim to superiority in the estimation of the British Government and people, is really the cause of their indignation.

INDIRECTLY, we learn that, during a risit to the State of Maine, Rev. A. S. Desbrisay has met with a painful affliction, in the sudden death of his Brother, a resident of that State. We have no particulars.

OUR ENGLISH LETTER

PUBLIC HOUSE INSPECTORS.

The Publicans are loud in their complaints on account of the continual interference they meet with in the discharge of their business. Parliament ous temperance folk are ever interfering with them. They refuse to admit the inherent and inevitable badness of the traffic which compels constant supervi-

sion and restriction. The trade has another grievance over which to fret, and it comes not from Parliament or Teetotalers, but from the Municipal powers, and the place is Birmingham. The authorities of this important borough have taken alarm at the distressing increase of drunkenness and have resolved to appoint special public house Inspectors whose duty it shall be to watch and report apon the houses in which men are induced to drink until they become intoxicated and from which they reel forth to fill the streets with their brawling, and to fall into the hands of the police. The great pity is that these authorities have no power to shut up those dens of mischief and the most hopeful cannot expect much good as the result of all the inspection that can be brought to bear

are eagerly soug English climate one. A. few ye were sought at quay, Bourneme localities. The and other parts wealthier il.vali months of the w still continue to people, but mod having largely r expense, prepar made to establi on the Nile, and above the first be only some fif England. The beautiful as any all the land of 1 lightful and heal months, and safe cent negociations gramme for the have abundance not appear suita their afflicted far of the progress in travelling, and land of one of the

NEW MISS

Great attentio the interior of A are sharing in the is being felt. A of £5000 was o Missionary Societ of a Mission at a Henry Stanley, facilities for that has now swelled and the project w ried out. Anoth just been made, t started on the sp Livingstone met, The London missi the recipient of th will doubtless obt enable them to go of the land which i opened. The deat has given renewed on behalf of Afric will shortly be atte time when " Ethion hands" for Christ

THE PRIN receives a full shar in this country. nish brief relations and as the mails a letters of special co elaborate details monials, imposing brilliant review ba and sights to which give attention and pears to nove alon easy good nature, tudes with his ex the splendour wit rounded. All thin ceives a deputation societies, and solemi of Buddha, to the its guardians and worships in a Prote shortly after witness baric sports in which tend and gore each can compliment upo christianising ager witness a dance which the less the better. Much regr at many of the move and he or his ad blamed for the cou

THE SENIO of our connexional Benjamin Franklan week, been called t For about eleven ously and faithfull duties of his imports a sound scholar, skil ting in his editorial and edifying as a wr His brethren loved much confidence in and able conduct of t to him. His death, Mr. Prest, leaves office to be filled, and the marked changes the Conference, which parent of late.

THE PRITISH will very soon meet rumors as to measur ment is preparing. isters have met and the ensuing session complete. We do n The Church will loc protection, and the not touch the Publi questions of Licensin lishment will recoive b Jan. 24.

A guest sojourning a in Louisville, on ringir room, was surprised at a young girl very plain did not speak, but after guest said, "I rang fo "We have no bell boy answer; "we are all seems to be another kin

Y H L 2 E W

WINTER QUARTERS are eagerly sought by invalids, for the English climate is confessedly a trying ane. A few years ago, these refuges were sought at the Isle of Wight, Torquay, Bournemouth and other sheltered localities. Then in Southern France and other parts of the Continent our wealthier invalids passed the severer months of the winter. All these resorts still continue to attract a full share of people, but modern facilities for travel having largely reduced tediousness and expense, preparations are now being made to establish a winter sanatorium on the Nile, and the place selected is above the first cataract, and yet it will be only some fifteen days travel from England. The site is said to be as beautiful as any that can be found in all the land of Egypt, the climate delightful and healthy during our winter months, and safety is guaranteed by recent negociations. This is a nice programme for the wealthy and those who have abundance of leisure, but it does not appear suitable for preachers and their afflicted families. It is evidence of the progress making itself manifest in travelling, and the nearness to Eng-

land of one of the ends of the earth. NEW MISSIONS IN AFRICA.

Great attention is being directed to the interior of Africa, and the churches are sharing in the deep interest which is being felt. A few weeks ago the sum of £5000 was offered to the Church Missionary Society for the establishment of a Mission at a spot indicated by Mr. Henry Stanley, as affording unusual facilities for that purpose. This amount has now swelled to upwards of £10,000 and the project will in due time be carried out. Another offer of £5000 has just been made, that a mission may be started on the spot where Stanley and Livingstone met, near Lake Tanganyika. The London missionary society has been the recipient of this gift, and they too will doubtless obtain further help to enable them to go and take possession of the land which is being so won terfully epened. The death of Dr. Livingstone has given renewed impetus to the work on behalf of Africa, and great things will shortly be attempted, to hasten the time when "Ethiopia shall stretch out its hands" for Christ and the gospe !.

THE PRINCE IN INDIA

receives a full share of public attention in this country. Daily telegrams furnish brief relations of his movements. and as the mails arrive the formidable letters of special correspondents furnish elaborate details of all the state ceremonials, imposing deputations, and brilliant review balls, hunting parties and sights to which the Prince has to give attention and attendance. He appears to nove along with abundance of easy good nature, pleasing the multitudes with his extreme affability and the splendour with which he is surrounded. All things to all men, he receives a deputation from Missionary societies, and solemnly inspects the tooth of Buddha, to the great gratification of its guardians and worshippers. He worships in a Protestant Cathedral, and shortly after witnesses cruel and barbaric sports in which poor beasts contend and gore each other to death. He can compliment upon the work done by christianising agencies in India, or witness a dance by Nawtch girls, of which the less that is said is all the better. Much regret is felt in England at many of the movements of the Prince, and he or his advisers, are greatly blamed for the course that has pur-

THE SENIOR EDITOR

of our connexional literature, the Rev. Benjamin Frankland, has during the week, been called to his eternal rest. For about eleven years he has laboriously and faithfully discharged the duties of his important office. He was a sound scholar, skilful and discriminating in his editorial work, and useful and edifying as a writer and preacher. His brethren loved him and reposed much confidence in his quiet judicious and able conduct of the work entrusted to him. His death, following that of Mr. Prest, leaves another important of judgment in special cases or office to be filled, and, adds another to the marked changes in the platform of the Conference, which have been so apparent of late.

THE PRITISH PARLIAMENT

will very soon meet. The air is full of rumors as to measures which government is preparing. The Cabinet Ministers have met and the programme for the ensuing session must be almost complete. We do not look for much. The Church will look for continued protection, and the government dare not touch the Publicans. The great Questions of Licensing and Dis-estabishment will recoive but scant courtesy. Jan. 24.

A guest sojourning at one of the hotels in Louisville, on ringing the bell in his room, was surprised at the appearance of a young girl very plainly dressed. She did not speak, but after as insment the guest said, "I rang for the bell boy." "We have no bell boys here," was the answer; "we are all girls." So there seems to be another kind of employment OUR ITINERANT SYSTEM.

MR. EDITOR.—I see by the last No. of the Christian Guardian that the Quarterly Board of the Dominion Church, Ottawa, intend asking for the reappointment of Mr. Hunter for a fourth year. We trust their application will be successful. However it is not to discuss the merits of this particular case that we write but to call attention to the principle involved. Our General Conference placed on its Statute Book a law to this effect, "The Station ing Committee shall not allow any minister to remain more than three years successively on the same circuit, &c., vide. Dis. p. 34. With regard to the great body of our ministers this law is absolute and unconditional, leaving us no right of judgement with any Stationing Committee or any Annual Conference. The N. S. overwhelming vote to endorse literally this prohibitory clause and thus, so far as similar to the above.

respectable minority, we claim the privilege of setting forth and advocating our views, in the hope and under the conviction that they will eventually obtain and effect a modification in the legislation of our highest church court on this point.

