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# The Wesleyan,

Rev. A. W. NICOLSON,  
Editor and Publisher.

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NO. 19

## PRESBYTERIAN WORSHIP AS SEEN THROUGH METHODIST EYES.

A single service ought not perhaps to be taken as a type of a church's modes and habits of devotion at any time; but with certain branches of the great Christian family, especially those of positive principles and robust character, it would be difficult to find a preacher occupied among his own people for an hour or two, who would not reveal the characteristics of his sect in many particulars. We have but a limited range of observation from which to draw inferences for this article; yet our impressions are all based upon facts as we have seen them for ourselves. Where we record excellencies, we intend that they shall bring the advantage of example to such Methodist readers as may require their instruction; where we touch upon defects, it is more than probable that our judgment may be considered of so little value that they will not affect materially those with whom we do not agree.

A Methodist hearer in a Presbyterian public service, will be sure to find much that is suggestive; so much there is in common with his own modes of thought and worship, that he feels himself at home. Yet there are peculiarities which awaken no little thought by way of comparison or contrast. We note a few of the more prominent traits as they occur to the mind of a stranger.

There is among our Presbyterian brethren a very marked regard for the Bible. This reveals itself to us in this particular service—for we write of recent observation—in several ways. The Bible is freely used by the people. They follow the lessons and citations of texts for themselves, by turning each in his or her own book to the particular places indicated, and tracing the impression of the Holy Spirit on His own written page. The Scriptures are emphatically dwelt upon by the preacher. In the lesson, he expounds and enforces; in the sermon he "nails" to Scripture, as sung by one of the Scottish poets, though not perhaps in the most devotional connection. We observe even in the elocution of the opening lesson, in this instance, the same tender regard for the Spirit's meaning. While reading "If any man hath an ear," the preacher corrects himself. Common sense would suggest, of course, that the emphasis in that verse is not to be laid upon a word which would indicate that only those possessed of the external organ of hearing, are held responsible for having received a message from God. But do we always seek to ascertain, in reading the word of the Most High, whether we are really conveying the meaning designed, or openly doing violence to the plainest intentions of the Scriptures?

Coming down from the Reformation, cherished as a fundamental doctrine, this connection has adhered to the Presbyterian Church—that God is with the Word, in the Word, when read with the spirit and the understanding. We wish the blessed opinion were more prevalent. Either the Bible is God's message, or it is a huge deception. There can be no middle ground. As the sword of the Spirit it cannot be wielded with too much frequency or force. To that source most if not all converted persons will trace their early and late convictions. All that we have learned of God, of self, of duty, outside of Bible instruction, is not worth estimating. This being so, let us believe in the freest, fullest use of the Scriptures.

The same conscientiousness which brings here to the pulpit the pure word of God, brings also the most careful preparation in the sermon. We only wish it were less studiously adhered to,

though that may be altogether a question of propriety. The manuscript prevails more in the Presbyterian than in the Methodist pulpit by far. Indeed, we doubt whether in the Presbyterian Church itself the manuscript is not gaining greater mastery. This would all be well, if all preachers were good readers. Chalmers read, but Chalmers was specially endowed with reading gifts. A man is justified in using his manuscript only when he can look freely into the countenances of his people, speaking with his eyes as well as with his lips. When he loses this advantage, the hearer loses a principal part of the inspiration.

The Presbyterian Church believes, too, that the Pulpit is the preacher's throne—is the watch-tower of Zion. Religious work begins here, none other compares with it as a vantage ground for persuading men. We admit the conclusion, and sincerely hope every hindrance to the preservation of pulpit efficiency will be taken away.

One rarely hears a genuine Presbyterian prayer that does not take in in some way, the Church's missionary work. This must spring, in part at least, from an intimate relation between agencies in the home and foreign fields. When a people sends away a part of its own life to remote places, it is but natural that strong sympathy should exist between the present and the absent. If, therefore, a brotherhood desires to have missionaries remembered at home, some of themselves must become missionaries. We begin to give and pray in earnest when linked to mission work by ties of kindred and intimate relations. Another cause for these prayers is found in that common Christian instinct which continues to look out through the windows of the temple for Christ's coming. The world is to be one day restored, and the Churches, whether they make it an article of faith or not—continue to expect it.

Methodist ears cannot become reconciled to Presbyterian Psalms. As the voice of a past dispensation—as the cry of a Church that had no Christ except in prophecy—the Psalms do well as far as they go. But they include little of the principal elements which enter into the songs of Christianity as sung by the evangelical Church generally. There was a day, and there were conditions, in which the Psalms must have been amazingly impressive. Among rugged hills, sung by heroes of an unswerving faith, to tunes of slow and solemn majesty, one could long to be present amid the strains of that worship, if only for an hour. We can imagine what the Psalms could be in the mouths of Cameronians, their backs against the eternal hills, their feet upon their native heath, their faces to the foe, while "Mear" or "Dundee" made the mountains echo. But Psalms so rugged, married to the music of our day—fugues, altos, contraltos, tenors and countertenors—are somehow out of their natural element. Either send back the Psalms to their past associations, or bring forward the men and the mountains!

We wonder, too, how ever the colloquialisms and the sensationalisms of the modern style ever found their way into Presbyterian pulpits. We fear Talmage has much to account for in this; not that he has dispensed new thought to every brother who admires him, but that he has sent his sacred witticisms abroad stamped with a certain legality, merely because they are fashionable in Brooklyn. Anything bordering on lightness might escape censure among other preachers; but those priding themselves upon being the dragoons and artillerymen of the Church's army, will never appear to

good advantage in the toggery of Robin Hood.

But there! Shall we get credit for all the good that is in the intentions of our article?

FRATER.

## OUR SUPERNUMERARY FUNDS.

ARTICLE IV.

Some time ago the scientific world put forth a great deal of effort to discuss why a live fish, placed in a vessel full of water, would not cause the water to run over. Many ingenious theories were advanced; but, after a time, some one bethought himself of testing the so-called fact, to see whether any theory was needed. He discovered that there was nothing to explain; a discovery that should have been made at the beginning.

We have to some extent been following in the wake of these scientific experiments. The *how* of amalgamation, its difficulties, &c., have been discussed; perhaps it would be as well to enquire, Why all this? Why not let it alone? What necessity for union if it is a question or measure surrounded with so many, and so great obstacles? We acknowledge that we do not see any satisfactory answer to this question. The funds have grown up separated and distinct. Each has its characteristics, its peculiar features, both of accumulation and distribution—its strong points and its weak ones. Is there not danger, nay, almost a certainty, that Union will tend to weaken the strong points in one or both, without a corresponding good? We know that at our last Conference it was customary to say when objections were made to certain schemes,—"Well, what plan will you propose? We must do something!" Now, this propensity to be *doing something* is very good in its place; but is very apt, also, to result in *doing* what one ought not to do. Meddling often means meddling in matters ecclesiastical, as well as national. In this case, of course, the assertion is backed up by reference to Discipline, and Journals of General Conference. We will direct attention, then, first, to the position which the question occupies as seen from this standpoint:

In Journal Gen. Conf., p. 29, we find as follows:—"It is deemed desirable, as soon as legal and other difficulties can be removed to amalgamate the different funds of the United Church, and place them under the management of the Central Board."

This is very definite, and we have immediately following:—

"For the present, the Supernumerary Ministers' Fund of the Canada Conferences, and the Supernumerary Ministers' Fund of the Conference of Eastern British America, shall be kept distinct, each department being managed by its own laws."

"The Toronto, London and Montreal Conferences shall, for the present, have one General Contingent Fund, and one General Children's Fund."

Now, these three are all the separate Connexional Funds that we have in our church. Here they are all placed in the same position, in reference to prospective amalgamation, and have, alike, arrangements for management made, simply for the present. We ask, then, why it should be deemed so necessary to amalgamate the one and not the others? Why was a Western Committee appointed to confer with the East in reference to the Supernumerary Fund (Jour. Gen. Conf., p. 184) whilst its two companions, the Children's Fund and the Contingent Fund, were left out in the cold? It cannot be because greater difficulties would surround the question in reference to the two last—the contrary is the case. Indeed, the Children's Fund, as being merely a tax, would be the simplest of all.

There is no question but that the present proposition favours the West far more than a general one would. Amalgamation of the Children's Fund would lift from the Eastern Conferences an annual burden of some five or six thousand dollars, whilst a union of the Contingent Funds would give us a share of their noble endowment of \$33,000—a grant from the Home Missionary Board some years since, as commutation money. It would not be fair, however, to say that this is

the explanation, as our Western brethren have not always shown themselves averse to amalgamation, simply because it was likely to entail financial loss. Whatever the reason may be, however, the measure proposed is one of too piecemeal a character to commend itself to very favorable consideration. The lower Conferences can scarcely be blamed, if, without being at all influenced by narrow or sectional feelings, they should fight shy of a proposal to single out for amalgamation the only fund in which they would be losers, whilst the others receive the go-by. If a measure had been submitted, looking to a complete union of all our Connexional Funds, it would have deserved careful consideration, as possessing, at least, what this does not, the merit of consistency, to say nothing of other merits of a more substantial character, which it is not necessary to mention.

Our position then is simply this:—If union renders amalgamation of the Supernumerary Funds necessary, either because the General Conference deems it desirable for the purpose of cultivating a closer fraternal relationship on any account whatsoever, then union renders necessary, also, the amalgamation of the other two Funds. There can be no argument used in reference to the one, that cannot be used with greater effect in reference to the three. But if, on the other hand, it is not necessary or advisable to amalgamate the two latter Funds, then union does not in itself render amalgamation of any Fund necessary or advisable; nay, it may develop conditions, rendering further subdivision desirable, as in the case of the Children's Fund; and each Fund must be judged from its own standpoint and by its own merits.

Either of these positions we fear would be fatal to amalgamation. The first would hardly commend itself to our Western brethren, and, even if it did, the question would still remain, whether we have a right to barter away the interests of our supernumeraries for any other advantage to the church, however great. If on the other hand we look at this Fund alone we are confronted, first of all, with the difficulty of finding an "equitable" and satisfactory basis. We confess that we see little hope of accomplishing it. But if it could be done, if a scheme fair to all could be devised, would a union of the two Funds be desirable? This point would deserve most careful consideration. Personally we are of opinion that the answer would be in the negative. Viewed simply in the interest of the Fund it is doubtful whether further subdivision would not be far preferable to amalgamation. Localizing an interest will generally cause it to appeal more strongly to the sympathies of our people; and to no question can this principle be applied with greater force than to the one under discussion. Neither should too much weight be attached to the argument in favour of any such scheme founded upon the supposed necessity of strengthening the bonds of union. The object is good but the means might be questioned. Good division fences are sometimes the best security to brotherly love. Too much union often brings more of discord than of affection. It is not worth while to conquer the territory faster than we can consolidate our rule.

What, with our Missionary and our Educational Funds, and our transfer arrangements, we have, at the present, about as much of union on hand as we can conveniently manage. It can scarcely be said that the success attending any of them, as yet, furnishes a very strong argument for attempting more radical changes.

## METHODIST EDUCATIONAL INSTITUTIONS.

ANNUAL MEETING OF EXMOUTH STREET AND CENTENARY CHURCHES.

Centenary and Exmouth Street Churches unitedly held their fourth annual educational meeting in the church on Exmouth Street last evening, with but a small attendance, which was, no doubt, in a great measure due to the short notice given of the meeting as well as to the rain storm.

Rev. J. S. Phinney, of Fairville, conducted the opening devotional exercises. Rev. Mr. Hart, who presided, said that he regretted the small number present

but hoped their ardor would be none the less. Rev. Mr. Sprague then read the

## ANNUAL REPORT.

Summarized, it states that the Board of the Educational Society express themselves pleased to say that the appeal made last year has not been in vain. An increase of ten per cent. on the gross income of the society is a cause for thankfulness and encouragement, yet the requirements of the work are so pressing that they hope a more liberal effort will be made during the present year. The aggregate deficiency of the four institutions aided by the society last year was \$7,500, toward which grants were made and paid to the amount of \$4,000. In doing this the Board expended the balance on hand from the preceding year, and also all available current income. The present year is commenced without debt but the society is dependent upon current income to meet the grants made to students and also to the institution. These two items amount to \$8,500 to which must be added at least \$1,000 for examinations and expenses of deputation to circuits and districts. If the society is to stand free of debt at the meeting of the General Conference an effort must be made to raise nearly \$10,000. This, however, does not represent the amount necessary to free the educational work from financial embarrassment. The aggregate deficiencies of colleges this year were \$8,033.07, of which the grants in aid supply but 50 per cent. The annual deficiency can only be obviated by an increase of endowments or by enlarged annual grants from the society; the latter was thought the preferable mode.

During the past year there have been 79 young men in training for the ministry in the three Theological schools—47 at Victoria College, Cobourg, Ont.; 17 at Wesley College, Sackville; and 15 at the Wesleyan Theological College, Montreal. Of these, 64 have been received on trial in the various conferences; the remaining 15 have been licensed as local preachers. An analysis of the classes ordained in the three Western Conferences this year shows that out of a total of 32, 19 have enjoyed the advantages of training in the colleges for a period of from two to four years. Out of 36 received on trial eight have received preliminary training for a period of one or two years.

The report next adverted to the work that was being done in the higher training of the youth of both sexes. The prestige of the college in the Maritime Provinces was shown by three gratifying facts: the president of that institution has been appointed Chief Superintendent of Education for Nova Scotia; the professor of Natural Science has been appointed Provincial Assayer for New Brunswick; and a member of the Freshman class, who received his entire preparation at the institution, has carried off the Gilchrist scholarship.

The expenditures were in excess of the receipts, and the deficiency had been provided for by the balance from the preceding year. Of the \$505 contributed by the New Brunswick and P. E. Island Conference, the St. John district had given \$160.61.

