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Volume XXII. No 19 — HALIFAX, N. S., WEDNESDAY, MAY 11, 1870. — Whole No. 1083.

Religious Miscellany.

LIGHT BEYOND.

Beyond the stars that shine in golden glory,
Beyond the calm sweet moon,
Up the bright ladder saints have trod before thee,
Soul! thou shalt venture soon.
Secure with Him who sees thy heart-sick yearning,
Safe in His arms of love,
Thou shalt exchange midnight for the morning,
And thy fair home above.

O! it is sweet to watch the world's night wearing,
The Sabbath morn come on—
And sweet it were the vineyard labour sharing,
Sweeter the labour done.
All finished! all the conflict and the sorrow,
Earth's dream of anguish o'er;
Deathless there dawns for thee a nightless morrow,
On Eden's blissful shore.

Patience! then, patience! soon the pang of dying,
Shall all forgotten be,
And thou, thro' rolling spheres rejoicing, flying,
Beyond the waveless sea,
Shalt know hereafter where thy Lord doth lead thee,
His darkest dealings trace;
And by those fountains where His love will feed thee,
Behold Him face to face.

THE "POWER FROM ON HIGH."

Whoever has read Dr. Stevens's history of the Methodist Episcopal Church, cannot have failed to observe that he finds two chief causes for the success of Methodism; one, that it was a providential provision for the times; the other, "the chief force" in its success, being the "power from on high," the "unction from the Holy One." This he also lays down as imperatively essential to its future success. The historian has judged rightly; and, both as Methodists and Christians, we shall be unfaithful to our calling and work, if we forget it.

We are not about to review the past. We are content to know that the power which in the early ages of the Church gave victory to the Apostles and their fellow-labourers, is recognized as alone sufficient for the spiritual work of the present generation. It must never be forgotten, that when the days came in which the early Church lost its spirituality, its vital element was gone, and its conquests became only nominal and formal; and we may assume that should the same loss occur now to the Church, or to any large portion of it, its power for those results for which it was primarily instituted will depart. Judaism might content itself with being only a depository of the truth, with no aggressive mission to the people sitting in darkness; but not so can the Church of Christ, which has received the truth to give to the whole world, and to every man, vitalized and made efficacious to salvation by the energy of the Holy Spirit.

These are times of evangelization in which a burning zeal struggles to do its utmost for Christ; but they are times of peril as well, to which our eyes should not be closed. God has been pouring wealth into our hands which, and rightly, we are using for His cause and glory. We are building houses of worship, expensive, attractive, and furnished with the best appliances for comfort, convenience, and use. We are laying broader the foundations, and increasing the number of our educational institutions, partly for the better training of our teachers and our ministry, and partly for the higher intelligence of our people. We are framing and developing large connectional measures of labour and expenditure, and systematizing and consolidating our work with wonderful rapidity. The last ten years have nearly doubled our ability and means for doing Christ's work. The peril lies in the possibility, perhaps we may say the tendency, to rely upon these things which could not, with our increased wealth, innocently have been left unprovided, as sufficient in the changed condition of society, to advance the great work of the Church, without that energy of the Holy Spirit so largely given to the fathers. The more perfect a piece of machinery, the more complete ought its work to be, it is true, but if the motive power be forgotten in the beauty and adaptedness of the mechanism, the product will be looked for in vain. So if the power from on high do not attend our fresh facilities, the Church, with its vast preparations for nobler and better work, will present a spectacle of orderly arrangement and grand endeavour beautiful to look upon, but inefficient for corresponding results.

Methodism has come up from nothing, through poverty, to greatness and wealth. The children of the millionaire not unfrequently forget, if, indeed, they ever learn, the principles and methods of their father, and so squander what he has gathered. We trust it will not hold true in the Church. Measures which some of the older denominations have always deemed essential, and which our poverty forbade our adopting at an early period, we are inaugurating in the day of our strength. Presbyterianism, for instance, while multiplying and more heavily endowing its schools, increasing its literature, consolidating its strength, and extending itself across the continent, is not changing its methods, but only adding to them; while it is constantly becoming warmer, heartier, and more perfectly baptized with the fire of heaven. We rejoice therein. May it increase more and more, until the world is conquered for our common Lord. But we are changing our methods in many important respects, and for the better, as we believe, provided we remember that no amount of success hitherto, no grandeur of appliances, no perfection of system, no adaptation of machinery, can supply the place of the abiding upon us of the Holy Ghost sent down from heaven.

Our ministry must never be allowed to degenerate into a profession, but continue to be a calling from God. A profession it undoubtedly is, but this view of it must be entirely secondary. The preaching of the gospel and the cure of souls can never be lawfully undertaken as a means of livelihood or distinction, although "they which preach the gospel should live of the gospel," and the faithful minister will receive honour from his brethren. Nor with the mere desire to do good, a desire that belongs, or should belong to every Christian, may one enter upon or continue in the sacred office. More and more it becomes apparent that only he who is inwardly and specially moved by the Holy Ghost, should presume to stand before men as the Lord's anointed. He has a higher dignity than a mere profession can confer. If he speaks, it is not in the character of one skilled in a profession, but as one having authority from God, whose special ambassador he is. The daily renewal of his commission is, in his eyes, of far more consequence than the critically-exact construction of his discourse. The power of the Holy Ghost upon his ministrations, prayed for, agonized for, believed in, and received, is to him the indispensable requisite of his life, without which all else is comparatively valueless. We are, however, less fearful that our ministry will come to entertain wrong sentiments on this point, than we are that our people may. They may still, in theory, hold the necessity of a divine call to the ministry, and of the presence of the Holy Spirit with the preacher, and yet practically regard him as a man selecting his own text, coining his own brain, and delivering his own thoughts, and these only, rather than as the messenger of Christ bringing to their ears God's demand upon them, using his own words it may be, but words springing from a mind illuminated by the Holy Spirit. When they cease to pray for the power from on high to endow him, and begin to calmly admire, or to coldly criticize his productions as they would a lyceum lecturer's, they practically sink the minister of God into a mere professional man.

The work of the Church is the conversion of sinners, and the sanctification of believers the beginning and the growth of spiritual life. Men are dead, and they must be "quickened." The outward manifestations of genuine conversion in some respects greatly vary in different persons, and in different ages, but not in the turning from sin to holiness, or in the open enlistment as a follower of Christ. Soo, too, does the inward consciousness of it vary in intenseness; but the work is always a change, thorough and radical, and is always accompanied by a bestowment of power for a life of personal godliness and public confession. We are always afraid of professed conversions, whose only apparent result is bringing their subjects into the fold of the Church. Deep in the work must be the finger of the Holy Spirit, stirring the soul with profound convictions for sin, and then diffusing through it the warmth of pardoning love that was so strange to Wesley, after his unavailing struggle of ten years.

Then, again, we want this holy fire pervading all our institutions and agencies. The Pentecost was characterized, not only by the power and joy of salvation, but by a self-sacrificing love that, for Christ and the brethren's sake, laid all at the Apostle's feet. Our Pentecost should be perpetual, for the Holy Spirit is come to stay. Not alone in our pulpits and revivals do we want this power, but in the class-meeting, the love-feast, the family, the school, and the place of business. Our theological seminaries should be like the upper room at Jerusalem; our Conferences as the Council at Antioch. Our St. Pauls, St. Johns, and Metropolitans should attract more by the presence of the Mighty One than by magnificence of structure, the oratory of the pulpit, or the swell of the organ. Our Missionary, Church Extension, and Sunday-school Boards should be centres of outflowing fire, and their plans methods of its diffusion. And we shall see these things in proportion to our individual devotedness to Christ. Our denominational power is only the aggregate of our spirituality, and in this respect the poorest brother on the remotest circuit may be as mighty as the richest in the city church. For the enlargement of this spiritual life, let the whole Church unitedly, earnestly, and daily pray.—*Zion's Herald.*

TAKE HIM AT HIS WORD.

You think, "Oh, if I were only less sinful it would not be so difficult to cast my burden on the Lord!"

You are mistaken. Suppose we have been a shade less blameworthy, or many shades. Would many shades save us from being wholly unworthy of the grace we crave? Shall we open a question of degrees of unworthiness with Him in whose sight the heavens are unclean? So long as we indulge the idea that we are pretty good, and deserve something, we shall not stand on the simple ground of faith in Christ alone.

Perhaps you will answer, "Oh, I never feel that I deserve anything."

No—but you fancy that the way to Jesus is sometimes more open to you, because of your being sometimes less ill-deserving. Now, this way of thinking—often it is a mere feeling, without thought—is misleading. The simple truth is, that we are always unworthy; always ill-deserving; and therefore always in need of exercising simple faith in Christ alone, and in what he has done and suffered for us. Do this, and "that mountain which rises right up between yourself and him" will become a plain. It will vanish, and there will be no impediment to your prayers. Probably one of the last hurtful things that most regenerated persons ever wholly renounce and cast away, is the notion that we are to furnish some part of the goodness on account of which our Father pardons and accepts us from day to day. No! "For by one offering he (Jesus) hath perfected for ever them which are sanctified." That is—so I understand it—the one sacrifice of Christ accomplishes and forever secures all that has been or ever will be secured.

You will be saying, "But I cannot help feeling very sad when I consider in how many ways I fail of my duty."

No; nor does it appear necessary or proper that you should escape these humilating and distressing experiences. It is written, "Sorrow is better than laughter; for by the sadness of the countenance the heart is made better." No Christian grace is of greater worth to us than that lowly estimate of ourselves which Jesus calls poverty of spirit. And nothing, surely, is better suited to make us poor in spirit than that painful sense of blameworthiness that "will not let us have a moment's comfort" except in a renewed application to Jesus for the cleansing of his blood.

* * * * *

But you "feel miserable and worthless."

"Well, dear friend, how could it be otherwise? You are worthless; that is, without worth of our own; and the worth of Christ, which God the Father declares to be all-sufficient for every purpose, you do not believe to be equal to your need. I do not see how you could be otherwise than miserable. But how obvious the remedy! and instantaneous, too! You have only to believe that "the blood of Jesus Christ his Son cleanseth us from all sin," and there is the end of your trouble. It is nothing but unwashed sin. "Wash and be clean." You may, now. Having done this, begin at once to praise for what you have been permitted to do; (not for how things seem. Things are as God states them.

"Ah," you say, "but though I know, as well as you can tell me, that I should do so, I do not hope to do it in time to avert these painful experiences."

What then? He that cannot run must walk; he that has not learned to walk must be willing to creep. The promise of God stands sure: Then shall ye know, if ye follow on to know the Lord." He does not say when, but he says surely.

"But I do not seem to make progress in this direction."

If you affirmed that you were making progress in this direction, I do not know that it would establish the fact; but that it gives you pain not to make progress, evidently implies the endeavor. And if God has appointed that the way of progress shall be a way of successive endeavors, with many painful failures, will you quarrel with his way? It is a road cast up by apostles and prophets, and over it has traveled every saint in glory. You mistake in supposing your experience peculiar.

Jesus came "to seek and save the lost;" "not to call the righteous, but sinners to repentance." The more a sinner you are, the more lost, the more he came to call and to save you.

Now, you have heard this a thousand times before, and you think you have believed it; but you have not. You have given it a partial belief, and only a partial belief; hence all your trouble. And so, "when for the time you ought to be a teacher, you have need that one teach your again this first principle of the oracles of God." So, then, you must be willing to be at the pains so to search the Scriptures as to verify this fundamental truth to your own complete conviction and firm assurance.

You say "you know that the favor of Christ is not something to be received by way of merit," and yet you add, "But I cannot look to Jesus, and say, 'Lord, thou knowest that I love thee, and that I wish above all things to please thee,' when my conduct so gives the lie to my assertion." And you ask, What ground of hope have I?