We presume to regard the clause in question as very offensive and very un-

It involves, on the part of the General Conference, if literally interpreted and applied, an unwarrantable assumption of power. Forfirst it conflicts with the past usage of the "Connexion." The "three years" system has long been in operation and has been generally acceptable both to ministers and people. Witness the fact that when some two or three years ago it was moved in the E. B. A. Conference to extend the term, no one as found to second the resolution. But at the same time when any particular case came up, calling for a departure from the ordinary custom. it was judged on its own merits and a decission given accordingly. Any minister of a few years' standing will readily recall instances when a fourth year's appointment was made, and where circum- all three services, many of the congregastances not only justified, but absolutely tion walking five miles in the storm to be

When the case was brought before Conference, no time was wasted in discuswithout any suspicion that the law of the Methodist Church had been violated or her wise economy endangered.

In the very nature of things, similar nstances will occur in the future, perhaps at the very next session of our Conference. What can we do? Shall we resort to a miserable shift, as was done in a sister Conference last year, in order to meet the exigencies of our work and at the same time prove ourselves servile upholders of an unpracticable law. If not we are helpless and that by our own act. But it may be asked " How could we do otherwise;" Well we could have regarded the spirit rather than the letter of the law, and we were surely competent for this, unless the law itself emanated from some infallible and ominiscient source. For every law of human origin must be so expounded and executed as to subserve the design of the law itself; but just here we take our second objection to the obnoxious clause. It reflects upon the judgement and loyalty of our Annul Confer-

Read it, no other conclusion can be reached. Its implied significance is this, We the members of General Conferences the supreme legislators of the Church, cannot trust the members of our Annual Conferences to deal with exceptional instances, therefore we will admit of NO exceptional instances." Procrustis come to life again. Right or wrong the sentiment of our Church is at present a unit in regard of the three year's system, but must we therefore stultify ourselves by throwing away the right duce the Providences of God to dead level? It cannot be. In justice to mouth. After tea the tables were removourselves, in justice to the interests of ed and some excellent music rendered by the work entrusted to our care by the Head of the Church, that vote must be reconsidered, a more liberal construction meanwhile placed upon the clause in question and eventually (that means at the next General Conference) the clause itself must be modified in its phrasology so as to embody the real sentiments of the Church, take cognizance of the varying Providences of God, and subserve the highest ends of religion.

in question is peculiarly the expression of | nently useful in turning sinners to Christ the views of the Lay element in General when employed by the Methodist Con-Conference, If this be so, we can only ference; and when severed from the acwonder what our lay-brethren did with tive work. He remained loyal to the their sagacity and foresight on the parti- Church of his first choice; never intercular occasion when they contravended fering, ever working every opportunity ofthe views of their clerical brothren by en- fered for his blessed Saviour, and the Meacting that law. Can they not see that thodist Church. I believe he has many their interests were in no-wise endanger- stars in his crown of rejoicing. I hope ed under the former economy, and that that a proper obituary may be written by the matter is absolutely in their hands, for some one acquainted with Mr. B's minisno fourth year appointment could possibly terial life.

be made unless the application came from them in the first instance or were agreeable to their wishes. 1 shall not say more now. I have not discussed the Itinerant System, nor the specific term to which a minister's stay on a circuit should be limited, but only enforce what I conceive te be the real principle of our present system. I would maintain the WESLEYAN spirit in Methodism which recognizes the indications of Divine Providence, and wisely adapt measures so as to secure the best and most permanent results.

A. D. MORTON. Wallace, Feby. 4, 1876.

CIRCUIT INTELLIGENCE.

WINDSOR. - Dear Prother. - Jesus reigns and triumphs here! The blessed work Conference at its last session saw fit by an of the Spirit is spreading and deepening. Our prayer now is "Our whole Congregation for Jesus." The town for Him. With it is concerned, to exclude any applications | God all things are possible. In our services upwards of one hundred persons have As one of a very small, but very expressed their determination to serve God. The work is now chiefly among those who for years have attended our Church, but who have never before surrendered themselves to God. Parentsmiddle aged and the very aged, are coming to Jesus.

We are lost in wonder love and praise.

BRIDGETOWN.-I have been expecting to see a notice in the WESLEYAN of the opening of our New Church in Dalhousie, on this Home Mission Circuit, which was built during the past year under many very discourageing circumstances owing to the neglect of the contractor not finishing it according to bargain, and before the cold winter weather. But by the perserverance of Revs. A. S. Desbrisay, and J. Craig and M. Tupper, Esq. it was completed and opened on Sunday, Jan. 9th The Rev. Wm. H. Heartz kindly came from Horton to preach the Dedication Sermon and contributed \$10 to the debt remaining on it. which is but \$135.

Although the day was stormy and the roads bad the Church was well filled at

Brethren J. Craig and A. Ray have been holding protracted meetings in the ion, but a cordial permission granted, new Church during the last fortnight much good has been done. Many have been brought to the knowledge of the truth as it is in Christ.

I, thought when attending one of the meetings last week if our Halifax and other friends could have been present at those meetings and heard the people speak their thanks to the Rev. Wm. H. Heartz and others for sending a Missionary to preach to them, and building the church for them, they would have felt themselves well repaid for their liberal subscriptions to it.

CANNING. We are having seasons great manifestation of Divine power in quickening and sanctifying believers, converting the formerly impenitent. Last night our large vestry was crowded with a dseply interested congregation and many hearts were stirred by the faithful testimonies of God's people and their earnest pleadings at the throne of grace on their behalf. Bless the Lord, He is able to save to the uttermost and we are looking for greater things even than these.

Father Hennigar gradually improves.

Your's. &c., F. H. W. PICKLES.

DARTMOUTH.-The Tea Meeting held on the 3rd ult., was a most successful and enjoyable affair. The basement of the Church which was decorated with flags and evergreens for the occasion, was crowded, there being about two hundred and fifty persons present.

Great thanks are due to the ladies who attended to the comfort of those present. and who had spared no pains to make the meeting one of the best yet held in Darta number of ladies and gentlemen under the leadership of Professor Norton.

Robert Motton, Esq., delivered an excellent speech, one of the best we have listened to at tea meetings, after which a few remarks by the writer.

The proceeds netted \$100. I. E. THUBLOW.

REV. W. C. BEALS died of inflammation of the lungs at his residence in Studholm. But thirdly, we are told that the clause N.B. on the 3rd inst., aged 67. Hewasemi-

WE have been holding during the past month a series of special services at Athol and I am glad to be able to say, with quite an amount of success. The Church has been greatly quickened and blessed, and upwards of 50 persons have professed conversion-40 of whom have already joined our Church, Yesterday we had a very interesting and solemn service, 13 adult persons received the sacrament of baptism. The Sabbath previous we had a service of a similar character, when 12 adult believers received the same ordinance. We pray that all those who have given themselves to God will be preserved faithful to the end of life. Yours,

BET

JOSEPH HALE. Spring Hill Mines, Cum. Co., Feb. 7.

Union Services.—The Union services held among the Baptists, Methodists and Presbyterians of this city for several weeks past, have been productive of much good to the souls of men. On Friday evening last, in the Methodist Church, a Union experience meeting was held, when a hundred and four persons stood up to testify to the power of Jesus to save them. It has been decided by the pastors of these churches, to hold one Union Service a week in each church: the first of this series was held last night in the Baptist Church. In the enquiry meeting some ten persons professed faith in Jesus as their Saviour.-Fredricton Reporter.

Mr. EDITOR.—Perhaps some of your readers may be pleased to hear from their friends in this locality, even although the intelligence may communicated through the medium of a comparative stranger, and one who is only an adopted member of your Church, but one who takes an interest in the people of God by whatever name they may be called. Having, by the hand of Providence, been removed to a distance from my own Church, I have cast in my lot with the little band of Christians worshiping in the Methodist Church at St. Margaret's Bay; and of late our hearts have all been cheered and revived by the presence of the Holy Spirit in our midst, and encouraged by its effects upon the hearts of our young people-about forty of whom have come out from the world and been separated, seeking very earnestly for salvation and requesting the prayers the people of God. About twenty of this number are scholars in our Sabbath school. and during all the services (which have been kept up every evening since the second of January until now) our children have set the older people a noble example, not only by their regular attendance, orderly conduct, but by their undaunted determination to be on the Lord's side, to enlist in his service, and fight under his banner.

