

The Wesleyan,

105

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OUR ENGLISH LETTER.

THE DEATH OF MR. ODGEN.

DEAR MR. EDITOR.—George Odgen has been much honoured in his death and burial by almost all ranks and conditions of men. The deceased has been a foremost advocate of the rights of working men, and in the carrying out of his convictions has labored hard and suffered much. It is now generally conceded that on the whole, his efforts have been beneficial, and good fruit remains. The Trades Council which now represents a very large constituency and wields an immense amount of power, was one of his masterly plans, and it has rendered him fitting honour since his death. Some members of Parliament have eulogised his self-denying labors, his unflinching bravery and long continued struggles to secure some needed reforms in the position of the working classes. He has died a poor man, and now an effort is being made to provide for his family. It is asserted that a little of the high eulogy and practical sympathy which is now evinced, would have been highly acceptable to Mr. Odgen in the later years of his life.

THE EASTERN QUESTION

still draws to itself, a very large amount of interest. Its great issues are yet unsettled. The vast armies of Russia are yet massed close to the frontier lines of Turkey, and are with difficulty held in check. Every act of diplomacy is being tried. The latest intelligence is to the effect that England and Russia are drawing much nearer in opinion, that the final proposals of Russia are on the main such as England will accept, and that Turkey will be compelled to accept and carry out the enforced reforms. Mr. Gladstone yet devotes a great amount of attention to this question. He is a great terror to the Government officials who have to answer his direct and searching questions in the House of Commons. His last pamphlet upon the subject bears the somewhat sensational title of

LESSONS IN MASSACRE

which is a terrible indictment of the Turkish government. He refers to the official falsehoods, the sham enquiries, the rewards heaped upon the principal actors in the deeds of dark iniquity, and the absolute indifference to the claims of justice. He proved that the present, the Christian populations are insulted and oppressed, are trodden under foot and have no security against attacks as cruel, and outrages as abominable as were suffered last year. Mr. Gladstone urges that the powers of Europe must compel Turkey at once and for ever to abandon its wretched policy, and say to the Porte in language which cannot be misunderstood, "You shall not do it again."

THE WORK OF PARLIAMENT

during the past fortnight does not amount to much. A few measures of great importance have been introduced, discussed, and thrown out. They were not Government measures, and had not the remotest chance of success. A new Licensing Bill for Scotland, and Mr. Chamberlain's measure for regulation of the drink traffic in England by placing it under the control of Municipal Councils, have shared this fate. The Sunday Closing Bill for Ireland is in the hands of a select committee, and every possible attempt is being made to defeat the measure, although the main principle of the Bill has been twice affirmed by large majorities. So slowly are great reforms carried by the Parliament of to-day.

THE BURIALS BILL

introduced by the Government in the House of Lords was awaited with great curiosity, but not with much hopefulness. It is a poor unsatisfactory affair. Provision is proposed to be made for

the further closing of the old graveyards, and for the acquisition of new cemeteries, consecrated in part, purchased at public expense and under municipal control, but the only concession made for the interment of Non-conformists in the graves of their ancestors, and in the churchyards of the parishes in which they dwell, is that contemptible one of

A SILENT FUNERAL

without hymn or prayer, or even the service of the church, unless it be read by an Episcopalian clergyman. This will not be accepted, and in fact it is no concession, for they cannot even now prevent a silent funeral if the friends of the deceased insist upon the absence of the minister.

THE WEATHER

is colder than in the middle of winter. High and cold winds prevail, and the rapid vegetation of February has been checked. We have neither snow or frost, but it has not been at all a healthy season. There has been a wide prevalence of fever, and other sicknesses, and many desired a little more of the severity of the winter of the olden time. "B."

March 19, 1877.

THE OKA INDIANS AVENGED.

Public sentiment in Montreal is at white heat upon the subject of civil rights. An Alliance was formed of Evangelical men eighteen months ago, with a view to rectifying the wrongs of the Red Men. At a meeting in Mechanics Hall last week the constitution of the Alliance was changed to cover the interests of civil rights generally. It was a great meeting. We make room for two of the speeches:—

Rev. J. F. STEVENSON, L.L.B., seconded the resolution and spoke as follows: In seconding this resolution he was going back to the position he first assumed, having been one of those who had said, "Make your basis broader." He did not want any alliance to defend his Protestantism. Since Luther, those baby days of reform, Protestantism had grown up to be a giant power, and now was able to defend itself. When it should not be able to do that, he would think it had lost its vitality and ought to be taken up to the Mount Royal Cemetery, and there consigned "earth to earth, ashes to ashes, and dust to dust." For another reason he maintained the rightness of this change of name; they were going from time to time to appeal to the law, and he had a strong prejudice against appealing to the law for the defence of his religious faith. The whole nature of things was fighting on the side of that which was truth. The years go, and what was once unknown and unthought of, the bounds of a little, narrow sect, is a universal opinion; all men know it, and all men love it. Whatever he religious truth, that was its destiny. He revered the truth of his religion so devoutly that he would refuse to go to law, and ask, "Please defend the truth," for he knew there was a higher Defender. He had a good deal of respect for the institution of the land he was living in and some considerable respect for the Province of Quebec; with as much respect as he could at the courts of law; with as much respect as he could whip up at the Legislature of Quebec (laughter), but it did look to him as if there was something strangely incongruous in the beautiful form of truth in this beattified Province of Quebec, if they had to go to the Legislature to defend her. (Applause and laughter.) It did seem strange that Truth should have to put her head inside the Legislative Assembly and say, "Please defend me." He would sooner cover up her fair robes and say

"GENTLEMEN, MIND YOUR OWN BUSINESS and I will mind mine." (Applause.) He thought she was capable of doing that, (applause), and therefore, for his part, he declined to be a party to such a provision. He would do it to maintain his civil rights, for they were proper questions for the law to defend the rights of every subject. (Applause.) The courts were created for the purpose of defending the civil rights of the people, and the Legislature at Quebec was there for that purpose, and when he wanted his rights protected he would go to them and demand them, and if he could not get them there he would go to the Federal Parliament, and if not there he would go across the water to

THE PRIVY COUNCIL

(Tremendous applause)—They who had given the rights before, he believed would do so again. He was not going to say a single unkind word of the Roman Catholic Church; as a church it had just as much right to existence and protection as his own. If any man went and pulled down some little Catholic Church, he would get upon that platform, and protest against such an act, as he had done before. There was always danger of people forgetting the limits to their rights, and so forgetting other people's rights. He would say to his Roman Catholic brethren that they are not one bit worse off than other churches would be in similar circumstances; if the Protestant was in a large majority there would be just as much necessity for guarding against the oppression of the minority. They had to watch lest the great majority should tyrannize over the rights of the population in this Province. Proceeding to the question of what was the right relation between the religious and the civil power, the speaker supposed that would be shown by development. The business of religion was to make men good according to one's best idea of goodness. So far as they did that, every wise man, the country, the Government would be on their side; but he wanted religion to mind its own business! Then he wanted the civil power to mind its own business. What was its business? To protect the religious freedom of the people. They were being banded together irrespective of creed, to do a right thing, a Christian thing—and an orthodox thing, it came to that. In the progress of society, Church and State had got to be separated and kept separate. The Civil Rights Alliance meant this: that Government should mind its own business, and the Church mind its own business. Again, he advocated this change of name because he wanted to see this Alliance have a basis of unity. He would here give his hearers a bit of social science with regard to all people thinking alike. We must think for ourselves if we think at all. Let us remember that after all we are nearer together than we think we are. Let us think together. He thanked God he believed a great deal that Roman Catholics believed. He believed in many of her greatest, grandest doctrines, in the same God and the same Christ, &c. Let us have an Alliance that would do for all of us. Should we not take the right stand—that

THOUGHT SHOULD BE FREE AS THE AIR?

That whatever was found to be true and right should be protected. He stood there to advocate that great cause for which Alfred fought long ago (applause) for which the mighty genius of Edward laboured; for which good Queen Elizabeth fought—(loud applause)—and for which noble Scotchmen and brave English fought; that great cause which beats at the heart of mighty statements of our own day; which has made sacred the name of Robert Peel—(applause)—which burned in the heart of Daniel O'Connell, which was winged in the words of William Ewart Gladstone and John Bright over the globe—(great cheering)—the cause of every man's right; the cause of freedom of conscience; the cause of liberty to be guided by God's sacred Spirit and helped onward and upward by His blessed truth. The reverend gentleman resumed his seat amid loud and prolonged applause.

REV. LEONARD GAETZ

seconded the resolution, reading his speech, although he said he would not be allowed to read his sermons. He was frequently impelled by the loud cheering of the audience to raise his precious voice above the noise in a way which hardly any other speaker could do. He said that the circumstances which led to the organization of this Alliance are too well known to the people of Montreal to need any elucidation. The experience of years and the previous speeches of this evening are sufficient to enlighten any one who wants to be enlightened. It was not any one act of outrage, as some suppose, which called this organization into being. (Loud applause.) It was rather the steady aggressions of a powerful and intolerant hierarchy upon the rights and liberties of the citizens of this Province (tremendous cheering), culminating in the

RUITLESS DESTRUCTION OF THE PROTESTANT CHURCH at Oka, an act of vandalism which awoke the indignation of the country and called for united action. (Renewed cheering.) It is true, no churches have been pulled down lately, and are not likely to be for some years (laughter). We have forgiven Adam's delinquency in Eden, and have come to the conclusion that men are not condemned because Adam ate the forbidden fruit, but because they eat it (hear, hear, and applause) themselves with such a marvellous relish. You cannot have failed to perceive gentlemen, that the sundry inconveniences and wrongs which have been

PERPLEXING A SMALL AND LONG-SUFFERING MINORITY

in this Province for years, became so rigorous and oppressive upon the proclamation of the notorious Vatican decrees, enforced as they are by the pastorals of the bishops, that every liberty-loving subject becomes justly alarmed. (Applause.) The Syllabus of Rome is a

NERCIOUS THUMB-SCREW WITH SIX POINTS OF PRESSURE,

bearing directly upon politic law, and commerce, faith, education and the public press; and at every turn of that relentless screw the dear liberties of the British subject suffered, and are suffering to-day

in this Province. (Applause.) There are only three things to be done—either to leave the country, to stay as slaves, or defend our civil rights. (Applause.) Indeed, there has been for years past an undisputed assumption that this Province of Quebec belongs to the Pope. (No, no!)

THE THUMB-SCREW OF THE SYLLABUS is manipulated from that standpoint, and we are frequently reminded that if the arrangements are not satisfactory, we may have leave of absence for an indefinite period (laughter and applause); but in the first place this Province don't belong to the Pope (applause) and in the second place we are not going to leave until we get ready. (Tremendous cheering.) This Province,

THANK HEAVEN BELONGS TO QUEEN VICTORIA.

God bless her (applause again and again repeated), and we mean to stay round home, and strive to see fair play for all the family, whether Catholic or Protestant, Jew or Gentile, Churchman or non-conformist, infidel or Christian.—"Equal rights and fair play for one and all," is our motto. (Loud applause.)

THE SPIRIT OF THIS ORGANIZATION IS—

DOWN WITH DESPOTISM. (Loud applause.) Three hundred years ago, in Holland, about one million people stood for freedom in opposition to the mightiest empire of that age, whose banners the Pope had blessed. William, the Prince of Orange, was the champion of the righteous cause. (Tremendous cheering.) If a strong constitution has to do with life or organizations, as with the life of men, then there is a good old age for the "Civil Rights Alliance." "The constitutional resistance of the efforts of any organization to violate the principles of civil liberty." Sir, if ever there was a throne on earth before the face of which every law-abiding subject stood free and equal, that throne is the throne of Britain. (Cheers.) If ever there was a charter which secured equal rights to men of all nationalities and creeds, it is the grand Magna Charta, the terror of tyrants, but the admiration of the pure and free. (Applause.) "The protection of persons whose rights of citizenship may be infringed by ecclesiastical agency." It has been the

PRIDE AND GLORY OF BRITAIN.

to shelter the helpless refugee under the shadow of the Lion. (Applause.) Napoleon rested in safety; and if Pio Nono had found it necessary to flee from the shelter of the Vatican, beneath the shadow of Victoria's throne he would have rested as safely as helpless infancy in the lap of a devoted mother, and no ruthless hand would have dared to touch a hair of the old man's head. (Tremendous cheering.) Before the God of heaven and the laws of this land all men are free and equal. (Applause.) Why, then, should British law be used to interfere with the citizen in the conveyance of his property to whomsoever he will, on whatever terms may be suitable to himself. Why should the laws of Britain be abused to compel titles from the poor unwilling Catholic citizen, unless there be an established Church of Rome in this country? (That's so.) If there be such an establishment foisted in this country

DOWN WITH IT.