Now this question betrays you, as leaning on somewhat in yourself and not on Christ. Let us see distinctly how widely you differ from him. He declares simply and absolutely that he came to seek and save the lost; to save them from their sins. You say that his salvation is not available for you because you are such a sinner. He says that faith is the gift of God, and that it shall be given to him who asks. You say that you cannot ask for it because you have not got it, or not enough; and that you cannot ask for more, because you have not much.

A strange Gospel this of yours! I am glad it is only yours; for if this were the Gospel of Christ it would be a sad day for me. For "I am a poor sinner, and nothing at all." And what could I do if Jesus Christ were not "my all in all?" My dear friend, you have not thought how much "all in all" means. It means that you may come for all you want, and come now. It is nowhere written. Wait till you can say, "Thou knowest that I love thee," and come then. The simple truth is, you do not believe that Jesus is an all-sufficient Saviour for such a sinner as yourself. You think you do. You are mistaken. If you give him credit for the power, you think his willingness cannot rise above your unworthiness. It can, and does; and you might be wholly forgiven now, but you do not believe it. If you did, you would get it. Certainly, you know that it would be of unspeakable worth to you; and it is freely offered now. But you will not take it because you do not believe it. It? I mean Jesus; you do not believe him.

"Ah," you say, "how can I rest in the belief that he forgives me when I am continually repeating the sins my conscience condemns?"

Exactly! that is just what I told you. You believe Jesus forgives the perfect people, if there are any such; but you do not believe he forgives sinners. I am very sorry for you, but I cannot help you, nor can anybody on earth. If you would let Jesus take you, just as you are, and forgive and love a poor, miserable sinner—that is what he does for me—you would be happy.

Now, just give up all this stubborn tenacity of opinion that things must needs be as you think, and listen simply and humbly to the call of your Lord: "Ho, every one that thirsteth;" nothing there for perfect people; nothing for those who have made rare attainments; "come ye to the waters; and he that hath no money"—why, that means you, on your own showing; "come ye, buy and eat; yea, come, buy wine and milk without money and without price." "The Spirit and the bride say Come." "And whosoever will, let him take the water of life freely." "Him that cometh unto me, I will in no wise cast out." "He that believeth on the Son hath everlasting life"—has it now; has it from the instant of believing. Of course, "Every man that hath this hope in him purifieth himself," but that implies that he is a sinner, and needs purifying.

Suppose you have forgotten ten thousand times, and do still forget the source whence every blessing comes, it does, indeed, confirm the fact, that you are a sinner; but does it in the smallest degree invalidate the fact, that "faithful saying, and worthy of all acceptation, that Jesus came into the world to save sinners, of whom I am chief?" It is Satan who is ever whispering to you, You cannot claim God's blessing because you are imperfect. Say to him, as Jesus did, "Get thee behind me." When you stop to debate the matter with him, you turn away from Christ. And then the devil lets you rest nowhere, nor even get a glimpse of Jesus. Look to Jesus. He is lifted up. Turn ever to him; listen ever to him; and take him at his word.—*Friendly Words with Fellow Pilgrims.*

RECOLLECTIONS OF REV. BISHOP THOMSON.

BY REV. H. O. SHELDON.

On the Sabbath, January 1, 1826, I had much liberty in preaching Christ in a school house in Wooster, Ohio. Many tarried for personal conversation all of whom promised to seek religion and lead a new life in the New Year. Dr. Thomson since informed me he was one of them. In 1830 I was appointed to Wooster church in charge. Dr. Thomson sometimes attended preaching at night, but not in the day. On the Sabbath, December 11, 1831, he was sitting in his room entirely disengaged, when he heard a small inward voice (was it not the Holy Spirit?) which said, "Read the Bible." He raised his eye, it fell upon a Bible on a shelf. He opened to and read the epistle of James, by which he was convinced of the truth of religion and of Methodist doctrine. He said to himself, If Christianity be true, it is of all truths the most important; I must be a Christian, but I know not how! The words he had read came up, "If any man lack wisdom, let him ask of God." But I am so deeply ignorant. "That giveth to all men liberally." But I am a skeptic. I have blasphemed His name, scoffed at His religion, ridiculed His people; He will spurn me from his presence! "He giveth to all men liberally and upbraideth not." How shall I ask? "Let him ask in faith, nothing wavering;" not "Like a wave of the sea," advancing and receding. "Driven with the wind and tossed." Then I must join the church, attend to all the duties of religion for life. What church must I join? My patients are ——; I don't believe their doctrine. My parents are ——; I don't believe their doctrine. There is a people who make a business of religion. I'll join them. I'll be a Methodist. He then kneeled down in prayer until his soul was filled with peace and love. He came down stairs, met his mother in the hall, and said, "Mother, I am convinced of the truth of Methodism and am going to see Mr. Sheldon." She expressed great surprise. He came. I had left for my country appointments. He returned to his room and wrote a letter to his infidel friend, lawyer Richie, filled with the most cogent arguments for Christianity, a copy of which he showed me. It seemed like inspiration. When I returned on Friday about twilight, my wife said, "A young man called last Sabbath, who seemed very anxious to see you. I told him you would be at home on Friday night." Just then I heard a modest rap at the door. It was Dr. Thomson, who said, "I have lately become convinced of the truth of Methodism, and I wish further acquaintance with it. I understand you have a library. I called to obtain a book on the subject. "Do you wish a general or a particular acquaintance?" "I wish both, a general and a particular acquaintance." "Excuse me," I said. "I ask merely to know what book to recommend. "If a general, Watson's Life of Wesley; if particular, Watson's Institutes." I brought them both, and asked to be excused as I had a select prayer meeting to attend. "Ah!" said he, "I'll go with you." It was one to which none were invited but seekers of religion, and each time a few spiritual Christians. It was held in the parlor of Dr. Shaffer, who had been converted six months before, a revival having then been in progress for eight months and which continued till the end of the year, ten months longer. On our way up, Dr. Thompson remarked, "I am perfectly aware of the obloquy which will be thrown upon me for the course which I am about to take, but I am a dying man, I must live in eternity." His friend Ritchie was there. Both desired prayers, and Dr. Thompson joined in the probation. Next morning the town was electrified. It was in every one's mouth, "Edward Thompson has joined the Methodists!" It coming to the ears of his father, he said, Edward, my son, why did you join the Methodists?" "I believe their doctrines, which are not mysterious but so simple that a child can understand them," "Why not join the Presbyterians, there are no men of intelligence among the Methodists." "Among the Baptists and Presbyterians one can't have but a little religion without being stamped as an enthusiast, but among the Methodists one can have as much religion as he lives for." "Well you knew that it would be very disagreeable to my feelings, and I must deprive you of my house." "Well, father, I can go, but you did not deprive me of your house when I was an infidel, advocating infidel sentiments. I don't know that I am less respectful and affectionate now than then." "'Tis true your spirit and deportment have very much improved, but you should have consulted my feelings. "But," said the Doctor, when he related this to me an hour later, "He did not drive me from his house." I called, at his request, upon his father, who was a good man—a firm believer in a special providence and a limited atonement.

We conversed upon subjects that required some "intelligence." I referred to the Doctor's singular conversion and remarked, we consider it a special providence that the Lord has influenced Edward, one of such literary attainments, to join the Methodists, just when they are beginning to lay the foundations of literary institutions. This silenced the deacon. (Dr. Shaffer has reminded me that in his presence I said to his father, "Edward may live to be a Bishop yet.") Dr. Thompson relinquished the practice of medicine, saying to me, "I cannot, conscientiously, trifle with the lives of men. The most distinguished physicians pursue opposite and conflicting theories." He taught a common school three months to have an opportunity to benefit youth. At the end of three months I called on him and related my ministerial experience. "You surprise me," he said. "You have related my feelings precisely. I had no idea any one else had such feelings. I thought I would go to Jefferson College for two years, and then, perhaps, the Methodists would give me license to exhort." "We have a better school," said I. "We call it Brush College." He was baptized April 29, 1832, and licensed to exhort April 30. I took him with me around my six weeks' circuit, and endeavored to instruct him fully in the doctrines and discipline of the Church. At the end of six months Dr. Shaffer and he were licensed to preach, July 7, 1832, and recommended to the annual Conference. At a two-day meeting, held in a grove, we set him up to preach. His text was, "Thou art my God, and I will praise Thee; Thou art my God, I will exalt Thee." After preaching with clearness some half way through his discourse he was tempted to think he ought to stop, and sat down. Seeing a deep impression was made, I sent a man to the small church, distant a few rods, to admit none until we come. I then related the experience in full of a young man of my acquaintance, concluding with, "He has just preached to you, and all who will go with him to heaven come to the church and seek pardon." Sixty-five came forward, 45 or 47 joined on trial that day. May I digress to mention a somewhat remarkable fact. One of our converts had been a horse-racing, fox-hunting, card-playing skeptic, well known all over that country. After his conversion he possessed a wonderful influence with the unconverted. Few had power to resist him. He influenced hundreds to seek religion. When he approached a sinner in his mild, quiet, loving way, they withered before him. We received 700 that year. That man, a member of your Conference, Dr. Shaffer. At Conference Dr. Thompson was appointed my colleague on Norwalk circuit. The next year I was on the district, and he appointed to Sandusky station. One other incident is of interest to the Church. At the close of the year he said, "I would be glad, if consistent, to be where I could attend some medical lectures." I made arrangements, and he was appointed to a charge in Cincinnati. Near the close of the year, Dr. Thompson, disheartened, made up his mind to leave the itinerancy. He came to me and told me his determination. I probed for the causes and ascertained the facts that he had not been appreciated, hardly noticed by the Methodists in Cincinnati. He had never been invited to change with the other preachers or to preach in the larger churches, or on any popular occasion. With much difficulty and persuasion after some time he was prevailed upon to reconsider his resolution, go with me to Conference, and take work up North. We called on him for a public address at the Norwalk Seminary. It was a wreath sparkling with gems. It was published. Thenceforth he was known.—*Advocate.*

CHRIST THE LIGHT.

The many writers who have sought to set "the gates ajar" have not been able to add to our positive *knowledge* of the heavenly state. Some have conjectured it to be only a glorified condition of happy souls; others have pictured t as a *place*—a stupendous city of splendors, filled with everything that delighteth. Some of the latter writers have made it but little in advance of the Mussulman's Paradise.

But there is one thing we *know* about Heaven God has revealed it to us. We know what is the supreme attraction and the crowning glory of the celestial world. *Christ is the Light thereof.* "I saw," said the inspired disciple, John, "that the city had no need of the sun, neither of the moon, to lighten it; for the glory of God did lighten it and the Lamb is the light thereof." This is the essential blessedness of the Christian's everlasting home. Christ is enthroned there. Christ reveals himself there. Christ instructs his ransomed ones until they "know even as they are known;" and oh! how many mysteries he will make plain! Christ will lead his followers to living fountains of waters. This will be the consummate glory of that city whose maker and builder is God. Christ's presence will be Heaven's effulgence; his love our bright ecstasy; and "we shall be like him, for we shall see him as he is."

If this be so, then the chief characteristic of a Christian's life in heaven *ought to be* the characteristic of his life on earth. Heaven is "begun below" to a real follower of Jesus. The celestial world casts its sweet smell afar off to the pilgrim who is approaching its pearly gates. And the one grand feature that makes a Christian's life on earth resemble his life in heaven is that "the Lamb is the light thereof."

Christ is the light thereof in every system of spiritual truth, in every triumph of converting grace, in every comfort under trial, in every wise reform and work of philanthropy, in every closet of devotion, in every consistent and godly life. Christ is the Alpha and Omega of all true religion. It begins with him just as surely as the day begins with the rising of the sun. Your new birth, my brother, took place at the cross of Jesus. In that hour of conversion Christ was the light thereof. The new song that was put into your mouth was,

"Jesus, lover of my soul,
Let me to Thy bosom fly!"

What is true of the beginning of your Christian life is true ever afterward. There is not an actual grace that is not copied after him, not a holy emotion which is not inspired by him, not a victory over sin but is won in his strength; and you do not take a single step toward a higher life unless Christ be "the light thereof."