These things have cheered the heart of our estecmed pastor, the Rev. Jas. Scott, and his beloved partner, who in the hands of God, have been instrumental in bringabout this great work. The members of the Church have also had their strength renewed, and have been made to rejoice; while we who are teachers in the Sabbath School can sing for joy, and go on our way encouraged.

In conclusion, we would ask for the prayers of God's people, that the work which has commenced may go on, and take deep root in the hearts of all.

Yours sincerely, J. M. G. F. St. Margaret's Bay, Jany. 27, 1876.

Our Church here is enjoying times of refreshing from the presence of the Lord. Every evening the body of the Church is filled-and a goodly number also attend the daily afternoon meetings. A powerful divine influence rests upon the people. Many are presenting themselves as seekers, requesting the prayers of God's people. Among those who have found peace, are a number of young men, who are taking a very active part in the services. Last night ten young men sent in their names on a sheet of paper, requesting prayer for their salvation. Bro. Brun cently. yate's labours are being crowned with success. To God be all the praise.

The Oxford boat clubs have declined the invitation of the American Inter-Collegate Association to row at Saratoga in July.

The second trial of Piper, for the murder of Mabel Young in the belfry of a Boston church, is now going on, and the evidence against the prisoner is becoming

The Health Board of New York is using means to ascertain what localities in the settled portion of this city are subject to strictly malarial diseases. The inquiries made will include not only intermittent and remittent fevers, but obscurer diseases in which the element of periodicity causes suspicion. A map of the city is sent to each physician, with the request that he will indicate the precise locality of all cases of this kind which he may treat, and ports will make a scientific basis on which to devise means to remedy existing evils, NEWS IN BRIE

NOVA SCOTIA. Yarmouth is desirous of having a

Building Society established. A man employed at Delap's steam mill, Annapolis, has had his leg broken.

Digby wants to be incorporated and so does Windsor, The stock in the bonded warehouses of Halifax on the 1st inst, was valued at

over half a million of dollars. One of the chimneys of the Mount Hope lnsane Asylum was blown down during one of the heavy storms recently,

Mr. W. Barron, ex-Alderman for the city of Halifax died very sudden at his residence last Saturday morning.

Last Saturday a man in Truro committed sucide by cutting his throat with a knife which he borrowed on the plea of wishing to cut some tobacco.

The county jail at Liverpool was set on fire by two prisoners who hoped thus to effect their escape, but they were disappointed.

A railway laborer named McVicar, who was working at Racquette near Digby, was killed by a lot of frozen earth falling upon

Two years ago a Halifax man, had watch stolen from him, as he suspected by two soldiers. Appearances, however, were not strong enough to warrant their apprehension, but last week they were arrested upon offering the watch for sale at

NEW BRUNSWICK, AND P. E. I.

Mr. S. H. Deveber a prominent citizen of St. John is dead. The New Brunswick legislature meets

on the 17th inst. Mrs. Hocken, of Chatham, died sudden-

ly from paralsysis of the brain. A house belonging to Mr. Gunning of Shediac was burned recently.

Some of the P. E. I. Magistrates are sending children to prison for debt. It is expected that a steam saw mill will

be erected at Dalhousie during next St. John has bad another murder, this ime a laborer named O'Neil murdered his

father-in-law. An inmate of the New Brunswick Insane Asylum jumped from a window \$5 feet above the ground, but fortunately escaped without injury.

UPPER PROVINCES.

Napanee has fixed the price of licenses o sell liquor at \$300.

The legislature of Manitoba and Ontario have been prorogued. A bill has been passed abolishing

Legislative Council of Manitoba. There is a rumor affoat that Sir A. T. Galtlis to become Cabinet Minister.

Douglass Methodist Church, Montreal has been opened, Dr. Joes of New York was the preacher.

The shipments of gold from British Columbia during last year amounted to \$2,490,026.

The steamships plying between Victoria and San Francisco have ceased running for the present. The Ingersol Market-house was des-

troyed by fire on Saturday last, loss \$10,000. The Dominion Judges are to wear robes similiar to those worn by the Judges in

England. A conductor on the Government Railway, P. E. I., was so severely crushed coupling cars, that he died in ten hours

MISCELLANEOUS.

Sir John Glover has not succeeded in buying the French fisheries.

A Long Island schooner was capsized last week and five persons were drowned. General W. S. Sherman has positively declined a nomination to the Presidency War between Holland and Venezuela is declared imminent.

By an explosion in a Belguim mine last week 160 miners perished.

It is rumoured that Romania desires to break off allegiance with Turkey. George Harvey the Scotch painter is

Bismarck has been confined to his room with an attack of neuralgia.

Three shocks of earthquake were a short time since felt at the island of St.

President Grant is to be put on the stand in the trial at St. Louis to testify as to Babcock's character.

There have been several cases of lynching in different parts of the States re-Every Druggist in Minnesota is taxed

for the support of the State Inebriate Asylum. The Duke of Edinburgh is to assume command of H. M. S. "Sultan," and make

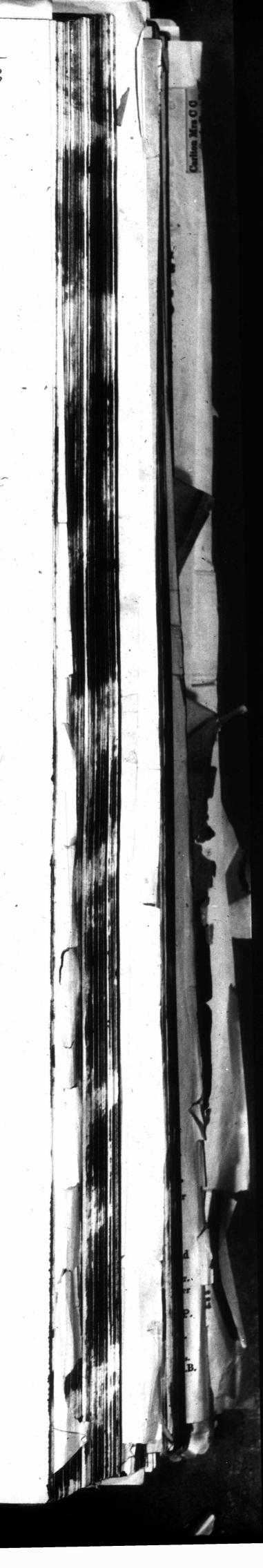
a cruise in her. About one hundred persons have been poisoned in Lancashire, by drinking impure milk.

A large number of persons in Columbus, O., have suffered very seriously from eating fresh pork, which the physicians say was

The Pensylvania coal mines are to be closed for five weeks, sixty thousand men and boys will thus be thrown out of em-

Lord Penzance, in the celebrated ritual case, has decided that the use of the crucifix, stations of the cross, and solitary communion are illegal.

Rev. Dr. Behrends late pastor of the first Baptist Church of Cleveland, Ohio, has severed his connection with that denomireport the results of his labors. Such re- nation owing to a charge of views with respect to communion and the mode of



CORRESPONDENCE

THE VOICE OF SCRIPTURE.

Mr. Editor.—The situation becomes alarming, and dark clouds are gathering on the horizon, which will burst in thunder some of these Journeying on Monday, preaching on Tuesday, and having today read more carefully the Messenger's to reply; when lo! the Messenger of 26th Jany. comes in, uttering in loud | this pin, I'll stop it. tones a warning of danger ahead, foreboding not only utter ruin to me, but in the universe.