Why should Papal law, Protestant law, violate the sanctity of British law? DOWN WITH ALL ESTABLISHED RELIGION whether Church of England, Church of Scotland or Church of Rome. (Applause.) Let all men stand in the eye of the law where they stand in the eye of God, on the footing of religious equality. (Applause.) May Heaven bless the "Civil Rights Alliance."

THE REVEREND GENTLEMAN RESUMED HIS SEAT AMID PROLONGED CHEERING.

METHODIST MATTERS.

Services were held in the Methodist and Episcopal Churches of Fairville on Good Friday. In the former place of worship, Rev. Mr. Phinney officiated, preaching an effective sermon from 13th chapter of St. John and 30th verse:—"It is finished." In the latter church Rev. Mr. Dowling preached an able sermon to a large congregation.—News.

THE CENTRAL BAZAAR.—The ladies of the Centenary Church opened their bazaar yesterday afternoon. The disagreeable state of the weather prevented a large attendance, but the receipts were very good. Considering that only five weeks were spent in preparation the display of fancy and useful articles were exceedingly good, showing that the ladies must have worked with untiring industry. Some of the articles were very much admired. A pair of screens, imitations of Chinese work exhibited at the Centennial, attracted much attention, but did not find purchasers. They are very cheap at the price asked for them, \$15 each. The bazaar will be open again this evening, and the ladies expect their friends to attend and buy up the rest of the goods.—News, Tuesday.

YOUNG MEN'S WESLEYAN INSTITUTE HALIFAX.—The Annual meeting was held last Tuesday, when the following were elected officers for the ensuing year:—Wm. Crowe, President, (re-elected); E. B. Sutcliffe, James Morrow, (re-elected) Vice-Presidents; A. J. Bell, Secretary; Jno. Hills, Assistant Secretary; Jno. McInnis, Treasurer. Committee—W. B. McNutt, Chas. Bell, E. P. Adams, D. C. Palmer.

The Tea Meeting at Pleasant Valley was quite a success. Everything was done to make the visitors comfortable and happy. The following ladies provided "tables"—which were loaded with every delicacy that could be desired, viz: Mrs. John Bentley, of Margate, Mrs. James Murray, Mrs. Pound, Sen., Mrs. John Weeks, Mrs. Henry Weeks, and Mrs. Magford, of Pleasant Valley. Too much praise cannot be given to the ladies for their efforts in making this, the first tea-meeting in that neighborhood, a success. The Rev. Mr. Lathern's Lecture in the evening was very highly appreciated for which he was heartily thanked. Mr. C. P. Fletcher cheered and delighted the gathering with his splendid efforts on the organ. Proceeds \$63.—Com. to *Summerside* (P. E. I. Journal).

Notwithstanding the unpropitious state of the weather, the Tea Meeting in the Basement of the Methodist Church, on Wednesday evening, was largely attended. The room in which the entertainment was held is one admirably suited for the purpose, and with its tasty and elaborate decorations of evergreens, flags, mottoes and engravings, presented on the evening referred to as attractive an appearance as ever witnessed in a public hall in Woodstock—perhaps in the Province. The tables were well supplied and well patronized; the singing was excellent; the receipts more than anticipated; the whole affair a decided success and creditable in the extreme to the ladies having it in charge.—Woodstock Sentinel.

PRESENTATION AT GAGETOWN.—On Thursday evening, the 29th ult., the Rev. J. N. Parker, Methodist clergyman at Gagetown, was presented with a purse of \$35 and a number of useful articles. The presentation was made at the parsonage. Sheriff Palmer, acting as spokesman for the congregation, referred in glowing terms to the mutual feeling of love that had grown up between pastor and people during his three years ministry at this station; and on behalf of the Methodists of Gagetown expressed regret that the tie would soon be severed. Rev. Mr. Parker made an appropriate reply, thanking his friends for the substantial token of their regard, and for their many kindly acts and expressions.—Telegraph.

CHEVERE.—Revival meetings have been held in connection with the different churches.—Rev. George Weathers, pastor of the Baptist Church, Rev. G. F. Day, pastor of the Methodist Church, and the Presbyterian minister, held special services in the Hall during the week of prayer—and now it is announced that a Plymouth brother is coming, while we are waiting, only waiting.—Services are being held at Brookville by elders William Miller and J. D. Sturgiss.

ATHENÆUM LECTURES.—If upon the analogy of "readable," we may be permitted to coin a word (and *lectum est egerudere verbum*), we should say that one of the most "hearable" lectures to which we have ever listened was delivered at the Court House on Monday evening. The lecturer was R. E. Holloway, Esq., B. A., the learned Principal of the Wesleyan Academy. His subject as announced was "What men are made of, with a few specimens from the workshop," and under the covering of this title he treated his hearers to a little anthropology, a little organic chemistry, a little physiology, and a great deal of the most delightful mélange of humorous, moralising and quaint reflections upon the human frame, and especially, 'the human face divine.' The lecture fairly sparkled—nay, scoruscated and scintillated—with quaint conceits of quiet humor which were evidently drawn from a deep and prolific vein.

Mr. Holloway, be it known, does not try to be a 'funny man.' There is no coarseness, no broad farce, about his humor. It more resembles the kindly cynicism of Thackeray, or the quaintness of Charles Lamb. The lecture as a whole was genial and eloquent, combining much scientific information with a scholarly refinement which did not lack appreciation. We should be sorry to miss any of Mr. Holloway's future essays at the instruction and amusement of our lecture-going public.—St. John's, Nfld., Advocate.

The Methodists of this city are making arrangements for holding a grand Bazaar in July next. From what we hear of the preparations being made, this will no doubt be a first-class Bazaar.—Argus, Charlottetown.

THE POWER OF THE PEN.

I sing of the pen, that marvel to men— All over the world. The wonderful power of the pen is unfurled...

BENJAMIN GOUGH.

DR. RIDGEWAY ON INTEMPERANCE.

This able Chicago preacher was asked to explain from his pulpit the causes of the prosperity of the wicked...

I shall be told no human foresight or skill can provide against casualties. Admit it. Allow that "our times are in God's hands."

I could follow out this line of illustration indefinitely, nor can I dismiss it without reference to the cause of suffering to good persons, in which there is a direct accountability of the State.

An eminent gentleman in England, writing for the most advanced thought of his country, says: "It is impossible indeed, that any Christian, any patriot, any man, woman or child, not utterly lost in selfishness, or warped by prejudice, should be able to rest content with the existing state of things."

The same painful facts confront us in our own otherwise happy country. When I look at the extent of our territory and the sparseness of population, the richness and variety of our soil, the sample resources of our mines, our forests and our rivers...

I do not wish to call hard names or denounce any class of men, but would calmly call your attention to the statistics published and sent broadcast in the community. With an annual income to the citizens of the Nation for 1870 of \$7,000,313,989, there was yet Want stalking and piteously pleading among us!

In 1871, a year later, the sale of liquors in the United States amounted to a grand total of \$600,000,000. The receipts from animals slaughtered and sold for slaughter, home manufactures, forest productions, market garden products, and orchard products amounted to \$527,242,403, thus making the cost of the nation's drink bill for the same period \$92,182,707 more than the value of these staple articles.

Now, liquor is not necessary to the people. It can not be reckoned among the great staples. But were it a mere luxury, this vast expenditure might be borne. In advancing civilization, luxury is by no means to be eliminated as an evil.

There are so many ways in which the use of alcoholic liquors bear even upon those who do not use them that it constitutes a vital element in this discussion.

Food, clothing, schooling, religious privileges, social standing, firm health, all are largely denied to the wives and the children of drunkards, and that for no fault of the innocent sufferers.

The quantity and quality of labor are seriously affected by this traffic; and a lessening of the products of labor diminishes the chances of a support for every innocent person in the land, however free such person may be from participation in the use of liquor.

A pedagogue told one of his scholars, a son of the Emerald Isle, to spell "hostility." "H-o-r-s-e," "horse," commenced Pat. "Not horse-tilly," said the teacher, "but hostility." "Sure," replied Pat, "an' didn't ye tell me, the other day, not to say hose? Be jabers, it's one thing wid ye one day, and another the next."

ate and worn as this disturbing element subtracts from the general wealth. The same fact is seen when thousands of men are kept in standing armies and produce nothing, and this is the season European countries are so hard for the poor.

It may be said that the liquor traffic gives employment to a large number of people who would have to be otherwise employed, and would consequently render the other trades more crowded and reduce the price of labor.

The liquor traffic, for the amount of money expended in it, gives fewer persons employment than any other business. One hundred dollars will give a tailor work for 8-25-40 days, while it will not give one man one day's work in selling liquor!

It is easy to show that at least two thirds of the paupers whom we support; two-thirds of the criminals whom we employ the police to regulate, prisons to keep, and Sheriffs to hang, are made by strong drink.

I am asked what of all this? I say if this suffering could be prevented by us, if in a large measure we could stop it, then we, we the good citizens, the patriotic people of America, have no right to lay it at the door of Divine Providence.

Mr. Moody says: "When my little girl is playing on the floor, and comes to me and says: 'Papa, I want some water,' and then goes right on with her playing again, as if she didn't care anything about it, I don't go and get it."

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THE FOOLISH VIRGINS.

Late, late, so late! and dark the night, and chill Late, late, so late! but we can enter still! Too late! too late! ye cannot enter now!

THE MITHERLESS BAIRN.

We noticed the other day the beautiful picture of The Mitherless Bairn. "Leisure Hours" says: We take scarcely less pride than pleasure in presenting our subscribers with this fine steel engraving.

The following lines, descriptive of "The Mitherless Bairn," are the production of a true son of genius, William Thom, a poor weaver, in Inverary, a small village in the North of Scotland.

The mitherless bairnie creeps to his lane bed, Nane covers his cauld back, or haps his bare head; His wee backit heeles are hard as the aern.

The sister wha sang o'er his saftly-rocked bed, Now rests in the mools where their mammie is laid.

Her spirit that passed in your hour o' his birth, Still wathes his lone lorn wand'rings on earth,

O speak him nae harshly—he trembles the while, He bends to your bidding and blesses your smile;

A NOBLE ACT.

A recent number of the Family Treasury gives a very interesting account of the Rev. Mark Guy Pearse, the popular Methodist preacher of London, and author of those queer but excellent books 'Daniel Quorn' and 'Mister Horn and His Friends.'

Never robust yet she had tolerable health until a few months before her departure. When convinced by the encroachments of the insidious disease that she must soon bid adieu to earthly friends, she murmured not, but cheerfully gave up all to Jesus.

Truly there must be much joy mingled with the tears of the praying parents and other members of the family when they think of the meekness and gentleness—the purity and heavenly mindedness of Margaret.

again and his new trousers in his hand, begging that they might be sent for the poor lad. No small sacrifice this for him to make; and those of us who know him best can see that in the child was the ather of the man."

A PARABLE.

I held in my hand a little dry tree, an infant hemlock. Had it lived a century it might have towered above all the forests, and held up its head in majesty.

"Poor fellow! If you had all these limbs and knots to support, I don't wonder you died."

"Yes but where do all these ugly limbs come from?" said I.

"Just where all ugly things come from," said he "I am pretty much like you men. Find out where my limbs come from, and you will find where all human sins come from."

So I took out my knife and peeled off all the bark. But the limbs and knots were left.

"You must go deeper than that sir." So I began to split and take off layers of wood layer after layer. But all the knots were there.

"Deeper still," said the dry stick. Then I split it all off and separated it; the heart, was laid bare; it looked like a small rod about six feet long, and perhaps an inch through at the large ends.

OBITUARY.

A TRIBUTE TO THE MEMORY OF MISS MARGARET ROPER OF NORTH RIVER, P.E.I.

It is rarely that mortals behold such sympathy of character beauty of power, amiability of disposition, gentle manner, and christian devotion, as were displayed, in the life and death of Miss Roper.

The many moral excellencies which adorned her character previously to conversion, were beautified and rendered more lovely by the sanctifying grace of God.

About four years ago, just when emerging into womanhood, she yielded to the call of the Holy Spirit, and realized the sweet consciousness of sins forgiven—acceptance with God.

This most important moral event in her history took place in connection with some special services held at Little York, conducted chiefly by the Rev. W. Brewer.