When you get overburdened with a load of anxiety or discouragement, you probably betake yourself to prayer. But the devil mocks you and makes sport of you. "How absurd," jeers Satan, "that your prayer should have any effect on God!" Your closet seems to be as black as midnight. You are overhung with a pall of discouragement. All at once the idea strikes you, "I have an advocate in heaven; Jesus Christ ever liveth to intercede for me. He has said, Whatsoever ye shall ask of the Father in my name, he will give it you." You grasp hold of the love of the Intercessor as a drowning man clutches the rope. You seize on his love for you and on his love for those who lie upon your hearts. Faith sees with new eyes. Your dark closet of prayer brightens in a moment. The *Lamb is the light thereof.* You rise from your knees strengthened, and go on your way rejoicing.

One day there arises a perplexing question of duty. You know not what to do. Self-interest counsels one course. Perhaps friends advise the same thing. They tell you "it will *pay*," or it will promote you. You are half inclined to decide for it. But conscience whispers. What will Christ say? What would he have you do? What will please him? Then your *better* self, your converted judgment and affections, spring up and demand of you that you take the path which shall most honor your Christianity, even though it be up the steepest cliffs and through briers that tear the garments of your pride. But as you tread the rugged furlongs, up the hills and through the thickets, you find the blessed Jesus your companion on the road, and his smile is "the light thereof."

I do not believe that there is a doubtful question in morals or in practice on which the life and teachings of the Divine Saviour do not shed sufficient light. If Christ is wholly *in your heart* and rules that heart, you will decide rightly. You will engage in the right callings. You will find the right fields of labor. You will seek out and enjoy the right kinds of recreation. If Christ has full possession of a man's soul, he will have no lustings after the indecencies of the licentious stage, or the revelries of the ball-room, or the reckless gambling operations of stock-boards or "the streets," or for any pleasure or pursuit into which he cannot take Christ with him.

This glorious presence of Jesus with his own can brighten the darkest hours of trial. I used to visit an aged blind woman, whose sightless eye-balls rolled in vain to find the day. She could not see the sweet grandchild who read to her God's Word. But hers was one of the sunniest rooms in Brooklyn. "The Lamb was the light thereof."

I have gone into a nursery where a mother was wringing her hands over the crib in which her treasure lay—smitten with the touch that turned its cheek to snow. "For this child *I prayed*," exclaims the agonized mother. "Thy prayer is heard," replies Jesus the comforter; "this child I *will keep for thee.* Forbid it not to come to me. It was mine before it was thine *Follow me*, and thou shalt find thy treasures in heaven." And so the shaft of heaven's glory seems to fall on the silent crib, and the child is no longer dead *but sleeping!*

Ah, my fellow Christian? you will find that when you reach the dark valley yourself, "in the even time, it shall be light." Christ's countenance will gild the waters of death with glory. It is a "*shining* shore," because the Son of God is "the light thereof." And there shall be no night there! Neither shall there be any more pain, or sorrow, or crying; for the former things have passed away.

Then, "faint not; for the miles to heaven are few and short. There are many heads lying in Christ's bosom; but there is room for yours among the rest."—*Cuyler in Independent.*

CENTRAL TRUTHS OF CHRISTIANITY.

There are three principles which form its essence; the first we may call the *formal* principle, because it is the means by which the system forms and constructs itself; the second we may call the *material* principle, because it is the very doctrine which constitutes the religious system; the third I would call the *personal* or *moral* principle, because it concerns the application of Christianity to the soul of each individual.

I will explain the *formal* principle of Christianity in three words:

The word of God, only.

That is to say, that the Christian receives the knowledge of the truth, only from the word of God, and admits no other source of religious knowledge.

The *material* principle of Christianity, I will also as briefly explain:

The grace of Christ, only.

That is to say, that the Christian receives the possession of salvation, only by the grace of Christ, and recognizes no other meritorious cause for the eternal.

The personal principle of Christianity is explained in the simplest terms:

The work of the Spirit, only.

That is to say, there must be in every sacred soul a moral and individual work of regeneration, wrought by the Spirit of God, and not by a simple adjunction to the Church, and the magical influence of certain ceremonies.

Recall constantly to your minds these three simple truths:

The word of God ONLY;
The grace of Christ ONLY;
The work of the Spirit ONLY;

and they will be truly *a lamp to your feet, and a light to all your paths.*

These are the three great watch-lights which the Holy Spirit has raised in the Church; their light ought to spread from one end of the world to the other. While these shine, the Church walks in the light; as soon as these three lights are extinguished, or only obscured, darkness, like that of Egypt, is spread upon Christianity.—*Merle D'Aubigne.*

MINISTERS' SALARIES.

BY A LAYMAN.

The resignation of our late pastor has thrown us into a state of great excitement at Wheathedge. Among other questions which it has brought up is the one of salary. There is a considerable number in the church who think that $1,200 a year is ample. Mr. Hardcap, the carpenter, is one of that number. 'It is more than I make,' he says. 'I would like nothing better than to contract my time for the year at $4 a day. And I have to get up at six and work till sun-set, ten hours' hard work. I don't see why the parson should have half as much again for five or six hours' work. I have heard him say myself that he never allowed himself to study more than six hours a day.'

'But the pastoral work, my dear Mr. Hardcap,' said I. 'You make no account of that.'

'The calls do you mean?' said he. 'Well, I should like to be paid $4 a day for just dressing up in my best and visiting, that's all.'

'Not only the calls,' said I, 'though you would find calling anything but recreation if it was your business. But there are the prayer-meetings, and the Sabbath-school, and the whole management and direction of the church.'

'Prayer-meeting and Sabbath-school!' replied Mr. Hardcap; 'don't we all work in them? And we don't ask any salary for it. I guess it aint no harder for the parson to go to prayer-meeting than for me.'

Mr. Hardcap represents, I suspect, a considerable constituency. The midister is, in their eyes, a day-labourer. They measure his work by the hour, and want to pay for it by the amount of muscular toil it entails. Men who never work with their brains are incapable of comprehending brain labour. That is not all.

There is something plausible in Mr. Hardcap's 'It's more than I make.' Doubtless there are salesmen and mechanics in Dr. Dullard's congregation who do not receive over two or, at the utmost, three thousand dollars a year. Dr. Dullard's is six thousand. I am sure there are farmers here at Wheathedge that never in any year handle as much money as every year passes through the pastor's hands. I do not suppose that Mr. Hardcap, the carpenter, does, or Mr. Lapstone, the shoemaker, or Mrs. Crolly, the seamstress, or half a dozen others I could name. I do not wonder that they think that $1200 a year is a princely income, and are aghast at any proposition to raise it to $1,500, and provide a parsonage.

But there are some considerations which escape their attention. My father was a minister, and I know how ministers and their wives have to pinch.

It is not that ministers' salaries are too small. Any man can live comfortably on a small income by simply adjusting his expenditure to it. But in that case of the ministry the people adjust *both salary and expenses*, and they do not adjust the one with the other.

Until within two years I was a member of Dr. Dullard's congregation. My rent crept steadily up from $600 to $1,800. Other prices were in proportion. I could not stand it. Finally I moved out here. This year my income is something more than it ever was before. My expenses are reduced twenty-five cent. Dr. Dullard cannot follow me. He must live in the centre of his congregation and pay his rent. Once indeed he followed some of his congregation out to Orange. But a year sufficed to demonstrate that he could not preach in New York and live out of it.

It is not only the rent, it is the whole scale of expenditure which is selected for the clergy by society and their profession. They must generally keep house—they must have an entire house—it must be a respectable-looking house. It must be such an house that members of the parish shall not be ashamed of their parsonage. Mrs. Hardcap may do her own washing. If by any chance a neighbour finds her on Monday over the wash-tub, or Tuesday over the ironing-board, or on Wednesday with a broom in her hand, no one is scandalized. But my friend, Mrs. L., must be ready at any time to leave her work to receive a call, and a good many afternoons to make them. One best dress suffices for Mrs. Lapstone's wardrobe, but it will never do for the pastor's wife. Once a week Mr. Hardcap puts on broad-cloth. His parson must wear it every day in the week. He cannot even appear in the comparatively economical business suit of his wealthy parishioner, Mr. Wheaton, without being called eccentric. In short, he must live in such a style that his 'best families' shall not be ashamed of him. His children must be able to consort with their children. His expenses are kept, by social requirement, in the scale of his body pews; his salary is too often graded by the incomes of the wall pews.

I know a city clergyman who always preaches in a silk gown, though he is not an episcopalian. 'It saves my coat,' said he to a friend. 'I can wear a seedy coat in the pulpit, and no one is the wiser.' 'But,' said his friend, 'the silk gown?' 'Ah,' said the shrewd parson, 'the ladies always furnish the gown.'

I wonder if Mr. Hardcap ever estimated the expense of his minister's company? The carpenter has not a spare room in his house. The minister's spare room is seldom empty.

I wonder if he ever considered what charity costs a clergyman? Every beggar, every benevolent cause, every travelling agent, every canvasser comes first to the parsonage.

I wonder if he ever estimated what a library costs, or rather what it ought to cost, if the minister had any money to buy a library with? I know he has not, for when I reminded him of the library, he confessed very frankly, 'I never thought of that.' I wonder how many have 'thought of that?'

I wonder if he ever reckoned the expense of the table? Mr. Hardcap, who is hard at work from morning till night in the open air, and has a stomach like an ox, can eat and grow fat—metaphorically—on corn beef, pork or cabbage. If his minister were to try the experiment, he would be in his grave with dyspepsia in a year. The brain requires different food from the muscle.

The fixedness of the minister's salary is another perplexity. If my expense over-run some month it is no consequence. There is always plenty to do. I work a little harder next month, and make up the difference. If the minister's expenses over-run he is in despair. Additional work brings no additional pay. He cannot add five per cent. to his next bill of costs. Economized? He has already economized to the last degree to keep within his meagre salary. The energies which he ought to devote to his work he is then compelled to devote to some ingenious contrivance to make the two ends of his fiscal year meet.

The fixedness of his salary! Alas! it is not always fixed. There lies before me, as I write, a letter from a country parson—I wish they would write me oftener of their experiences—who went to his treasurer last quarter-day, found no money in the treasury, and the treasurer himself oblivious of the fact that quarter-day had arrived, and excusing himself for not advancing the needed money by saying that the last payment had been advanced by him personally to relieve the pastor. I knew a city parson who for three years went every quarter to his treasurer, always to meet the same thing no money in the treasury—and always to be asked to take the least thing he could get along with. At the close of each year a mighty struggle was made and the deficit provided for. I knew yet another who, similarly situated, stood bravely on his dignity. He would take no favors and would receive no part payments. He succeeded in educating his church up to the point of common honesty. I venture to say that it was the hardest work he ever did in his ministry.

We are agitating the question of salary here. I shall not be content unless we can give our pastor $1500 and a parsonage. That will be little enough.—*Church Union.*

THE USES OF TROUBLE.

BY REV. T. DE WITT TALMAGE.

The trouble we have were sent for a revelation. That man who has always been prosperous don't know his own heart. He says, "I am so cheerful; this must be the cheerfulness of the Christian religion." Why, it is very easy to be cheerful when you have nothing to make you sad. You live in a brown-stone house, with tapestried parlors, have plenty of friends, and so much money that the only question with you is how to make a permanent investment. But suppose everything goes wrong; suppose the bank won't have anything to do with your paper. Those people that used to sit at your table are too short-sighted to see you on the other side of the street. Suppose God upsets all your plans, and everything seems smashed in, then it is not so easy to be cheerful. It is easy to be cheerful in a bright home, with the gas-light turned on on full head, children full of romp and hilarity. But suppose the circle is broken, the piano shut, because the fingers that used to run over them are turned to dust, then it is not so easy to be cheerful. No! my friends, we don't know ourselves until we have been in trouble. A Christian lady I knew had her husband accidentally killed at the West. His body was brought home at twelve o'clock at night. It was an awful spectacle to witness the rebellion of that woman. She called God unjust; but after a while God came to her with the consolation of his Gospel. She said to me, one day, "I did not know my own heart; I did not know that I had so much sin yet in my soul." She did not know her heart before. You do not know yours until trouble, disaster, and trial come.