He talks mysteriously of my setting up some nine pins, and of his rolling the ball of truth to take down balf a dozen of them, (why not the whole nine) at once. I have not nine pins in the world. There are some clothes-pins in the house; but what the ball of truth has to do with them I cannot tell. I suppose be alludes to some game or other which idleness plays to kill time. He is more intelligible when, "in great swelling words of vanity," such as all readers of the controversial literature of Baptists must be familiar with, he threatens to put over my candle a good Pedo-baptist extinguisher, "and out it goes." He says, "Nearly all Pedo-baptists of reputation are more or less on our side," but I do not pretend to know what all Pedo-baptists of reputation have said, and that he knows, I do not believe. A. told B., B. told C., and - Y. told Z., and from Z. he may have learned a great deal. He trades largely in gossip, as he has been informed of what I have "been ringing out, in private and in public, from the chimney corner and from the pulpit," for more than twenty years!! But the concluding sentence of this editorial note should be in the hands of every Pedo-baptist of Nova Scotia. It is in the form of a prayer. "May the time soon come when the delusion (infant baptism) shall cease to blind immortal souls; when it shal! no more lead those whom it has blindfolded into the ways of darkness; when it will be no longer available to the adversary for peopling the world of darkness." This is plain speaking. All ministers are instruments of the Devil in peopling the regions of eternal woe. baptism. And if the Presbyterian Wit- local he is clean. ness, the Pedo-baptist Revds. and DD's of Nova Scotia sit silent under this grave imputation on their principles and standing and labors, if they prefer their ease, and popularity, and character for liberality, to the vindication of the truth of the Gospel, the Messenger cannot be much blamed for insinuating or saying they do not believe what they profess and preach and practice. Then is the infidelity that is bound up in the has the ignorance or the impudence Baptist system creeping into the Pedobaptist churches. But I turn to the Messenger of Decr. 8th.

I will not contend with the Editor on the subject of courtesy. If to ask pardon of a man of whom you have spoken disrespectfully be uncourteous, unless you take off your hat to every dog who barks at you as you pass along the road, then I hope to be even found uncourteous. According to his own rule, the Messenger is a most courteous gentleman. He has ascribed words to me, placing them between inverted commas, which I never used. Does he ask pardon? No. When he represents me as professing to determine the time, the manner, and the persons by whom, immersion was introduced he gives an untruthful representation of both my words and my ideas. Does he ask pardon? No. That would be uncourteous. He gave the substance. And when he gives my words, they are so separated from the connection that my views are not fairly exhibited. At the cost of repetition, I shall state what I did that the original word used by the say. Urging the exclusive authority of the divine testimony, as against the antiquity of immersion, and the general practice of the ancient church, I stated that if it could be shown beyond the possibility of contradiction, that baptismal immersion was practised in the days of the Apostles and before their eyes, we are no nearer to the determination of the mode of baptism, unless it is provor practised immersion. That there adapted to the end, and is still acting Now I do not intend here to argue the were in the days of Paul "false Aposthemselves into the Apostles of Christ." we know. That there were in John's days, an ambitious spirit who refused would, we know. I have no stronger conviction that none but a minister of ple, expressive, universally applicable, water with his hand and apply it to the and divinely instituted ordinance of part. purification by sprinkling, into personal immersion, for which there is no evidence in all the Bible. The phraseology of my former letter proceeded upon this knowledge and this conviction.

to it again and again, to find cases to neutralize the appeal. I took no no-

extermination to all the Pedo-baptists to suppress the fact that this dipping Mr. S. obey God, when instead of covwas not for its own sake,—the birds were not the baptized, the blessed,-but that the fluid, into which they were baptized.

He does not deny that "priests were dipped." What is the evidence? He says it. That is all. We know they

were washed. We turn to the case of Naaman, the only other case he adduces to prove that immersion is not always expressive of ruin beyond remedy; and here we discover a reckless triffing,—a deceitful dealing-with the divine word, which it is painful to contemplate. tempted to ask, Is he a Christian at all? the narrative of the transaction, the Mr. S. know he did not immerse him- no existence in the old dispensation." Pedo-baptists are led blindfolded into self? In such terms he asks, "How This is bold; but all resting on a false the ways of darkness. Pedo-baptist does Mr. S. know that the disease (of assumption. It is most true that what Hitherto I have not suffered myself to cause the prophet cid not "come out.be bantered or browbeaten into mixing | call on the name of the Lord his God. up infant baptism with the discussion of and strike his hand over the place, and ment. It is not from above. the mode of baptism. I have not writ- recover the leper." There is another ten one sentence in defence of infant evidence. If the disease had not been

We have a few words more respect-

ing Naaman's cure. The Messenger

must have a fling at the translators of

our English version of the Scriptures. "King James' scholarly servants dress the command, as given in the word " wash." Here there is an insinuation integrity. Here is a denial that the original word signifies to wash; and he broadly to insinuate that if the translators had been honest men, the prophet would have been made to say, "Go and dip in Jordan seven times." His rule for fixing the significance of a word few scholars will adopt-to make the signification of a general term depend on a particular application of it. A man is murdered. He was stabbed through the heart. To murder signifies to stab fatally. Or, he is poisoned. To murder signifies to poison. Or, he is strangled. To murder signifies to strangle. Such is the process by which the scholar ly servant of the Baptists proves that he was right, in saving that Naaman was commanded to dip himself seven times in Jordan, and discovers his gross ignorance of Hebrew and the laws of languages, or—that he is determined to uphold the doctrine of immersion at the sacrifice of Scripture, literature, character, and common sense. I challenge any person who has any plaims to be called a Hebrew scholar in Nova Scotia or elsewhere, to state over his own name prophet does not properly and invariably signify to wash. I challenge such person to say that the original word implies any one mode by which the purification may be effected. Washing may be performed by dipping, scouring, rinsing or sprinkling, but wash does not signify either dip, scour, rinse, or sprinkle and when the process is not prescribed. the person commanded to wash is at ed that Apostles themselves preached liberty to use what means he pleases according to the saying of him who laid tles, deceitful workers, transforming his command upon him. I have just as good a right, upon the Messenger's rule of exposition, to say wash signifies to sprinkle as he has to say it signifies to recognise him, and forbade such as to dip; and the word of inspiration does not necessarily lead to the conclusion that Naaman did anything more than satan was capable of changing the sim- dip the part affected, or even lift the

We may now look at that half loaf over which the Messenger chuckles. He is very ungrateful. I gave him a whole loaf, in stating that so far as the word is concerned, baptism will cover the The Messenger is sorely troubled by whole person as completely as if he was

truction; and he labors hard, recurring of the leper, of any other unclean person, is the purification of the whole man. The prescribed mode is sprinkling. tice of Asher dipping his footin oil, (an This is the symbol of entire cleansing. example of personal immersion!) as I The editor asks me two questions which never supposed he was silly enough to he considers both pertinent and importrecur to it. But he has again brought ant, but which I consider an indication it up. Asher is immersed in oil for his of great confusion of ideas. "Would foot has been dipped in it. Will the the priest have obeyed God had he cov-Messenger accept a person as really bap- | ered the leprous person with the fluid editorial of Dec. 8th, I had sat down tized, when he has dipped one foot in instead of sprinkling him?" Certainly the water? If he roll his ball against not; for he had been otherwise instructed; but the leprous person was wholly The Messenger does not deny that cleansed, or he would have been sprink-'birds were dipped," but he is careful led without being baptized. "Does ering the subject of baptism, he only applies to it a few drops of the fluid?" Certainly I do. My object is the washdipped, may be sprinkled for the purifi- ing—the baptism of the whole person, cation of the unclean person. He was and God has ordained sprinkling as an adequate symbol of all this.