It was the privilege of the writer while labouring on the Cornwall circuit to become acquainted with this devoted young christian. At the first interview the impression was made, that she was too tender a plant to endure long the chilling blasts of this world.

Never robust yet she had tolerable health until a few months before her departure. When convinced by the encroachments of the insidious disease that she must soon bid adieu to earthly friends, she murmured not, but cheerfully gave up all to Jesus.

When in health she always loved to talk of experimental religion—was great at home in the class meeting. One of her expressions, not long before she died, was such as Christianity alone can enable a man beings to utter: 'How glorious is death! Sweetly reposing by faith, in the arms of Jesus, she often exclaimed "I'm going home to die no more."

I am not surprised that Margaret Roper died so triumphantly. Her life was triumphant.

Truly there must be much joy mingled with the tears of the praying parents and other members of the family when they think of the meekness and gentleness—the purity and heavenly mindedness of Margaret.

She left her earthly friends, for holier ones above, on the first day of February 1877.

March 1877

G. O. H.

INTER FIFT FIRST QU

B. C. 894 LEPER 27

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INTERNATIONAL BIBLE LESSONS.

FIFTH YEAR, 1877. APRIL. FIRST QUARTER: STUDIES ABOUT THE KINGDOM OF ISRAEL.

B. C. 894.] LESSON III. NAAMAN THE LEPER; or, God's Way of Healing. 2 Kings 5, 1-14. April 15.

EXPLANATORY.

NAAMAN. How enviable his position; how pitiable his condition! General of the army, favorite of the monarch, popular with the people, dwelling in a palace, possessor of riches—yet who would have exchanged places with him? A leper. Victim of a disease whose every symptom is a picture of a worse malady—1.) Hereditary; 2.) Contagious; 3.) Loathsome; 4.) Deceptive, and almost painless, so that the leper could scarcely realize his condition; 5.) Incurable; 6.) Deadly. How all these characteristic group around the word—Sin!

A LITTLE MAID. Note 1.) Her forgiving spirit and generosity toward those who had grievously wronged her; 2.) Her fidelity to her master's interests; 3.) Her sympathy, feeling for others' trouble; 4.) Her simple faith in God and his prophet. She said. See: 1.) The power of a word; 2.) The power of one in lowly condition; 3.) The power of a child; 4.) The power of God to bring good out of evil.

HIS LORD. Ben-hadad, the king of Syria. A letter. A king's letter, a captain's journey, a stately procession, a priceless present—all the result of a child's word! There are good words for all to speak, and good works for all to do, and not even the least shall lose their reward. Silver...gold...raiment. All together worth from forty to sixty thousand dollars. That thou mayest recover him. Ben-hadad, supreme in Syria, supposed that Jehoram was absolute master in Israel, controlling prophets as well as common people. How utterly does the world fail to comprehend the things of God!

KING...SENT. Crowns do not confer happiness: and even a king finds limits to his power. Quarrel. He supposed that the letter and the visit were to find pretext for a new invasion. A closer intimacy with the Lord and his prophets would have lessened his alarm. Elisha...sent. A plain man calm, while the king is terror-stricken; a subject rebuking his sovereign's want of faith. To me. Not arrogance, but consciousness of Divine aid. He knew the might of the Arm on which he leaned.

NAAMAN...ELISHA. Naaman, with princely retinue and dazzling splendor, yet under his robes concealing the leprosy skin and the aching heart. Elisha, in humble surroundings, yet swaying a more than royal sceptre. The seeming is not always the real. When a sinner seeks for mercy let him not come in state, but on his knees, in the poverty and nakedness of his soul.

ELISHA SENT. He does not honor the Syrian captain by his presence, but sends a command and a promise. He would respect the ceremonial law, show the dignity of his office, humble Naaman's pride, and teach him the duty of obedience. Go and wash. 1.) A simple act; 2.) A self-denying act; 3.) An act of obedience; 4.) Of perseverance; 5.) Of faith. When Christ comes to cleanse a sinner's heart, he commands as a king, expecting unquestioning obedience to the divine plan.

WROTH. He had already planned an impressive way of healing, altogether befitting the dignity of a Syrian nobleman. Now he finds himself treated precisely like a common outcast leper. Recover the leper. He wanted to be rid of the "leper," yet preserve the grandeur of the "captain." How many cling to their own uncleaned hearts, from which they would fain be free, because they cannot receive salvation on their own terms, and in their own proud way. Abana and Pharpar. The Barada and the Awaaj, two crystal streams winding in beauty through the country of Damascus, only to be lost in the desert, fit types of the worldly morality, intellectual culture, cold ceremonialism, which men would substitute for the old saving gospel.

HIS SERVANTS. Well for him, in that moment when his destiny hung poised, that he found wise advisers—and better, that he followed their suggestion. A little child. Gone, the chalky, clammy skin—in its place comes the glowing freshness of childhood. He is "a new creature."

A NOBLE Christian woman died lately in New York—let us give her name, Miss M. A. Danseur—and her will dispensed blessings in a manner that contrasts strongly with the exit of others who had heaped up their millions. She had an inherited fortune of above \$500,000, of which she gave to her relatives \$184,000, and to 31 benevolent societies \$335,000. She had done what she could. Her works shall praise her in the gates.

THOUGHTS OF HOME AMID THE LABOURS OF PROFESSIONAL LIFE.

The following playful and beautiful lines were written by Chief Justice Tenterden, than whom there were few more gifted or learned jurists:— In the noise of the bar, and crowds of the hall, Tho' destined still longer to move, Let my thoughts wander home, and my memory recall The dear pleasures of beauty and love.

The soft looks of my girl, the sweet voice of my boy, Their antics, their hobbies, their sports; How the houses he builds her quick fingers destroy, And with kisses his pardon she courts. With eyes full of tenderness, pleasure and pride, The fond mother sits watching their play; Or turns, if I look not, my dullness to chide, And invites me like them to be gay.

She invites to be gay, and I yield to her voice, And my toils and my sorrows forget; In her beauty, her sweetness, her kindness rejoice; And hallow the day that we met. Full bright were her charms in the bloom of her life. When I walked down the church by her side; And, five years passed over, I now find the wife More lovely and fair than the bride.

Spurgeon's Tabernacle was filled to its utmost capacity the other evening, to bid good-by to Uncle Tom, the hero of Mrs. Stowe's sensation tale. He is an old man of nearly ninety—tall, stout, and healthy. His autobiography has had a speedy sale, and must have been profitable to him in a commercial point of view. It is as sensational as Uncle Tom's Cabin itself. Whether correct as a matter of history, I cannot say. The old gentleman was the guest of the Earl of Shaftesbury, who presided at the valedictory service. He carries home with him a well-filled purse of English gold. He bears the attentions which he received easily.—Cor. Nosh. Ad.

There is now no easier road to open public favor than the way of song. Our preaching has become too dry, formal, and burdensome. The former mode of speaking in chants and measured sounds had degenerated to nasal singing; but even that had a power beyond the prosy preaching or scolding declamation. The return to song is hailed with delight. Let every young minister learn to sing. Study the music thoroughly; select the best songs; and be so prepared that when opportunity offers, every note shall tell for Jesus.—Herald of Gospel Liberty.

HEGEL'S DESK.—When some one presented Hegel's desk to the venerable Gosner, thinking he would prize the relic, he turned it into the kitchen table for his hospital and declared it had never been so usefully employed before. He esteemed it more as a table on which to cut the bread for the starving than as a desk to record the wild abstractions of the intellect.

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Rufus Robinson, of Nunda, N. Y., writes: "One small bottle of your Electric Oil restored the voice where the person had not spoken above a whisper in Five Years." Rev. J. Mallory of Wyoming, N. Y., writes: "Your Electric Oil cured me of Bronchitis in one week." Dealers all over the country say: "We have never sold a medicine that has given such a complete satisfaction as this."

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GATES ACADIAN LINIMENT. Joyful News for the Afflicted. St. Croix Dec. 4th, 1876.

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

Yours very respectfully, MRS. ISRAEL CHAMBERS.

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SAFURDAY, APRIL 7, 1877.

HALIFAX—SPECIAL SERMONS.

Two distinguished visitors—Revs. Howard Sprague, A.M., of Centenary, St. John's, and Prof. Burwash, A.M., of Mt. Allison College, will preach in behalf of the Educational Society next Sabbath, morning and evening, in the Brunswick Street and Grafton Street Churches.

THE POSSIBLE AND IMPOSSIBLE IN RELIGIOUS EFFORT.

This is the season for special services. Some workmen are rejoicing. God has greatly smiled on them. Others are lamenting. God has withheld from them his favour. So they think. It is possible, however, that other and very different causes have been frustrating their success.

The fact is, there are three agencies at work in all revivals, each distinct, separate, and independent to some degree of the other. Either of these may refuse to co-operate, and thus defy the best energy of the other two.

THE AGENCY OF THE PREACHER—

the exhorter, the active persuasive mind. No greater privilege has God ever bestowed on mortal than this of placing a multitude under his voice, and conferring on him the power to call, control, mould, educate, influence them for good and eternity.

THE AGENCY OF THE SPIRIT.

God retains for himself this prerogative. To burn in upon the soul a sense of its own shame; to array before it the dread results of sinfulness; to call up the terrors of death, of judgment, of eternal woe; to bring back a mother's prayers to the memory—an affliction's lesson to the heart; to press its own sword home "to the dividing of soul and spirit, of the joints and marrow;" to arrest, hold and shake the sinner, and by turns subdue and melt his obduracy—this is the Holy Spirit's work—His alone. But even all this may fail, as there is another at work.

THE AGENCY OF THE PENITENT.

If the preacher has a marvellous privilege of persuasion, the penitent has also a power, equally marvellous of resistance. The gift of volition, of choice, is a sacred one. No agency capable of exercising it can either forfeit its use or delegate it to another. For this awful gift God holds him, hand in alone responsible. By the exercise of this imperious will, the penitent may close his ears to the most pathetic cries, his eyes to the most fascinating pictures of love and mercy. He can turn Paul away even when convinced that Paul the bondsman is a master, and the King, his hearer, but a slave. He may walk from the scene of Christ's miracles, where he has perhaps been weeping, to the hill on which He is being crucified, and, wagging his head, bid him come down from the cross.

It is pitiful to see so many moving

for years beside the line of decision, to which God and the agencies of the Church may have brought them, only to recede farther and farther to the left till finally they have been confirmed in obstinacy. This—all this—can the sinner do; but one thing is denied to him,—he cannot recall his life, or renew his convictions at pleasure, or open the door of mercy when he will. God cannot deprive a man of the right of choice; but he may justly deny to him the opportunity of repeatedly abusing his mercy.

Thus the preacher persuades, the sinner yields and chooses, the Holy Spirit, having begun with conviction, can alone finish with conversion. In the light of this three-fold agency, we may read clearly such passages as these:—"He could do no mighty works among them because of their unbelief." "Turn ye why will ye die?" "Ye will not come unto me that ye may have life." "Demas hath forsaken me."

A SENSIBLE BAPTIST VIEW.

The Intelligencer has been discussing the subject of the relation of immersed persons to the Christian Church. The Visitor takes the ground that they are scarcely Christians. The Intelligencer first discusses the condition of those in early ages hostile to christianity, and says:

What is the duty, in this regard, of the church in this age, towards those who thus oppose themselves to the gospel and to Christ?

Just what it was in the apostolic age—to hold them as unchristian, altogether out of the pale of the church; to have no fellowship with them.

But does this meet the case as respects Pedobaptists now? Not at all. Though these are not, as we conceive, baptised, nor willing, on our presentation of what we conceive to be the correct form and just claims of the ordinance, to so submit to it, yet we are compelled to admit, what the apostles could not under like fact have admitted, that these people are Christians. In all Christian work we extend to them frankly a cheerful fraternity, believing that their refusal to be, as we conceive, baptised, does not arise from any antagonism to, or contempt of, Christ's commands or authority, but rather from a misconception of the form, or a mistaken notion as to the necessary perpetuity of the primitive form of that rite.

Thanks, Pedobaptists, by this record, are merely mistaken, but are obedient, even as regards baptism, notwithstanding. The Visitor would, we fear, take the ground that we are either wofully ignorant or sinfully disobedient, and as such, are not christians at all. The Intelligencer—Free Baptist—will allow us to think for ourselves, and meet us as honest believers, though not immersed, at the Lord's table. The Visitor—Calvinist Baptist—denies us the privilege of deciding on the subject, except according to its notions of right. It meets us as christians with extended hand in religious associations; but rejects us as Pagans from the Communion. There is inconsistency somewhere.