Again, there is a future family reconstruction in a better place. Sometimes in Ireland, Germay, or England, a son will say to his father, "I am going now to America!" They try to persuade him to stay. He comes across the waters. He writes letters home. After a while another brother comes, then a sister, then the father and mother. The whole circle is united here, and they have a grand jubilee on this side of the water. So will be our egress from this world. Your son will go, your father, your sister, your mother, one after another, until on the other side of the flood we shall have the great family reunion. You say, "I believe that." No, you don't you don't believe it as you ought. If you did believe it with all your soul, it would take nine-tenths of your trouble away. Heaven is a great fog to most of us; it is afar off, intangible, uncertain. Oh! there is nothing permanent and fixed but heaven. The house in which you now live is not half so real as that in which the departed live. You do not know in the morning where you will be in the night. Your existence is not so real as theirs. Do not feel sorry for the loved ones who have departed in Christ. They don't want your pity. Write letters to Victoria on her obscurity, or to the Barings on their poverty, rather than say, "Poor child," "Poor father," "Poor mother," to those who are in heaven. *You* are poor, *they* are rich. In this world you don't live much with your family; much of the time you are off. Father goes to labor at seven or eight in the morning and don't come back until five or six; mother is always busy with cares, she cannot sit down much: but in heaven we will be together all the time—no more work to do. If you have four children, and God has taken one of them, and somebody asks you how many children you have, don't say three say four—one with God. Why did you lay it away in the family vault? Why not in the Potter's Field? "Why," you say, "that is my child." Yes, it always will be yours. Ah! do not be jealous of the grave. The grave will not damage any who dies in Christ. I expect to have all my kindred about me in the better world. The day of the resurrection will take up seven of them from the grave-yard at Somerville, one will be taken from China, one from the sea of Cape Hatteras, and many from the cemeteries of Laurel Hill and Greenwood, and I shall see them, and know them better than ever I did. You go to bed at night, and say, "Call me early in the morning," you are afraid you will oversleep yourself; but the first knock that comes you will rise up. Just so it will be with those who sleep in Christ. No matter where they are, in England, Ireland, Scotland, in Germany or in the sea, the first knock on the sepulchre will bring them up. Said Haliburton, that good, grand old Christian, when about to die, "I have a father, a mother, and ten brothers in heaven, and a sister there, and I will be the eleventh brother there." I like such specific faith as that.

Remember, also, that our troubles here are preparatory to glory. It was very bright when I arose, this morning; then clouds came over the sky; then there was a dash of brightness, then clouds again; and when I came to church it was stormy, now it is bright again; and it is all the brighter from the fact that it was dark a little while ago. It is all the brighter now at twelve because at eleven it was cloudy. So, my friends, it is with the clouds and darkness of this world, which will make all the brighter the coming glory. The darker it is here, the brighter it will be there. When John Holland died, it was about five or six in the evening, the shadow of night was gathering round, and it was growing darker and darker. When near the last moment, he looked up, and said to the family, "What is this strange light in the room. Have they lighted the candles, Martha?" "No," she said. He replied, "Then it must be heaven!"

Ho! ye slandered and persecuted, they will speak well of you there. Ho! ye sick, I tell you the first breath of heaven will send immortal health through your pulses. Ho! ye bereaved, there will be no grave digger there. The river of God will flow right down, deep as heaven's own joy, in a river of gladness, flowing between banks of myrrh, its depths bright with jewels, under skies roseate with gladness, and moving on with argosies of light to the stroke of the golden oar and the song of angels, and there will not be either a sigh on the wind or a tear in the water.—*S. S. Workman.*

CHARACTER OF THE NEGRO.

BY BISHOP THOMPSON.

The negroes, I think will hardly be found, even under the most favorable circumstances, equal to the Anglo-Saxon in practical life; but, in the fine arts they may excel, especially in music. They will also in eloquence, particularly of the imaginative kind. Lodged miles away from the seat of Conference, I did not have an opportunity of hearing any sermons; but on Sabbath I attended Sabbath-school and love-feast.

The children, well-dresssd, sang familiar songs with sweet voices, in slow time and plantive airs. As I scanned their docile looks, various colors, and cheerful faces, while they sang "O how I love Jesus," I could but think that even while they were slaves, they had an interest in Christ, and that could they be reduced to bondage again, they could not be robbed of that treasure. Christ is the one in whom all humanity is interested, and who is equally precious to all.

In the love-feast a preacher said, "I intend to stand sword in hand, and push the battle to the gate, until the Master says 'It is enough.'"

A sister said, "Bless God, I have heartfelt religion. I know 'sactly when Jesus spoke peace to my soul, and my scales fell off. I know'd the Lord don't convert men to do nothing, but to 'strain others to be saved. So I set my candle on a hill. I'se been the means of bringing fifty souls to Jesus, that has been converted and joined the Church, and when any of 'em dies and goes to glory, I bless God dat my crown is getting brighter. Brethren, I am not for this world; we belong to a better country, and I intend, when the bell rings, to have my trunk packed; so I pack a little every day."—*Zions Herald.*

GATHERING HOME.

The church bells toll again! Bishop Kingsley is gone. His loss will be greatly felt. He was a genial, whole-souled man, a wise and loving associate, a broad and progressive spirit. No two men, in the episcopacy or out of it, surpassed him and his associate, Bishop Thompson in those traits which win and hold troops of friends. His loss is a terrible calamity to the Church. Worn down by long sea voyages, by a sultry clime, by unaccustomed changes of climate and diet, he has perished suddenly, far from his home. But he died in the land of his Lord. A Bishop of our Church has breathed his last in the most sacred spot of earth, the land that is nearest heaven. It is sad, unspeakable sad; yet, if he must go, there is comfort in the thought that he was called from the holy to the holiest land. The Church trembles under this frequent stroke. The Bishops would do wisely in appointing a day of general mourning, and fasting, and prayer over these bereavements.—*Zion's Herald.*

Obituary.

Mary Elizabeth wife of Mr. James H. Gosbee, and daughter of Mr. John Acker departed this life on the 19th ult:

Sister Gosbee was born at Birch Town Shelburne Co., and was known at her father's house as a worthy young woman of retiriag manner. Some years since she evinced a desire to enjoy religion. Having removed to Guysborough, while attending a prayer meeting, the Lord graciously deepened her convictions; and soon after she was enabled to rejoice in a knowledge of her sins forgiven. Being married in 1867 she with her husband returned to her former home. She was ever pleased to be present with the people of God, when uniting in spiritual worship; and lived with a hope through Christ of worshiping in Heaven.

Her last illness was short, nor did she expect it would terminate fatally, until a short time before her death. That knowledge, however found her resting on Jesus Christ, for present and everlasting salvation. She expressed her wish respecting her children, and her burial, and frequently engaged in prayer; awaited her end. After her friends thought her unconscious, while her husband was praying at her bedside, her lips moved as though uniting with him. Her bereaved husband, two children, and many friends mourn her loss but not as those who have no hope.

J. D. H.

Shelburne, May 5th, 1870.

Jesus who said, "suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God," has permitted one of our Sabbath school to gain the "shining shore."

Priscilla Sarah Balkman, was born at Lunenburg, and appeared to have but a feeble constitution. The year before she came with her parents to the town; and the first year of her residence with us, her friends entertained hopes that she would grow strong, but a change came and she sank gradually, and died on the 16th ult., in the fourteenth year of her age. Though young she gave many pleasing evidences that she loved her Saviour, during the last weeks of her life she found much pleasure in reading a small work entitled "come to Jesus," and in meditating on the pleasure of at last resting with God.

On the last Sabbath of her life on earth she visited once more her loved Sabbath school. Though she loved her friends on earth, she said she "would rather go to be with Jesus," and resting her head on her mother's breast her soul silently returned to God who gave it.

J. D. H.

Shelburne, May 5th, 1870.

Died on the 21st of April, in the 13th year of her age, Euphemia, daughter of Mr. Edmund Crosby of Freetown, P. E. Island. This young person sought and found religion a few weeks before her death at revival services which were being held at the above mentioned place. Her conversion to God was clear and satisfactory, during the illness which terminated her life she was very happy in God her Saviour, had no desire to recover and died in great peace. To God be all the praise for His truth and saving power, and for the comfort derived therefrom to surviving friends. P. P.

Provincial Wesleyan.

WEDNESDAY, MAY 11, 1870.

MISSIONARY ANNIVERSARY, LONDON.

In what may be called the early English spring time, the most important Methodistic events transpiring in Great Britain are the March Quarterly Meetings. But the most important Methodist fact of the latest English spring month is the Anniversary of the Wesleyan Missionary Society, always held in London in the first week in May. Strenuous efforts are made under the general managment of the Secretaries of this great Society to render its annual meeting one of surpassing interest to the Methodist public. Year after year, the talents of the ablest men in British Methodism are laid under contribution to ensure the attractiveness of the grand intellectual feast, furnished on these occasions; and the Missionary Anniversary platform is always graced by the presence of one or more distinguished men from other Protestant communions. As a consequence, some of the noblest displays of Christian oratory that take place anywhere throughout English speaking Christendom are made at these Anniversaries. This year the annual meeting was held on Monday, May 2nd, of course, in Exeter Hall, the finest room for the purpose in London.

From the character of the arrangements made by the Society's General Secretaries to secure a first-rate meeting, and to prepare the Wesleyan mind of the metropolis properly to appreciate it, we readily conclude that the gathering of the 2nd inst., did not in any respect fall below the average character of its predecessors. In a few days we shall have before us a full report of the proceedings of the Annual Meeting, and doubtless the readers of the Wesleyan will soon thereafter enjoy the pleasure of reading the most interesting and instructive portions of that report.

Meanwhile we may take a glance at the general arrangements made by the Committee of the Society in preparation for the Annual Meeting. On Tuesday evening, April 26th, a missionary sermon was preached in that part of London called North Brixton. On Wednesday evening, April 27th, a discourse of the same character was delivered in City Road Chapel. On Thursday morning, April 28th, the President of the Conference preached in the Centenary Hall. On Friday morning, April 29th, Dr. Edmond, of the United Presbyterian Church, preached in Great Queen Street Chapel. On Saturday morning, April 30th, a Missionary Breakfast Meeting was held at one of the City Hotels; and on the evening of the same day a special Missionary Prayer Meeting was held in the City Road Chapel. These successive services well prepared the way for the more general efforts of the following Sabbath day, May 1st.

On the Sabbath, one hundred and fifty-nine missionary sermons were preached in seventy-nine different chapels comprised in the twenty-four London Circuits. In each chapel two of these sermons were delivered, and in Great Queen Street Chapel three. These sermons were delivered by ninety-one preachers, and were heard by many thousands of people.