The Messenger challenges me "to bring from God's word a commandby which to link the baptism of John and Christ with any thing that went before." THERE IS NONE; so he is him slumbering in a chair on one side of a right, it is impossible to bring it. My authority for linking the baptisms of the former age with baptism now is the total absence of any such command. When something new, as the Lord's Supper, is to be introduced, we have minute instructions; but where shall we find a does he fear God? does he tremble at | command or other authority, such as His word? I had advised him that, in | we have in that case, for introducing immersion? Baptism was administered word himself is supplied by the transla- in the olden time, John baptized; the tors. Naaman is not commanded to disciples baptized during our Lord's wash himself; is not entreated by his personal ministry; and the Lord, after servants to wash himself; is not repre- his resurrection, sent the apostles to sented as dipping himself. We have baptize. Nobody is taken by surprise simple wash, wash, and dip. Yet has by a novelty. They have no informathe Messenger twice emphasised himself. tion to ask and none is given. If bap-He seems to have had some glimmering tism is unto repentance, we are told. If that this word himself had a bearing on it is for the remission of sins, we are the making good his case, omit it, and told. If it is with pure water as disthe command and the act extend no far- tinguished from blood and water, salt ther than the diseased part. We have water, or water mingled with ashes, we similar language in Jno. 9. 7. Our are told. If into the name of Christ we Lord says to the blind man whose eyes are told, But where is a hint given of he had smeared with clay, Go to the a change in the ordinance of which pool of Silcam and wash, and he went sprinkling is the symbolic rite? No and washed. Will the Messenger say he where. Absolutely no where. "We immersed himself? or that he washed affirm," says the Messenger, "that his eyes only? He will not say he im- Christian baptism, the baptism of mersed, but he might ask, "How does Christ's church of this dispensation, had Naaman) was local?" By the clearest he calls "Christian baptism, the bapevidence Naaman was disappointed be- tism of Christ's church of this dispensation." the Old Testament is perfectly innocent of. So also is the New Testa-

By their rite, Baptists cast in their lot with the old world who were immersed and perished, while Noah and his house were baptized and saved, with the Egyptians who were immersed in the Red Sea and died, while the Israelites were baptized, and saved. Whenever, wherever, by whomsoever introduced, the doctrine of baptizmal immersion had its origin, as it has its against both their scholarship and their perpetuation, in a rabid fanaticism, which is well described in the words of Robert Hall, speaking of a kindred evil—I quote from memory—" A thickskinned monster of the oeze and the

and no discipline can tame." Mr. Editor. I shall trouble you with another paper, not, however, to close the total weight is over 25 tuns. Of the larger argument.

W. SOMMERVILLE.

ADMINISTRATION OF THE COM MUNION.

MR. EDITOR.—While guarding against the ritualistic tendencies ef the present day, we should, at the same time, as followers of John Wesley, exercise care against the admission of any violations of uniformity or order in the administration of religious ordinances. Many years since in connexion with the old Nova Scotia District, a departure from our usual custom in dispensing the elements in the Communion was introduced. This was made a matter of brotherly conversation in our annual District Meeting and then promptly checked. But of late I have observed a similar deviation from order, upon which I venture to make a few observations.

Our long established usages in administoring the Communion has been for the communicant in ungloved hand to receive the bread from the hands of the Minister. In the new custom, to which I advert, the Minister presents the plate, and each communicant takes the bread therefrom. point as to which is the preferable mode: to some it may seem a matter of very trivial consequence. What I desire to see solemn and important Sacrament.

ministration—one minister differing in this from his predecessor, or worse still where two or more Ministers are officiating in the ordinances together, differing in their modes-we may evoke among our people discussions on the subject which will not tend to edification.

By the regulations prescribed in the book of Discipline, page 146, which enmy appeal to the fact that immersion plunged fifty fathoms deep. In every joins that the Communion shall be delivin water is uniformly introduced in the case baptism contemplates the purifica- ered to the people into their uncovered every day in the year."

Word, as an emblem or means of destion of the whole person. The baptism hands, sanction is undoubtedly given to But if this is not thought sufficiently definite, and if any of our Ministers give a decided preference to the newly introduced mode, let the matter be brought up for consideration in our Annual Conferences, and the desired change be sought at next General Conference. But, in the meantime, let us keep eo our old usage, and let uniformity in the observance of this Sacrament be maintained. Yours, &c.,

Feby. 1st, 1876.

NAPOLEON AND THE DRUMMER BOY.

The following little incident is related by Count de Segur, one of Napoleon's personal staff, in his recently published

One day, preceding an engagement, the Emperor sought a short interval of repose and shelter from the weather in a farmhouse at Haslack, where M. de Segur found stove while a drummer, also slumbering occupied the other.

Astonished at this spectacle, he ascertained that on the Emperor's arrival they tried to turn out the drummer, who resisted saying that there was room enough for all, that he was cold, was wounded, was very well there, and would remain where he

On hearing this, Napoleon laughed, and ordered that he should be left in his chair since he so strongly insisted on it. Thus the Emperor and the drummer-boy were sleeping vis-a-vis, surrounded by a circle of generals and dignitaries, standing waiting for orders.

THE MINISTER'S WIFE .- London Baptist Magazine furnishes the following statement, which is worthy of serious considerstion: "The minister's wife ought to be selected by a Committee of the Church. She should be warranted never to have babies, or headache, or neuralgia; she should have nerves of wire and sinews of iron; she should never be tired nor sleepy, and should be everybody a cheerful drudge. She should be intellectual, pious and domesticated; she should be able to keep her husband's house, darn his stockings, make his shirts, cook his dinner, light his fire, and copy his sermons; she should keep up the style of a lady on the wages of a day. aborer, and be always at leisure for 'good works,' and ready to receive moining calls; she should be secretary to the Band of Hope, the Dorcas Sosiety, and Home Mission; she should conduct Bible classes and mothers' meetings; she should make clothing for the poor and gruel for the sick; and, finally, she should be pleased with everybody and everything, and never desire any reward beyond the satisfaction of having done her own duty and other people's too."

THE EMPEROR BELL.-The third largest bell in use in the world was recently placed in the southern tower of the cathedral in Cologne, Germany. Three castings were made, of metal obtained by melting French cannon, captured during the Franco-Prussian war. Two were unsuccessful, but the third was perfect. The twenty guns used weighed 50,000 German pounds, and to these was added 80,000 lbs. of tin. The time of melting was but ten hours, and twenty nine minutes sufficed to mire, which no argument can convince fill the mould. The cooling continued for four weeks. The bell is 10 feet 8 inches high, and 11 feet 2 inches in diameter. Its bells in existence, two, those of Moscow, weighing respectively 193 and 63 tuns. are broken. Pekin has one bell weighing 53 tuns, and Novgorod, Russia, one of 31 tuns-both of which are in use.

> An exchange, commenting upon the dangers of cleanliness," says that what with doctors and sanitarians, the man of the nineteenth century bids fair to be driven into a state of primitive savageism. Whatever we eat or drink somebody enjoins us to avoid, and now the physicians of New York have "concluded" that a terrible amount of disease is occasioned by the use of soap. Not only, we are told, has the diptheria prevalent among washerwomen been traced to impurity in this popular detergent, but lung fever and kidney diseases in adults, and many other complaints in children. The cause suggested is the impure condition of the fats used in the manufacture; and toilet soaps, in which the impurity may be masked by perfumes are reported to be the worst. It would be well that our analysts should turn their attention to this matter, if that which is popularly regarded as a chief agent in promoting health has really become an important source of disease.

A WONDEREUL CLOCK .- One of our foreign exchanges gives an account of "a marvellous piece of mechanism, which has just been exhibited in Paris. It is an eight day clock, which chimes the quarters, plays three tunes every twelve hours, or at any intervals required. The hands go round as follows: one once a minute; one once an hour; one once a week; one once is the maintainance of uniformity in this a month; one once a year. It shows the moon's age, the rising and setting of the sun, the time of high and low water, half By having differences of mode in ad- ebb and half flood; and there is a curious contrivance to represent the water, which rises and falls, lifting some ships at high water tide as if they were in motion, and, as it recedes, leaving them dry on the sands. The clock shows the hour of the day, the day of the week, the day of the month, the month of the year; and in the day of the month provision is made for the long and the short months. It shows the signs of the zodiac; it strikes or not and chimes or not, as may be desired; and it has an equation table, showing the difference between the clock and the sun for TRUST IN GOD AND DO THE RIGHT

Courage, brother! do not stumble. Though thy path be dark as night: There's a star to guide the humble-"Trust in God, and do the right."

Though the road be long and dreary. And the end be out of sight: Foot it bravely, strong or weary-Trust in God, and do the right "

Perish "policy" and cuming, Perish all that fears the light; Whether losing, whether winning, Trust in God, and do the right.

Shun all forms of guilty passion Friends can look like angels bright: Heed no custom, school or fashion "Trust in God and do the right."