A MINISTERIAL TEXT CASE.—It is but fair that a class who employ almost every man and circumstance as a text for public discourse in some way, should themselves be turned to advantage for the purpose of pointing a moral. A letter from a Bermuda invalid, driven thither as was supposed by bronchial difficulty, so stubborn as to defy ordinary remedies, after a stay of three months, gives this very significant sentence—"To the best of my knowledge, I am well all over." This may be thought a tribute to the remedial climate of Bermuda. It may be read as an affirmation of a prophecy that rest would be sure to bring restoration. In fact it is capable of almost any construction favourable to the hygienic or healing art. There is one fact however, which will occur to but very few who may attempt a solution of the question. In all ministerial ailments there is a peculiar nervous condition which seldom goes beyond this one profession, bringing a nightmare with the darkness and a foreboding with the returning day. This is simply the quivering of a cord which has been strained with undue and protracted tension. On those coral islands, there are many advantages for invalids; for this one class, however, they afford the superlative benefit of absolute freedom

from worry. With monthly, or at best fortnightly mails, one begins to become careless as to the outside world to some extent. Responsibility has been left 800 miles behind. And as for the ambitions which devour men, and the competitions which distract them, why, in this glorious prison one defiantly sends them to Jericho. As a retreat—a poets' "lodge in some vast wilderness"—an oceanic sofa on which to lounge—Bermuda is unequalled. It would be a noble charity to anchor those Islands so near the continent that broken down ministers would visit them by the score. Can we have a Bermuda Fund?

NOTES AND COMMENTS.

Halifax has a society for the prevention of cruelty to animals, and it is doing a good work. Would it be worth while to take another step in advance and organize a society for the prevention of cruelty to men and women. We meet specimens of these every day staggering in a wretched condition toward homes that will shrink from their beastly presence, if they do not curse them in return. It would be a fine thing to go up a step, from the protection of brutes of the animal kind to the protection of our own species from the cruelty of their fellows. How long will it be necessary to experiment on the lower grade before proceeding higher?

The New York Preachers Meeting is henceforth to be closed to all but members and guests. This is a very wise provision. It will save our brethren from exposure to misrepresentation, and secure for them that immunity from blame for eccentric expressions to which the outside world have persisted in attaching a political or revolutionary meaning.

"W.S." in another column, gives a rather startling exhibition of methods ecclesiastical in certain Newfoundland circles. Rev. Gervase Smith at the Toronto General Conference quoted questions and answers quite as ultra from an English Episcopal catechism; but very few we imagine regarded those specimens as any fair criterion of even the average Puseyitical teaching in English parishes. We find the leaven now spreading in Mission territory. What wonder that a determined purpose has seized the intelligent evangelical heart of Britain to deprive a church which harbours these enemies of the nation's peace of at least the support which by law has been wrested from the people against their inclinations?

We call attention to the letter of "R" in this week's issue. Several young ministers have gone to the United States in search of better positions. Rose-coloured letters have come back from a few of them; but the truth may as well come out. "R" is in a position to know as to all the circumstances. It is certain that some men who have left us would return if they could to any advantage. A few have forfeited their position here and have little prospect of obtaining anything equal yonder.

Mr. Blackwell's acknowledgements, in our correspondence columns, will show that a sympathetic cord has been touched by his case, the vibrations of which have produced some practical music. We here give the amounts which have reached us for transmission to the brother, withholding all of their names save the initials—B. \$10, W. \$10, S. \$5, B. \$5, B. \$2, F. \$2, B. \$4, C. \$1, S. \$1, B. \$3, by same \$4, Mc 50 cts. N. \$1, D. \$1, E. G. \$1, L. \$2, L. \$1, total \$53.50.

It is reported that Lord Dufferin, Governor-General of Canada, whose term expires in August, will succeed Thornton as British Minister at Washington.

English Papers again speak of probabilities of a war between Russia and Turkey. The former power has an immense army on foot, in marching condition, and refuses to reduce its hosts at the entreaty of other nations. This, in the face of protestations made in January, that Russia had no desire for territory, has an ominous look. Prophetic pens point to an early settlement of the difficulty, one way or the other.

For the past two or three weeks, our neighbour the Messenger, has been a kind of Baptist hallelujah. It has discovered, in addition to Mr. Haynes, alluded to a week or two ago, other Methodist ministers who have been going into the ranks of Calvinist, Close-Communion Baptists. Nevertheless, with all this evidence against us, we will cling to our cherished faith that the world does progress and the millennium draws nearer. It is very difficult to hold to this hope we admit; but unless the Messenger shall make one or two more discoveries, we will adhere to it, desperately.

UNITED STATES LETTER.

BY CECIL.

Politically, we move slowly—something new for us—and things are taking shape indicating most encouraging results. President Hayes has entered upon his work, but he finds serious difficulties in the Southern question. His policy is to conciliate the South, but just what effect this is to have on the whole country, does not yet appear. Slavery in form has been abolished, but its spirit still lives, and the whites of the South would hold the blacks in slavery, as formerly, if they could, and believing that slavery is right and cherishing its spirit, they are disposed to keep the blacks in subjection, and to place them in a condition as near to slavery as possible. The blacks are poor and ignorant, and they must submit to the will of the whites, even to vote as they direct, or be reduced to starvation. Of course, such a state of things is attended with most serious and embarrassing consequences, and is exceedingly perplexing and trying to the general government. The President comprehends the difficulties of the situation, and is moving slowly and judiciously to bring about a different state of things, and, if possible, restore peace to the South. The prospect that he will accomplish his object, is encouraging, though it may require some time to do it. We are looking for a successful administration under President Hayes.

Religiously, we were never doing better. The whole country is moving under a wave of revival influence. The Spirit is being poured out in copious showers on the people. In Boston, under the labors of Messrs. Moody and Sankey, the good work is moving gloriously, but not more so than in very many other places. In Albany, New York, the revival is moving marvellously. Nearly four hundred have been received into the Methodist Church there recently. In Delaware, Ohio, the seat of the Ohio Wesleyan University, the work is very powerful. Three hundred profess conversion. The Christian Advocate, of New York, reported, last week, over seven thousand conversions, and the other church papers report large numbers. All the evangelical denominations are sharing largely in the gracious work.

Financially we are making some advance in the right direction, but the wheels of financial progress move slowly. Business men are feeling that their prospects are brightening, and are entering more heartily and confidently into business matters. The publishing business seems to have suffered the least, and through all of our financial depression, but very few of our publishing houses have suspended.

A few literary notes may be of interest to your readers. One of the books that is now attracting attention is Cameron's "Across Africa," from the press of Messrs. Harpers. Of all the recent works on Africa, none, perhaps, are of greater interest, and will be read with greater satisfaction and profit. To understand the slave trade in Central Africa and its terrible consequences, this book should be read. The narrative is simple, truthful, and exceedingly fascinating. "The Mikado's Empire," by William Elliot Griffis, from the same house, is of unusual interest. To understand Japan, its complete history, no one should fail to read this work. The author has written, with great care and status, many interesting facts coming under his own observations in Japan in 1870-'74, when connected with the Imperial University of Tokio. Its style and illustrations give it a special charm to all readers of history.

Nothing has appeared from the press on the Psalms so important and valuable, as the work just issued by W. F. Draper, entitled "The Book of Psalms; a new translation, with introductions and notes explanatory and critical," by J. J. Stewart Perowne, D. D. The author has written with great ability, and shows himself master of the subject. His notes and analysis are exceedingly valuable, and while they breathe a devotional spirit, are explanatory and critical. It is a most valuable contribution to biblical scholarship, and will not fail to interest and profit all Bible readers and students. Issued in 2 vols.

Mr. R. Worthington has issued "Ten Years of My Life," by the Princess Salm-Salm. It is a work of biography and history, of romantic personal adventure and incident, and rich personal memorabilia, written in a most attractive style, and full of anecdotes and reminiscences of distinguished persons. The ten years of the narrative embrace three great wars in which the adventurous princess took an active part, of which she gives inside-views which are of special interest. The enterprising publisher has other works in press which will be received with great satisfaction. The memoirs of Norman McLeod, D. D., published by this house is being extensively circulated, and is one of the most interesting biographical books from the American press.

Dr. Holland, the distinguished editor of Scribner's Monthly, defends the editorial profession in the last issue of that journal from the charge of favoring great names. He also shows how editors are besieged by the army of writers thus! "At this particular time, when every means is resorted to for earning a livelihood, the production is enormous. There is not a magazine in this country that can publish more than one-twentieth to one-fortieth of the manuscripts offered to it. We have been told that one concern in this city (New York) has on hand sixty thousand dollars worth of literary material, for which it has paid the money, and of which it can never use one-tenth part."

The Eclectic Magazine, edited by Rev. W. H. Bidwell, and published by E. R. Pelton, is a monthly of great value. It contains the most important and instructive articles in the foreign periodicals, and is well called an "American Cyclopaedia of foreign contemporary thought." It supplies a place in American literature unoccupied, and meets a large public demand. Its last issue contains among other excellent papers the "Geographical and Scientific Results of the English Arctic Expedition," and "Mesmerism, Odysseus, Table-Turning, and Spiritualism," by Wm. B. Carpenter, M.D., F. R. S.—papers that cannot be read but with great interest and profit.

Whoever reads the "Tartar and his home," in Lipincott's Monthly, will feel grateful to the publishers of that most excellent periodical for its publication. The Mongol within the limits of the Chinese Empire, his character and customs, are described, and many most interesting suggestions given with regard both to country and people. The other papers of the April issue are very interesting and valuable.

CORRESPONDENCE.

FROM DIGBY.

DEAR BROTHER,—The intelligence coming through the WESLEYAN from many fields of labor in connection with our own and other Conferences, is truly cheering. Showing that God is with us, giving testimony to the word of his grace: smiling upon the various departments of Christian work, and answering the prayers of his elect who cry day and night unto him. Almost immediately after the close of the Week of Prayer, in which we united with our Baptist friends, and a few of other churches, we commenced special services in the vestry of our church, intending to continue them probably about three weeks, but almost from the commencement the meetings became well attended and the interest steadily increased; and for nearly ten weeks we could not happily see the time when it would have been wise to bring them to a close. We have seldom been privileged to attend and conduct services of greater seriousness and more heavenly influence; our beloved people are greatly revived, new spiritual life is infused into all our religious services. Office bearers and members come up to the help of the Lord. Quite a number have experienced the converting grace of God, and are meeting in the classes, and others we have reason to hope will cast in their lot with us. On Wednesday evening of last week, a large number of our friends met at the parsonage, spending a very pleasant evening in social conversation, much enlivened by singing and music by the members of our church choir. Towards the close of the evening the occupants of the parsonage were made the recipients of nearly fifty-two dollars. The spirit in which this was done, as well as the gift itself, was truly grateful to us, and constrains us to thank God and take courage. E. BETTLE.

LETTER FROM BRO. BLACKWELL.

Balmoral, March 28, 1877.

REV. AND DEAR SIR,—As you were so kind as to insert my letter of the 17th inst., respecting our distress, together with a few sympathetic remarks upon it of your own, Mrs. B. with myself wish further to trouble you by recording our sincere thanks to those persons who have already responded to it, and especially to yourself for offering to become the medium for forwarding assistance to us. Some of our kind friends have withheld their names, acting upon the principle of not letting their "left hand know what their right hand doeth," or I should have written them through the Post.

If that portion of Scripture be true, (and we believe it is) which says "it is more blessed to give than to receive," how blessed must those persons be who have come to our help in our distress, for words fail to express the blessedness experienced by us the recipients. Hoping that every blessing our donors require may be vouchsafed unto them, and above all that God the disposer of all good may be glorified. We are, Your humble servants, G. AND H. BLACKWELL.

FOR MIGRATING BIRDS.