The ministers living outside of London, who took part in these services by special invitation from the Committee were Charles Haydon a most effective Superintendent from Plymouth; George Osborne, former General Missionary Secretary, now Theological Tutor at Richmond College—a most able man; James P. Dunn an exceedingly successful pastor from York; Thos. Vasey, one of the most useful of living English Methodist Clergy, of Sunderland; James H. Cummings no doubt a man of mark from Bigglesmade; Josiah Cox, a distinguished missionary from China; Fredk. E. Toyne, a popular preacher from Bristol; and James Stacey the worthy and able Principal of the Methodist New Connexion College at Sheffield. Dr. Stacey preached on Wednesday evening at City Road, and twice on the following Sunday, once in Highbury Chapel and once in the Hinde Street Chapel. No doubt he also took a prominent part on the platform in Exeter Hall at the Annual Meeting on Monday May 2nd. Dr. Stacey has visited America, and while in New York made a highly favorable impression on the Methodists of that city who had the privilege of hearing him preach. We are always glad to observe leading ministers of other denominations rendering valuable and justly appreciated services in the pulpit and on the platform, to the common Christian cause during the celebration of the Anniversary of the Wesleyan Missionary Society. But we regard with particular satisfaction the presence of Dr. Stacey at the Anniversary this year. He is the first minister of the Methodist New Connexion that has ever been invited to assist in the proceedings of one of these grand annual celebrations of our Church in England. It was time that the British Methodist Judah should hold forth its hand lovingly, fraternally to the British Methodist Ephraim. We trust Dr. Stacey has had a perfectly glorious time among the Methodists of the Old Connexion in London. It was a happy thought on the part of the Secretaries and Committee to ask Dr. Stacey to begin his Anniversary work for them in the venerable City Road Chapel. For there, if anywhere, Dr. Stacey would feel at home, inasmuch as in its little grave-yard reposes dust sacred to universal Methodism—the dust of Wesley, Benson, Clarke, and Watson. No where in England—not in Westminster Abbey, not in St. Paul's Cathedral, not in the Tower of London, not in Windsor Castle, not in the shaded Church-yard where lie the remains of several generations of his ancestors, not in the re-explored haunts of his early boyhood, touching as were their respective associations, did the writer feel so deeply moved as when thrilled by the suggestions of the place as he stood near the tombs of Wesley and Watson in the grave-yard at City Road. No doubt the genius loci made itself felt also on Dr. Stacey's mind and heart, when he stood up in the pulpit of City Road chapel on Wednesday evening, April 27th.

We hope the brotherly courtesy gracefully tendered and cordially accepted in Dr. Stacey's case, will be but the beginning of a plentiful interchange of fraternal acts between the Old and the New Methodist Connexion. Probably the other offshoots in England will in turn be the object of courteous attention from the Parent Body. And it is to be prayed for that in God's good time all the branches of British Arminian Methodism may feel able to come together and remain together in one grand organization.

But we are straying from our subject, which is easy enough to do when once astride of our Methodistic unity hobby. We were showing that thoughtful and extensive arrangements had been made to arouse public attention and interest public feeling in the noble Mission cause in preparation for the Annual Meeting at Exeter Hall on Monday the 2nd inst. When the Report of the proceedings at that Meeting reaches us, we shall feel glad and grateful to find in its record ample proof that this year's Anniversary was quite equal in interest and power to any that preceded it.

J. R. N.

Men may live in a crowd, but they must die alone. Friends and ministers can only accompany us to the pass. None of them can speak from experience, and tell us what it is to die.

ENGLISH CORRESPONDENCE.

Conversion of the Jews—Controversial Letters—The March Quarterly Meetings—The Chancellor's Budget—The Easter Recess—The Education Movement.

DEAR MR. EDITOR,—In connection with the approaching anniversaries, the May meetings, famed all over the world; your correspondent would direct attention to the work which is being wrought under the Divine blessing in the conversion of the Jews, the ancient people of God, and yet beloved of God for their Father's sake. Two great societies are engaged in this special department of holy toil. The London Society which is entirely Episcopalian; and the British Society for the Propagation of the Gospel among the Jews, which is supported chiefly by Dissenters. Both societies have been honored of God, and much success is from time to time reported. The work is special and requires peculiar agencies; yet in Great Britain and in foreign lands the number of converted Jews as far as can be ascertained is about 20,000, and about 400 of them are engaged in the work of the Christian ministry. The deep seated prejudices of the Jews appear to be yielding, there is much earnest enquiry after the truth, and the circulation of the New Testament in Hebrew is greatly increased. The British Society has recently opened a Jewish Home and Orphanage for the reception of the destitute and outcast believers in Jesus, in which useful trades, will be taught, so as enable them when duly prepared to go forth to positions of self-support, and as witnesses for the true Messiah, and the King of Israel.

There are many of your readers, Mr. Editor, who dearly love the cause of Israel, to whom this brief reference will be truly welcome; and prompt to more importunate prayer for the speedy conversion of all the seed of Abraham; and the presentation of pecuniary offerings in aid of the good work.

"There is nothing new under the sun," and old controversies rage, and battles have to be fought over again. Much attention has been lately drawn to a series of letters appearing in the *Christian World*" which has an immense circulation throughout the Kingdom. The doctrine of the final annihilation of the wicked was first fully stated, and then followed a writer who calmly and ably contended for the final restitution of all to favor and happiness. Lastly Dr. Angus of the Baptist College, London, appeared in defence of the Orthodox views, and in three letters produced the full argument as deduced from the teachings of Christ and His apostles, with a clearness and force which has left little to be desired; and he has written with so much point and directness of proof as will greatly serve the cause of truth. It was feared that the introduction of these topics into a paper so widely read was a mistake and cause for regret, but as the answer on behalf of evangelical teaching is so satisfactory, and the matter rests where it is, and will not be allowed to sink into angry disputations, these fears are dismissed, and it is hoped that the minds of many will be established. The times are such as will not allow the Church to be silent upon the great controversies of the day, and men of God must gird on the armour.

The March Quarterly Meetings have been fully reported in our Methodist papers. Many gratifying records of increase and progress have been made public, but it is yet too early to form a correct estimate of the actual numbers of the societies as ascertained at the last visitation of the Classes. It is believed that although there has not been any very remarkable or wide-spread revival, yet in many quarters the Divine shower of blessings has descended, and that the number of our people has been increased. The March Meetings are the best attended of any during the year, and decide the important questions of the Minister's continuance upon the Circuit, and the filling of the vacancies caused by necessary changes. A large number of prospective arrangments are thus entered into, and both preacher and people are satisfied.

In many instances this system of invitations, now being so generally adopted, facilitates the work of the Stationing Committee, and many of the proposals are finally sanctioned; but, on the other hand, it is the occasion of great and frequent embarassment, and the Conference is compelled, for the sake of meritorious men and their families, to interfere and make provision for them, although there may have been a formal and unanimous invitation, duly and thankfully accepted,—but Conference claims the right to set it aside.

The Chancellor of the Exchequer has submitted the Budget for the coming year. This is always eagerly looked for, and is sure to be attentively studied. To all heads of families and ratepayers, it speaks of new impositions or exemptions from payment.—This year it happily brings relief to many. Mr. Lowe has secured, at the cost of a somewhat sharp and novel mode of collection carried into effect last year, a very handsome surplus; and, after paying the balance due on account of the Abyssinian war, there yet remains a considerable amount, warranting a reduction in the payments of the present year. The income tax is to be reduced one penny in the pound, newspapers are to be transmitted by mail for one half-penny, and half the duty at present paid upon sugar is to be taken off. There are a few other items of reduction, and the Budget has been received with much favor and not a little thankfulness.

In consequence of the Easter recess or holidays, we have positively no parliamentary news to chronicle. Our legislators are luxuriating in their homes, and enjoying with all others the singularly beautiful weather which has succeeded our long spell of north east winds and chilling atmosphere.

Upon the Education question the public mind continues much excited. Meetings, great and small deputations and conferences occupy the attention and testify to the deep interest which this question has called forth. But Methodism has has not yet made itself felt or heard upon this momentous topic; and this inaction, whether it be irresolution or fear, is playing into the hands of the Government and of the compact and powerful party of Episcopalians who stand behind, yet avowedly rejoice in the measure which gives them so much but asks so little.

A grand opportunity of exerting a mighty influence upon public sentiment has been lost to us, or will be attempted when too late and serious responsibility has been incarred by our Rulers. The Government has not yet made known the extent of its promised modifications, and all at present is vague and uncertain, and several weeks will elapse before definite information will be available upon this question. B.

April 22, 1870.

U. STATES CORRESPONDENCE.

DEATHS OF DISTINGUISHED MEN.

The Methodist Episcopal Church has been called to mourn the loss of three of its leading representative men—Dr. John McClintock, and Bishops Thompson and Kingsley. The first-named had become well known not only to the Church, but to the world generally, by the various positions which he had occupied, and which he had so honourably filled. As a Professor in one of our colleges he was very successful; as a divine and preacher he ranked pre-eminently high; as a scholar he had but few superiors, and in authorship he had gained a most enviable and honourable position. At the time of his death he was preparing, in connection with Dr. James Strong, the great biblical and theological work of the age, *The Cyclopædia of Biblical, Theological and Ecclesiastical Literature*, three volumes of which have been issued by Messrs. Harper & Brothers, New York. He was also President and Professor of Practical Theology in the Drew Theology Seminary, Madison, N. J., an institution which owes its existence principally to his labours and influence, and for the success of which he felt the deepest interest. He fell at his post suddenly in the strength of his manhood, aged 56 years. His end was peace.

Bishop Thompson died suddenly at the city of Wheeling, Va., on his way from the West Virginia Conference, over which he presided, to the Newark Conference in New Jersey, which he was to attend. But four days before his death he wrote a long letter, giving a description of what he had seen and learned in his recent travels, to *Zion's Herald*. His disease was typhoid-pneumonia. Bishop Thompson was born in the city of Portsmouth, Eng., and came to this country with his parents in his ninth year. After leaving the schools, he entered the medical profession, for which he was thoroughly qualified; but at a Methodist camp-meeting he was awakened to the interest of his soul, and soon became an earnest Christian. He united with the Methodist E. Church, and entered the Ohio Annual Conference in 1833. He arose at once to distinction among his brethren. In 1838 he was elected to the Principalship of Norwalk (Ohio) Seminary; in 1844, to the Editorship of the *Ladies' Repository*, Cincinnati; in 1846, entered upon the Presidency of the Ohio Wesleyan University, where he remained 14 years; in 1860, elected to the editorship of the *Christian Advocate*, at New York, and in 1864 he was elected and ordained one of the Bishops of the Church. He was a great man—a genius. His mind was of the highest order—clear, critical, philosophical, but eminently practical. His scholarship was great—his research, especially in the departments of science, classics, and belles-lettres, was extensive and profound. As an author he had gained a high position. His works will be read in all times as among the finest specimens of English composition. His Essay, entitled, "Close Thought," has scarcely been equalled from Addison to Froude. His last hours were full of Christian hope.

Bishop Kingsley was two years older than Bishop Thompson, but was elected to the Episcopacy at the same time. He died suddenly at Beirut, on an Episcopal tour around the world. He visited the missions of the Church in China and India, and his letters from those countries have been read with great interest. Bishop Kingsley was an able divine, a good scholar, an earnest practical thinker, and in all the positions he had been called to fill by the Church, he had sustained himself with great credit and success. For many years he was Professor of Mathematics in Alleghany College, and in 1856 was elected editor of the *Western Christian Advocate*, which position he filled eight years, and in 1864 was elected to the Episcopacy.

THE SPRING CONFERENCES

have nearly all been held, and the reports presented at their sessions are of the most cheering character. It has been a year of great prosperity. It has been a year remarkable for church building. Large and expensive church edifices have been erected in every part of the work, and especially in New England. Some of these edifices are of the highest type of architecture, and were erected at great expense, some of them costing from one hundred to two hundred thousand dollars. This work is still going on. A large number of similar church edifices are in process of erection, and will be completed during the present year. The educational interests of the Church were never more satisfactory. New literary institutions are projected, which will be an honour and a blessing to the Church. I might name the University to be erected at Syracuse, N. Y., and the Boston University, but we will reserve a notice of these and other literary institutions for a future letter.

AN INCREASE OF MEMBERSHIP

is reported at the recent Conferences, which is certainly very cheering. The Holy Spirit has been poured out on the churches, and the number of converts added to the Church is large. And I am happy to say that this revival influence still continues, and many are "added to the Lord." These accessions to the Church add greatly to her responsibilities. What a work to train these converts for duty, and lead them to develop into well-proportioned, earnest Christian labourers! We fear that many converts never reach any high or useful position, for the want of suitable training by the Church.

IN THE LITERARY WORLD.