## PROF. BURWASH

was the first speaker. He thought it spoke well for the interest taken in the society's operations that it had even drawn the number that was present. There was nothing attractive to be presented—nothing but bare facts and figures to give to them, and when such a number was present on so unfavorable an evening, it showed the attention they gave, and the importance of this matter. The Educational Society had two objects—one for sustaining education under the fostering care of the church, and an educated ministry. He spoke of the higher collegiate education in the United States as being principally under the care of the church, and gave statistics to show the large number of colleges controlled by Methodists. He asked what higher aim could be desired than to aid in securing an educated ministry? Referring to the press as one of the great educators of the public, he paid a high compliment to the *Telegraph*, and the efforts it had taken to gather and disseminate news. He compared the present age with those of the past and thought that, in some respects, man was deteriorating. The age certainly was

deteriorating in intelligence, if it devoted all its time to making money. There was not enough attention paid to that higher standard of thought; the placing of our race in a position that a race should occupy ought to be the aim and object of every man. Again intellectual and moral progress should go hand in hand. Morality must be founded on a base of sound religion. After speaking at some length upon this point he said: Talk about the power of the press and the tone of the pulpit, but what makes it? The answer was Christianity and morality. He related the objects of the Education Society and also of the contributions in support of it. There was now a deficit in contributions from these provinces, and the speaker thought that renewed effort should be put forth. He spoke in favour of an educated laity as well as an educated ministry, and after warmly advocating this he alluded to the religious training given at Sackville. He did not believe in separate education for the laity and ministry, for he did not know of anything more sectarian than to separate the education of these two classes. He thought that the latter should be educated so as to understand a layman's life and vice versa. That an educated ministry was needed they all knew. What would be the use of fine churches if they did not have men of strong intellectual powers to occupy the pulpits? These could not be secured without assistance being given and in a liberal manner.

REV. DR. STEWART

said he would only be too happy to assist the people here in this work but would much prefer to second remarks of other gentlemen. He related a remark made by Dr. Robinson Scott (who had once made a visit here from Ireland) that there were more Methodist men occupying Church of England pulpits in Ireland than there were in the Methodist Church, and said this was due to the fact that Methodists at that time sent their sons to institutions wherever they could be educated, not being able to find institutions of their own church. This had been unfortunate. Here the Methodist body was a chain of churches beginning with Newfoundland and going across the continent to Japan. Missionary enterprise was not confined to the individual churches but all churches, and he spoke of the wide to field it had. So it was with the Educational Society. The money was not lost that was sent to these destitute places, but it came back ten thousand fold. But suppose that the exchequer was replenished, where would the men be found? There must be a place of training for the rising ministry. Those living here in the east had derived support from those in the west. The largest amount of money subscribed was not given to missions but to the education of young men. He alluded to the method of granting money to the candidates for the ministry, and said that the institutions spoken of did not have such means of existence as many others to which he referred. Speaking of the French revolution, he said it was caused by the writings of irreligious authors, whose productions got into the hands of the masses who, learning to disbelieve in God, had risen and caused disorder in France. In this age the people ought to turn to such a beacon as that. He spoke of the many evils to which flesh is heir to at the present day, among them being the haste to accumulate riches, and said that it was high time that we looked to our foundations. It was said that if a nation was rich it was grand, but he held that unless it possessed religion as well it would not stand, and pointed to the position of England as an instance of this point. It might be asked what this had to do with Methodist education, but he claimed that it had everything to do with education, as it fully illustrated the benefits of such. The lawyers, doctors, press and the pulpit were the educators of public opinion, and in just such a position as a man stands here, would he be held responsible for the influence he exerted. By the advantage of a collegiate training, a young man's life would be beautified and be made useful to mankind. The advantage of keeping religion before them was great. He did not pretend that if a man went to an institution where there was religious training, with a desire to be educated, so that he might afterwards enter a certain profession, that he would be converted to the ministry, but he would stand in a better position to have his morals fashioned more after God's heart than otherwise. He alluded to the latest winner of the Gilchrist scholarship, as a young man who was pursuing his studies at Sackville, and considered it a compliment to the institution there. He then referred to the gratifying features of the report, and said they ought to have 150 young men sent into their three institutions in the Dominion to be trained for the ministry. Were this system of higher education to be carried out their children and grand children would reap the benefits, and he enquired if it was not im-

portant that their children should be refined and so situated that they would be enabled to take prominent places in society? In concluding his remarks, the rev. gentleman spoke of the energy displayed by the Methodists of St. John in regard to church erection in the past, and considered it very fortunate that the Methodist denomination had the Exmouth Street Church in which to meet after their great fire. With regard to the raising of funds, he believed that \$500 could be obtained if they only put forth exertions looking to that end. He knew if they evinced a determination to do it they would succeed as they had always done.

REV. MR. HART

had pleasure in seconding the remarks, and thought the work of education commended itself to all. He hoped that the subscription from St. John this year would be greater than the last.

The meeting closed with the doxology, and the pronouncing of the benediction by the Rev. H. Sprague.—*Telegraph.*

VERSES ON THE FIRST PSALM.

BY W. L. T.

Blest eye is he, who walks not in Ungodly counsel on to sin,  
With the ungodly man;  
Nor standeth in the sinner's way,  
Where darkness is preferred to day,  
Iniquity to plan.  
He sits not in the scorner's seat,  
But rather at his Master's feet  
To learn his lessons there,  
There day and night he loves to wait  
And in God's laws to meditate,  
In humble, fervent prayer.  
God says of him that he shall be  
In likeness, as a fruitful tree  
Close by the river side,  
That bringeth forth its fruit in time,  
Say rarely ever seen so fine,  
Whatever may betide.  
And that his leaf shall never lose  
Its verdant sweetness so profuse;  
Or ever fade away,  
But spreading out and looming high,  
Eventually will mount the sky,  
And decked in sweet array.  
And whatsoever this man may do,  
"Twill prosper and reward him too,  
Although the world may frown.  
He does not fear the scoffs of men,  
He knows his father is his friend,  
And stands on solid ground.  
Not so with the ungodly man,  
Who is like chaff or drifting sand,  
Or snow in winter cold;  
And drifting with the wind that blows,  
A place of rest he never knows,  
And onward he grows bold.  
Thence driven on the angry sea,  
Whose billows wave in anger,  
T'would seem he feigns secure,  
Regardless of the danger near,  
Without a pang that marks his fear,  
He presses on his tour.  
For now his day of grace is gone,  
No mercy now to rest upon.  
For his persistent sin,  
The carded sea, in angry foam,  
Now bears him onward to his doom;  
The vortex takes him in.  
Just as his wretched soul is gone  
As sure his retributions come,  
And so alas for him,  
He would not listen to the call,  
So freely offered unto all;  
But sought the ways of sin.  
The godly man, with joy untold,  
Now walks those heavenly streets of gold,  
With glory all around,  
Uniting with angelic choirs,  
To glory, praise and love aspires,  
And grace the most profound.  
Like the unconscious ox the goat,  
He presses on, his heavy load,  
His load of sin to bear,  
His conscience seared, his soul enshrined,  
In darkness of the darkest kind,  
Lost to all seeming care.  
At length the vortex he espies,  
And doom inevitable, he tries;  
But ah, no help is found.  
His wicked counsel and his scorn  
Pierces through his soul forlorn,  
Casting him farther down.

"AND THEY SHALL PROPHECY."

Let us inquire if "Prophecy" favors vocal and instrumental music as well as precept and church usage? The lxxxvii. psalm foretells that both shall be in Zion, when he writeth up the people. "The Lord shall count when He writeth up the people, that this man (of Rahab, Babylon, Philistia and Tyre with Ethiopia) was born there, evidently alluding to the regeneration of the Gentiles and their membership in the Christian Zion and then added as well the singers and the players on instruments shall be there." that is in the Christian church: again we have already referred to the prophecy of Joel, but we turn over to the last of the apostolic prophets, St. John. The first music we read of was that of Moses and the children of Israel at the Red Sea, and under the blue and broad canopy of heaven. The first music which John heard in the isle of Patmos was vocal with instrumental music—the "new song" the "song of Moses and the song of the Lamb." All creation, both angelic and human, is presented to the vision—he sees four and twenty elders fall down before the Lamb having every one of them harps, and they sung a new song, in which all present unite, and which consists of two parts,

which are comprehensibly poetized in one stanza by Dr. Watts—

"Worthy the Lamb that died they cry,  
To be exalted thus;  
Worthy the Lamb our hearts reply  
For He was slain for us."

and then adds—

"The whole creation join in one  
To bless the sacred name  
Of Him that sits upon the throne,  
And to adore the Lamb."

At another time "John saw the redeemed standing with the Lamb on Mount Zion and I heard a voice from heaven, as the voice of many waters and as the voice of a great thunder; and I heard the voice of harpers harping with their harps, and they sung as it were a new song." A third time, he saw them that had obtained the victory, "having the harps of God singing the song of Moses the servant of God and the song of the Lamb." The fourth and last time "he heard as it were the voice of a great multitude and as the voice of many waters, and as the voice of mighty thunders saying alleluia, the Lord God omnipotent reigneth." The harping of harps did not drown the voice of singing nor the voice of words, for he tells us the burden of their song. O! John the beloved disciple, as Daniel greatly beloved, how must thy heart have been elated and thy mind edified by these celestial harpers and singers, while on the lonely isle of Patmos, far away from the habitation of God's house and the communion of thy brethren and children in the Gospel. Surely if we had been there, we should never lift up the heel or lip against instrumental music. Thus the prophecy of David, "the singers as well as the players on instruments shall be there, the prophecy of Joel, "all flesh upon whom the Spirit comes shall prophesy," and the prophecy of John, are all in justification of vocal and instrumental music. And now in conclusion, for I am already perhaps too long, it may be asked, what good does instrumental music do? A great deal of harm no doubt is done, when the sons and daughters of Belial are the players and singers. "Woe unto them saith Isaiah for the harp and the viol, the tabret, pipe and wine are in their feasts; but they regard not the work of the Lord nor the operations of His hands." And we may add a great deal of harm is done by the some choirs in Christian churches, whose organs, a Moses or a Hezekiah would grind to powder, as was done to the golden calf and the serpent of brass, because the people worshipped these, instead of the true and living God; and I would venture to say that if vocal and instrumental music were conducted with "the spirit and with the understanding also,"—as was done by the sons of the prophets, "when Saul met them and was turned into another man and prophesied with them," and as we believe was practised by David and Asaph and the choir under him—"let us have such vocal and instrumental music in our churches, and all objections to such music would fly as clouds (angry clouds) before the mid-day sun. It is the abuse and not the proper use, of such music that divides the pros and the cons, the contents and the discontents. But let us, shall I say, put off our own spectacles, unless they are clear and pure as the crystal river from the throne, and put on those that have been made such by that Divine element, and with these come and see if there can any good thing come out of this Nazareth. Stand with Moses at the Red Sea, and see that vast multitude exulting with the joy of salvation—draw near and join in with the sons of the prophets in company with Saul, and how soon will you catch the spirit of the prophets and prophesy with them as he did,—accompany David as he plays upon the harp before Saul, and behold the evil spirit departing from him. Go in company with the king; visit the battle field, where king Jehoshaphat obtains a marvellous victory without drawing a sword. He and his choir head the army as they march to meet the enemy, "with psalteries and harps and trumpets and the singers singing, praise the Lord for his mercy endureth for ever," and "when they began to sing and praise," the Lord smote their enemies and none escaped—and the fear of God was on all the kingdoms of those countries. See what faith and prayer and vocal and instrumental music accomplished. If you could have been again among the worshippers in the tabernacle and in the temple I am sure you would have said with David, "One thing have I desired of the Lord and that will I seek after, that I may dwell in the house of the Lord for ever." Yea, I prefer being a door-keeper in the house of the Lord, albeit "the harpers are harping with their harps, and if you had been with "Sankey and Moody" in all their labors of love and have seen the soul convincing and converting power attending their united ministry—Moody's preaching and Sankey's singing and playing, I don't think but you would have had legions of evidence of the power of the songs of Zion, when sung and played with the spirit and the understanding also; and we must not forget that Luther, the great Reformer, was not only a great preacher

but a great singer and player on instruments; and what an impetus has been given to both vocal and instrumental music by that glorious Reformation; and still the tide flows on and increases and will, until heaven and earth shall unite in singing, "Hallelujah, the Lord God omnipotent reigneth." Now I think you will return from this world-wide visit, saying with David, "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name O Most High, upon an instrument of ten strings and upon the psaltery, upon the harp with a solemn sound." And to all opposers to instrumental music, who ask if any good can come out of this Nazareth, you will say as I have said to you, come and see, and being convinced that it is a good thing and having the seal of the living God upon it, you will, if instructed and led by the spirit of the prophets, prophesy before the Lord in the beauty of holiness, and so far fulfil the prophecy of Joel, "In the last days it shall come to pass (as in the former days of the Spirit) that they shall prophesy." J.

WASHINGTON LETTER.

Scenes, Shams, Stage business, episodes and spectacles in the comedy of political and social life at the capital. Scientists in session: their work and their diversion. An inventor of thirty-one years the greatest lion of them all. What he will exhibit at Paris. The generic rural member and his family of redundant rural grace.