DEAR MR. EDITOR.—Your welcome paper informs me that death has been making sad work among your ministerial ranks. Your death roll has touched my heart and awakened many precious memories. One whose name is on the roll, the talented and sweet-spirited DesBrissey, was at one time my colleague. He was one of the most faithful pastors and diligent students and one of the best preachers I ever knew of his years and standing. I loved him most tenderly and enjoyed the privilege of correspondence with him since coming to this country. The mystery is that one so young and so talented and so useful should be called home. But I do not now take up pen to write an obituary, but in order to say a few words to my young ministerial brethren in the Provinces who are praying with their faces towards the United States. Several have written me of their intention to come here, and asked my advice which I now give. Not to be misunderstood, I must premise my remarks by stating that I have no grievance to bias my judgment. My American brethren have treated me most cordially and given me good appointments. I have now been here seven years and may be presumed to know something about the work. If my advice, growing out of knowledge of both Methodisms, is worth anything here it is: Stay where you are brethren. Why? First because you are needed there. Death has stricken down the standard-bearers in your midst, and Providence calls upon you to fill the places of the fallen. Secondly, stay in your present field because you are not needed here. The ministerial ranks of the M. E. Church are more than crowded. There are hundreds of ministers who cannot find fields of labour in which they can secure an adequate support. Ministers have wonderfully increased during the last two years. It may be that many hear a call to preach in these hard times which would not be heard if there was a rush of paying business. But whatever the cause I state simply a fact. I believe there is many a good brother who has the kindest feelings toward me and would do me no harm; but whose circumstances are such that he would rejoice if a kind Providence would in some way remove me and give him my place. One of two things is certain. Either some of us who are in the ministry of the M. E. Church, or knocking at the doors, were never called by God to preach the Gospel, or we have mistaken the field in which He needs our service. God never calls more workmen into any field than are necessary to perform the work. Then again the supposed difference in climate is only imaginary. The climate in Nova Scotia, New Brunswick and P. E. Island is just as healthy and very little if any colder than in the New England and N. York States. I came here solely on account of climate, and the only gain I can perceive is a little shorter winter. The mercury has frequently fallen thirty and even forty degrees below zero in this beautiful Mohawk valley. I say most emphatically that with my present experience of the climate, had I the change to make which I made seven years since, it would never be made. This is all I have to say brethren. I say it in all sincerity and with much love for both branches of Methodism. There are reasons which I could give why a man trained in Wesleyan Methodism will feel much more at home in the ministry of that church than in the ministry of the M. E. Church, but it is unnecessary to state them here. Praying God to guide all his servants in the path of duty.

I am, dear Mr. Editor, Yours, &c. R. March 1877.

ACKNOWLEDGEMENT.

Walton, March 29, 1877. Dear Brother:—I desire through the WESLEYAN to express my thanks to my friends in Pembroke and elsewhere for a generous donation given me on the first day of March. After a very excellent tea Bro. Wilcox presided over the meeting. Bro. Sturges presented me on behalf of the donors the amount of \$86. After spending a pleasant evening our friends retired, feeling it was more blessed to give than to receive. Not only have the people supplied my temporal wants, but have encouraged me by their prayers. Most grateful thanks to Mr. and Mrs. Wilcox, who so generously threw open their house for the entertainment of the guests. Yours truly, J. W. MILLER.

BRIGUS, N. F.—Through the mercy of my Heavenly Father, my health is again restored, and I am now able to take my full share of labor. We have been holding special services for the last fortnight. The Lord is blessing souls among us. A spirit of awakening has been imparted to the people. Several have been brought to rejoice in an evidence of sin forgiven. Many are seek-

ing salvation whom we hope soon to rejoice with as workers in the vineyard of Christ, while the members of the church are much blessed. Pray for us, that a glorious work of grace may take place in this old circuit, where they are so few converted men. Old Mr. Green, whom, no doubt, you met in Newfoundland, has been called home to his Father's house, particulars of which shall be furnished, perhaps, by next mail. Mr. Shenstone is still with us, but feeble, not able to perform any duty in connection with services in God's house.

Yours affectionately, C. LADNER. Brigus, March 24th, 1877.

HEBRON YARMOUTH.

You will be pleased to hear that God is remembering this circuit in his mercy. During the past few weeks I received seventeen into our Church, and three on probation. To most of these the ordinance of Baptism was administered. In working the Circuit I receive invaluable aid from Bro. T. M. Lewis, of Yarmouth, and Bro. Joseph Burrill, of Milton. The services of these beloved brethren are blest too, and highly appreciated by the people.

Yours, very truly, W. H. EVANS. MARGAREE, &c., C. B.

AN AFFECTING CASE.

Our sister circuit is not small geographically, extending from Port Hood to N. E. Margaree, and on to Baddeck (if the preacher is able to go), only 70 or 80 miles, and covering in its broad extent Presbyterian charges, and Roman Catholic parishes not a few. This year Bro. Atkinson, whom the President sent to take charge, has spent most of his time in Port Hood, and I think it has paid.

The church there has been recently awakened, and quite a number have been converted and added thereto. During the winter I went down and assisted in opening a very fine new union church. It was a great religious field day in Port Hood. There was joy in their hearts, and the voice of the King was in the midst of his people. He made the place of his feet glorious. Long had the people toiled, and much had they sacrificed, and now their labor was rewarded with grand success, in a fine neat church, free of debt. We understood that the sale of pews, which took place a few days previous to the opening, realized enough to cover all the costs. Some, in order to gain this desirable end, bidding fabulous prices for a pew. Our Roman Catholic friends shared our joy; many being present at the services. Pt. Hood, last autumn and winter, was the scene of some sad ship wreck, and sadder loss of life and suffering. But the most sorrowful of all was that of the schr "Maggie H." belonging to Capt. McLenan, of Port Hastings. The gale came on suddenly at midnight, and they were aroused from slumber, the vessel was driven on the bar, the waves dashing over them and making ice wherever it struck, for it was bitterly cold. There was a family from N. F. Land, on board; all the children, and two of the crew were drowned. The rest lashed themselves in the rigging, and waited and prayed, amidst the bitter, pelting storm, for help. It came just in time. The Smith brothers, from the island, at the risk of their lives, persevered till they rescued all that were left. Amongst these were a young man by the name of McQuarrie, and Mrs. Roberts, the mother of the children that were drowned. He has lost a part of both feet, she has had both of her feet amputated above the ankle joint.

Now, this is the woman that preaches—not in a pulpit, that's only one way of the many of preaching. But she is preaching to Port Hood a sermon that is telling on the people. No body there now dares mention the little imaginary troubles of life! If any forget, and begin to complain of their lot, the question "Have you been to see Mrs. Roberts?" greets them. And many come to see her from afar, and go away wiser and better. Some old hardened minds, saying, with the tear on the cheek, to the nurse, "Don't let her want for anything!" She has never been heard to breathe a murmur or complaint since she came too after being brought ashore, though her sufferings have been unparalleled in hospital annals. It not being advisable to give chloroform, she bore the amputation like a stoic, yet not as a stoic, but as a martyr, for it was all by the sustaining power of religion. Several times she said to the surgeon, Dr. Campbell, "Stop, till I pray for help," and then as he and his assistant stood back with reeking instruments, piteously she would call on Jesus to help her, and as the groans would cease in relief give, she would say to the doctor, "Now, go on." I understood that he said he had never heard of or seen anything like it. At first many thought she was deceiving, or was out of her mind—no uncommon mistake; but now they say "God is with

her, it is his presence and grace." Mrs. R. was converted at a revival of religion under Bro. Waterhouse, in Newfoundland years ago, and is a Methodist Christian. She said to me, "I mourn only for my children. When I hear their little dying cry, and see their poor little hands stretched out to me, as when the icy waves went over them, my heart is sore. But they are out of the storms, with Jesus, and he helps and comforts them."

CATECHISM EXTRAORDINARY.

DEAR SIR,—That your numerous readers and the general public may be acquainted with the Romanizing doctrine instilled into the minds of children, by a section of the "Protestant Church of England," I send you the following extracts from "A First Catechism for the Children of the Church of England," in the Bay of Islands Mission, Diocese of Newfoundland. Compiled by J. C. C., and printed for private circulation.

SECTION VII. Ques.—Who are members of the Church? Ans.—All Christians. Q. When are we made members of the Church? A. When we are baptized. Q. Is it wrong to leave the Church? A. Yes; it is a great sin.

SECTION VIII. Q. How are we to know the meaning of the Bible? A. We learn it from the Church. Q. Are we bound to believe the Church? A. Yes; we are bound to do so.

SECTION X. Q. What is Baptism? A. Washing away of sin. Q. Can a child go to heaven with sin in his soul? A. No. Q. How can this sin be washed away? A. By Baptism. Q. What are we baptized with? A. With water.

SECTION XI. Q. Of what do we partake in the Holy Communion? A. The Body and Blood of Christ.

SECTION XII. Q. When are we first made Christians? A. In Baptism. Q. Does Baptism make us strong and perfect Christians? A. No. Q. What Rite makes us strong and perfect Christians? A. Confirmation. Q. Who gives Confirmation? A. The Bishop. Q. What do we receive when he does this (lays his hands upon us)? A. Receive the Holy Ghost.

SECTION XIII. Q. How can we be assured of God's pardon and grace? A. By absolution. Q. Who can pronounce the absolution? A. A Priest. Q. What do you mean by confessing sins? A. Telling them one by one.

Whether is the Church of England drifting? Are these her doctrines? Did her martyrs die for believing these? Is it not high time for the Protestant Churches in this land—evangelical churches—Presbyterian, Congregational and Methodist to arouse themselves, and plead more loudly than ever against such anti-Protestant, may we not say anti-Scriptural, and anti-English teaching.

I remain, sir, yours truly, W. S. Twillingate, Newfoundland.

INTERNATIONAL CONVENTION OF THE Y. M. C. A.

The Twenty-Second Annual International Convention of the Young Men's Christian Association will assemble at Library Hall, in the city of Louisville, Ky., at 11 o'clock, A. M., Wednesday, June the 6th, and continue in session five days.

The General Secretaries will meet for conference upon their duties and the general work of the Association, on Saturday June the 2d. This meeting will not be public, but ministers and prominent laymen will be invited to attend.

The preparations making by the Louisville Association for the reception of delegates, are well under way. No difficulty has been encountered in raising the funds necessary to defray the expenses of the Convention, and from what is already known, the accommodations for the entertainment of delegates will be complete and ample.

The General Secretaries' Conference will be composed of about eighty general secretaries. The Convention will number about five hundred delegates, representing Associations in all parts of the United States and the British Provinces. Visiting delegates will also be present from Europe.

NEWS IN BRIEF.

NOVA SCOTIA. Mr. Edward Meagher, an elderly man who resided at Black Rock, Dartmouth, died suddenly on the 28th ult. Mr. Meagher got up during the night and complained to his wife of being unwell. He returned to his bed and was supposed to have gone to sleep. In the morning he was found dead. LaHave river is open to navigation. The "Royal Gazette" contains the appointment of Miss Adelaide Murray to be Registrar of Deeds, at Yarmouth, vice John Murray, Esq., resigned. A young man named Brundage, belonging to Sheet Harbor, has not been seen since Tuesday afternoon last, when he left his father's vessel at one of the Halifax north end wharves.

The ferry steamer Mayflower broke her track across the harbor to Pictou landing, 27th ult., making her first trip for the season in connection with the local traffic. She cut through the ice that the teams with passengers from the Halifax train had just passed over. She will probably be able to make her regular trips now. The crossing has been much better than usual this winter, but was becoming dangerous for teams.

The sureties of Mr. Benjamin Killam, as assignee of Young Kinney & Cousins, recently handed to Mr. Rowley, who is winding up the estate, a cheque for seventeen thousand dollars, to cover the amount found missing under Mr. K.'s administration.

Brigt. Marshal S., 179 tons, built at Sherbrooke last year, has been sold to parties in P. E. Island on private terms. Two scoundrels, at Yarmouth, were caught on the 29th ult., in the act of setting fire to two barns. They are said to be parties who have for a long time been attempting to commit such depredations. It is said a Boston detective, allured by the \$100 reward made by the Custos had to do with the capture.

With the opening of navigation the various mines in Pictou County will probably run full time for some days past. The Vale Company have been running at full time for some days past.

Lumbering at Three Sisters, Cumberland County has been very good this winter. The depth of snow has been about right, and the weather exceptionally fine, generally for some months of January and February. Messrs. D. R. & C. E. Eaton, with an average of ten teams, have landed at this mill 2,350,000 superficial feet of logs, also a large quantity of ship timber. Five of the largest logs drawn under the survey, respectively 2,628, 2,553, 2,858, 2,870 and 4,486 superficial feet. Pretty good work this, both in cutting and hauling.

Two men named respectively Martin and Caldwell, having built a small mill on a brook some distance back, on what is known as the South or Gaspeaux Mountain, took advantage of the freshets on Tuesday week to do some sawing. At nine o'clock in the evening a little girl, who had taken them something to eat, left them, and they then had just brought in a fresh log to be sawn. The next morning a man went over to the mill and found it in ruins, the dam having given way and the water having demolished the mill and killed the men, who had just sawn two boards off the logs that they had brought in when the little girl was there—the previous evening.