We have had several important additions to our English literature. *Messrs. Robert Carter & Brothers*, have issued the third vol. of Hanna's *Life of Our Lord*,—entitled, the "*Close of the Ministry*." Each succeeding vol. adds new interest to the work, and the remaining vols. will be looked for with great desire. It is charming to read these vols., unfolding as they do the individuality of Christ. The author has described with great beauty and force many of the characters and places so interwoven in the Life of our Lord. They have also issued, *God is Love, or Glimpses of the Father's infinite affection for his people*, from the ninth London Edition—a work of great ability and value, and well adapted to instruct and develop Christian character.—*Light and Truth, or Bible Thoughts and Themes*, by Horatius Bonar, D.D., is a choice vol., containing a fund of valuable thoughts for every christian. *Our Father in Heaven*,—The Lord's Prayer explained and illustrated, by Rev. J. H. Wilson, M.A., of Barclay Church, Edinburgh, Scotland. The pleasing style of this work will give it unusual attraction, and especially make it of special interest to the young. The *Life of James Hamilton*, D.D., F.L.S., by the celebrated William Arnot, of Edinburgh, is one of the best biographies of the language. It is issued by this enterprising house in the best style of the art.

Messrs. Harper & Brothers, have just issued several works of more than ordinary interest and value. Among these we will notice *Sketches of Creation*; a popular view of the grand conclusion of the sciences in reference to the History of Matter and of life. Together with a statemont of the intimations of science respecting the primordial condition and the ultimate destiny of the earth and the solar system,' by Alex. Winchell, LL.D., Prof. of Geology, Zoology, and Botany in the University of Michigan, and director of the State Geological Survey. Here modern science in its most important discoveries and conclusions, is presented in an easy, growing style that charms from beginning to the end. It is one of the books that will be read. Its illustrations are exceedingly attractive.—*The Andes and the Amazon*: or, across the continent of South America, by James Orton, M.A., Prof. of Natural History in Vassar College, Poughkeepsie, New York. Most important and valuable information is here given of the Equatorial regions of South America, and as a book of travel it is full of charming interest. *History of the American Civil War*, by John William Draper, M.D. The third and last vol. of this work is now issued, and is equal in interest and importance to the preceding volumes. This work is regarded as the most full and complete history of the war ever published, and is exceedingly attractive in style.

Froude's celebrated *History of England* is approaching completion. Ten vols. have been issued. Vols. 11 & 12 will be issued in September. This work is exceedingly popular, and its author has gained the first rank among the writers of history. He knows how to write so as to attract attention and to be read. The remaining vols. will be looked for with interest. The publishers, *Messrs. Charles Scribner & Co.*, continue the publication of their *Illustrated Library of Wonders*. The vol. entitled, "The Sun," by *Amedee Guillemin*, translated from the French, has just been issued, and like its predecessors, is full of thrilling interest. It contains 58 illustrations, and is exceedingly attractive.

Messrs. Fields, Osgood & Co., have issued the series of Sermons delivered in Music Hall, Boston, by Rev. Mr. Murry, of Park St. Church, and are received by the public with much favor. The sermons are written in an earnest, attractive style, and will be extensively read by the masses. They treat on important, practical topics and will do good. The same publishers have issued Miss Elizabeth Stewart Phelps' new work, entitled, *Hedged In*—a thrilling story, showing how fallen humanity, in some of its worst conditions may be rescued and saved. The author uses an exceedingly graphic and attractive pen.

Messrs. Hurd and Houghton have issued *Holy Matrimony*, by Rev. James A. Bolles, D.D. The author has examined the subject of matrimony in its various relations and obligations, and has presented facts on the subject that should be well considered at the present time. Such a work is especially called for, and heartily do we wish it an extensive circulation. The same publishers have published *The Nation*: the foundations of civil order and political life in the United States, by E. Mulford. This work evinces marked ability, great research, and a clear and thorough knowledge of the subject presented. The topics discussed are of the utmost importance, and should be carefully considered by every citizen. The work should be read and studied, as it contains information that every person ought to understand.

Messrs. Carlton & Lanahan, have given the public some excellent works recently. Among them are *Rome and Italy* at the opening of the Ecumenical Council, by E. De Pressense, D.D., and translated by Rev. George Prentice of the New England Conference. This a work for the times. *Topics for Teachers*. A manual for ministers, Bible-class leaders, and Sunday School Teachers, by James C. Gray. *The Young Shetlander and his Home*, by B. K. Peirce, D.D.—a most admirable work for Sunday School Libraries. *Home Life*, or, how to make hope happy—a book for parents, children, brothers and sisters. They have also a number of works in press, which will shortly be given to the public.

CECIL.

Circuit Intelligence.

BEDEQUE, P. E. I., April 29th, 1870.—Bro. Prestwood says:—"You will be gratified to learn that in different parts of this Circuit, the Lord has been graciously pleased to revive His work, and that about forty persons have professed to receive spiritual and saving good."

HAVELOCK, N. B. Bro. Parker writes 4th of May, 1870.—"You will be pleased to hear that there has been quite a number converted and added to our little band on this circuit since the commencement of the last month."

LIVERPOOL.—The President of the Conference says May 13, 1870, "Our Tea Meeting was quite a success, receipts $102.00."

THE AUSTRALIAN CONFERENCE.

The Sixteenth Annual Session of the Australasian Wesleyan Methodist Church has been held and concluded. Elsewhere we give, as usual, full accounts of its proceedings, for which we are indebted to the courtesy of the Rev. J. S. H. Royce. Like the apostles and elders who aforetime assembled at Jerusalem, the Conference has been engaged in hearing and declaring all things that God has been doing with them; and the accounts have given great joy unto all the brethren. The increase in Church membership for the year is shown to be 3,384, with 10,091 on trial. In connection with the Conference we have now a membership of 55,556; ordained ministers and probationers, 258; native assistant missionaries engaged in our South Sea Missions, 61. Thus, by the "good hand of our God upon us for good," we continue to prosper. We are able to rejoice in the fact that, placed in the midst of the rapidly increasing cities and peoples of the Southern world, our Church is endeavoring to keep pace with the advancement going on around us.

So much of our space being taken up by the Conference report, we are necessarily compelled to be brief in our remarks upon it. We have been thankful for the information received that the Conference has been one of great harmony; and though interests extended over such an area will naturally sometimes conflict, and a little irritation (especially with the thermometer at 108 in the shade!) be felt, yet patience was allowed to have her perfect work.

The President—the Rev. G. HURST—as was expected, was found fully equal to his place and duties. His devout, comprehensive and able address will be read with pleasure, ranking as it does among the foremost ever delivered from the Australian platform; reminding us of those deliverances in the Home Conference which, year by year, are so eagerly looked for, not only by our own and other churches, but also by the press of Great Britain. Occupying such a position, it is natural and proper for any man to look out all over the Methodist family, and, whilst meaning no disparagement to others, with satisfaction the President was able to say,—

"It has commanded the approval and blessing of God everywhere. The youngest of the Protestant Churches in the British empire, or in English-speaking nations, it is the largest and the most successful. During the 130 years of its existence it has built more churches, erected more Sunday-schools, converted, through the power of God, more souls, and raised more numerous societies than any of the old[illegible]. In England, in the United States, [illegible] Dominion of Canada, it has multiplied i[illegible]rents by many millions; while its missions in Central America, the West Indies, the continent of Europe, the East, Southern and Western Africa, India, China, and Polynesia, are among its highest glories and the result of its most successful labors. All these facts are evidences of true religious life, and of the existence of the presence and blessing of God in the Methodist Church."

We mark with pleasure the evidences of growth, in the division, in several cases, of old circuits into two or three new ones; believing that it will always be found, that wherever the several portions of a circuit are found equal to the work of self-government and self-maintenance, their declaration of independence will be found greatly to accelerate their prosperity, spiritually, numerically and financially. The cry for more ministerial help, from so many circuits, is also indicative of the same.

Doubtless many of our readers will be struck with the absence of everything new and exciting in the report of the proceedings. In fact, the remark is often made, that there is nothing very interesting to outsiders, and it seems a wonder that so many intelligent men should spend so long a time together and yet not accomplish anything which shall awaken more interest outside! We would remind persons who so speak that it is necessarily characteristic of the Conference that most of its business is of a very routine kind. Unlike some sister churches, we are not engaged in discovering or establishing a polity; this has been working in the main now for many long years, and though occasionally some parts may require re-adapting to altered scenes or circumstances, yet, on the whole, the machinery is complete; and the business of the Conference consists in the careful scrutiny and review of all its operations rather than trying fresh experiments, or seeking to discover new ones.—*Wesleyan Chronicle, Feb. 19th,* 1870.

INSPECTION OF CONVENTS.

No one can be surprised at the resistance offered by Roman Catholics to Mr. Newdegate's measure for the inspection of monastic establishments. On a first view of the case, it must appear reasonable and fair that some inquiry of an official kind should be made into a class of establishments in which 6,000 English ladies are entirely secluded from the life of the external world—more so than if shut up in prisons or in lunatic asylums, or any other institution that can be mentioned. We are assured in the strongest terms by Roman Catholics of the paradisaical condition of these ladies. Every one of them, it seems, is perfectly happy, and their relatives, who ought to be first to complain if anything were suspected to be wrong, are altogether satisfied. If this be really the case, it would surely be of the greatest advantage to the Roman Catholic Church to have an official inspection, which would have the effect of convincing the Protestant public of England that such is the fact. What have Roman Catholics to fear from inspection, if all is going on so harmoniously and happily within the convent walls? It would seem better policy on their part to court investigation rather than to resist it; and the strenuous and even passionate resistance which is offered can only be interpreted in one way by practical minds. The argument that the nuns are protected by the laws of the land is futile, as every one knows. The argument that they have an appeal to the Bishop and the Pope is worse than futile, as it introduces a foreign jurisdiction for British subjects living in their own country.

The threat that if the Government allow Mr. Newdegate's proposal for a committee to pass, it will lose the support of every Catholic, is just a case of canon law and Romish priestcraft asserting itself against civil and religious liberty. No one wishes to interfere with the religious convictions of persons who prefer to devote themselves to a life of privacy and religious seclusion, or to intermeddle with the authority of superiors whom these recluses have vowed to obey. All that is wanted is satisfaction that no unfairness exists, that no one is involuntarily kept in imprisonment. The past history of religious houses, as they are called, in every country where they have been permitted to exist, is enough to justify inquiry. And as to the present time, the inmates of English convents are kept there either with their consent or against it. If with their consent, inspection can only strengthen their cause; if against it, no fair-minded man, be he Catholic or Protestant, could wish their confinement to be perpetuated.—*Methodist Recorder.*

THE WESLEYAN EDUCATION REPORT.

The Thirtieth Report of the Wesleyan Education Committee has just been issued, and will command particular attention in the present position of Educational affairs in the country. To this Committee is intrusted the supervision of the day and infant schools, and of education interests generally, in the Wesleyan body; and the Report naturally opens with a reference to the manifold diversity of opinion just now prevalent. The religious difficulty, it states with truth, cannot be ignored. It is upon this, more than anything else, that the energy and interest of the contest which is now going on are concentrated. It was this which seemed to necessitate the summoning of the large Committee of the Wesleyan Body by the President in November last. The proceedings and discussions of that Committee are referred to in the Report before us in the following general terms:—

After three days' careful deliberation, the meeting adjourned without coming to any decision upon the general question. Within the extremes first noted, almost every shade of opinion was represented; but as no one proposed to enforce religious teaching without regard for liberty, so no one proposed to ensure liberty by utterly discarding religious teaching. No one was faithless to the principle so often connexionally affirmed that there can be no sufficient education apart from religion; and all were intent upon securing a truly religious training in a form which would be compatible with personal liberty.