From our regular correspondent.  
Washington has been called a cosmopolitan city, and so it is in a narrow sense; during the Congressional session it is the most cosmopolitan city of this hemisphere—the cosmos from which it derives this distinction is contracted and separated from the grand cosmos by the Atlantic ocean. Still as Macaulay says we have here the representatives of every science and the votaries of every art, and as Macaulay did not say, the charlatans of every sham, and brats from every part. Any day, and everywhere, may be seen diplomats, judges, politicians, admirals, generals, journalists, ladies, lobbyists and loafers. Every day are occurring little grand political operas, apparently insignificant episodes, interludes in the cant, and almost indefinable, but, for those, who have eyes to discern them, not without importance in the swelling history of the times. A few days ago I saw the senator from Mississippi, whom Senator Conkling has called a Jesuit, and the ablest man from the South, walk the entire length of the avenue from the capital to Willards nearly a mile, with senator Dounce from the same State, and the only colored senator in Congress. There has never been any social recognition of colored people here; no matter what political distinction their constituencies may have conferred upon them, when they reach Washington they find the social barrier impregnable, and it may be said to their credit, that they make no effort to scale it. This ostracism is solely on account of race, for it cannot be denied that a few of the colored men that reside here, in official and political life, are, in all the attributes of respectability, the peers and even superiors of some of the white men who have in some providential way been sent to Congress. The convention of the American Scientific Association has been in session during the week, and has attracted in its select and erudite circle almost as much attention as the too talkative Senator Conkling has in political circles. Yesterday in convention at the Smithsonian Institute, after discussing such light and diverting questions as the "Photometrical comparison of clove double stars," "Characteristics of some of the lower spectral lines." "A new element of the Cerium group." "Ruby corundum in basalt"—they were entertained by the inventor, Mr. Edison, with his phonograph which sang, whistled, laughed, quoted poetry and scripture in a startlingly natural way. It is Mr. Edison's intention to send a very large phonograph to the Paris Exposition; it will be run by steam, and proclaim its locality in stentorian tones that may be heard for three miles, thus: "Come and see the phonograph, section nine, American division; Grand Exposition." It will say this in half a dozen different languages, for although a Yankee by birth, it is a true cosmopolite, and can repeat French without an accent. Among the entertainments both edifying and amusing to the quiet looker on in Washington, is that furnished by the generic rural member and his family. The rural member has been here a session, or a half session, and he has learned that to be a mere honest member of Congress, on a salary of \$5000, does not give him boundless social pecuniary, or political influence; but his wife and three healthy daughters who come to spend a month at the capital have not learned even the rudiments of this humiliating lesson; and they refuse to be taught, looking always upon the father and husband, from their

distinct point of view, as the great lawyer and statesman, the man of genius and influence. They had imagined that their hero was on perfectly familiar terms with all the social magnates, and they expect to be welcomed to their houses as friends. At one or two places where he presumes to present them, with their redundance of rural grace, they are coldly received. They see rooms furnished with extravagant luxury, and women dressed with an excess of jewelry, and a deficiency of drapery. Instead of having their call returned, twenty days after a card is left at an insolently improper hour. They go to the Capital and sit in the members gallery of the House of Representatives, and look down upon the legislative Babel on the floor. Prompted by an excusable vanity, they ask a reporter to point out Judge so, and so, from such and such a State, but they are mortified to learn that even a reporter has not heard of their great man. When the session adjourns, and the congressman returning home is met by a brass band and conducted to the town hall or school house, where he addresses his proud constituents, and tells what he has accomplished for his country and for history—he is on his native heather, he becomes again a giant of genius and erudition, and the wife and daughters are too happy in this re-transformation to reflect on the illusions and shams of men.

C. A. S.

REV. GERVASE SMITH, D.D., IN THE AUSTRALIAN COLONIES.

Extracts from letters to the "Recorder."  
One of the pleasures of our Sydney sojourn has been the meeting with our old friend, the Rev. W. B. Boyce. It has been quite refreshing to hear his incisive utterances, and his smart criticisms on men and things. His Australian cottage, as he calls it, is a little paradise. He looks like a king who has voluntarily retired from Government, but takes a keen interest in all that his successors are doing. He preaches for the most part every Sabbath; makes few calls upon either preacher or people; gives warm welcome to all friends who visit him, and periodically has a gathering of the Sydney ministers, who delight to come to the glebe to enjoy the hospitalities and Mr. Boyce's exhilarating company. Our venerable friend is really contemplating a pleasure trip during the next two years, to America, England the European Continent, and India; then home again.

As the General Conference will be held in May next, great interest was taken in the election of representatives. The following was the mode adopted; According to the provisions of the constitution, 16 ministers and 16 laymen had to be chosen by a combined vote. Four ministers and two laymen go however, *ex officio*, so that 12 of the one class and 14 of the other had to be chosen. It was agreed to nominate double the number required. This occupied perhaps twenty minutes. These names were printed on two separate sheets. At three p.m. the paper was circulated. Half an hour was allowed for striking out of those names not balloted for. The papers were then given to the scrutineers, who retired to the vestry, and, after counting, brought in their report. The election seemed to give general satisfaction.

Another remarkable feature of this Conference was the visit of the deputation from the Presbyterian Assembly. The three most prominent members of that body now living in Melbourne were sent with fraternal greetings. The President welcomed these honored men in a few well chosen sentences. The Moderator, the Rev. R. Hamilton, spoke first. He told of his early Methodist associations, and of the help which in his own ministry he had derived from such intercourse. He was glad to know that in that colony a fraternal feeling had for years been growing between the two churches, and assured the Conference of hearty co-operation when and wherever practicable. The venerable Dr. Cairns, on rising, declared that to be one of the most important and happy moments of his long life. He read an address of extraordinary beauty and power; indeed it was the most perfect piece of literary mosaic I ever remember. Dr. McDonald was the last of this trinity of stars. He maintained that there was a singular similarity between Methodism and Presbyterianism. With a charming simplicity he declared that he did not know a Church so Presbyterian as the Methodist, and assured the conference that when he left his own people he would come there. He laid great stress on the meaning of the word "presbytery," saying it had special reference to government by "elders," i.e., by men of age, wisdom, and experience. He seemed by the tones of his voice to indicate a fear that some of our younger men might be lacking in that reverence and respect due to our honoured fathers. If such was the idea let me express the hope that in Victoria at least it is not well founded.

INTERNATIONAL BIBLE LESSONS.

SECOND QUARTER: STUDIES ABOUT THE KINGDOM OF JUDAH.

B. C. 603. LESSON VII. NEBUCHADNEZZAR'S DREAM; or, Wisdom from God's Servants. Dan. 2. 29-45. May 19.

EXPLANATORY.

VERSE 36. THIS IS THE DREAM. The dream was of a majestic image of human form; surmounted by a golden head, with shoulders, arms and breast of silver; waist and thighs of brass, lower limbs of iron, ending with feet of mingled iron and clay. Suddenly a stone appeared, hewn out by invisible hands, smiting the image in its feet, and crushing it into an utter wreck; while the stone itself grew until it filled the world. We will tell. Daniel does not arrogate to himself all the wisdom and prescience. He recognizes the prayers of his companions, and above all the power of God. The greatness of character is ever modest and generous. The interpretation. In ancient days, while Scripture was largely unwritten, God often revealed himself to men through dreams. Now the word furnishes a sufficient guide. We do not need the glimmer of starlight while the sun shines in the heavens.

37. KINGDOMS. One king of Judah became his blind prisoner, another was at this time in his hands, and many more monarchs were confined in his capital. (Jer. 52, 32.) Assyria, Syria, Judah, Phoenicia, and other nations had been subjected to his scepter. Some authorities claim that his conquests extended as far as Morocco, in Africa, and from thence into Spain in Europe. The God of heaven. Daniel would impress on the mind of the great king the truth of God's unity and omnipotence, and speaks, not of the God of Babylon, but of the God of heaven. Both given thee. Even those who carve out fortunes with their own swords, obtain it only by the grace of God.

38. WHEREAS. Not meaning the entire globe, but the entire Scripture world, from the Caspian Sea and the Persian Gulf to Egypt and the Mediterranean. The beasts, the fowls. In European civilization the power of kings is limited. As Burke said, "The rains of heaven may enter the poor man's cottage, but the King of England cannot." But in Oriental countries the kings have always been despots, absolute masters of the persons and property of their subjects. Thou art his head of gold. Probably no other ruler ever lived of such vast and unlimited control as Nebuchadnezzar. [Teacher, suggest how little, after all, gold can buy for its possessor, and how soon it is turned to dross and dust.]

39. AFTER THIS. This is especially significant, as the Chaldean empire began to show signs of dissolution very soon after the death of Nebuchadnezzar. His successors proved utterly incapable of conducting the affairs of so vast an empire; the vigor of the nation was exhausted by luxury; and in twenty-three years after his death the hardy soldiers of Cyrus conquered his capital and put an end to his dynasty. So suddenly does God bring to naught man's greatest schemes. The snow-flakes of Russia humbled a Napoleon's pride, and the rain-drops at Waterloo sent him to his prison-isle at St. Helena. Another kingdom. The second great Oriental kingdom was that of the Medes and Persians who, under Cyrus the Great, overthrew the Chaldeans, B. C. 538 and established an empire, which at its height embraced one hundred and twenty provinces, from India to Ethiopia, and from the Bosphorus to the Caspian. It rose to its culmination under Darius Hystaspes B. C. 522, began its decline under Xerxes, his successor, the Ahasuerus of Scripture, and finally was destroyed by Alexander at the battle of Arbela B. C. 331. Inferior to thee. Not in extent, for it was far larger; nor in duration, for it lasted over two centuries; but 1. In the personal character of its sovereigns; who were mostly weak and worthless persons, owing all their greatness to the accident of birth; 2. In their personal power. The rule of Nebuchadnezzar was absolute through his dominions; while the government of Persia was shared by the nobles, and the central authority was weakened by the power of the provincial satraps. Third kingdom of brass. The third kingdom, represented by the brazen waist and thighs, was the empire of Alexander the Great, whose power over all nations flashed out like a meteor, and as suddenly passed away. He was the son of Philip, King of Macedonia, who conquered all Greece, and other adjacent lands. Alexander consolidated his father's conquests, and then crossed over to Asia for new fields of war. Asia Minor, Syria, Egypt, and finally the whole Persian Empire fell into his hands by a brilliant succession of victories. He fixed his capital

at Babylon, and in the midst of still vaster plans of conquests, died there, B. C. 323, at the age of only thirty-three years.

40. THE FOURTH KINGDOM. There are two opinions concerning this portion of the image. Some of the more recent commentators, especially those of Germany, think that the reference is to the kingdoms established by Alexander's successors, especially to the Syrian or Seleucian Empire, and the Egyptian line of the Ptolemies. But the weight of authority seems to favor the view that the great Roman Empire is here pointed out in the prophecy. It began as a humble village on the bank of the Tiber in Italy; by the force of its arms conquered all the ancient world, and embraced under one rule all the lands from the Atlantic to the Caspian, from Britain to Ethiopia. Strong as iron. It was the greatest of the ancient kingdoms in every respect: in size, in completeness of mastery, in system of control, and in duration of empire, for its power over all the nations lasted five hundred years.

41, 42, 43. FEET AND TOES. The elements of weakness in the Roman Empire finally resulted in its overthrow, and the establishment of the modern nations upon its ruins. Potter's clay. Earthenware, hard, but brittle. The colossus, an emblem of human power, stands on a pedestal of clay. Seed of men. The vigor of the old Roman blood was lost by intermarriages and alliances with the weaker races. Not mixed. The element of strength and weakness were bound up together in the Roman rule; so weak that during its decline it was continually in danger of toppling asunder; yet so strong that it held together centuries after its energy was exhausted. Unlike the other great empires, which fell almost as suddenly as they rose, the Roman Empire in Europe endured blow after blow, until its final destruction by the Barbarians in the fifth century after Christ: while the Asiatic Roman Empire lasted until its capital, Constantinople, was captured in the fifteenth century by the Turks, whose kingdom is now trembling in its turn.

44. IN THE DAYS OF THESE KINGS. While the power of Rome was at its height, and the closing of the temple of Janus indicated that the peace of a universal conquest reigned over all the world, Christ was born, and the new kingdom of God began. A kingdom. The difference between this and the other kingdoms was 1. It was not by arms or Statecraft, but by moral force alone. 2. It is spiritual and heavenly in its origin and laws. 3. It is ruled by God, and not man. 4. It has no boundary lines, but is universal. 5. It is a kingdom over hearts, not lands. Never be destroyed. The Church of Christ stands upon a sure foundation. Darkness may gather over it, but the storms shall never sweep it away. Let us trust God for the safety and success of this cause. Not to be left to other people. Other crowns change heads, and scepters pass from hand to hand: but this kingdom has no succession: one Prince of Peace reigns over it forever. Break in pieces. Every realm which arrays itself against Christianity is destined to destruction. It conquers the world, not by physical force, but by the power of its moral principles.

45. THE STONE. An emblem of the Gospel among men. 1. Divine in its origin. 2. Small in its beginnings. 3. Rapid in its growth. 4. Opposing itself to the world. 5. Triumphant in its progress. 6. Universal in its dominion. 7. Eternal in its duration. What shall come to pass. This vision and its interpretation presents one of the surest proofs of the inspiration of Scripture, for it predicts events which were not accomplished for hundreds of years afterward, and could not possibly have been foreseen by human intelligence. We can scarcely wonder that at its close the king fell prostrate before the seer, and ordered oblations to be offered to him as a divine being. At once Daniel is promoted to chieftainship over all the wise men of Babylon, and placed beside the throne, as counselor.

GOLDEN TEXT: There is a God in heaven that revealeth secrets. Dan. 2. 28.

DOCTRINAL SUGGESTION: The divine purposes. The next lesson is Dan. 3, 21-27.

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THE WESLEYAN. SATURDAY, MAY 11, 1878.

CONFERENCE DEVOTIONS.

All that remains to our Annual Conferences of devotional exercises, is being crowded into the one Sabbath during the sessions. Even the Conference prayer-meeting—an hour of the first day—is treasured upon betimes. It is not unusual to have a presidential call to devout thought breaking in upon the stirring business duties of a brotherhood whose office is one of religion specifically. So surely, though unconsciously, does habit grow upon mankind. Who of us, looking back twenty years, cannot recall that which made ministerial gatherings most impressive, and filled the country with a conviction that the ministry was tremendously in earnest? Conference speeches and district examinations, have mostly fled from the memory, while those glorious old sermons, preached in the morning and evening of each day, and the hearty singing, and praying, and testifying, remain, as the cloud of the Divine presence hovered over the heads of worshippers in the ancient time. Who ever dreams of a prayer-meeting—anything so old-fashioned as a Methodist prayer-meeting—taking a prominent place on a programme of Conference services now-a-days? Yet it might be so, greatly to the profit of both preachers and people.