A fire occurred at Berwick on Saturday night last by which three buildings were destroyed. Loss \$8,700 partly covered by insurance. The death of Mr. Thomas Short, who was formerly Town Clerk of Dartmouth, is announced at Antigua. He was a Free Mason and was interred with the usual Masonic honours.

The schr. Nimbus which sailed from Liverpool, N. S., for Barbadoes, with a cargo of fish and lumber, Jan. 19, has not since been heard from. She is now out of time, being two months and 20 days out. The above vessel was built at Liverpool, N. S., in 1876, is 134 tons register, is owned in Brooklyn, N. Y., by J. V. and J. H. Dexter.

A very valuable and interesting collection of nearly two hundred specimens of ores, rocks and fossils illustrative of Canadian geology, representing the systems from the Laurentian to the Alluvial, has recently been presented by the Geological Survey of the Dominion to our worthy townsman, A. J. Hill, Esq., C. E., in recognition of services rendered to the survey and extending over a series of years. The specimens are fully catalogued and described, and combined with Mr. Hill's own collections, will constitute a cabinet of considerable extent and value.—Amherst Gazette.

N. B., & P. E. ISLAND.

In King's County, there has been a considerable amount of lumber got out this winter, of the best quality. The rains of the past few days and the warm sun has settled the snow in the woods, so that several parties intend making a considerable amount of napsag sugar.

At Bellevue, Mr. Patrick has sunk the shaft a distance of 70 feet, and has reached a bed of slate having veins of pure Albertite running through it. Sixteen members were received into the Methodist Church, South Richmond, on Sunday last, by Rev. Mr. Dobson.

The schr. Potomac, which was bought to St. John, being ashore at Grand Manan, by Mr. Dunham, who bought and repaired her, is being loaded with deals from New York.

The friends of the Rev. John Prince, of Sussex, were much pleased to see him occupy the pulpit on Sabbath last, this being his first service since his recent illness.

The new barque, building at Quaco for Messrs. Oliver Emery & Co., by Mr. Wm. Austin, is now ready to launch, being complete all but her spars. She will probably be launched at the next high tides in about a fortnight.

Mr. Solomon Chambers, a much respected and well known resident of Sussex, died at Mr. John Virtue's on Saturday morning, March 23rd, at the advanced age of 107 years, retaining his faculties until the last. The deceased was a consistent member of the Methodist Church. Mr. Chambers emigrated to this Province from Ireland fifty-six years ago, and settled on what was then a dense forest, now called New Line Road, King's Co.

The neat and commodious house on Prince St., formerly the residence of John McLaughlin, Esq., has been purchased for a manse by the Presbyterian Church of Carleton. Part of the purchase money was the gift of John MacCara Walker, Esq.

A despatch received by Mr. Small, St. John, announced the death of his sister, Louise Adelaide, in India, recently.

At Hardwood Creek, about eight miles above Fredericton Junction, a few days ago, Duncan Nason, aged 16 years, with no other weapon than an axe, killed four bears that made their appearance from a windfall.

The coming summer promises to be a busy one with the lumber mills, several have already started and others are preparing.

On Saturday-week, W. Butler of Shelburne, N. S., Steward of the barque Reviewer, lying at Carleton, received \$79 from Mr. J. Leonard, the agent for the vessel. While waiting for the captain, Butler's money was stolen from the galley.

The Christian Brothers have resigned the schools under their charge at St. John, and will leave for Montreal.

The Rev. Mr. Hepworth has consented to deliver two lectures in St. John, for the Benefit of the Union Street Congregational Church.

The ice on the Kennebecasis is on the point of breaking up. On Saturday morning a man crossed with a team, but was in a great hurry to get back again.

Souris Harbour is now free from ice.

The ends of the telegraphic cable between P. E. Island and the main land have been caught, and the cable will probably be repaired in a few days.

The "Alberton Pioneer" complains of irregular Mail service.

All the P. E. Island Papers have stopped finding fault with the "Northern Light." The people of Georgetown have memorialized the Government to keep the "Northern Light" on that route all summer. She is now making daily trips.

UPPER PROVINCES.

The "Canada Gazette" contains a list of royal commissioners to represent Great Britain at the Paris universal exhibition. The Prince of Wales, President of the Commission, has appointed P. Cunliffe Owen Secretary of the Commission. His services will be at the disposal of any Colonial Governments desiring recourse to them.

Mr. Huntington has taken proceedings against the Toronto "Mail" for criminal libel, in accusing him of fraud in connection with a mining company.

A boy named named Thompson was drowned at Point St. Charles, while trying to jump over an opening in the river last week.

An unusual and successful surgical operation has been performed on a lady in Montreal, to cure epileptic fits, namely, the excision of a portion of the spine.

A convocation of the McGill University of Law and Medicine, was held recently. Among the M. D.'s who graduated are Albert Boyle of Charlottetown; J. A. F. Gillis, of Summerside.

The County of York, Ontario, possessing a population of one hundred and sixteen thousand inhabitants, has passed the dunken Act by a large majority.

The sentence of Cote, of the Jacques Cartier Bank, to six months imprisonment, is in many quarters considered too lenient.

Mrs. Martha Kent-Mason-Clayton was at Kingston, Ont., at last accounts bravely working for the reform of drunkards and the support of her husband.

His Worship the Mayor of Montreal has offered to make a present of this year's salary of \$2,000 to the Corporation in view of the critical condition of the city's financial affairs. This offer of the Chief Magistrate will make the corporation employees view with more resignation the paring down of their own salaries.

Another old pioneer of Middlesex, named Joseph Burns, who settled in London in 1830, is dead, aged 90 years.

The Markham "Economist" says—On Tuesday, the 13th inst., one of the oldest, if not the oldest, landmarks in Markham township quietly passed away, in the case of that venerable old settler, Mr. William Horsley, at the old age of 92 years; and on Saturday, the 18th inst., aged 85 years, the spirit of Jane, his beloved wife followed his in its upward flight. For upwards of fifty-four years this venerable couple have lived together as man and wife, sharing each other's joys and sorrows, and in death they were not parted. Fifty-one years ago the deceased and wife settled on lot 17, 18, con. Markham, was seen howling wilderness, and on which they have lived ever since. A number of children, grand-children and great-grand-children will keep fresh in their hearts the memory of their progenitors.

An affair occurred a few days ago at Point aux Trembles en Acadie, ending in the death of two out of three children of Mr. Archambault, hotel-keeper of that place, from their being poisoned through taking medicine prescribed by the medical attendant, an old and skilful physician, who through accident gave a poisonous ingredient.

The "Free Press" Battleford special says an unknown epidemic has broken out among the Indians, caused by their mode of living.

MISCELLANEOUS.

A Washington despatch says that the Fisheries Commission under the Treaty of Washington meets at Halifax early next summer. Hon. Eugene Kellogg is the United States Commissioner; Sir A. E. Gall, British Commissioner; and the Austrian Minister at London, as authorized by treaty, has appointed Monsieur Maurice Delfosse the third Commissioner. The Canadians expect to receive a large sum for their fisheries or to secure a reciprocity treaty with the right to navigate the Hudson River.

It has come to light that fifty-eight teamsters discharged from the United States army were massacred in cold blood by the Mormons in 1868, soon after the Mountain Meadow tragedy.

The Reading Railroad Company has determined not to employ members of the brotherhood of locomotive engineers.

The Newfoundland sealing fleet left St. John's on the 10th ult. The first steamer, the Greenland, returned to St. John's with 27,000 seals, having been 10 days absent.

Nine vessels and 105 men of the Long Island fishing fleet are missing, and supposed to be lost in the recent gales.

Egypt sends two million cartridges, and promises troops to Turkey. Tunis also sends arms and money.

A cable despatch reports ex-Mayor Oakley Hall in London under the name of Sutcliffe. His disappearance is attributed to fear of expected confessions of Tweed.

Advice from Ceylon says the aspect of threatened scarcity is daily becoming more grave. Revenue Collector Patterson was wounded and two of his officers killed by illicit distillers in North Carolina.

A Vienna despatch says Ignatieff expresses himself with bitterness at what he styles the prejudice the false tradition of the policy of Great Britain. The Conference cannot end in smoke, he says, and the sole question is whether its decision are to be enforced by Europe or Russia alone. To a remark that he wanted Constantinople, he replied that Russia would not accept that city were it offered to her on a gold dish.

A Vienna despatch says all measures are being taken here to mobilize, in case of need, 220,000 men on the frontier in a midnight, to be followed by another 220,000 a fortnight afterwards.

Ignatieff is greatly impressed by the decided attitude of Austria, supported by such powerful means of action.

The "Globe" has the following from Pera. The Porte has received a telegram from one of its principal Ambassadors abroad warning it to prepare for immediate war. In consequence of this the Turkish iron-clad fleet is recalled from the sea, and the Marjona and ordered to the mouth of the Euxine.

Probably England, France and Italy will shortly return their ambassadors to Constantinople, or accord special envoys provisionally. Austria has also intimated her intention of doing the same.

It is proposed to supplant the present system of pilotage in New York harbor by the introduction of steam pilot boats, which shall, however, be equipped with sails for use if required.

The U. S. Consul at Newfoundland, in his official report of the loss of the steamers "Cromwell" and "George Washington," of Newfoundland, recommends that a reward be given Park Goswami, who recovered 13 bodies, and who on previous occasions rescued 14 persons from the steamer "Germania," by swimming out to them with a line at great peril. For this act he received no recompense.

A despatch from Rome says the condition of the Pope's health is serious. Cardinals Simonini and Valtorta, are already preparing for the conclave.

The fast mail train from Scotland, known as the "Flying Scot," ran off the rails near New Perth. The engine, tender, and forward coaches were dashed to pieces. Five persons were killed and many injured, ten seriously.

The barque Lorena, from Marseille, rescued from a small boat, Capt. Young and four men of the British schr. Rivulet, from Brazil for England, abandoned and sinking in the vicinity of the water, P. E. I., owned by the Knight estate.

The U. S. Treasury Department 170,000 lbs. the importation of meat, cattle or hogs from Germany, England, Ireland, Holland and Belgium, into this country, consequent upon the prevalence of rinder pest and foot and mouth disease.

One hundred and thirty million of the new 4 1/2 per cent. United States loan have already been taken, more than half in Europe. At Buffalo Range, Kansas, a band of Sioux surprised a party of Hunters at midnight, and killed 16. The survivors rallied and drove the Indians off with heavy loss.

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Last Quarter, 5 day, 0h, 15m, Afternoon.
New Moon, 13 day, 1h, 30m, Afternoon.
First Quarter, 20 day, 3h, 23m, Afternoon.
Full Moon, 27 day, 0h, 52m, Afternoon.

Table with columns: Day of Week, SUN, MOON, Rises Sets, Rises Souths Sets, HOURS. Rows for days of the week from Sunday to Monday.

THE TIDES.—The column of the Moon's Southings gives the time of high water at Farrisboro, 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, 5 hours 54 minutes LATER. At Westport, 3 hours 54 minutes ATER. At Yarmouth, 2 hours 30 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 TALE OF A POLLIWOG—A SCIENTIFIC STORY.

BY ELIZABETH CUMMINS.

PART FIRST.—PERIOD PÆRMIAN.

There was once a Polliwog, whose intimate friend was a wise old bird who said long ago, in his youth he'd heard Of polliwog that became a bird.

"I've been told he sang like a nightingale, That his breast was red and his lovely tail Made every bird in the wood turn pale With spite and envy," the wise bird said. The story quite turned the Polliwog's head,

And he sighed to become a bird, instead Of a staid and steady respectable frog.

And after while his gills dropped off: And after while his tail dropped off; And he had attacks of a dreadful cough. His old friend thought he was in a decline, And recommended some balsam of pine, Or Peruvian bark in currant wine.

But the Polliwog smiled and made reply,— "By trying and trying, who knows but I, As well as that Polliwog famed may fly! My legs are growing remarkably stout— Who knows but in time my wings may sprout!

They shall if trying can bring it about." At last the Polliwog swam ashore, And the place of his birth knew him no more.

He tried and he tried, till he grew a tail, And learned to sing like a nightingale. His legs grew long and his wings did sprout, And 'tis past all guessing and finding out What he might have been had he done his best;

But for change of climate he went out West, And was lost in a dismal Western bog. Thus ended the life of the Polliwog.

PART SECOND.—PERIOD RECENT (1874-76).