Some will hate thee, some will love thee, Some will flatter, some will slight; Cease from man and look above thee, "Trust in God, and do the right."

Simple rule and safest guiding— Inward peace and shining light-Star upon our path abiding-"TRUST IN GOD AND DO THE RIGHT."

> THE SILVER CROSS BY GEO. KLINGLE.

She laid in his hand a tangled thorn. Crimsoned with berries, mountain-born; She had nothing else, though his locks were white. Nothing to give on the Christmas night: But he smiled and laid on her braids gold

The fingers shrivelled and spare and old. And was gone; but a cross of silver light Lay where he stood on the snow-drifts

A morsel of porridge; the hands were small That divided the porridge, then gave it But he smiled and bowed his locks of white.-

Frosted with snow of the Christmas night,-Smiled and bent to the child face-cold-Touched with the fingers shrivelled and

And was gone; but a cross of silver light Lay where he stood on the drifts of white.

Faces peered from cottage and hall Out on the midnight, great and small, Out on a pilgrim, shriveled and old. Pleading for alms; but who could have told That the little Christ on each threshold

In strange disguise—for evil or good, That the angels bearing His gifts might blessed by the cross on the drifted snow ?

WAITING FOR ME.

Waiting for me, yes waiting, In the beautiful Home above, In the land of unfading flowers. In the dwelling place of love.

Waiting for me, ves waiting, Till my cares and trials are o'er, Then shall I join thee dearest On the bright and happy shore.

Waiting for me, yes waiting, Till our Father calls me home; Till I hear the joyful message, Bidding me cease to roam.

Waiting for me, yes waiting, To welcome to the rest Of the ransomed ones in glory, Who are forever blest.

Waiting for me, yes waiting, In that sweet "By and bye," Where the heart shall know no sorrow, Nor tear drop dim the eye.

Waiting for me, yes waiting, In the land of the "Far away." On the banks of the beautiful river, We shall walk in endless day.

Waiting for me, yes waiting, Where angels hymn their lays; Where tears give place to gladness, And prayer is lost in praise. Waiting for me, yes waiting, Soon shall I join you there,

In the land of the pure and the holy,

Soon dearest Libbie I'll meet thee, In the Home of our Father above, There we shall nevermore sorrow, But rest in the fulness of love. Dec. 9, 1875.

And rest in our Saviour's care.

WHEN A MOTHER PRAYS FOR HER

CHILD. The purest tone, that thro' creation sounds The purest ray, that reaches heaven's bounds. The holiest flower, that toward the heaven The holiest flame, that toward the heaven

doth grow, You find alone, where, by true love beguiled, A mother prays in secret for her child.

Oh! many, many tears will here be wept, Before the last sun of our lives be set; And many an angel sent from God, below, To count the sacred tears on earth that

Yet richer far and holier than they all, A mother praying for her child, let's fall.

Behold you cot, still small, and hid away; It's single lamp, reluctant, cast its ray; It looks so troubled, cheerless, wretched,

And yet the very house of God is there! There love and faith have stooped from heaven and smiled— A faithful mother prayeth for her child.

Call it a false trust--Fancy's bastard gift-Because the scene no fleshly eye can lift! Yet none shall rob me of this counsel sweet.

This heavenly counsel, O my soul, repeat, Angels of God do ever gather there, Where for her child a mother kneels in prayer !- Selected.

CHILI

"If I could when the time now when I'm by Harry will and I'll get re about how go Dear me! if day-ish all the good Sundays heavenly-mind school; - but and all the re try one's good it's wicked; b son that it is is because it i body is in a nice and clean gloves. Mo come down. a high hill and One's old thin worse Monday Oh dear! this most wish I co and bear them I know it would work one's self mind because Mother says I Well, I do; but easier to be hel

at the stake, si rapt, angelic loc be helped to fee with Edith, ar and ladylike, a dowdy. "I suppose t who had so m sometimes think and have high t power for good think as if they phere, and all th don't seem to be

get cross. "There's Mil bed. Mother say I notice Mike do at once. He cou That's just my t worked at just of could pull it up fault every moru pray hard over it wonder if I've round? "Well I kn

That's one for

I wonder if I ou

self first. I su

says I'm cross (ter). Thats fo mother says I fin things and peop think I have en am selfish-every mother). But I pulses. I gave poor sewing-girl carry mother's. dosn't she? I ha before. I guess harm to put in se I want two more declared Minnie her book in bota Josie was stingy. ing uncharitable. long names; th while getting ric more. Elizabeth know what that well. You're vair as long as there needn't deny it. lovely hair, with arched eyebrows? bug me. Your s temptiable fault is Impatient, Fault Uncharitableness, Sarah, that is a fin

U., V. I'll remem Bessie descende lofty seat on the g slowly into the hou "Cousin May, y a text for me.'

"Yes I remembe chosen?" "I've changed want a text. I wa "D., I., F., S., U. child mean? Dif not it. Dear, what you sure you have

"Yes, it's all right flowers and vines Just make them us "You odd little r

So the letters wer up over Bessie's b could guess what t said he guessed she cret society. Some like girls, trying to

He was a little sister only smiled an in her hot impatien him to thinking. Only Jesus and

the letters meant. time a look up at the to Him saved her, t smaller and smaller they withered away a and Bessie said, than "The Sunday joy the week new."—The

CHILDREN'S CORNER

BY SUSIE M. DAY.

D. I. F., S., U., V.

"If I could only remember to be good when the time comes. It's easy enough now when I'm by myself, but by and by Harry will say something teasing. and I'll get real vexed and forget all about how good I was going to be. Dear me! if one could only feel Sunday-ish all the week. I am always so good Sundays. I get to feeling quite heavenly-minded in Chuch and Sundayschool; but Mondays and Tuesdays and all the rest of the week-days do it's wicked; but I do believe one reason that it is easy to be good Sunday is because it is quiet and calm, and nobody is in a hurry, and people look nice and clean, and I can wear nice gloves. Monday is such a sudden come down. I feel as if I had been on a high hill and fallen down with a bump. One's old things looks ever so much worse Mondays than they do Saturdays Oh dear! this is a weary world. I almost wish I could have some big trials and bear them grandly and beautifully. I know it would be easier. One can't work one's self up into a lofty frame of mind because one's gloves are soiled. Mother says I must pray to be helped. Well. I do; but I could pray a great deal easier to be helped to go and be burned at the stake, singing hymns and with a rapt, angelic look on my face, than to be helped to feel amiable when I walk with Edith, and she looks so refined and ladylike, and I like an awkward dowdy. "I suppose there never was a girl

who had so many faults. And yet I sometimes think I'm a pretty fine girl and have high thoughts about being a power for good, and making people think as if they were in a purer atmosphere, and all that. The trouble is I don't seem to begin yet to be a power. I wonder if I ought to be real good myself first. I suppose "powers" never

"There's Mike weeding my flower bed. Mother says faults are like weeds. I notice Mike doesn't pull them all up at once. He could'nt get hold of them. That's just my trouble. I wonder, if I worked at just one fault every day, if I could pull it up? I'll think of just one fault every morning in the week, and pray hard over it, and then we'll see. I wonder if I've got enough faults to go

says I'm cross (impatient sounds better). Thats for Tuesday. Yes and mother says I find too much fault with things and people; and, Oh, dear! I think I have enough. I suppose I am selish—everybody is, 'most (except mother). But I do have generous impulses. I gave my new parasol to a poor sewing-girl and now I have to carry mother's. And she goes without, dosn't she? I hadn't thought of that before. I guess it won't do me any harm to put in selfishness for Thursday. I want two more Well, yesterday I declared Minnie Stoddard looked in her book in botany class, and I said Josie was stingy. I guess that was being uncharitable. I like faults to have long names; they seem more worth while getting rid of. Now only one more. Elizabeth Sarah Johnson, you know what that ought to be very well. You're vain! you're vain! and as long as there is nobody here you needn't deny it. Who thinks she had lovely hair, with 'glints of gold,' and arched eyebrows? Don't try to humbug me. Your sixth and most contemptiable fault is vanity. Discontent, Impatient, Fault-finding, Selfishness, Uncharitableness, Vanity. Elizabeth Sarah, that is a fine list. D., I., F., S., U., V. I'll remember them that way.'