We write this in all modesty, but with a revival upon our minds of feelings somewhat sad in past Conference weeks, in fulfilment of a purpose formed at such seasons, to declare our conviction, for suggestive purposes, to the managers of our Annual Conference meetings. That all proper occasion is not afforded for Temperance discussions, as hinted at by an esteemed local preacher early this year, may be true enough; and guardians of other important enterprises, moral, educational and religious, may be disposed to make similar claims; but in the name of the highest interests of our church and of our race, we ask for the devotional instincts of our brethren more time for their improvement and gratification. Not only do we sigh for more prayer at these times, such as may give those who attend an impression that prayer-meetings rank among God's best appointed means of grace, but we deprecate the entire banishment of preaching on the week-evenings during Conference. Of this, there is not enough made, in our opinion. Certain ministers should be designated to preach at each ensuing Conference, for it is seen that, where this practice is followed, the appointed brethren, looking forward to their responsibility, select themes adapted to reach and warm the hearts of others, while great questions which enter into the life of the church have ample time for consideration, before being pressed with eloquence and enthusiasm on the minds of hearers who are likely to profit by the message.

But we shall stay our suggestions. They are given with a sincere purpose. We have no desire that they should receive more attention than they may be seen really to deserve. Others, perhaps, do not see on this subject as we do; and, after all, our solitary judgment may be wrong, or only right in part.

THE "Guardian," discussing last week a few General Conference subjects, has this very sensible expression:—

When the Discipline says the President shall ordain the candidates for the ministry, we understand this to mean that the President shall conduct the ordination service, assisted by the senior ministers, according to our usual practice. In this sense, we have no objection to the authority vested in him. But if the provisions of the Discipline be interpreted to mean that the President of a Conference is invested with an exclusive right to ordain; so that no Conference can authorize an ordination except by the President, to this we decidedly object; and hope the General Conference will make whatever modification of the present language of the Discipline may be required to effectually prevent the growth of this incipient High Churchism. Let us consistently carry out our ecclesiastical principles, making our practice agree with our preaching.

A limited feeling of uneasiness was

noticed in the East during last year, lest our Maritime Conferences, in delegating to ex-presidents, whether at Conference sessions, or in distant places, the right to ordain, were in conflict with the new Discipline. This feeling, it is found, originated with objections which had arisen among ministers west of our maritime territory, and we are glad to find it so emphatically met by our western contemporary. The Discipline says the President of an Annual Conference shall ordain, but not that he only shall hold that prerogative. Had any suspicion rested upon the General Conference that such a sacerdotal notion was being encouraged by the Discipline, a very positive utterance would have been made. Growing out of the practice which has long obtained in England, our Conference of E. B. America frequently divided its annual ordination services, delegating to an ex-president and others the duty of setting apart a proportion of the candidates in another than the principal Conference place of gathering. This method—a very beneficial one—our Annual Conferences have still continued. To say now that they have acted unconstitutionally, is not only to pronounce upon the legality or Scripturalness of our previous ordinations, but to rebuke openly their fathers and brethren in the parent body. We are mercifully saved from such an unnatural antagonism by the existence amongst us of historic knowledge and a fair modicum of common sense. If it be fair to argue that only a president has power to ordain, we must carry the theory to its episcopal conclusion, that a bishop is always a bishop, and so an ex-president remains a president, and, as such, is invested with the ordaining authority. The true reasoning is that of the "Guardian;" the Conference is the ordaining authority (taking first the voice of the church) and the Conference consequently can order ordinations as seems to it most convenient and proper. Any other conclusion will land us into the labyrinths of episcopacy, with apostolic succession, its sacerdotal exclusiveness and the consequent subordination of all ministers who are not superiors!

THE BOOK COMMITTEE.

The Eastern Section—which had under review, a few weeks ago, the publishing and book-selling interests at Halifax—decided to hold an adjourned meeting during the period of the Annual Conference for New Brunswick and Nova Scotia. There are no considerations to come before General Conference of greater connexion importance, than those of the management and aims of our Church papers and book departments. The health and stability of our cause is linked with these very intimately. It would be a great pity if, through any defect in the forecasting of the work of the coming quadrennium, General Conference should be left to grope its uncertain way to conclusions affecting these vital interests of our Church either east or west. Reports, suggestive as to the future, comprehensive as to the past, ought to be furnished by both sections, and, we have no doubt, will be. But, in order to this a fair proportion of time should be devoted to the adjourned meeting yet in contemplation with us, and mature thought brought to bear upon all the interests involved. We are glad to know that a season for deliberation, well protected from other Conference duties, is looked forward to by the Chairman of the Eastern Section. This plan deserves hearty co-operation.

JUDGE MARSHALL has published a strong pamphlet on the question of Everlasting Punishment. Readers will find that, in considering this great question, the Judge's arguments are incisive and conclusive. It is a scriptural subject preeminently and as such he treats it. We will give extracts next week.

L. PRANG & Co., Boston, are publishing Outlines for the Blackboard, of the International Lessons. They consist of sheets, so perforated that, by dusting upon them a prepared colouring matter the outline is left, to be afterwards filled in. In Sabbath Schools where they have been introduced we hear of the utmost satisfaction with the plan. They are sent in Monthly or Quarterly numbers, and cost \$7 a year. They may be ordered through the Book Room.

READ the advertisement of Mount Allison exercises. These public occasions at Sackville and other institutions have become a sort of festival to the Maritime Provinces. Our friends at Mount Allison always come up to, or go beyond, public expectation. We shall doubtless have to record this year a great success.

CORRESPONDENCE

OPEN LETTERS ON BAPTISM.

LETTERS NO. ONE.

MONCTON, N. B., May 1, 1878.

REV. JOHN BROWN, Baptist Minister:

Dear Sir and Brother,—I have recently received a letter from you which reads as follows:—

"PARADISE, ABERNETHY, Co. N. S., April 19, 1878."

"Dear Sir and Brother,—Will you allow me to call your attention to an extract from the Toronto Bible Index in the Christian Visitor of Nov. 28th, 1877? It has reference to page 12 of your CATECHISM OF BAPTISM, where you quote from a number of lexicons and give (among others) sprinkle as one meaning of baptism. This writer says that not one of them gives 'sprinkle' as a definition of it—absolutely not one. He also says that 'Cole and Dwight are not lexicographers at all.' Now, brother, this what I would like to know if you would favor me with a reply. Is there any ground for such a denial? If these lexicographers give sprinkle as the meaning of baptizo, I will (though late) write to the Visitor, and deny what this writer affirms, and also to the Bible Index. There is evidently a misunderstanding somewhere. By replying to this you will bestow a favor on yours, very truly,

JOHN BROWN, Baptist Minister.

I. PREFATORY.

The Visitor to which you refer was sent to me, by some unknown person, shortly after its publication. Through other sources my attention has been called to the article in the Visitor. Since the appearance of the first edition of my Catechism of Baptism, now nearly fourteen years ago, its teachings have been repeatedly, but unsuccessfully assailed. I have sometimes been urged to reply to the assaults made upon me, but have not deemed it necessary thus to do. Your letter, however, and the recent developments in the literature of the baptismal controversy, suggest that the teachings of the Bible on the subject of baptism may be made clearer, and more acceptable to some, by the production of a few articles on that theme. Numerous testimonies have appeared, from time to time, which indicate that the Catechism of Baptism has already saved many persons from a "watery grave." Other efforts in the same direction may not be in vain. A comprehensive reply to your letter will require the discussion of some points not directly raised therein. In a few open letters, addressed to you, I will endeavor to show some of the errors of the Baptist Creed, and I will also try to indicate a more excellent way for the administration of baptism than that which is taught in the dogmas of your church.

II. DEFINITIONS.

Special attention should be given to definitions in our search after truth. Inaccuracies in definitions must inevitably prevent the attainment of correct results in any investigation. Rev. Joseph Cook says (Lectures on Theodore's Parker's Absolute Religion):

"When Daniel Webster was asked how he obtained his clear ideas, he replied: 'By attention to definitions.' Dr. Johnson, whose business it was to explain words, was once riding on a rural road in Scotland, and as he paused to water his horse at a wayside spring, he was requested by a woman of advanced age to tell her how he, the great Dr. Johnson, author of a renowned dictionary, could possibly have defined the word *paster* the *hinc* of a horse. 'Ignorance, madam,' was the reply; 'pure ignorance.' For one, if I am forced to make a confession as to my personal difficulties with orthodoxy of the scholarly type, I must use, as perhaps many another student might, both Webster's and Johnson's phrases as the outlines of the story. Before I attended to definitions I had difficulties. After I attended to them in the spirit of the scientific method, my own serious account to myself of the origin of my perplexities was in most cases given in Johnson's words—'ignorance; pure ignorance.' Theodore Parker's chief intellectual fault was inadequate attention to definitions. As a consequence, his caricatures or misconceptions of Christian truth were many and gasty."

An examination of the definitions of the Greek word *baptizo*, given by some representative Baptist writers, will show how strangely defective those definitions are. Here are some specimens: Roger Williams: "It means to dip, and nothing but dip;" and "dipping is baptizing and baptizing is dipping." Dr. Gale—"Dipping only is baptism." A. Carson—"To dip or immerse." R. Fuller—"Dip, sink, plunge immerse." Prof. Ripley—"To dip, its radical, proper meaning." M. P. Jewett—"To dip or immerse." Dr. Conant—"To immerse, immerse, submerge, dip, plunge, imbathe, whelm." Dr. Conant, again says: "Baptizo has, in fact, but

one acceptation, it signifies, literally, and always to plunge."

These few quotations show that there are in them alone, at least eight different definitions given of the meaning of baptizo. Dr. Conant, who is an eminent Baptist writer of New York, in a recent work on baptism gives, in one part of his work, sixty-three quotations from classic Greek authors, and translates the word in question immerse ten times, whelm forty-five times, and overwhelm eight times. Ten times it is immerse against fifty-three times not immerse. A. Campbell, in his latest work on Christian baptism, gives twenty-four quotations in which baptizo occurs. He renders it sink ten times, overwhelm ten times, and overflow once. Not in one instance does he render it dip.

The following points, therefore, are apparent:

1. It is an error to say that baptizo means to dip, and nothing but dip.
2. It is an error to say that baptizo means immerse, and nothing but immerse.
3. It is an error to say that baptizo means to plunge and nothing but plunge.
4. It is an error to say that baptizo has but only one meaning.
5. The definitions of baptizo as given by Baptist writers is inaccurate.
6. The positions assumed by Baptists in reference to the Greek word baptizo are both unsound and misleading.

Scientific sailing masters take immense steamships, with precious cargoes, across the oceans, and along our coasts. They sometimes are unable to see either sun, or moon, or stars, for many days. And yet they are able, with but rare exceptions, to reach safely their desired havens. How are such results secured? Those sailing masters have scientific methods. Their course, from the very beginning, is clearly defined, by day and by night, in sunshine and in darkness, in fog and in tempest. The slightest inaccuracy, in the beginning of their course, would involve vessel, and cargo, and crew and passengers in the most serious peril. Our course in our search after doctrinal truth, should be clearly defined from the beginning. The unscientific definitions that lay at the foundations of the Baptist creed, must inevitably lead to unsound and unsafe doctrinal conclusions.

Look at some of the absurdities of your Baptist definitions! May not a pen be dipped in ink a thousand times without being once immersed therein? May not a vessel plunge amid the waves without being immersed therein? If you, dear brother Brown, will do me the favor to visit me this season I will show you a bathing tub, wherein you may recline, and wherein water may be either sprinkled or poured upon you, until you shall be thoroughly immersed therewith. Do you say: "Immersion is baptism?" You can here be immersed by sprinkling or by pouring. And this will be an immersion without either dipping or plunging.

What points are here apparent? 1. Dipping, plunging, immersing, are not synonymous terms. 2. Each of those terms has a meaning distinct from the other. 3. Each of those terms has a meaning peculiar to itself. 4. If it could be proved, as is claimed by the Baptists, that immersion is baptism, then it is manifest that baptism may be accomplished by sprinkling or pouring. Many and serious must be the misconceptions of Christian truth that inevitably grow out of the use of definitions, so defective as those employed by leading Baptist writers. Why may we not have a definition of the meaning of baptizo at once comprehensive and logical. Such a definition is possible. In some circles we have such a definition already. It indicates unsoundness of immersionist theories. Hence we are not likely, very soon perhaps to have a thoroughly philosophical definition of baptizo from Baptist sources. And yet, until accurate definitions are secured, the baptismal controversy will be involved in difficulties.

Yours very truly, D. D. CURRIE.

MR. EDITOR.—Allow me through the WESLEYAN to call the attention of those who subscribed to meet the expenses of the camp meeting last year, and have not yet paid their subscriptions, to the fact that the committee have no resources save those subscriptions, and have been put to a great deal of inconvenience by their neglect to pay them promptly. Will our friends take this hint and at once forward the amounts to the Treasurer of Camp Meeting Association, Berwick, or to F. H. W. PICKLES, Pres. C. M. Association, Barrington.

CIRCUIT FINANCE.

MR. EDITOR.—We have read the communications of Habakkuk and Jeremiah in the WESLEYAN. We think Habakkuk is right. We know his sentiments are shared by many ministers in the Nova S. Conference. By all means let the subject of circuit finance be discussed and in the columns of our connexional organ. But let the discussion be comprehensive and suggestive, let it grapple with principles, and not consist merely of a series of

moanings over personal sorrows. The Conferences owe it to their ministers, to deal with this matter in a representative and authorized manner, nor should it, seeing we are a connexion, be left to each one to tell his piteous tale to an unlighted and unsympathising public. Jeremiah's lamentations like those of most other persons are somewhat disconnected, but his objections are probably sufficiently answered in the above.

SOLOMON.

NEWS FROM THE CIRCUITS.