The most interesting part of the Report is that which refers to the operations of the past year. Nearly 130 students completed the year's course in the Westminster Training College, the report of the annual inspection of which, as published in the Minutes of the Committee of council on Education is very gratifying. The Christmas examinations were remarkably successful. Candidates presented themselves in abundance for examination, with a view of entering the College for the present year; forming, in this respect, a marked and favorable contrast to the Reports of some previous years. Were it not for the restriction upon the further progress of Wesleyan Education imposed by the operation of the Revised Code, which limits Government aid to the number of students in the existing college of Westminster, and thus bars the way to further progress, a much larger number of teachers might now be in training for future work. It is, however, satisfactory to know that the supply of candidates, instead of be-

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AN EDUCATION PORT.

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ing diminished, as might not have unreasonably been expected through the present uncertain position of educational affairs, has this year been larger than ever. For 63 vacancies 123 candidates presented themselves. The Committee express their deep regret at the severe disappointment which of necessity befell many worthy young persons; they take the opportunity of reminding future candidates that "one essential element is, and ever must be Christian earnestness;" and they assure such persons that in the prospect before them there is nothing to fear, if to true godliness are added the proofs of intellectual excellence.

Fifty students each of whom had completed a two years' course at Westminster, were appointed to schools at Christmas. In addition to these, sixty transfers of teachers took place from one school to another; and in order in some degree to meet the large demand for teachers, four students who had only been a single year in training were placed in charge of schools. The disadvantage of this is, that the Government will acknowledge no claim for assistance in respect of students so appointed; and however urgent the demand for teachers, the Committee will do well, on financial grounds reaching to the future as well as the present to be firm with local committees upon this point. The progress of our day-school operations is satisfactory. No returns have been collected since March, 1869, but at that time there were 698 schools, with 119,070 scholars on the registers, showing an increase of 16 schools, and 8,990 scholars as compared with the numbers a year previously. The returns of Sunday-schools collected at the same period show a gratifying tendency upwards. There were 5,328 Sunday-schools and 601,801 scholars, the increase on the year in schools being 86, and in scholars 19,871. The best district for schools is that of Manchester and Bolton, in which are found no less than 24,190 day-scholars, or one-fifth of the entire number throughout the Connexion, and 70,642 Sunday-scholars. The metropolis makes but a poor figure, there being but seven thousand day-scholars in the entire metropolitan districts, though these include, in addition to London, the entire country from Cambridge and Ipswich northwards to Brighton and Hastings on the south coast—a proportion altogether below the mark. The returns from the agricultural districts, such as Bedford, Oxford, Norwich, Kent, Portsmouth, and Devenport, afford convincing evidence of the slight educational hold possessed by Methodism in those parts of the kingdom, although the Sunday-scholars in those districts exhibit a fair proportion to the number of members. So long as the land remains in the hands of comparatively a few proprieters of the privileged classes, this state of things may be expected to continue more or less in the rural districts. The landowner is a Churchman; education is viewed as a charity; and the result is inevitable.

It is but justice to refer, in closing this summary, to the ability and value of the services rendered by those gentlemen who are officially connected with the educational department of our Church. When Westminster lost Mr. Scott and Mr. Taylor, many were the fears lest the places of those eminent men could never be adequately supplied. But with Dr. Rigg as Principal of the Training College, and Mr. Olver as Secretary, the work has prospered even more rapidly than in bygone years. It would be strange if it did not, with men of such power at the head of the department, and with such a faculty as the Westminster College possesses in Mr. Sugden, Mr. Mansford and their fellow-tutors. As for Mr. Clulow, he has become a Connexional institution. His Report on Sunday Schools, however, is presented direct to the Conference, and is not included in the Annual Report of the Committee of Education.—*Methodist Recorder.*

General Intelligence.

NOVA-SCOTIA.

SAD ACCIDENT.—We regret to learn of a fatal accident which occurred at Hantsport last week. A little girl only four years of age, a daughter of Capt. A. W. Beckwith, who it was supposed was hanging on behind a loaded lumber waggon, and through some motion got before the hind wheel, which passed over its head crushing it to death instantly. The driver of the team passed on without observing what had occurred. We deeply sympathize with the bereaved parents.—*Windsor Mail.*

ROBBERY AT MILTON.—On the 23rd ult., $300 in gold, and a gold watch belonging to Mr. James Teller, were stolen from the house of Mr. Curtis, Kempton, Milton, Q. C.

THE TARIFF.—It is now arranged that duties are not to be charged on insurance, packages, freight, &c., except in the upper provinces, when goods are imported from the United States. Importers by sea have thus an advantage over those who import by railways and inland waters. Greater simplicity in tariff arrangements is still desirable.

MISSIONARY MEETING.—The Home Mission Meeting held last evening in the Brunswick-st. Wesleyan church, was fairly attended. M. H. Richey, Esq., presided as Chairman. Addresses were delivered by the Revds. G. S. Milligan, J. Clark, J. A. Rogers, and J. B. Morrow, Esq., all dwelling upon the importance of the Mission work carried on in our poorer and more sparsely populated districts.

Rev. Mr. Milligan gave a clear financial exposition of the needs of ministers who are sent to the poorer circuits, whose small salaries are in some instances not more than half paid. He showed plainly the urgent demand for some fund to supplement the salaries of those ministers.

Rev. Mr. Clark spoke in an earnest, eloquent manner of the need of giving on the part of the Church at large. He said that if he were not a minister he would like to speak strongly on the subject of ministers' salaries. He asserted that those who complain that the Methodists are always begging were not those who gave most freely.

Rev. Mr. Rogers gave a brief but glowing sketch of what Methodism has done during the past century, dwelling upon its wonderful progress both in England and America, and ascribing it in a great measure to the spirit of union and aggression which has always characterised that body.

Mr. Morrow, in giving the closing address, touched in a pleasant manner upon some of the remarks of the preceding speakers, dwelling like them upon the necessity of giving and saying that those who accused the church of begging should take the shame implied in the word to themselves for compelling the Church to beg for that which they should give freely.

After a collection had been taken up, the meeting closed with the Doxology and the benediction pronounced by Rev. J. Angwin at about half-past nine.—*Morn. Chron.*

NEW BRUNSWICK.

CHURCH RENOVATION.—The spirited Methodist congregation that worships in Exmouth street, in this city, has, during the past two or three weeks been getting its Church edifice thoroughly renovated within and without. The exterior of the building has been painted a pleasant drab colour, the interior has been vastly improved and adorned. Messrs. Blakslee and Whitenect took a contract for painting the Church, and are performing their task admirably. The walls are being done in panel work surmounted with imitation frieze work on a ground of French grey. The pews are grained in imitation maple, the gallery front in oak, the pulpit in walnut, and has the appearance of standing out from the arched and pillared recess. All the windows are being fitted with Venetian shutter blinds placed in the interior. The aisles are to be neatly carpeted, and the space within the communion rails laid with a suitable pattern of superior Brussels carpet.

The improvement in the appearance of the Church, especially of the interior, is very great. It was previously capacious and comfortable; it now wears an aspect fresh, neat, chaste and elegant. The cost of the renovation will be about $1,200, of which we learn Mr. Wm. Warwick has contributed no less than $300. The Church is to be reopened for Divine Service next Sunday; and we hear that Dr. Hare, a Boston celebrity, will take a leading part in the exercises of the day. The Exmouth St. congregation, though far from a wealthy one, has done well for the cause in which its sympathies have been enlisted. It is a comparatively young congregation, but it possesses a large and handsome Church, a commodious two story Sabbath School House, both almost entirely free from debt, and a neat, well furnished brick parsonage, with but a light encumbrance on it. During the past three years, this Congregation has been under the pastoral care of the Rev. Mr. Heartz, in connection with whose most zealons, efficient and highly appreciated labors, it has enjoyed great peace and uninterrupted prosperity. His necessary removal at the end of this regular ministerial term now fast approaching, is contemplated by his warmly attached congregation with unfeigned regret.—*St. John News.*

HEAVY FIRE AT SUSSEX.—On Saturday night a fire occurred at Sussex, which at one time threatened the destruction of the whole village, near the Railway Station.

The fire originated in the Bark Room of White's Steam Tannery, and spread with marvellous rapidity. The Tannery, a two-story building, was destroyed; Teakles's Blacksmith shop was also consumed; also Trite's General Store and residence; the new Foundry, which had been in operation only a few weeks; Wm Fairweather's Drug Store; and Crawford and Pugsley's law office, which was over the Drug Store.

Several other buildings, including the Exchange Hotel, and a number of places on the opposite side of the Hotel, were saved with difficulty from the same fate. McFadgen & McLean, who had only fairly got to work in their Foundry, are left with nothing. The total loss cannot be less $40,000.

The insurance on the destroyed property is said to have been fifteen hundred on the Tannery and a thousand on Trite's store. Most of the stock was saved,—no other insurance. Fairweather loses his store and half his stock.—*St. John Telegraph, 2nd.*

Fellows' Compound Syrup of Hypophosphites will speedily and certainly arrest the depressing influences of disease, upon the nerves and muscles. It restores the appetite and induces a disposition to take on healthy flesh.

It causes the formation of living blood, strengthens the action of both Heart and Lungs.

It sustains the system under trying circumstances and creates the healthy development of all the organs necessary to our existence.

Sold by Apothecaries. Price $1.50 per bottle, or six for $7.50.

CANADA.

BISHOP TACHE AND THE RED RIVER INSURGENTS.—We should be sorry to say anything about Bishop Tache stronger than the facts of the case justify. We have not done so in the past, and shall not in the future. All our criticisms of the Bishop's proceedings have been based upon what he unquestionably has said and done, as well as upon what he has *not* said and has *not* done. The authority of a Roman Catholic Bishop in his own diocese is notoriously very great in every case, and in that of the Prelate of St. Boniface is specially and avowedly influential in no ordinary degree. That power is peculiary great in reference to the various ecclesiastics under their charge Within certain limits, it may be said that their authority is absolute. No single priest can say do anything when his ecclesiastical superior puts in an absolute veto. The Bishop cannot unfrock; but he can silence within the limits of his diocese; so that whatever any priest, whether regular or secular, may say or do within his bounds, has either his direct approbation, or at any rate is not regarded as so offensive or blameworthy as to call for any expression of disapprobation, rebuke, or punishment. No priest dares to persist in a course which his Bishop disapproves of. In ordinary cases, the slightest hint of displeasure is sufficient to bring the erring brother into a right position; and if in any case more than that is necessary, another turn of the episcopal screw is quite sufficient to bring him to his senses and his knees. No ecclesiastic can continue within the pale of that Church to defy those who have been set over him in holy things or to take any course, either socially or politically, which his superior condemns. Apply all this to Bishop Tache and the occurrences at Red River, and the necessary inference is manifest. It is not enough to say that Father Richot has followed the course of rebellion on his own account and not in any measure on behalf of his "superiors in the clerical order." Such an apology for Bishop Tache is mere trifling with a very grave matter. Father Richot up to this time, has been visited with no ecclesiastical censures for his course during the last few months as a bustling, unscrupulous political partizan. No whisper of episcopal disapprobation has yet been heard. He lodges in the Bishop's palace at Ottawa as an honoured guest; not only not under the ban, but as one upon whom his superiors bestow attention and care. It is absurd to say that he has done all that he has done in spite of his ordinary. Even granted that he is a Jesuit priest, and as such occupies a somewhat different position from an ordinary parish priest, yet even as such he is under the hand of the Bishop, and can be told at any time by that functionary:—"You cannot be allowed to speak preach, or administer the sacraments in my diocese, unless you conform to my wishes on this, that and the other point." So thorough is this discipline, that priests have been admonished and silenced for a longer or shorter time for what mere onlookers would regard as very venial offences; and though there is an appeal from the Bishop's decision, yet that remedy is in ordinary cases equivalent to nothing at all; the power of the Bishop being, for all practical purposes, absolute.