Bessie descended slowly from her lofty seat on the gatepost and walked slowly into the house. "Cousin May, you promised to paint

a text for me.' "Yes I remember. What have you chosen?"

"I've changed my mind. I don't want a text. I want this instead." "D., I., F., S., U., V. What does the child mean? Diffuse? No, that is not it. Dear, what is this word. Are you sure you have spelled it right?"

"Yes, it's all right. Don't put any flowers and vines round the letters. Just make them ugly and plain, and

"You odd little puss,

So the letters were painted and hung up over Bessie's bureau, and no one could guess what they meant. Harry said he guessed she belonged to a "secret society. Some foolish thing! Just like girls, trying to do what boys do."

He was a little surprised that his sister only smiled and did not answer in her hot impatient way, and it set such blessed angels." And through him to thinking.

Only Jesus and Bessie knew what the letters meant. Many and many a time a look up at them and from them to Him saved her, till the faults grew smaller and smaller, and by and by they withered away almost out of sight, and Bessie said, thankfully:

"The Sunday joy goes all through the week new."-The Independent.

A TRUE STORY BY MARY H. VILLARS

Joe Barnes had been trying for nearly six months to overcome his appetite for rum, and his friends thought he had succeeded, when suddenly he was overtaken by temptation and fell, and, like all other drunkards, when he returned to his cup he sunk deeper into sin than before. All the efforts of his friends seemed vain. The pastor visited him and urged him to try again, but while he was ready to acknowledge his wrong doing, he did not seem to have the will to try to overcome. "It's no use, sir; I've tried it for six months, and just when I thought myself safe I fell, and try one's goodness awfully. I suppose here I am, worse than before. My wife has lost all confidence in me, and my children only look on me as a poor drunkard. No, sir, it's no use; you may just as well let me go down at once, the sooner it is over the better." The class leader and Sunday-school superintendent visited him with no better success. To all their pleading he returned the same hopeless answer. "It's no use, sir; I can't reform.'

Some four months previous he had taken charge of a class in Sunday school, composed of a half dozen little girls, of about ten years of age. He had proved quite successful as a teacher and had won their affection, and their little hearts were very grieved at his fall. One day as they were together talking about it, one of their number proposed that they go and ask him to come back to their school and teach them. After some little hesitancy they agreed to go.

Providence favored them, and they found Barnes in his carpenter shop and, in a measure, sober. He looked surprised when he saw his visitors, but he invited them in and gave them seats on his work bench. Annie Stevens, the girl who had first proposed the visit, had been chosen as chief speaker, and she began with some little trembling:

"Mr Barnes, we came to see if you wouldn't please come and teach our class next Sabbath." And then almost frightened at the sound of her own voice, she stopped short, at a loss what to say next. The poor inebriate's face flushed painfully, and he said in sur-prise, "Me?" "Yes, you!" Barnes shook his head? "Oh, no; you don't want such a fellow as me to teach you. Don't you know that I haven't been sober for nearly a month?" "Yes. sir. we know it; but you are going to quit that now;" and little Annie's voice grew steadier. "Am I? How do you "Well I know I'm discontented. | know that?" and the man spoke with | Messrs Helphenstine & Bentley; That's one for Monday, Then Harry half a sneer. Oh, we just know you will," and the little voices were raised eagerly as the girls slid down from their seat on the work bench and gathered around him. "Please say you'll come." "But, children, I cannot:" and the man's voice was very husky; "just as like as not, I shall be drunk as a beast before night. But they would not take "No," for an answer, and finally he promised to "think about it," and they went away. The little heaven-sent messengers had touched a chord in his heart which others by their reasonings and pleadings had failed to reach, and when they were gone Joe Barnes sat there, thinking about their faith in himself and wondering why they had come. Finally he got up, put on his coat and after locking his door he went to his home. Silently he passed by his wife and children and locked himself in his bedroom. There he went and prayed for strength to overcome the demon appetite, and to make himself worthy of the confidence of those dear little girls, wno had so eloquently pleaded for his reform. For three days he resisted the temptation to drink; on the fourth, for want of stimulants and loss of appetite for food he was confined to his bed. His physician urged him to take just a little brandy and water. He shook his head. No he would rather die than take it. When Sabbath came he was still too sick to sit up, but when the next came around he presented himself very pale and weak at the Superintendent's desk, and asked if he could again have his class, and it was

again given him. In the afternoon he was in the class room, and when he rose to ask the forgiveness of the church for his wander- quired, in price from ings he told the story of the little workers. Said he, it didn't trouble me much when the preacher came, for I thought that it was his business to look after such as I. When the class leader came his words didn't touch my heart, though I knew he earnestly desired to see me a sober man. But when those little girls came, and climbed on my work bench and began to beg me to come back, and said they knew I would reform, I thought "surely God has sent them," and it just broke my heart, and I went, home and on my knees, promised God that by his help I would conquer and would make myself fit to teach God's grace he did conquer, and when visiting the place three years after I found him still sober and an earnest worker in the temperance cause as well

as in the church, Little folks are apt to think they cannot do anything to make people better but these little ones did do what older and wiser heads had failed to do; they succeeded in getting this poor, tempted

WHAT SOME LITTLE GIRLS DID. enslaved man to forsake his sins and again turn unto God. Will not our girls and boys of the cold water army do likewise?—Central Ch. Advocate.

> EAST INDIA HEMP. A POSITIVE CURE FOR CONSUMPTION,

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Washington, D. C., March 3rd, 1875. In the space of twelve hours my rheumatism was gone, having taken three doses of Durang's Rheumatic Remedy. My brother, J. B. Cessna, of Bedford, Pa., was cured by a similar amount. JOHN CESSNA,

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GOOD STABLING Aug. 28, 1877.

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Will leave Moncton for Miramichi, Campbellton and Way Stations at 12.15 p.m. and Cambellton for Moncton at 6.20 a.m., connecting with trains to and from Halifax and St. John. For particulars and connections see Small Time Tables.

C. J. BRYDGES. General Supt. of Government Railways RAILWAY OFFICE,
Mencton, 18th Dec., 1875.

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SOCIETY TICKETS.

MR. EDITOR.-In the Journal of the General Conference on page 223, is a Resolution with regard to Society Tickets. It is made the duty of the Book Steward and Editor to prepare them and they are to come in use after the first Annual Conferences are held. Where are they or when will they be issued?

Feb. 7th, 1876. CONTINGENT.

REPLY.-We have been sending the English-made Tickets hitherto. These are furnished gratis. Tickets of the new order, published at Toronto, can be supplied, but subject to charges,

BOOK STEWARD.

FREDERICTON DISTRICT—EDUCA TIONAL MEETINGS.

The following arrangements for holding these meetings were made at the Freds. District Meeting in Sept.; and endersed to te published, with the note, in the month of January:

Fredericton, February 8th: Msrysville, 9th; Nashwaak and Stanley, 10th & 11th; Woodstock, 14th; Keswick, 15th; Jacksonville, 16th; Florenceville, 17th; Hartland, 18th; Andover, 19th; Tobique, 21st; Benton, 23rd; Canterbury, 24th; Gagetown, 25th; Sheffield, 28th; Grand Lake, 1st March.

Sermons will be preached and collections taken up on behalf of the Educational Fund on each Circuit, either on the Sabbath next preceding the date of the meeting at the Circuit or some other Sabbath in February or April, as the Superintendents may appoint.

Note.—The Conference having appointed two of its highly honored and most scholarly members-Rev. H. Pickard, D. D., and Rev. Henry Pope, Jr.—the Deputation for this District, the meetings may be looked forward to as occasions of more than usual interest and profit. The Deputation will be cordially welcomed by the brethren on the respective Circuits. Fin. Sec'y.

Feby. 5, 1876.—3ins

ERBATA.—Mr. Editor.—A few typographical errors appeared in my letter of last week which not only rendered my meaning unintelligible, but in two instances made me say the opposite of what I meant. Allow me to reproduce a sentence or two "I cannot but think that all Official Boards will sustain the Committee if they refuse every Candidate rather than any further diminution of Candidate rather than any further diminution of the claims of men of families shall take place."