MAITLAND CIRCUIT.

In connection with special services at Moose Brook, we have been visited with awakening and saving influences of truth and grace. A few have turned to the Lord, and are rejoicing in His favor. But many who have felt the arrows of conviction in the soul, have refused to yield, waiting for a more "convenient season."

On Sabbath, 28th April, eight persons were received on trial in the Methodist church. The sacrament of the Lord's Supper was administered to a much larger number than usual; many of the Congregationalists and Presbyterians uniting with us in the holy ordinance. We were kindly and efficiently assisted in the protracted services by the Rev. Mr. Cox, (Congregationalist.)

G. O. H.

NORTH EAST HARBOUR.

DEAR SIR.—At the conclusion of the revival at Black Point a word with regard to the work in this portion of the Lord's Vineyard will not, I think, be uninteresting to your readers.

From the time of my arrival on this circuit to the end of last year, nothing could be more discouraging than its low religious condition. During the week of prayer a deep influence attended the meetings in the Harbour, and I continued them for some time with the blessing of the Lord. I was then induced by a knowledge of His presence as well as a sense of duty and the requests of the people to carry on the services in different parts of the circuit till beyond the middle of April. In all places the spirit of the Lord was present and as a result, a complete change has taken place. One hundred and eighty two have been received on trial, and prayer meetings and classes organized throughout. At the last station, Black Point, the aged were especially blessed and sixteen of the twenty who desired to be prayed for joined the class. Many of these were once pillars in the house of God.

JAMES SCOTT,

April 29th, 1878.

EDUCATIONAL SERMON.

The Rev. Dr. Stewart of Sackville Academy delivered the annual educational sermon before the German Street Wesleyan congregation on Sunday morning. The Doctor is a careful, earnest, and effective speaker, and held the attention of his audience throughout his discourse. The text was taken from St. Paul's Epistle to the Romans, the 4th verse of the 15th chapter: "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." The Rev. gentleman said it was a very hopeful sign of the times to see men turning their minds continually to the subject of education. He spoke of the very apparent provision made in the text for man's education, and called attention to the importance of the passage because of its immediate connection with the fact that Christianity is the religion of the world; men will, said he, indulge in doubt and surmises, but if they search God's word they will find that God recognized man's ignorance from the beginning; that the Bible is the great instructor of the intellectual adornments of man and not merely adapted to train the intellect but to teach and instruct him, and that man could find nothing like the word of God for the comfort of his conscience. He urged his hearers to search the Scriptures and live according to them; not to read a verse here and there merely for logical reasoning but that they might learn to do right, and find out what God claims from his people. He was alarmed at the bitter-sweet religion of the day, and feared the good old fashioned teachings of the Scriptures were fast becoming extinct. He felt sure there would be a great revolution in matters political, social, educational, &c., if the Bible was perused more regularly. He spoke of Sunday-school instruction, and thought the church should see that institution more thoroughly conducted than it is, not merely to make it an institution of fine libraries and attractive edifices, but to secure teachers able to expound and instill the Word of God. Referring to the education of the ministry, he said it should be better attended to. Men are educated free for other professions, while ministers are as a rule, solely dependent upon their own earnings or charity in order to gain the instruction necessary to their calling. Religion will not correct their pronunciation nor explain to them the profound depths of the Bible. The rev. gentleman spoke of the increasing wickedness of the present time—of the shocking amount of intemperance, and alluded to the increasing evil of making haste to get rich, which he considered was one of the many evil results of man's doings in these days. He called upon the church to rise up to the full measure of its opportunity, and touching upon the infidelity of the present day, he said it could do nothing more than drive a man out upon shoreless and fathomless seas—rudderless and with no haven in view. He closed his address by sympathizing with the congregation in the loss of their church, and remarked the absence of a number of familiar faces who had been called to their reward. A collection was taken up in aid of the Methodist Education Fund, the speaker remarking once a year was not too often to ask help for the fund.—St. John Globe.

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SOLOMON.

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ES SCOTT,

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ackville Aca... educational... Street Wes... ay manag... g, and effec... on of his sur... The... 's Epistle to... it is but just... add that brother... die is held in... high esteem by... the church in... Tuskat. He... labored faithfully... and acceptably... there since the... opening of the... new church. May... the Lord still... continue to own... and bless his... labours in the... salvation of many... precious souls.

With kind regards,

I remain yours, &c., R. W. WOODWORTH.

NEW GERMANY.

Our congregation in New Canada are rejoicing. Last Sunday, April 28th, their little church which for some five years has been in building—was opened for public worship being formally dedicated according to our discipline to the worship of Almighty God. The dedicatory services were conducted by father Ady, our chairman—who preached two sermons which, to use the words of one of our congregation, these were listened to with great satisfaction. We have now in New Canada a neat little church, seating some 250 people, and worth about \$1,400, and free from debt. Of the devotion and self-sacrifice of our people in New Canada we speak with pleasure. To the Giver of all good we render the thanks.

I am yours sincerely, ARTHUR HOCKIN.

ADVOCATE ITEMS.

Our little village has again been visited by the messenger death. William A. Nichols was summoned to the spirit world on Sunday, 28th ult., in the twenty-ninth year of his age. His disease was consumption. He was converted to God last summer and with his now bereft wife came forward in the sacred ordinance of Baptism. During his sickness, which was most severe, he found solace in the religion of Christ, and though desirous to remain for a time in the church militant, yet he frequently expressed a willingness "to depart and be with Christ which is far better." I have buried his two only children since coming to this circuit—he has gone to join them on the eternal shore—while his bereft and sorrow stricken widow mourns their loss in the vale below. We commend her to God, and to the word of his grace.

God is the refuge of his saints, When storms of dark distress invade, Ere we can utter our complaints, Behold him present with his aid. On this circuit we have our share of labors and also our share of blessings

LOCKPORT, N. S., 30th April, 1878.

DEAR MR. EDITOR.—It is with pleasure and thankfulness to God that I add my testimony to the fact that "the best of all is God is with us." During the past winter I have been giving uninterrupted attention to my flock, many weeks not sleeping under my own roof more than two nights, being engaged in religious services nearly every night of the week, and though to the flesh it has been very wearying, to the spirit it has been refreshing, for I feel my labors have not been "in vain in the Lord."

Many I know have been quickened and some born again, while I trust the spiritual love of the whole church has been raised and the moral atmosphere clarified. On one part of the mission at the close of some special services the friends very kindly thought of their minister's temporal necessities and supplied the mission house with many valuable household commodities such as quilts, blankets, with several lesser articles, each of value in their place; to Ragged Islands we owe no small thanks for their kindness, may God abundantly reward them.

Our congregations all over the mission are good, and we are looking for richer manifestations of Divine favor.

Yours in Christ. WM. AINLEY.

ENTERTAINMENT.—The Musical and Literary Entertainment given at Ring's Hall last evening was well attended. The programme consisted of readings, recitations, solos, quartettes and choruses. The musical part of the Pitt street choir assisted by singers from the Germain street choir was a success and, fully sustained the high reputation. Readings by Miss Mary McAfee and Miss Laura Hughes were well received, particularly that of Miss Hughes. The concert was brought to a close about 10 o'clock by the singing of "God save the Queen."—St. John News.

YARMOUTH, N. S., May 1, 1878.

DEAR BRO.—The good work continues in Tuskat. On Sabbath, 31st of March I had the honor of organizing a Sabbath school in connection with the new church. The following Sabbath I accompanied Bro. Tweedie to Tuskat were the services, were of the most solemn and impressive character. After sermon two candidates were baptized and with another who had received baptism were received into fellowship with the church. At the close of the service the sacrament of the Lord's Supper was administered the first time to the little band of devoted disciples. There were glad hearts there that day.

It is but just to add that brother Tweedie is held in high esteem by the church in Tuskat. He has labored faithfully and acceptably there since the opening of the new church. May the Lord still continue to own and bless his labours in the salvation of many precious souls.

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Advocate has a beautiful situation, excellent roads, and best of all a population noted for kindness and christian benevolence. Our annual donation was held on the evening of the 25th. An excellent tea was prepared by the ladies. Friendly conversation interspersed with choice pieces of music caused the evening to pass very pleasantly. After receiving the generous offerings of our kind friends, and returning heartfelt thanks we repaired to our homes, all feeling profited by our social gathering, but especially the writer who returned \$50 better off than when he went.

The people here feel very sensibly the financial depression of the times, money seems almost out of the question, and yet they willingly contribute of their substance to the cause of God. A Parsonage has been in contemplation during the past year, steps are now being taken towards its erection. Our Circuit Steward is energetic and persevering, encouraged by a noble staff of christian men, he will push the work to its completion at the earliest possible date.

We have not been favored with any special outpouring of the spirit during the latter part of the year, nor have we been without tokens of his divine favor. Some have been led to seek Christ while others are deeply influenced with the necessity of religion. We have good attendance in all our congregations, and are looking for more signal manifestation of the divine blessing. R. BIRD.

WASHINGTON LETTER.

Speaking of dog-days, reminds me of a very sad accident that has recently befallen Mrs. Bekmetiff nee Miss Mary Beale, a lady much esteemed in Washington, and the daughter of General Beale, late U. Minister to Austria. It was in this city that Miss Beale met her husband, who was an attache of the Russian legation. Gen. Beale was not pleased with the love affair which at once sprang up between them, for in common with many wealthy Americans he was opposed to martial alliances which severed family relations, and for a long time Mr. Bekmetiff was forbidden the house. Finally, however, while Gen. Beale was residing with his family at the Austrian capital, Mr. Bekmetiff succeeded in securing a transfer to the Russian legation at Vienna, and, at once, renewed his suit. After much negotiation between the Russian and American heads of their respective families, and the adjustment of delicate pecuniary questions, a marriage was consummated to the satisfaction of all the contracting parties. Shortly after the marriage, the young diplomat was transferred to Paris, where, with his wife, he has since resided. Mrs. Bekmetiff had, from her childhood, been very fond of dogs. Reared on the vast ranches of her father in California, they were, in her childhood, her almost sole companions. In Washington she was seen, almost daily, walking on the Avenue, or in the parks, with her hand on the head of a superb stag-hound. Some of her dogs were of the purest blood, and valued by kunophiles as high as \$1,000 a-piece. A few days since, while fondling a favourite poodle in Paris, the animal became surly, and while endeavoring to pacify him, he sprang at her face and lacerated it with his teeth, and soon after died in violent convulsions. Her husband was present, and was also bitten in the hand while trying to defend his wife from the attacks of the dog. The wounds were cauterized with a heated poker, a physician summoned, and every precaution known to the profession was taken to guard against a fatal result, but the fact that no remedy has ever been found for hydrophobia, causes her family, who sailed for Europe on intelligence, by cable, of the accident, the saddest foreboding.

The Rev. W. Wilson, of Chatham, went to Bass River, on Monday evening, and the Rev. Messrs. Anderson and McBain to attend the funeral which takes to-day.—Tel.

NEWS IN BRIEF.

NOVA SCOTIA.

Coal shipments have begun at Pictou, 279 tons having been shipped by the Acadia Co., 134 by the Nova Scotia, and 27 by the Intercolonial—440 tons in all.

A schooner of 122 tons register, called the *Marion E. McDougal*, arrived lately from Mahone Bay, where she was constructed by the well-known builder, Mr. John H. Zwicker. Her dimensions are 81 feet keel, 25 ft. beam, and 10 feet depth of hold. She is a very handsome model, is well finished, thoroughly copper fastened, and built of the best materials. The vessel is owned by Capt. Angus McDougal, of Harbour-au-Bouche, and will be employed in the Newfoundland trade.

The accident by which the man Charles McGowan had his arm torn off in Hayes' box factory at Pokwok, on Monday-week, has been attended with fatal consequences. It seems that, at the request of a fellow workman he attempted to put the belt on to a circular saw machine, when his left arm was caught in the revolving wheel and torn right off. His wound was dressed as well as possible, and he was brought to town and taken to the hospital, where the remaining portion of his arm was amputated and every attention given, but the shock to his system was too great to render recovery possible, and he died.

THE WEEK IN CONGRESS.

The bill introduced by General Burnside to enlist colored soldiers on the same footing as white, and to distribute them through the ranks, instead of separating them in distant regiments, met with but little encouragement in the Senate, and has been laid upon the table. On Tuesday a bill to extend the time for the completion of the Northern Pacific Railroad was passed, and the Senate voted to adjourn on June 10th. On Thursday the House voted to repeal the Bankrupt Act by the decisive vote of 205 yeas to 39 nays; but the bill had been so amended in the House that it will be some time before it receives the signature of the President. The resolution of the Senate to adjourn on June 10th failed to pass in the House; Mr. Wood opposed it in the interest of his new tariff bill, but succeeded in having it referred to the Committee of Ways and Means, of which he is Chairman. The River and Harbour bill, involving an outlay of \$7,000,000, was passed under a suspension of the rules, in spite of much opposition, in which Mr. S. S. Cox, of New York city, took the principal part. The bill apportions over

\$5,000,000 to the West and South, and less than \$2,000,000 to the North. With reference to the tariff bill, there seems to be but little expectation that Mr. Wood will be able to save it from its enemies, who are mainly on the Republican side of the House. There is an impression in Congress that the House cannot much improve the present tariff laws, not but they are susceptible of improvement, and because of the conflict of private interests that find representation in Congress, there are likely to arise greater inconsistencies and inequalities than are found in the present bill. C. O. S.

FURTHER PARTICULARS OF THE DEATH OF THE REV. DAVID TAYLOR.