Ten billion, ten million and some odd years passed away and that Western bog Has disgorged the bones of the Polliwog.

Behold the reward of his toil and pain! The Polliwog lives, so to speak, again. The pride of the Evolutionist's heart, These bones are wired with deffest art, And are labelled in Latin, with India ink. "The remains of a rare Connecting Link!" And over them all the world is agog. And this is the end of the Polliwog.

CORNELIUS VANDERBILT.

From a Memorial sermon by Bishop McTiere, we make a few extracts. It will be seen that Vanderbilt had a generous heart:

The manner of his giving when completing our endowment may be taken as a specimen. In June last I visited New York for a few days, on some business connected with the University, and to pay my respects to him in his affliction, and to his family. On taking leave to come home, he remarked it would likely be our last interview in this world—he had hoped to visit us here, but that must be given up now—sent his regards to the Trustees and Faculty and the students—wished that the institution might prosper and do good—and, still holding my hand, paused. "Could you not put off leaving for one day?" I replied that no urgent matter required me to keep my appointment in leaving just then, if his wish were otherwise. "My purpose has been to add three hundred thousand dollars, making out the million. I have perfect confidence

in my son; I know he will carry out my wishes, but there's no telling what may happen from outside to delay and hinder; so you had better take it along with you. If you will defer your trip till to-morrow, we can have the papers fixed up." That was the only time the subject of money was mentioned during a visit of days.

And yet it is possible the world may think he has not given enough—that, in proportion to his means, he ought to have done more. I pretend not to judge. To his own Master he standeth or falleth. One thing is certain—we have no right to complain. The rich may be entitled to the judgement of charity here. If what they give is known, it is "ostentation;" if it is unknown, then the world concludes they have not given at all.

Mr. Vanderbilt never gave to beggars. He chose his own objects, and acted upon conviction, not solicitation. Bushels of letters he received—from North, South, East, and West—from men and women—short and ill-spelt, or elaborated through tedious pages. Some were sad, showing claims upon the local alms-house; others ludicrous, though serious. Jolly tars invoking the memory of salt water—"Com now, old fellow, down with five hundred dollars, no more to you than five cents to me." Teachers that could do very well if they "just had a piano;" broken-down adventures that wanted another "start;" young that only needed a little "capital" to be on; merchants about to go by the board; brides that desired "a trousseau" just this once; churches, convents, cathedrals, parsonages, colleges, with graver claims; farmers that wanted a loan, and would mortgage lands for it, giving the exact locality, metes, butts, and bounds—titles good, recorded in such an office, on such a page of such a book, etc.

"Whal! do these fools think that I have nothing else to do but to go all over the country examining their titles and their boundaries? Why, I'd have to keep fifty lawyers employed to look into cases, and could put out million and not know what had become of it. I am sorry," he continued, "for the distress of people; many of them, I guess, are worthy, but if I was to be in that sort of business, my door would be blocked up from here to Broadway, and I'd have to call on the police to get to my office of mornings."

In form he was exceptionally handsome, commanding, symmetrical; in habits, temperate, to drunkenness and debauch a stranger.

At the outset he adopted for himself certain rules of conduct, few and simple, to which he closely adhered—among which were these: Never to go back upon his word; never to fail in fulfilling an engagement; to be chary of promises, so that he might do more than he promised; to spend less than he earned, or to live within his income, whatever that might be; be courteous and you will hardly be insulted; owe no man anything, and you may face the world; be chaste and honest, and then defy blackmail and defamation. Thus did he build up character and fortune, and walk erect among men. There were in his opinion, two good reasons for keeping your own counsel and not proclaiming purposes beforehand. Others cannot take advantage of the information, and you may, in following the latest and best light, change your methods and plans up to the last moment, without the appearance of instability.

He abhorred liars and lying. I have heard him remark, with warmth, on the value of truthfulness in men working under you or with you; it was, in his estimation, the one quality that never stood alone. "If," said he, "you find a man that tell the truth and stick to it, unless he's mighty heavy, you had better take him along."

A JUDGE'S OPINION ON PREACHING.

Finney in his *Memoirs* gives the views of a Judge of the Supreme Court on the popular style. Said the Judge:—"Ministers do not exercise good sense in addressing the people. They are afraid of repetition. They use language not well understood by the common people. Their illustrations are not taken from the common pursuits of life. They write in too elevated a style, read without repetition, and are not understood by the people. If lawyers were to take such a

course they would ruin themselves and their cause. When I was at the bar, I used to take it for granted, when I had a jury before me, that I should have to repeat over my main positions about as many times as there were persons in the jury-box. I learned that unless I did so—illustrated and repeated, and turned over and over the main points of the law and the evidence—I should lose my cause. One object in addressing a jury is to get their minds settled before they leave the jury-box; not to make a speech in language only partially understood by them not to let ourselves out in illustrations entirely above their apprehension; not to display our oratory and let them go. We are set on getting a verdict, and hence we are set on being understood. We mean to convince them; and if they have doubts as to the law, we make them understand it, and rivet it in their minds. We expect to get a verdict, and get it on the spot; so that when they go to their room, it will be found that they have understood us, and that they have been convinced by the facts and arguments. If we do not thus take pains to urge home every thought and every word and every point so as to lodge it in their convictions we are sure to lose our cause. We must overcome their prejudices; we must overcome their ignorance; we must overcome their interest, even in our client, if they have any.

Now if ministers can do all this, the effects of their preaching would be unspeakably different from what they are. They go into their study and write a sermon—they go into the pulpit and read it, and those that listen to it but poorly understand it. Many words they will not understand, unless they go home and consult their dictionaries. Ministers do not seem to address the people expecting to convince them and get a verdict in favour of Christ upon the spot. They rather appear to aim at making fine literary productions and displaying great eloquence and an ornate use of literature and language.

CHILDREN'S MORNING PRAYER.

In Frank Leslie's Sunday Magazine, for April, we find the following item:—

Quite an interesting discussion has been carried on in the Evening Post, of whom a correspondent has enquired why there is not a morning prayer for children corresponding to the evening petition, "Now I lay me down to sleep." Several responses have been made to the enquiry among them the following from the World:

Now I wake and see the light; 'Tis God has kept me all the night; To him I lift my voice and pray That he will keep me all the day.

Mr. Hunt, of Waterford, Conn., contributes the following:

CHILD'S MORNING PRAYER.
Now I see another day,
I pray the Lord to guide my way;
And while I live from every ill
I pray the Lord to keep me still.
M. H. S. writes from New Bedford: The following prayer, taught me when a child, seems very appropriate:

I thank thee, Lord, that thou hast kept My soul and body while I sleep.
I pray thee, Lord, that through this day, In all I do, or think, or say,
I may be kept from harm and sin,
And made both pure and good within.

In the Southern Methodist Primer, which we published some weeks ago, may be found a quatrain composed by us as a counterpart to the Evening Prayer, to which one of the foregoing pieces bears a resemblance:
And now I raise me up from sleep,
I thank the Lord who did me keep!
All through the night and to him pray
That he may keep me through the day.

THE CLERICAL JESTER.

In a lecture on preaching recently delivered before the Yale theological students, the Rev. Phillip Brooks, of Boston, is reported to have said:—

I think there is another creature who ought to share with the clerical cheat the abuse of the people. I mean the clerical jester. He appears in and out of the pulpit. He lays his hand upon all sacred things. He is full of Bible jests, and he talks about the Bible with jests that have come down from generation to generation. The principles which, if they mean anything mean life and death to the soul, he turns into material for jest, and they fly back and forth as the chaff of the grain in the tempest. There are passages of the Bible that are soiled forever by the touches of the hand of ministers who delight in the cheap jokes they have left behind them. It is a purely wanton fault. What is simply amusement anywhere else becomes crime here. You will not misunder-

stand me. I am sure the gravity of which I speak is not inconsistent with the keenest conception of the ludicrous side of things. Humor in its true conception of all parts of life is one of the most healthful impressions which the preacher can have. It has soothed the bitterest of controversy a thousand times. You can encourage and cultivate, it too much. You cannot grow too familiar with the hooks of all ages which have the best humor in them. Read Swift, and Thackeray, and above all Shakespeare. They will help you to keep from extravagance without fleeing from clearness.

Humor is something very different from frivolity. People sometimes argue whether it is right to make people laugh in church by something that you say from the pulpit, as if there were not smiles that sweep across a sermon, as the spring showers across the green fields, making it fruitful for everything in its time. The smile that is stirred by true humor and the smile that comes from the more feeble effort are as different as the tears that come from the soul of grief and the tears that a child sheds when you whip him. I think that many of us feel a sort of dread when we see laymen growing familiar with the clergymen's society. That society is, on the whole, inspiring. Oh! keep the sacredness of your profession clear and bright in little things. Refrain from all jokes about congregations, parishes, sermons, texts, and mishaps of the pulpit; and the study of such jokes is always bad, always stupid. It takes the bloom off a young minister's life. This is the reason why so many persons shrink from knowing the preacher whom they listen to with attention. The quality that he must show is simply this which we may call gravity. It is a delicate power of discrimination, which attracts all it can help and repels all that it can harm and would be harmed by it. True gravity is like the handles of the gate of the ancient Labyrinth—so strong that a battery could not break them down, but so light that a child could make them swing and let him in.

A BOY'S INFLUENCE.

The following incident, related by the late Dr. Neal, of England, beautifully illustrates the power of example. We give it, hoping it may be an encouragement to all young people to be faithful to their obligations, that they may realize in their own lives "that whosoever honors God, God will honor."

Dr. Neal says he was visiting a large school, and among other places he was shown a room, or dormitory as they called it, where as many as eighty boys slept. It is at present a rule of the school, that before they retire silence shall be kept for a certain length of time, so that all the boys may kneel and pray undisturbed. Now, twenty years ago, of all the eighty boys that were there then, not one ever knelt in prayer, and it may be interesting to you to know how such a radical change was effected. A boy entered the school about that time, not more than eleven or twelve years of age; he was not strong in health, and was rather backward in learning. The first night he was surprised to see all the boys getting into bed without praying. It occurred to him that if he only prayed from the heart, that was all that was necessary, and he might say his prayers after he went to bed. Then he remembered what our Lord says: "Whosoever therefore shall deny me before men, him will I also deny before my Father which is in heaven." And, after a great struggle he knelt; but he had no sooner done so than there arose such an outcry, such hooting gas might well have frightened a brave man, much more a poor, weak boy. Night after night this was repeated; day after day he was mocked and ridiculed. But by and by some of the boys grew ashamed of their conduct and began to defend him, and take his part, and finally followed his example in kneeling and praying. And so it came to pass by degrees that they all knelt in prayer. Thus we see how the truth in this one boy overcame a school full of iniquity. And this one thing I am sure of, that of all things that are called glorious now, great victories, great conquests, great overcoming of difficulties, this is one of the most truly glorious.

And something of this kind any of you may be called on to do at some future life.

HAS THE DOG A CONSCIENCE?

Mr. Darwin says he has. We do not think so. He sometimes, however, shows a feeling as much like remorse of conscience as instinct resembles reason. The "Journal of Science" says: "Hath a dog a conscience?" quoth the corporal. "I had had this dog for several years, and had never, even his puppyhood, known him to steal. Nevertheless, on one occasion, he was very hungry, and in the room where I was reading and he was sitting, there was with-in easy reach a savory mutton-chop. I was greatly surprised to see him stealthily remove this chop and take it under the sofa. However, I pretended not to observe what had occurred, and waited to see what would happen next. For fully a quarter of an hour this terrier remained under the sofa, without making a sound, but, doubtless, enduring an agony of contending feelings. Eventually, however, conscience came off victorious; for, emerging from his place of concealment, and carrying in his mouth the stolen chop, he came across the room and laid the tempting morsel at my feet. The moment he dropped the stolen property, he bolted again under the sofa, and from this retreat no coaxing could charm him for several hours afterward. Moreover, when during that time he was spoken to or patted, he always turned his head in a ludicrously conscience-stricken manner. Altogether, I do not think it would be possible to imagine a more satisfactory exhibition of conscience by an animal than this; for it may be remarked that the particular animal in question was never beaten in his life."

CHILDREN'S CORNER.

OUR MORNING SUNBEAM.

A nestling in the little crib,
A soft hand laid upon my head,
A gentle whisper in my ear,
"Mamma, I am tumin' into bed!"
"O, no," I said; "'t will never do;
Now shut those little peepers tight,
And sleep and dream till morning breaks,
Then you may come, when comes the light."