Another sentence greatly marred I pass over. Had your compositor said "Les the comfort in which many of them I the Fathers of our church) passed away bear witness to this wisdom you would have had my meaning. "Again in the last para graph I am made to say, "we will be required to revive all causes of controversy and complaint." It should have been remove

Your's &c., G. W. TUTTLE.

Dear Sir .- There is a rather awkward misprint in my last letter. Mr. Stephenson is represented "as a somewhat worthy person" it should be somewhat portly. I can assure your readers that he is also very worthy and much res-Your's &c., H. R. R. S.

The case of the notorious Pomeroy boy is discussed in a recent number of the Medical and Surgical Journal. There are five recognized forms of mental alienation, and Dr. Folsom, an expert in mental diseases, finds that Pomeroy shows no symptoms of being subject to any of them. The doctor thinks that medical science is unable to discover why his mental condition should be urged to save him from the ordinary penalty of his crime.

According to the "Methodist," the circulation of official Methodist papers in the families of that church does not equal one paper in five families. If this is correct it does not show a large circulation of the Methodist papers, in proportion to the membership of the church.

Before the P. ince of Wa'es went to India the princes of that coun ry were inform d that the only gifts he would receive would b: trifling ones, coming under the head o the arts and manufactures of their different districts. But it is the customs of the people of India, when on terms of frien ship, to lavish present, although a sort of exchange is expected. The royal prince took out with him sundry elegant gifts to bestow in exchange for what might be offered him-a wise forethought for he will carry from India valuable treasures. The presents will be personal property of the Prince of Wales.

Mr. Moody has set at rest the question whether his labors and those of his associate are pecuniarly profitable to them. At one of his closing meetings in Philadelphia he made this statement: "Last night I heard it said that we received one cent from every photograph of us that is sold in the streets. I would gladly pay one cent for every one rather than have them sold. I have refused to have a photograph taken for eight years, and I do not know whether these pictures look more like you than me. We receive a royalty upon the hymn-books, but not a dollar comes into our hands, It goes to a committee composed of GEORGE H. STUART, of Philadelphia, WILLIAM E. DODGE, of New York. and others. We intend to give a thousand dollars toward the new building of the Young Men's Christian Association. We don't want your money; we want your souls. We shall not take a farthing from the committee; our services have been

de idie et. dimache a sina

Receipts for "WESLEYAN," for week ending February 3rd, 1876.

INSTRUCTIONS AS TO REMITTING MONEYS :--Post Office Orders are always safe, and not very costly. Next to these, is the security of registering letters. Money sout otherwise is at the risk of the

When sending money for subscribers, say whether old or new, and if new, write out their Post Office addresses, plainly.

See that your remittances are duly acknowledged. A delay of one or two weeks may be caused by the business of this office. After that

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enquire, if they do not appear,

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MARRIED

At the Methodist Parsonage, Guysboro, on the 1st inst., by the Rev. J. N. Borden, Joseph M. Slate, to Martha A. O'Hara, both of New Harbour. On the 26th ult., by the Rev. H. P. Cowperthwaite, M.A., at Sea-side Cottage, the residence of the bride's father, Charles F. Yates, eldest son of A. H. Yates, Esq., Charlottetown, to Louisa M., fifth daughter of Isaac Clarke, Esq., of Cape Tra-

On Feb. 2nd at the residence of the bride's uncle, J. B. Harlow, Esq., Caledonia, Queens, by Rev. Robt. McArthur, Mr. Wm. Taylor Free-man, to Henreitta, daughter of the late Mr. Henry

DIED.

At the Methodist Parsonage, on Sunday morning of the 6th instant, after a few weeks sickness, borne with christian patience and resignation Mrs Julia Noble widow of the late Mr. Isaac

At Tryon, P.E.I., on the 21st nlt., after a short illness, Mrs. Crosby, widow of the late Ewan Crosby, of Bonshaw. "She died in the Lord."

Upon the invitation of the St. Louis Evangelical Alliance, Messre. WHIPPLE and BLISS began a series of meetings in that city January 25, The Rink, on the corner Nineteenth and Pine streets, has been placed at their disposal for evening services; during the day the churches will be used. The arrangements are in charge Cardinal Antonelli, the Pope's political secretary, has been reported to be illabel. The Rev. A. B. Earlie, the evange-list, who was lately at Troy, New York, is holding union meetings in Halifax, Nova Scotia? Ho has preached in the Methodist.

MARKET PRICES

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Market on Saturday January 29th, 1876.

.16 to .18 Butter, Firkins20 to .22 .06 to .08 .18 to .20 .08 to .07 Do. Rolls Mutton, per lb. Lamb,prlb. by quarter .06 to .08 .13 to .14 Hams, smoked, per lb Hides, per lb..... .05½ to .06 .07 to .10 Calfskins, each .08 to .09 .07 to .10 .08 to .081 Pork, per lb \equiv .05 to .8 Eggs, per dez Lard, per lb ... Oats, per bush Potatoes per bush Cheese, factory, per lb hickens, pr pair ... Turkey, per lb Geese, each..... Ducks, per pair.... 1.50 to 1.70 '50 to '60 35 to .40 Beans, green, per bus Parsnips, pr bush..... Carrots,pr bush 750 to 760 .80 to 1.00 35 to .40 .40 to .60 .50 to .60 .60 to .70 .35 to .40 1.50 to 3.50 .40 to .75 Rabbits, per pair... Piums, prbush..... .14 ---

PREACHER'S PLAN, HALIFAX. SUNDAY, FEBRUARY 13th

Rev. John Lathern. Rev. Wm. Purvis. 11 a.m. Rev. John Read. Rev. A. W. Nicholson. Rev. Ralph Brecken, A.M. Rev. I.E. Thurlow. 11 a.m. Rev. W. J. Johnson Rev. J. Rend. 31 p.m. Rev. W. J. Johnson. BEECH ST., Rev. W. Purvis. Rev. R. Brecken, A.M.

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above prices. dicine, it is but just to say that it possesses

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Rev. A. W. Edito

VOL. X

WESIEYA

HALIFAX,

General Literatur AND SC

Sabbath Schools purchasing A SIECIA

The following now being sent signatures. It our mind it aim error; and we h tensively signed under the best le tion.

TO THE HONORA CANADA IN G CONVENED: The Petition of tants of the Provin

Dominion of Cana

HUMBLY SHEY That the was established b Parliment - the can Act of 1867 powers of the Gen fined and limited. liberties of the Lo several Provinces Dominion, or that

come parts thereof, That by the 8 that Education s Local Legislation e Dominion Par'ime interfere therewith. decrees of the Gove cil in certain cases

That under the Section of said Ac., the North West T Her Majesty the C admitted into the D became "subject to said Act" in all res; That Manitob Territories was est Province by the D

1870, and the subj

justly remitted to

of the new Province letter and spirit of t That in 1875 t ment again legislat North-West Territ adopting the course toba was erecte int was inserted in the Sec. II) fastening S these Territories, an the Legislative righ the Provinces which

formed out of the sa That n the opini Legislation is unjus constitutional, as the could legi late in re tories only in c nfo visions of the said Br Act of 1867, and acce the said Address fro Canda to Her Majest no mention is ma e

Your Petitioner Sec. 11 of the 35th V Parliment of Canad and that the subject North West Territo Land may be left to clusively by the Loca several Provinces wh time be formed out according to the pro British No th Americ And your Petitione

English papers h decision of the Lore Keet case, to which last week. Our read to see what was the first legal min l in I of importance as it claims of two great

The Lord Chancelle a Wesleyan minister, Ferry, who lost an infi year 1874. She was Ferry, and he was des tombstone, a fac simile us. The Rev. George vicar and incumbent How far Mr. Smith ma the erection of a tomb shape and appearance, for their Jordships to tector has been raise. Smith has not apputages of this suit in the present occasions in the present o

125 GRAN ALL METHO AND S