On Sabbath morning, 28th ult., as the Rev. David Taylor, Bass River, was about to enter the hall where the congregation has met for divine service during the winter, he suddenly fell down dead a few yards from the door. Mr. Taylor had been in his usual health for some time previous, and only a few moments before entered Mr. Stevenson, one of his elders with whom he was talking at the time, that he never felt better in his life. They had been walking leisurely along the road side by side and talking about the desirability of holding the service in the church next Sabbath as the weather was mild and genial. He had just said he would intimate accordingly, when he fell forward on the road. Mr. Stevenson caught up the prostrate form of the minister, called loudly for assistance, and the assembled people rushed out of the hall. With the help of Messrs. Walker, Miller, and others he was carried into an adjoining house, and did everything they could to restore life, but all in vain. Mrs. Taylor came up in the meantime, to find her husband who had left her side a few moments before, apparently well, and in his usual health, lying cold in death. The scene was painful in the extreme.

Strong men wept and bowed themselves in grief. The tenderest services were rendered the widowed wife, crushed and prostrated with inexpressible sorrow. The whole congregation were stunned and startled. What an impressive sermon did that dead pastor preach to his people, as there he lay silent in death. Had he lived to preach the sermon prepared, it would have been from the text: Matt. xxv. 31-32, "When the Son of Man shall come in his glory, and the holy angels with him, then shall He sit upon the throne of his glory, and before him shall be gathered all nations." Mr. Taylor was a native of the beautiful parish of Methven, Perthshire, Scotland, and came to this country some five years ago. He settled in Spencerville, Ontario, where he labored successfully till the union of the Presbyterian churches in Canada. About a year ago he was appointed to labor in the Miramichi Presbytery, and was unanimously called to the pastorate of the Bass River church.

Mr. Taylor leaves behind him a young widow whose grief no words can express. Her amiability and genial kindness has won the affection of all the congregation. Their kindness to her in the present affliction has been very great.

We extend to Mrs. Taylor our kindest sympathies and sincerest expressions of condolence.

The Rev. W. Wilson, of Chatham, went to Bass River, on Monday evening, and the Rev. Messrs. Anderson and McBain to attend the funeral which takes to-day.—Tel.

NEWS IN BRIEF.

NOVA SCOTIA.

Coal shipments have begun at Pictou, 279 tons having been shipped by the Acadia Co., 134 by the Nova Scotia, and 27 by the Intercolonial—440 tons in all.

A schooner of 122 tons register, called the *Marion E. McDougal*, arrived lately from Mahone Bay, where she was constructed by the well-known builder, Mr. John H. Zwicker. Her dimensions are 81 feet keel, 25 ft. beam, and 10 feet depth of hold. She is a very handsome model, is well finished, thoroughly copper fastened, and built of the best materials. The vessel is owned by Capt. Angus McDougal, of Harbour-au-Bouche, and will be employed in the Newfoundland trade.

The accident by which the man Charles McGowan had his arm torn off in Hayes' box factory at Pokwok, on Monday-week, has been attended with fatal consequences. It seems that, at the request of a fellow workman he attempted to put the belt on to a circular saw machine, when his left arm was caught in the revolving wheel and torn right off. His wound was dressed as well as possible, and he was brought to town and taken to the hospital, where the remaining portion of his arm was amputated and every attention given, but the shock to his system was too great to render recovery possible, and he died.

From the "Berwick Star" we learn that the Windsor and Annapolis Railway Co. has recently made another great improvement in its road by the completion of the earth filling at Earl Copek, near Hantsport. The trains now run on *terra firma*, no doubt to the relief of the company and employes as well as to the travelling public. The road is now in excellent condition. Mr. Innes, the manager, who has recently returned from Ottawa, is quite hopeful that the existing difficulty between the Western Counties and W. & A. Railways will soon be arranged.

On the 24th of April, a young man named Samuel Gaston was drowned at Fortune Bay, Nfld. He was crossing the Bay in a sail boat, and accidentally fell overboard. The boat was got to the spot where the young man fell over, but he had sunk. The deceased was 29 years of age, a tinmith employed at a lobster factory at Fortune Bay, and belonged to Dartmouth.

United States greenbacks being now about as good as gold the Canadian Customs discount on American invoices has been abolished.

While some young lads were making and igniting gunpowder squibs at Plympton one day last week, one of them—Arthur Everitt—fell with a painful accident by the train of powder catching and running into a glass bottle in which it was contained. The bottle burst, burning him severely in the face, and so injuring his eyesight that he has been totally blind ever since, though hopes are entertained that he will again recover it.

On Tuesday evening week, Matthew Thorpe, aged 26 years, a seaman of the barque *Finzel*, of Liverpool, G. B., loading deals at Sheet Harbour, was drowned. His body was recovered the next day. It is stated that there was a row on board the barque, and during the scuffle the deceased was knocked overboard. At latest accounts an investigation was being held by a local magistrate.

NEW BRUNSWICK & P. E. ISLAND.

Messrs. Smith & Barnes have 5,000,000 ft. of logs in the streams at Cocaigne and Shediac. E. J. Smith, Esq., has 4,000,000 feet; W. J. M. Hanington, Esq., has 6,000,000 feet; Thos. Dowling has 500,000 ft.; Marcus Bateman has 1,000,000 feet; Geo. Bateman has nearly 1,000,000 feet. This is all stream driven and ready for cutting. The mills are all at work.

Mr. Leggo, of Ottawa, is not to monopolize the work of writing the history of Lord Dufferin's administration in Canada. Mr. Geo. Stewart, of St. John, well known as the author of "The St. John Fire" and "Evening in the Library," is to write a similar work, and expects it to surpass his previous efforts.

A few nights ago Mr. Job Irvine, of Point de Bute, was proceeding home when he was disturbed by the report of a gun, and a bullet whizzing by his ears. The would-be murderer was hidden in some bushes by the road side, and escaped. Some weeks ago, Mr. Hanford, Head, of Bay Verte, was also shot, near the same place. Mr. Irvine had a large sum of money in his possession at the time.

A number of vessels bound for the Magdalen Islands herring fishery have been caught in the ice off East Point, P. E. Island.

A correspondent at Madison writing to the "Advance" under date of April 29th gives the following:—"An event took place here last week which I think is worth noticing. A Mrs. Stephen Peters, gave birth on Tuesday last, 23rd inst., to 'triplets,' the three weighing 8 and a-half pounds when three days old. The mother and children are all doing well, the children being particularly lively. In point of lightness I don't think there is a parallel case in the country. The parents are French and very poor.

The Charlottetown, P. E. I. "Patriot" says:—"On account of the threatening aspect, we are informed that several young men in this city have expressed a willingness to enroll themselves as volunteers, providing their services are required.

A distressing drowning accident is reported as occurring on the north-east branch of Long Creek, about seven miles from Cole's Lake, Washademoak lake. Jacob Snider, while arranging a plank near the sluice of the dam, slipped, and went through the sluice. Below that point the logs were very thick, and the water deep. Snider went under the logs, his feet becoming entangled among them. James Johnson, a fellow stream driver, succeeded in getting his arms around Snider's body, lifting his head above water, and the latter told the men present, among whom were two of his sons, to get a handspike and free his feet. Snider was able to do so, however, the water backed up, caused by the pressure of the timber, covering his face, and the unfortunate man drowned in Johnston's arms. His second son, George, jumped in after his father and narrowly escaped the same fate, his feet also becoming entangled in the logs. The other son was with difficulty restrained from sacrificing his life also. Mr. Snider was aged about 50 years, and leaves a family of seven children.

The lobster fishing is likely to be prosecuted on a more extensive scale this season than ever before on the North Shore. Geo. Smith & Co., of Bathurst, have put up two new establishments at Grand Ance for the purpose of canning lobsters; Mr. DesBrisay, of Medisco, is building one at Hendry's Mill, Bellefune; a Mr. Miller, of Bathurst, one at Bellefune Point, and several others also are preparing to engage in the business.

The man killed at Bellefune river, last week, was called Jerome Daigle, not Deague as reported. It appears he was driving logs and went to the bank of the river to cut a bent tree out of the way. It broke off when he struck it the first blow, and springing struck him on the head, throwing him into the river. He was taken out in a few minutes, but life was extinct.

Mrs. Wm. B. Pidgeon, aged 70 years, residing at Indiantown, has just completed a quilt, containing 12,748 pieces, and she would like to know if any of the young girls can beat this.

The sugar making season in Albert County, which is now closed, was a complete failure the poorest season there is on record, no quarter as much sugar having been made as in an ordinary season.

Cattle in the vicinity of Moss Glen and Long Island have been attacked with a complaint which, after a few days, result fatally. Several cattle have died from its effects.

Another newspaper is about to be started in Summerside. This one is to be issued weekly, and to be called "Prince Edward Island Farmer." Its first number will be issued on the 1st of August.

Another very serious accident occurred on Dock street, St. John, on Thursday morning last. The whole inside of a new three story brick building fell in with a crash. The building was a fine substantial looking structure, and the accident causes great surprise and increases the uneasiness of people occupying new buildings, who to their safety. Mr. Lounsbury, who was in the lower flat was so cut and bruised about the head that he has since died.

UPPER PROVINCES.

A mass meeting of the Orange Young Britons and Prentice Boys was held at Toronto last week, at which it was unanimously decided to go to Montreal on the 12th of July to take part in the celebration there.

James Duff Henderson, of Toronto, started on May 1st to walk a distance equal to the earth's circumference. He proposed to cover forty miles each secular day for two years, walking in the United States, Great Britain and the Continent, and is to receive \$10,000 if he accomplishes his task.

The Ottawa Government has announced its policy in regard to the Oka Indians. It says the natives have no legal title to the lands and that the Seminary are not trustees but owners of the soil. The Indians are advised to accept the compensation offered by the Seminary and to purchase land in Cockburn Island, and the Government will take them there free, but can assist them no further.

During the progress of children's bazar at Rideau Hall, Ottawa, last week, escaping gas exploded, forcing up the hot air registers in the tennis court, through which flames ascended and set fire to the drapery. There was a frantic rush for doors and windows, and a great scattering of fancy articles. The fire was quickly extinguished.

News comes from Montreal of more rioting between the Orangemen and Catholics. It appears that a lodge of Orangemen known as "Young Britons" gave a concert last week, and their homes were proceeding quietly to their homes, when they were set upon by a number of Catholics. Shots were fired and one man killed, and several on both sides wounded. No doubt our next Montreal Letter will give our readers the full and correct particulars of the case.

A. B. Glass, the Molson's Bank defaulter, has been sentenced to three years in the Penitentiary.

A circular has been issued by the Customs Department, Ottawa, directing Collectors of Customs throughout the Dominion to enforce the law imposing a duty of 17 and a-half per cent. on all silver coin imported from the United States. This is in consequence of the remonetization of silver bill having passed.

Sixteen hundred head of cattle have been fattened at J. P. Wiser's stables, Prescott, Ont., during the winter, and shipped to England.

MISCELLANEOUS.

The crew of the barque John A. Harvie, Lockart, from Baltimore for Cork, mutinied April 25 when off Annapolis. The captain applied to the Admiral in command at Annapolis for assistance, who sent a file of marines to the vessel, by whom the men were put in irons. United States Commissioner Brewer subsequently sent them to Baltimore in charge of a Deputy United States Marshal. Capt. Lockart then applied to United States Commissioner Rogers for assistance, but that gentleman refused to interfere on the ground that international law did not warrant his interference. The captain, who has his family on board the vessel, stated that he would not sail with the ringleaders in the mutiny, but would consent to the release of the others if they would promise to return to the vessel and do their duty. They consented, and the captain will resume his voyage as soon as he can ship three other men.

The work in connection with the preparations for erecting Cleopatra's Needle on the Victoria embankment, London, is making good progress, though it is not yet necessary to sink to a considerable depth in order to secure a firm foundation for the concrete bed which is to support the pedestal.

The number of vessels belonging to, or bound to and from ports in the United States, reported totally lost and missing during the past month is 30, of which 13 were wrecked, 3 abandoned, 3 burned, 1 sunk by collision, 8 foundered, and 7 are missing. The list comprises—2 steamers, 8 ships, 10 barques, 1 brig and 14 schooners, and their total value, exclusive of cargoes, is estimated at \$710,000. The following vessels belonged to, or were bound to or from ports in Nova Scotia—Barques *Glenella* and *Toledo*, both of Yarmouth, missing; schr. *Pomona*, from Boston for Annapolis, wrecked.

The New York "Herald" has a sensational Buffalo special relative to the Fenian excitement there. The correspondent alleges that he is convinced that a raid is intended on Canada in the event of the war between England and Russia. He says there are three Irish companies at Buffalo, well drilled, officered and equipped, and 1000 Western soldiers are notified, so they can be there in 24 hours, while within Erie county there are 30,000 more who will rendezvous on a raid within three days after orders are issued.

A Washington despatch says the English Minister, Sir Edward Thornton, is fully aware of all the movements of the Fenians, and that James Cassidy, of Boston, is now near Niagara Bridge arranging for a movement in case of war with Russia. Sir E. Thornton is represented in another despatch as saying that he does not believe there will be any war, but still thinks it is well to be fully prepared.

A boy was accidentally beheaded on the Harlem River bridge in June 1876 and the father has just received \$1375 from the city in a suit for \$5000. Boys do not seem to be much in demand, or at least of much value, in the New York juryman's opinion.

A Mrs. Greene, who keeps a boarding house in Boston, was tried last week before the U. S. Court upon an indictment for taking half a dozen letters addressed to her boarders and looking into them. A Boston jury, after three days trial acquitted the lady of any guilty intent.

The Rev. P. B. Morgan, of St. John's Episcopal Church, Cincinnati, on Sunday night, formerly announced his withdrawal from fellowship in that church, on account of its "Romish" tendencies, and his intention to unite with the Reformed Episcopal Church.

A memorial, circulated by the Eastern Question Association, regretting the calling out of the reserves, and expressing the belief that no sufficient obstacle exists to prevent the assembling of Congress, has been signed by 17,000 persons, including the Duke of Westminster and Bedford, the Marquis of Bath, the Bishops of Exeter and Oxford, several noblemen, Mr. Carlyle, Rev. Mr. Spurgeon, Dr. Newman Hall, Mr. Robert Browning and Sir Charles Reed, and presented to the Queen.