Again a nestling in the crib,
As down to rest my birdie lay;
I listened, for I thought she spoke—
"Huddy up, light," I heard her say.
Then all was still. We slept again
Till dawn lit up the eastern sky.
Then sang my birdie, sweet and clear,
"Now light has tum, and so has I."

A LULLABY.

Sleep, little baby of mine,
Night and the darkness are near;
But Jesus looks down
Through the shadows that frown,
And baby has nothing to fear.

Shut, little sleepy blue eyes,
Dear little head, be at rest;
Jesus, like you,
Was a baby once, too,
And sleep on his own mother's breast.

Sleep, little baby of mine,
Soft on your pillow so white;
Jesus is here
To watch over you, dear,
And nothing can harm you to-night.

Oh little darling of mine
What can you know of the bliss,
To comfort I keep,
Awake and asleep,
Because I am certain of this.—Selected.

THE STORY LIZZIE TOLD.

"Isn't it lonely lying here all day with nothing going on?"
"Oh no, ma'am! So many things have happened to me, you can't think. If it isn't too bold for a poor girl like me to tell it over to a lady like you, I could begin to tell it now. You would like to hear all about it?"
"Well, the first thing that happened to me was mother's giving me the baby to hold. I was just turned of four and my sister Jenny was going on two, and the baby was just a baby, not any years old."
"Lizzy," says mother, "you're a great girl now. You're four years old; and I'm going to trust the baby to you."
"It was the first thing that happened to me. It made me feel grown up. I thought I was a woman, sure."
"After that I nursed the baby, and kept him from putting things into his mouth, and hushed him when he cried, and got him to sleep. He kept grow-

PREACHER'S PLAN, HALIFAX AND DARTMOUTH, SUNDAY, APRIL 8th.

11 a.m.	Brunswick St.	7 p.m.
Rev. Prof. Burwash, A.M.	Rev. H. Sprague, A.M.	
11 a.m.	Grafton St.	7 p.m.
Rev. H. Sprague, A.M.	Rev. Prof. Burwash, A.M.	
11 a.m.	Kays St.	7 p.m.
Rev. R. Brecken.	Rev. E. R. Brunyate.	
11 a.m.	Charles St.	7 p.m.
Rev. W. H. Heartz.	Rev. D. W. Johnson.	
BEECH STREET, 3.30 p.m.	Mr. Hotson.	
11 a.m.	Cobour St.	7 p.m.
Rev. E. E. Brunyate.	Rev. W. Purvis.	
11 a.m.	Dartmouth.	7 p.m.
Rev. G. Shore.	Rev. G. Shore.	

Receipts for "WESLEYAN," for week ending April 4th, 1877.

Rev. R. McArthur.	1.00
Wm. Douglas.	1.00
Rev. Wm. Wass.	1.00
John Blair, 2; Self, 1.	3.00
Rev. J. Heyfield.	1.00
Kimber Dugden, 2; Self, 2.	4.00
Rev. T. W. Atkinson.	1.00
Thomas Penny, 2.	2.00
Rev. C. Leduc.	2.00
Edwd. Hiscock, 2.	2.00
Rev. James England.	1.00
Mrs. Harriet Boyce, 2; George Fellow, 2.	4.00
Rev. H. McKeown.	1.00
Charles Sampson, 4.	4.00
Rev. J. Lathern.	2.00
Miss Arabella Douse, 2.	2.00
Rev. John Craig.	1.00
Fletcher Willett, 2; Weston Fowler, 2.	4.00
Rev. E. Slackford.	1.00
Geo Hunter, 1; David Cowperthwaite, 1.	2.00
Rev. Jas. R. Hart.	1.00
J. A. Ferguson, 1; Thos W. Ferguson, 1.50;	2.50
Rich Cunningham, 1; Jas M. Ferguson, 1.50;	3.00
Chas Fife, 2; H C Mills, 1; H Brown, 1;	4.00
Rev. Thomas Harris.	1.00
John Angel, 4; Jas Angel, 4; C R Ayre, 2;	2.00
A & R Blackwood, 2; Miss Bridgeman, 2;	2.00
Cyrus Crew, 2; Miss Evans, 2; Geo Gear, 2;	2.00
Clement Hudson, 2; Charles Hutchings, 4;	2.00
Captain W Knier, 2; Michael Knight, 2;	2.00
Jas Martin, 2; Geo W Mews, 2; Step March, 2;	2.00
C M McPherson, 2; Mrs. Marshall, 2; J E	2.00
Peters, 2; Joseph Pippy, 2; S H Parsons, 4;	2.00
Hon J J Rogerson, 2; James Rooney, 2;	2.00
E & G Smith, 2; John Steer, 2; Nicholas	2.00
Thomas, 2; Pippy and Sharen, 2; Jas White-	2.00
ford, 2.	62.00
W Miller, 2; Thos C Cole, 3; W M G Scott, 1;	2.00
J F Muncy, 2.	2.00

MARRIED.

At the Groom's residence, on the 22nd March, by Rev. C. W. Hamilton, Mr. John Rendle, to Miss Henrietta McKenzie, both of Summerside, P. E. I.
At the house of the bride's father, on the 14th ult., by the Rev. H. P. Cowperthwaite, Henry Drake, Esq., to Miss Hannah M. Crosby.
At the residence of the bride's father, Gerrish St. on the 27th of March, by Rev. R. Brecken, Mr. George Margeson, to Emeline, daughter of Mr. George Cook, all of Halifax.
At the Mission House, Westland St. Halifax, on the 29th of March, by Rev. R. Brecken, Mr. Reuben Melvin, late of St. John's, Newfoundland, to Miss Charlotte Elizabeth Allison, of Halifax.
At the residence of the bride's mother, on March 24th, by the Rev. R. W. Weddall, Mr. Thomas Cookson, of Cross Creek, Stanley, and Miss Augusta Yerxa of the same place.
By the same, on March 29th, Mr. Harry A. McKeown, of Tay Creek, and Miss Mary J. Gilmore, of Stanley.

DIED.

At North St. Eleanor's, Summerside Circuit, on the 12th of March, of Consumption, Lewis S. Leard, in the 41st year of his age. He was a worthy member of the Methodist Church. His death was most triumphant.
At Irish Brook, Gabarus, March 5th, Caroline, beloved wife of Mr. David Nicoll, aged 38 years. Much lamented.
At Annapolis, March 19th, of Congestion of the Lungs, George Harwick, Esq., in the 54th year of his age, leaving a sorrowing widow and five children to mourn their sad bereavement. The deceased had been a consistent member of the Methodist Church forty-five years, and died in full assurance of a joyful resurrection unto eternal life.
At Plympton, Digby Co., N. S., March 8th, of Consumption, Wishart, youngest son of Edward E. Everett, Esq., aged 23 years.—The deceased was a young man of promise, and had bright prospects before him in life, but these could not hold him back when the Master called him to depart. And while his aged parents and a large circle of friends mourn over their loss, they have the satisfaction of believing that he died in hope of a glorious immortality.
At her residence, the Forks, Baddeck, C. B., March 9th, aged 72 years, in the sure faith of Christ, Arnetta, beloved wife of Mr. Thomas Rice. This amiable and really Christian lady was ever a true friend to Ministers and all good men. Her memory will long be cherished by those who partook of her friendship and hospitality.
On the 20th February, at the Forks, Baddeck, C. B., Amy, only child of Wm. A. and Mary A. Rice.
At Clisheo Road, Be. River, March 2nd, Elizabeth, wife of the late Wm. Berry, after forty years in the service of the Master. She her "body with her charge laid down, and ceased at once to work and live." She was 71 years of age.
On the 18th inst., at Durham, Nashwaak, Donald, only son of widow McLean, aged 17 years.—His father died about a year ago, since which time Donald had taken a great interest in his Master's and sister's welfare. Just at the time when it would appear, he was most needed, God took him. He gave evidence that he had been enabled to lay the burden of sin at the feet of Jesus, and find rest in Him.
At Nashwaak, on the 24th inst., Ella, beloved wife of Wm. Richards, Jr., and daughter of John McLean, Esq., aged 19 years.—The deceased was seized with a most malignant type of scarlet fever, and, from being the very picture of health was so suddenly prostrated that in three days death came and freed her from suffering. A large number of friends gathered at the funeral to show their sympathy for the bereaved, and appreciation of the many excellencies of the departed. Brethren Campbell and Kirby assisted the Pastor at the funeral services.

NOTICE.

As an inducement to Cash Purchasers the undersigned will give a regular
DISCOUNT OF 5 Per Cent.
on all sums of \$2.50 and upwards, from this date.
January 1st, 1877.
E. BOREHAM,
CASE BOOT AND SHOE STORE,
232 ARGYLE STREET,
Jan 1—6m

NOVA SCOTIA CONFERENCE.
The April Examination of the Nova Scotia Conference will be held at the time specified in the Minutes as follows:—
Halifax District.....Halifax
Truro do.....Truro
Cumberland do.....Oxford
Guysboro and C.B. dist.....Guysboro
Annapolis Dist.....Digby
Liverpool.....Middleton
The brethren in charge will please send the Papers on "English Grammar" &c. and "Discipline" to me.
C. JOST.

ANDERSON, BILLING & Co., WHOLESALE DRY GOODS,
111 and 113 GRANVILLE STREET HALIFAX, N.S.

We are now prepared to show
A FIRST CLASS STOCK OF NEW GOODS.
Embracing Lines in:
ENGLISH & AMERICAN GREY & WHITE COTTONS
FANCY PRINTS AND SHIRTINGS
BROWN HOLLANDS AND COSTUME LINENS
BLACK AND FANCY DRESS STUFFS
GENTS FURNISHING TROW-ERINGS and COATINGS
WOOL AND UNION SHIRTINGS
MANTLES, COSTUMES AND SHAWLS
MILLINERY, FANCY GOODS
And SMALLWARES.

In addition to
141 PACKAGES 141
Already to hand. We are receiving weekly.
Large additions to our already
FULL DEPARTMENTS.
In soliciting the continued patronage of the
COUNTRY TRADE.
We guarantee that buyers will find our stock well worthy a visit.
ANDERSON, BILLING & Co.

MARKET PRICES.

Reported weekly by J. W. Forre, Commission Merchant, St. John, N.B., and J. H. Burr, Agent King's County Produce Depot, Halifax, N.S.
Market on Saturday, Mar 17th, 1876.

	Halifax.	St. John
Butter, Firkins	23 to 25	23 to 25
Do. Bolls	26 to 27	26 to 28
Mutton, per lb.	16 to 17	16 to 17
Lamb, per lb. by quarter	19 to 21	19 to 21
Hams, smoked, per lb.	12 to 13	12 to 14
Hides, per lb.	54 to 56	54 to 56
Calveskin, per lb.	35 to 36	7 to 10
Pork, per lb.	10 to 11	10 to 11
Veal, per lb.	10 to 11	10 to 11
Tallow, per lb.	8 to 9	8 to 9
Do. rough, per lb.	10 to 11	10 to 11
Beef, per lb.	10 to 11	10 to 11
Eggs, per doz.	14 to 15	14 to 15
Lard, per lb.	15 to 16	15 to 16
Oats, per bush	50 to 55	50 to 55
Potatoes per bush	50 to 55	50 to 55
Cheese, factory, per lb.	16 to 17	16 to 17
Do. dairy	14 to 15	14 to 15
Buckwheat meal	1.75 to 2.10	2.00 to 2.25
do.	2.00 to 2.50	2.25 to 2.50
Lambkins each	75 to 1.00	75 to 1.00
Turnips	35 to 40	40 to 50
Chickens, pr pair	35 to 40	40 to 50
Turkey, pr lb.	16 to 17	16 to 18
Geese, each	45 to 50	45 to 50
Ducks, pr pair	75 to 90	80 to 70
Beans, green, per bush	75 to 80	80 to 1.00
Paraspr, pr bush	60 to 65	50 to 60
Carrots, pr bush	35 to 45	35 to 45
Yam, per lb.	35 to 45	35 to 45
Partridges, pr pair	2.50 to 3.00	2.50 to 3.00
Apples, pr bbl.	40 to 50	40 to 50
Lamb pelts	35 to 50	35 to 50
Rabbits, pr pair	35 to 50	35 to 50
Plums, pr bush	15.00 to 16.00	15.00 to 16.00
Hay, per ton	15.00 to 16.00	15.00 to 16.00

SUGAR, TEAS AND BUTTER.

BARRELS Strictly Prime Porto Rico SUGAR
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