A terrific mill explosion and fire, including five flouring mills and one planing mill, occurred in Minneapolis, Minnesota, 3rd inst., by which at least seventeen persons lost their lives, and it is feared a greater number have perished. The loss of property is enormous. A rough calculation places it at a million and a-half dollars, of which a million will fall upon the milling interests. The loss throughout the city by the breaking of glass, etc., is \$10,000. Five flour mills and a planing mill were destroyed, besides adjoining property, including 87 out of 197 runs of stones in the city.

WESLEYAN ALMANAC MAY, 1878.

New Moon, 2 day, 8h, 36m, Morning. First Quarter, 9 day, 6h, 18m, Afternoon. Full Moon, 16 day, 10h, 17m, Morning. Last Quarter, 23 day, 9h, 27m, Afternoon. New Moon, 31 day, 9h, 33m, Afternoon.

Table with columns for Day of Week, SUN, MOON, and HIVE. Rows list days from Wednesday to Friday with numerical values.

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

High water at Pictou and Cape Tormentine, 3 hrs and 11 minutes LATER than at Halifax. At Annapolis, St. John, N.B., and Portland, Maine, 3 hours and 25 minutes LATER, and at St. John's, Newfoundland, 30 minutes EARLIER than at Halifax. At Charlottetown, 2 hours 54 minutes LATER. At Westport, 2 hours 54 minutes LATER. At Yarmouth, 2 hours 21 minutes LATER.

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

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

THE SEAL FISHERY.

Since our last, there have been several arrivals from the ice, with fair trips,—the Eagle with 16,700, the Wolf with 16,000 (said to be equal in value to 21,000) the Bear, 14,000, Ranger, 16,000, Iceland, 16,000, Nimrod, 7,842, Merlin, 7,000 and Commodore (at Harbor Grace) 14,000.

In the meantime reports from the westward are favorable. On Thursday, the Leopard was reported at Channel with thirteen thousand prime harp seals, which she had taken between the 21st and 25th of March. When she left the ice the Tiger, with 2,000 on board was alongside a sufficient number of panned seals to fill her. A subsequent telegram from Channel reports the Tiger off that port with a full load. The Mary has probably a full load also, as she was spoken to on the 30th with seals on board. Still later information from Channel announces the loss at Anticosti of the schooner Gemina of Port-de-Grave, which occurred on the 6th. Her crew had arrived at Channel on their way east, and may be shortly expected there, probably by the Leopard or Tiger. On the 25th ult., the ice drifted along shore at Channel with a considerable number of seals upon it, and the fisherman have killed between two and three hundred of them. From a communication which we publish elsewhere it will be seen that the Channel people have their hands full.

From the northward we learn of the loss of Mr. Rork's schooner, the Eric, near Bird Island Cove, on the 6th, with about 400 seals on board. On the day after she was abandoned by her crew, who had a narrow escape for it, one of the men having broken a leg in the attempt. The Eric had the previous misfortune of losing two of her crew in the last March gale, the men being swept overboard and drowned.

It is calculated that at least 100,000 seals have been taken in Green Bay up to latest dates. This, with the number already actually in port, amounting to about 178,261 will bring the voyage already up to about 300,000 allowing the Leopard and Tiger to have about 13,000 to 14,000 each. And yet half the steamers have not been heard from, nor any of the sailing craft, except the two or three already noted. Under these circumstances we may say that the voyage is a pretty fair average one, and the probability is that it will be far above an average, as we really hope it may.

We learn that there are a number of vessels jammed up in the ice in Green Bay, and there is no doubt some of them have seals on board, if not the whole of them. A few days more will give us the total result; we publish a list of arrivals and receipt of seals to date.

ARRIVALS FROM THE SEAL FISHERY.

Table with columns STEAMERS and NO. OF SEALS. Lists ships like Falcon, Arctic, Walrus, Bear, Ranger, Iceland, Nimrod, Merlin, Eagle, Wolf, Commodore, Leopard.

Table with columns SAILING VESSELS and NO. OF SEALS. Lists ships like Prospero, Busina, Cabot, Anna May, New Havelock.

RICHARD WEBB'S ANSWER.

Richard Webb walked briskly down the road till he came to the place where on a small strip of board, the following notice was conspicuously displayed: "All persons are forbidden to cross this lot." This was just what he had intended to do. Every day for a month he had gone across Mr. Jenkins's ten-acre lot, to get to a pasture thick with whortleberry bushes, where he picked berries for sale. This unexpected prohibition would henceforth force him to take a much longer way.

As Richard stood pondering upon the matter, the rattling of wheels was heard upon the road, and a moment after James Jenkins rode rapidly up, driving a handsome gray pony.

"Hello, Dick," was his joyous salutation, suddenly stopping. "Just see what I've had for a birthday present; this beautiful pony and buggy from father."

"My pony's name is Don, and he is swift as a race horse, and gentle as a kitten," said James proudly.

"Well, if any one deserves to have a fine pony, I'm sure it's you, Jim."

"You are a prime fellow, Dick. You don't talk much like Harry Baker. If I have anything new, he always says: 'Oh dear, you always have the best of everything, and I can get nothing.' I hate to hear a fellow always complaining."

"Where are you going?" inquired Richard.

"Over to Burley's village after Fred. Grandfather took him home with him last week, and I guess he'll want to get back by this time."

"I've just started after berries; but I see your father has forbidden anyone to cross his lot; so I must go the other way."

"Never mind that notice Dick. It's for the public not for father's friends or mine. I give you permission to go over that field as often as you please."

James rode off, and Richard hurried to the whortleberry pasture. There was a wide difference in the lives of these two boys. James was the son of a wealthy merchant, while Richard was motherless, and his father was a confirmed inebriate. The few scanty clothes he possessed had been given him, and the only money he had was what he earned selling berries and doing odd jobs about the village. He was a noble warmhearted boy, and despite their diversity of condition a firm friendship existed between James and Richard.

Three hours passed. Richard had worked hard, and his two baskets were nearly filled, when a singular object lying among the rushes in an adjoining field attracted his attention. Then a low moaning sound coming from that direction reached his ear.

"It's an animal in distress," thought he, and he ran towards the spot. Great was his astonishment to find little Fred Jenkins curled up like a ball on the ground, with great tears fallen down his sweet face.

"Why, Fred, how came you away off here, all alone?" exclaimed Richard.

"Want to go home; want to see ma" whimpered the child. "Fred's tired. Fred's feet ache—head ache—hot."

"Poor little lost boy!" said Richard, pityingly. "It's strange you wandered into this lonely place; what made you?"

"Didn't want to stay at grandfather's any longer; want to go home."

Overcome by a feeling of homesickness, Fred had left his grandfather's early that morning, and without any knowledge of the way to his father's house, had attempted to reach it. After wandering about nearly two miles, he climbed over a wall and slowly crossed

several fields, till, exhausted by heat and fatigue, he lay down among the bushes where Richard found him.

Richard tenderly led him to the spot where he had left his baskets of berries but Fred was too weary to walk, and Richard was forced to leave them and carry him.

In the mean time the Jenkins family were suffering the agony of suspense. James had returned with the appalling intelligence that Fred had left his grandfather's house and could not be found. No one had seen the little boy since breakfast, and his unaccountable disappearance caused intense alarm. No wonder as Richard approached the gate bearing Fred tenderly in his arms, a loud cry of joy met his ear. Mr. and Mrs. Jenkins ran to meet him, and the child was almost smothered with hugs and kisses. Richard had explained modestly how he had found Fred lost in the field, and brought him home. The mother wept tears of grateful joy and Mr. Jenkins said, huskily:

"Richard Webb, I shall never forget this service in you. But for you, our little boy might have died."

"Oh, father!" cried James earnestly "do help Dick! He is a splendid fellow, and he has a dreadful hard time earning his living."

"What shall I do for you, my boy? If it is money you need, you shall have it."

A glad light darted into Richard's eye. An earnest wish was born in a moment in his heart, but the words he longed to speak lay choking in his throat.

"What is it you wish, Richard?" inquired Mr. Jenkins, in a kind encouraging tone.

"Nothing for myself sir—but—but—oh help my poor father! He wasn't always as he now is, and when he doesn't drink he is one of the kindest and best of men. Liquor is ruining him, and he is poor and wretched; but I am sure, sir, if you would give him work and encouragement he would do well; and I know that God will bless you."

It was a noble answer. Nothing for himself had this hard-struggling honest boy asked. His only thought was for his poor benighted, degraded father.

Mr. Jenkins's eyes grew moist.

"Richard you are a good, dutiful boy," he said tenderly. "I will do all I can to help your poor father into a brighter and higher life."

Richard went back to his desolate home, and the day continued to wear away.

Towards evening Mr. Jenkins was seen approaching the house. Mr. Webb was sitting on the doorstep in an attitude of deep dejection.

"Brother," said Mr. Jenkins, taking a seat beside him, "you are very miserable. You are held in bondage by the love of strong drink. It is ruining your soul and body. Will you not take my hand, and let me help you break these galling fetters, and be a happy man again?"

The inebriate fixed his bleared eyes vacantly on him, as if he dimly comprehended his words.

"I will be your friend. I will give you work and good wages," continued Mr. Jenkins encouragingly, "if you will give me a promise of total abstinence."

"I cannot help it. I am lost—lost!" replied Mr. Webb, in a hardly audible voice.

"None can fall so low that the Good Shepherd cannot save them."

Mr. Webb covered his face with his hands.

"Brother, you have fine ability, a generous, noble nature; but you have yielded your manhood inch by inch to your appetite for intoxicating drink, till your proudest hopes are in ruins. With God's help, and strong effort, the past can be redeemed. Make an effort for the sake of your young son, who loves his wretched father more than himself."

Then Mr. Jenkins touchingly told him how Richard had found his poor little lost Fred in the whortleberry pasture and brought him home, and when he offered him money, Richard had refused to accept anything for himself, but with earnest, tearful eyes had pleaded that his erring, fallen father might have work and help.

Mr. Webb listened attentively. Light and hope again struggled for mas-

tery in his dark, despairing soul, and grasping his friend's hand he cried fervently:

"With God's help, nothing that intoxicates shall ever pass my lips again."

Many years have passed. Mr. Webb is a reformed man, happy and honored. His vow was never broken. He is an active supporter of the temperance cause, and has been the means of guiding many a fallen, erring brother into a higher life. Richard is Mr. Jenkins's confidential clerk, greatly beloved and valued. The same noble and generous impulses which characterized his boyhood, make him in early manhood, a light and blessing to all who knew him.

My story is told. All over our land are people of bright intellects and noble hearts who have fallen victims to the terrible scourge of intemperance. Active efforts, sympathy and help can reclaim many. God pity them and make us faithful and earnest in the work of saving them.

SAILOR JACK'S STORY.

BY ERSKINE M. HAMILTON.

It was a pleasant Summer morning—a Saturday holiday at that—and Tommy was perched on the gate-post, overlooking the road, waiting for some thing to "turn up." Something did turn up presently—a loud whistle from down the road, and behind the whistle was a very large straw hat and a fishing pole, and under the hat, and carrying the pole, was a small boy. It was Bill Sykes. Tommy discovered that at the first glance.

"Hello! where you going?" he asked.

"Going a fishin'. Goin down to old Sailor Jack's first, to see about bait. Come along!" answered master Sykes with business like promptness.

Tommy needed no second invitation, and presently the two boys were trudging along the dusty road. They found the old sailor at home, seated on a bench in front of his cabin, and reading the Bible. As the boys came up he closed his book.

"Well, well, lads, what port are ye bound for now this morning?"

"Oh we're just going a fishin' a little while, Mr. Sarkin, and we thought we'd come this way and ask about the best kind of bait," replied Master Sykes, who, somehow, always stood in awe when talking with the old sailor, though he spoke of him familiarly as "Old Jack" when among his companions.

"Goin' a fishin' eh? Well that's right so you keep a good look-out and don't get caught yourself. Satan's got hooks an' lines out in plenty, an' good bait too, my lads; so keep your course steady and mind your reckonin'." And—hello! what's that stowed away in your jacket?"

As the old sailor spoke he reached forward and pulled a book from Master Sykes's pocket. It was a paper covered book, with a gorgeous picture thereon representing a number of fierce looking men, dressed in green coats, red shirts and blue trousers, engaged in a terrible battle on the deck of a ship. The name of this sanguinary work was, "One Armed Dick, or the Terror of the Spanish Main." As old Jack read the title his genial face clouded instantly, and he turned sternly to the boy.

"Lad! lad! d'ye read trash like this?"

"I—I got it from Walter's circulation library, 'cause I didn't know but I'd be a sailor myself some day, and I wanted to read about it," stammered Master Sykes.

"Wanted to learn about sailorin' by readin' about it?—such stuff as that!" ejaculated old Jack contemptuously. "D'ye think such rubbish as that, written by some one who more'n likely never saw salt water, will put ye on the right track for a sailor's life? Now sit right down here, both of ye, till I tell what bad books did for me." The boys sat down—Tommy willingly, Bill Sykes not so cheerfully, for, as he afterwards remarked to Tommy, "Old Jack's stories always has morals an' things to 'em."

"Well, lads, began old Jack, settling himself comfortably with his Bible on his knee, "ye see I was born in one of the back counties; my father was a well-to-do farmer, an' I had a smart chance of gettin' on in the world if I'd only kept my sails trimmed right; but ye see I didn't. I was always of a rovin' disposition; didn't want to go to school, though I did learn how to write a little, and how to read. Glad I am for that last, 'cause I'd never have

found out all the good in this blessed Bible but for that. But I didn't care anything about the Bible at that time; I wanted to have my own way, and when I did read, 'twas only to store away all the yellow-covered novels I could get hold of, an' that was what made the trouble.

"Now, I s'pose, in time, I might have settled down as decent as anybody, but readin' such trash—stories about wonderful boys who were ill-used and imposed upon, and then turned out to be great heroes and heirs to big fortunes; stories about pirates who killed no end of people, and yet all the while were innocent as babies—all this, an' more like it, made me discontented with my home and life, and I began to fancy myself a deeply injured boy, and that all hands, from father and mother down, were in league against me. Every act of kindness I took the wrong way, an' tried to imagine myself one of the heroes I'd read about, sailin' under false colors, an' that everybody 'round was tryin' to keep me out of some great fortune that was in store for me. The more I thought about it, the bigger the cargo of grief I took on board, until, at last, I made up my mind to run away an' go to sea. An' run away I did.

"I made my way to the nearest port, where I found an East India vessel just ready to sail. I didn't ask whether they wanted a boy or not, but managed to smuggle myself on board an' hide among the cargo until the ship was well out to sea. Then I came on deck. Now lads, 'cordin' to all accounts I'd read in the novels, I s'posed when I have in sight the captain would 'dopt me right off; an' I'd be in high feather with all the crew, 'an have a good time, an' grow to be a great hero—an admiral or a pirate, I didn't know which. But 'twasn't that way one bit.

"The captain was very angry when he saw me, but as he couldn't well pitch me overboard he had to keep me. I was made to work very hard, was kicked, cuffed and knocked around, and had a sorry time generally. Tell ye what, lads, if I'd been back home then I'd have staid; but there I was. When the ship got into port I took the first chance to run away. I suppose the captain wasn't particular what became of me, for I wasn't pursued, but I was in a strange land, without money or friends. Then I tried to get a place on some return ship, but nobody wanted boys, an' I didn't know what to do.

"However, after a deal of trouble, an' nearly starvin' beside, a kind hearted captain took pity on me, an' gave me a passage on his vessel, bound for England. An' I tell ye, lads, never was anyone more glad than I when I stepped on the deck of that ship! But I wasn't to reach home just then. When out in mid-ocean a storm came up, and the vessel foundered, an' went down with all on board—all but myself. A kind Providence, not willing I should die in my sins, saved me. I managed to get hold of a spar, an' floated about for nearly a day, when a passing ship discovered me and picked me up.

"I almost wished afterward that I had been left to perish, for the vessel was a slaver, an' the treatment I got on the first ship was good, compared with that I received on this one. The captain, as was nat'ral to a slave-trader, was a cruel tyrant, and treated his men shamefully—me in particular. I can't tell all I suffered, but life was a burden to me. Once I was tried to a gun an' whipped, for some trifling thing, until the blood ran down my back. I carry the marks on me to this day. Well, I staid aboard the slaver—I couldn't get away ye see—nigh on to two years, and then, the captain lost his bearings, an' run the vessel aground near Cape Blanco, off the west coast of Africa. The ship went to pieces, and most of the crew were drowned, the captain included. A number of us, however, got to the shore, and there we fell into the hands of the Arabs; and we, who had been engaged in the slave-trade, were now reduced to slavery ourselves. A fit punishment, lads!

"And then our real troubles began. For three years we were held in slavery—whipped, beaten, made to carry heavy burdens under the burning sun of the desert, threatened frequently with death at the whim of our masters; it's a wonder any of us lived through it at all.


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But at the end of three years some  
traders passed that way, and being more  
kind-hearted than our masters, they  
purchased us and took us to the coast  
where, after a time, we found passage  
on a homeward bound vessel.  
“But my home was not the home I  
had left. Five years had made a great  
change. My father and mother were  
both dead, my old schoolmates were  
scattered or comfortably settled in life,  
and I was alone. I had no trade I could  
follow; I knew only one thing to do,  
an' that I did. I shipped as a common  
sailor, an' have been on the sea ever  
since—that is till my last voyage on a  
man-of-war vessel, when I got wounded  
and was laid up finally on a pension.  
But, lads, 'twas bad books brought all  
this on me,” concluded old Jack ear-  
nestly. “But for the readin' of them it  
might have been different. An' now  
here I am, as ye sees me, a battered,  
worn out, useless old bulk, only waitin',  
as the sun comes up from beyond the  
sea in the mornin' an' goes down be-  
hind the coast of night, for the Great  
Captain's hail: ‘Come home!’ an' I'm  
willin' to go.”  
For a moment the boys remained  
perfectly silent; then Master Sykes  
said positively:  
“Tommy, just wait here till I carry  
this book back to Walter's; I ain't goin'  
to read it, an' I don't care about bein'  
a sailor anyhow, so I don't.”  
  
**FORGIVENESS.**  
Little Nellie Palmer was a sweet  
little girl about five years of age, and  
every night she loved to kneel down by  
her mother's side and pray. One of the  
prayers that she was in the habit of  
using was “the Lord's Prayer.” One  
night after being undressed, she kneeled  
down as usual, and began to say, “Our  
Father, who art in heaven;” but when  
she got as far as “forgive us our tres-  
passes as we forgive,” she stopped short  
and burst into tears.  
“What is the matter, my child,” said  
her mother.  
“Oh ma, I did not pray it at all, and  
I can't pray it, I musn't pray it,” she  
replied.  
“And why not, Nellie?”  
“Because, ma, I haven't forgiven  
Susy Flanders for spoiling my doll's  
face this morning.”  
“But I thought that you had for-  
given her, Nellie, when you saved the  
orange for her to-day at dinner.”  
“I thought so too, ma, but you know  
I have not seen her yet; and when I  
think of that great inkspot soaked into  
the wax, and think how wicked Susy  
looked, my heart feels real wicked, too,  
and I'm afraid if she should look so at  
me again, that I couldn't give her the  
orange, or forgive her either.”  
“Not if you remember that it is just  
such as she that Christ told you to for-  
give?”  
“Oh, dear, ma, I don't know!” said  
Nellie, still sobbing; “poor dolly's face  
will never be clean again, and Susy  
need not have done it; it would have  
been easier to bear it if it had been  
an accident.”  
“Yes, I know, Nellie, and there  
would be less to forgive; but if you can  
do it now, it will be easier for you to  
forgive greater wrongs when you grow  
older.”  
“Why, ma, what could be greater?  
Dolly's face is spoiled.”  
“It could be greater, when you are  
grown up, Nellie, to have somebody put  
a great black spot upon your character  
by slander. It is done to somebody  
every day, Nellie, and you may not es-  
cape; and if you cannot forgive a wrong  
to Dolly, how will you be able to do  
better toward one against yourself?”  
“But, ma, how can I make forgive-  
ness, when it won't come itself into my  
heart?”  
“You can pray to Christ to send it,  
can't you?”  
“Yes” she answered, slowly; “but  
would rather you would ask for me  
first; please do—won't you, ma?”  
So the mother sought the grace of  
forgiveness for the little girl, who then  
prayed for herself, and to her surprise  
added also “the Lord's Prayer.” And  
she whispered, as she rose up, “I  
wasn't afraid to say that then, ma,  
for I felt forgiveness coming into my  
heart when we were praying; and I  
shan't be afraid to give her the orange  
to-morrow.”

**A MONKEY'S HOUSEKEEPING.**  
I was making cake one day, prepar-  
ing for company, and the monkey fol-  
lowed me into the pantry and watched  
everything I did. Unfortunately dinner  
was announced in the midst of my  
work, and I left it, making him go out  
too, rather against his will. I knew  
him too well to trust him in the pantry  
alone. After dinner I returned to my  
cookery. Having carefully locked the  
door, I was surprised to see my pet there  
before me. His attitude was ominous;  
he was on the top of a barrel, two-thirds  
full of flour, and busily occupied. He  
had got my egg box, broken two or  
three dozen, smashed them into the  
flour barrel, with all the sugar within  
reach. These he was vigorously beat-  
ing into the flour, shell and all, stoop-  
ing and then to take a taste, with a  
countenance as grave as a judge's. In  
my dismay and grief I did not scold  
him. Yet, to see my materials so used  
and weliving in the country, and guests  
coming! He had a most satisfied air,  
as if he meant, “Look! the main opera-  
tions for the party are now over.” I  
had forgotten the broken pane of glass  
in the window.  
  
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ed on all sides that Dr. Ayer's Pills are  
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chemist they are particularly effective  
against the numerous stomacal disorders  
for which they are recommended as a  
cure. These Pills are so mild, yet search-  
ing, that they are often prescribed by  
doctors who otherwise do not favor patent  
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Ayer's genius in the shape of Pills, Sar-  
saparilla, Ague Cure and Cherry Pector-  
al, one might with impunity travel  
through the swamps of tropical America,  
or follow Stanley on his travels through  
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van den Dag.*  
  
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trial of those suffering from a diseased  
condition of the circulating fluid. The  
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that disfigure the face and neck, as well  
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settled on my lungs. A violent cough was  
the consequence, which increased with  
severity. I expectorated large quantities  
of phlegm and matter. During the last  
winter I became so much reduced that I  
was confined to my bed. The disease was  
attended with cold chills and night-sweats.  
A diarrhoea set in. My friends thought  
I was in the last stages of Consumption,  
and could not possibly get well. I was  
recommended to try ALLEN'S LUNG  
BALM. The formula was shown to me  
which induced me to give it a trial, and I  
will only add that my cough is entirely  
cured, and I am now able to attend to my  
profession as usual.”  
  
**A CURE FOR DIPHTHERIA!**—Mrs. El-  
len B. Mason, wife of Rev. Francis Mason,  
Tonahoo, Birmah, writes: My son was  
taken violently sick with diphtheria, cold  
chills, burning fever, and sore throat. I  
counted one morning ten little vesicles in  
his throat, very white, and his tongue, to-  
wards the root, just like a watermelon,  
full of seeds; the remainder coated thick  
as a knife-blade. I tried the PAIN KIL-  
LER as a gargle and found it invariably  
cut off the vesicles, and he raised them  
up, often covered with blood. He was  
taken on Sunday: on Wednesday his  
throat was clear, and his tongue rapidly  
clearing off. I also used it as a liniment,  
clearing off. I also used it on his throat,  
with castor oil and hartshorn, for his  
neck. It seemed to me a wonderful cure,  
and I can but wish it could be known to  
the many poor mothers in our land who  
are losing so many children by this dread-  
ful disease.  
  
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ENGLISH METHODIST MAGAZINE.

We will continue the Magazine to Ministers from May to December for \$1.25. Order at once.

MARRIED.

On Tuesday, April 30th, at the residence of the bride's mother, Oxford, by the Rev. D. W. Johnson, A. B., Mr. Sydney O. Hoestis, Manager of the Greystone Co., Wallace, to Lila, eldest daughter of the late Jesse Lewis, Esq.

DIED

At Napan, April 11th, Angeline, daughter of the late Anthony F. Pipes, aged one year. Mat. 18. 10.

PREACHER'S PLAN, HALIFAX AND DARTMOUTH, SUNDAY, MAY 12th.

11 a.m. Brunswick St. 7 p.m. Rev. J. Sharp Rev. S. F. Huettis. 11 a.m. Grafton St. 7 p.m. Rev. W. L. Cunningham Rev. W. H. Hearts.

CUSTOMS DEPARTMENT.

NO DISCOUNT will be allowed on American Invoices until further notice.

RECEIPTS FOR "WESLEYAN," FOR WEEK ENDING MAY 8th.

INSTRUCTIONS AS TO REMITTANCE MONIES:-

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

Table with columns for names and amounts, including Rev. W. C. Brown, Henry Newcomb, Rev. Thomas Rogers, etc.

BILLETTS FOR THE GENERAL CONFERENCE.

Will the Secretary of each District Meeting please forward, as soon as elected, the names of the Laymen who are to attend the General Conference, and who require to be provided with a home.

JOHN T. FITCHER, Secretary of the Billeting Committee, Montreal.

MOUNT ALLISON ANNIVERSARY EXERCISES.

THE attention of the friends of the MOUNT ALLISON INSTITUTIONS is respectfully directed to the following programme of Exercises in connection with the close of the current Academic Year:

- May 28, 29, 30 College Examinations. May 31 Examinations in Academies begun. June 1 a.m. Theological Examinations. 2 p.m. College Board.

NEW BRUNSWICK AND PRINCE EDWARD ISLAND CONFERENCE.

The NEW BRUNSWICK AND PRINCE EDWARD ISLAND CONFERENCE of the Methodist Church of Canada, will (D.V) be held in Sackville, commencing on Thursday, June 27th, 1878.

NOVA SCOTIA CONFERENCE THE FIFTH Nova Scotia Conference,

Will (D.V.) be held in AMHERST, commencing on Thursday, June 27th, 1878, at 9 o'clock, a.m.

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NOTICE TO CONTRACTORS.

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Post Office, Saint John, N. B.," will be received at this Office until MONDAY, the 20th day of MAY next, at noon, for the erection and completion of the above buildings.

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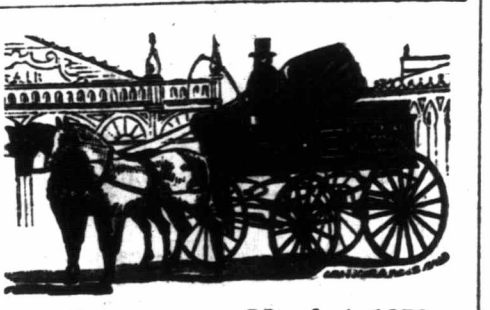
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Intercolonial Railway. 1878. 1878. SUMMER ARRANGEMENT. ON AND AFTER MONDAY, 29th April, 1878. TRAINS Will leave Halifax as follows:- At 8.50 a.m. (Express) for St. John, Pictou and Intermediate Points. At 6.10 p.m. (Express) for Riviere du Loup, St. John and Points West. At 4.40 p.m. for Pictou and Intermediate Stations.

WILL ARRIVE: At 10.40 a.m. (Express) from Riviere du Loup, St. John and Intermediate Stations. At 8.00 p.m. (Express) from St. John and Intermediate Stations. At 9.15 a.m. (Accommodation) from Truro and Way Stations. At 3.00 p.m. (Express) from Pictou and Way Stations. C. J. BRYDGES, Gen. Sup't. of Gov. Railways. Moncton, 26th April, 1878.