Here then, we have a priest heading a political rising, along with the members of his Church aiding and abetting him. We have him doing all in his power to set up a rival authority within the British dominions, and by his presence, and so far as he has ever said to the contrary, by his deliberate concurrence sanctioning the illegal execution, in other words, the murder of a British subject, and yet not one of his ecclesiastical associates or superiors has ever said that he has done anything that was wrong. Instead of being silenced, either in the diocese of St. Bonitace, or in any other, he is treated as a hero and a patriot among his co-religionists wherever he goes. Does Bishop Tache approve of all this priest has done? Does he give his conduct the benefit of his episcopal endorsation? If nay, why has the Bishop not taken care to make his position unambiguous, by openly declaring that he has no sympathy with the doings of Father Richot, and that he repudiates with horror the killing of Scott? To this hour not one word has been heard from him in the way of even the gentlest condemnation of the butchery. Not only has he not even in the gentlest way censured Father Richot, but he has clasped hands in friendship with the chief actor in that murderous affair, and has not to all appearance, felt that there was blood upon those hands.

To speak of his leaving his commands to all over whom he had any influence to give a reception to Mr. McDougall is simply to talk nonsense. There is not a priest in that region who would have dared to go contrary to the bishop's commands. If he left it an "open question" on which every one might take his own way, that would land us again in the same conclusion as that at which we have already arrived. It would be simply the old story, "There is a pump, don't duck him."

The question can be settled still further by a simple additional enquiry. Is Riel at this moment in any measure under the censure of the Church for his doings in Scott's case? If he came to partake of any of the sacraments of the Church would he be refused till he had expressed sorrow for that deed ot blood? We have no reason to believe that he would; very great reason to believe quite the reverse. Has the bishop, then, been misrepresented when this view has been taken of his position? We cannot see that he has. If he is powerless in the administration of his diocese, he ought, for his own sake, to say so. But if he is not—if, on the contrary he has more than usual influence with the people under his care, and all ordinary episcopal authority over the ecclesiastics under his charge, then what they do he virtually does, and for what they say he is to all intents and purposes responsible; for he has uttered no word of repudiation of either their preaching or their practice, but has given the whole weight of his episcopal character and influence, by his very silence, to the support of both.

Father Richot, so long as he stands before the world an uncensured, unsilenced priest, cannot be condemed, and his bishop not only acquitted but applauded. They stand or fall together.—*Toronto Globe.*

CONSTITUTION OF MANITOBAH.—The following summary of the Constitution of Manitobah is taken from the Toronto *Globe*:—

The boundaries of the Province would be a point on the United States frontier ninety-six degrees west of Greenwich to ninety-eight degrees 15 minutes west; its southern limit being the 49th parallel, and its northern 50 degrees 30 minutes.

Here Sir John displayed a map to members—who gathered round to see it—showing the outlines of the Province of Manitobah.

In answer to a question, he said the new Province would contain 11,000 square miles, and would include all the settlements on the banks of the Red and Assiniboine Rivers, from their confluence near Fort Garry, to the Lake above mentioned—the unorganized tract to be governed by the Lieutenant-Governor of Manitobah under a separate Commission, and its affairs regulated by Orders-in-Council. The Province is to have at present two members in the Senate; when its population amounts to 50,000 three Senators; and when 75,000 four Senators. It is to be divided into four electoral districts, each of which is to return one member to the House of Commons. The Lieut.-Governor is to have an Executive Council of seven persons. The Local Legislature is to consist of two Chambers, a Council and an Assembly, the former to have in the first instance seven, to be increased ultimately to twelve members; the latter is to have 24 members elected by as many districts which are to be defined by the Lieutenant Governor, and the qualification is to be similar to that now existing in Algoma, viz:—The possession of a house and one year's residence. The same qualification will apply to elections to the Dominion Parliament. Except as respects the appointment of the Lieutenant Governor, the Province is to have the privilege of amending its own Constitution according to its own judgment and wishes. A subsidy is to be granted of 80c. per head, and a further sum of $30,000 for the purposes of the Government. Either the French or English language may be used in public proceedings, but all records are to be in both languages. All public lands not specially allotted are to be held to belong to the Dominion of Canada. For the purpose of extinguishing the Indian titles within the Province, 1,200,000 acres are to be reserved for the Indians and half breeds.

NEWFOUNDLAND.

NEWFOUNDLAND CENSUS OF 1869.—An abstract of the recently completed census has just appeared from which some interesting facts may be gleaned. Judging by the rate of increase of the population, as ascertained by the last census, that of 1857, Newfoundland was expected to number 150,000 inhabitants; whereas the actual population is found to be only 146,536. In twelve years 22,248 have been added to the population, being 18 per cent. during that period, or 1½ per cent. per annum. In Canada the rate of increase is from 35 to 40 per cent. each decade. Formerly our increase was 30 per cent. every ten years. But during the last six or eight years the drain by emigration has been very serious, owing to the unprosperous condition of the Colony; and we have no emigration to supply the place of those who leave. The capital has felt this drain most severely, having now 17,00 fewer inhabitants than twelve years ago.

The census show that there are 85,496 Protestants on the Island, and 61,050 Roman Catholics; so that the Protestant majority is 24,446. In 1857 the Protestants numbered 65,743, and Roman Catholics 56,895; so that in 12 years the former have gained 19,753, the latter only 14,155. The Protestant rate of increase has been at the rate of 37 per cent., the Roman Catholic only 7 per cent.

NEWS BY TELEGRAPH.

OTTAWA, May 7.—The Premier's illness is caused by *Biliary calculus*. He suffers intense pain, but slept during a portion of the night and a little while this morning, under the influence of opiates. His condition is known to be critical, and his recovery, if at all, will be slow. Doctors Grant and Brown have issued a bulletin stating that though somewhat easier he was unable yet to be removed to his home. No person but his immediate attendents are permitted to see him. It is quite certain he cannot recover in time to resume his parliamentary duties before prorogation. His illness has cast a gloom over the Capital and the most hearty sympathy for him is felt and expressed on all sides. The anxiety of his host of friends and admirers and the public generally is intense.

OTTAWA, May 8.—The Governor General has communicated to the House of Commons the following despatch from London:—

"DOWNING STREET, April 19, 1870.

"SIR,—With reference to previous correspondence with respect to the protection of the Canadian fisheries, I have the honor to inform you, that the Board of Admiralty have been requested to send to Canadian waters, a force sufficient to protect Canadian fishermen and maintain order.

(Signed) "GRANVILLE."

OTTAWA, May 9th, P M.—On Saturday night Mr. Archibald made a lengthy speech, which was well received by the House, in favor of the policy of the Government towards the North West, and the details of the Manitobah bill. He spoke respecting the conduct of Capt. Cameron at Red River, and produced certificates from the commanding officer, highly commending his skill and courage while on service in India and elsewhere. He also read a letter from the Pembina Post Master, saying that before Capt. Cameron's departure they had "Learned to estimate him as the best" of the Canadians who went there in company with Mr. McDougall.

Hon. Mr. McDougall proposed amendments to extend the boundaries East and West, so that the boundary of Canada would be the boundary of Manitoba. He also opposed other details, but reserved his amendments and principal speech until motion for concurrende comes up.

Mr. Ferguson took exception to many features of the bill.

Mr. Bowell referred especially to the delegates who only, in his opinion, represented rebels.

Mr. Mills attacked the bill.

Sir G. E. Cartier accepted some few amendments, and the committee reported up the bill. Report to be received to-day.

Premier still remains in his office, and under no circumstances is it likely he will be able to resume work for many weeks. His constitution has evidently received a severe blow.

FOR THROAT DISORDERS AND COUGHS,

BROWN'S BRONCHIAL TROCHES are offered with the fullest confidence in their efficacy. They have been thoroughly tested, and maintain the good reputation they have justly acquired. These Lozenges are prepared from a highly esteemed recipe for alleviating BRONCHIAL AFFECTIONS, ASTHMA, HOARSENESS, COUGHS, COLDS, and Irritation or Soreness of the Throat.

PUBLIC SPEAKERS AND VOCALISTS will find them beneficial in clearing the voice before speaking or singing, and relieving the throat after any unusual exertion of the vocal organs, having a peculiar adaptation to affections which disturb the organs of speech. Sold at 25 cents per box, by all dealers in Medicines.

May 4 5w.

The Times says Dr. Walpole has lost his beautiful chestnut mare. She died suddenly in the harness, it is supposed from Bots or Pin worms. If the Dr. had used *Sheridan's Casadi-Condition Ponders*, he would no doubt, have had his mare to-day—they are death on worms.

Chapped Hands are very common with those who have their hands much in water. A few drops of *Johnson's Anodyne Liniment* rubbed over the hands two or three times a day, will keep them soft and white. Fisermen, sailors, and others will do well to remember this.

EDITOR'S AND BOOK STEWARD'S NOTICES, &c.

1. We learn by telegraph that Dr. Ed. W. Pope, son of the venerable Rev. Henry Pope, of Halifax, and brother of the Rev. Henry Pope, of Charlottetown, P. E. Island, died suddenly at his residence at Petite Riviere, on Friday morning last. Dr. Pope was just in the prime of life, being in his 42nd year, and in the midst of life's duties, and to unenlightened human view his death would seem most untimely, but his friends sorrow not as those without hope, but in the light of Revelation they can rejoice, believing that for him to die was gain.

2. *Every Saturday* is getting on "swimmingly, soaringly." The publishers have secured the services of some of the best artists, and intend to make original illustrations a prominent feature of the paper. The *Booth Gallery* will embrace representations of Booth in all of his leading parts. The *Dickens Gallery* will contain drawings of the most famous scenes and characters in his works. In fact the publishers are determined to make *Every Saturday* a first class illustrated journal in all respects.

3. "THE AMERICAN TUNE BOOK."—A new work just published by O. Ditson & Co., is the most complete thing of its kind we have ever seen. It contains 440 pages of elegantly printed musical matter; the first 80 of these are devoted to excellent elementary exercises and glees suitable for the use of singing classes; the last 10 are filled up with first-class anthems; while the intervening 280 contain a collection of all the time-honoured religious music from the time of Billings down to the present.

All this has been selected by five hundred competent judges, so the best tunes from all parts of the country are to be found within the covers of this work.

RECEIPTS FOR THE PROVINCIAL WESLEYAN.

To the 10th May, 1870.

W. B Hamilton	$2 00	By Capt. Perry—	
R C. Hamilton	2.00	Saml. Golden	1.83
Chas. Downs	4 00	F. McGuire	2.00
By Rev. D. Chapman—			
Wm. Long	2.00		$3.83
By Thos. Pickard, A. M.		By E. Trneman, Esq.—	
Mrs. Chas. Dixon	1.50	John Atkinson	2.00
By Rev. P. Prestwood—		Capt. Decker	2.00
Stephen Wright	2.00	By Rev. T. J. Dienstadt	
Robt. Wright	2.10	Thos. Dawson	2.00
		S. W. Dawson	2.00
	$4 00	Wm. Dawson	2.00
By Rev. J. N. Parker—		Wm. A. Muttart	2.00
Lewis McAun	1.00	Thos. W. Howatt	1.00
Robt. Colpitts	2.00	Robt. Ince	1.50
		Richd. Nelson	1.50
	$3.00	Edmon W. Crosby	1.50
			$13.50

DISTRICT MEETINGS.

FREDERICTON DISTRICT.

The Annual District Meeting of the Fredericton District will be held (D.V.) at Nastwaak, commencing on Wednesday, 8th of June, at 9 o'clock, a. m. All the Ministers and Probationers of the District ase expected to be in attendance at the opening, and to have all the usual documents and statistics ready for presentation when called for.

The Circuit Stewards of the several Circuits are respectfully requested to attend on Thursday the second day of the Session, at 10 o'clock, at which time the financial business of the District will be taken up.

JOHN MCMURRAY, *Chairman.*

Woodstock, N. B., May 2, 1870.

LIVERPOOL DISTRICT.

The Annual Meeting of the Ministers of the Liverpool District will be held in the Providence Church, Yarmouth South—commencing on Friday, the 10th of June, at 9 o'clock A. M.

The attendance of Circuit Stewards is requested the following day at 10 o'clock.

HENRY DANIEL, *Chairman.*

Liverpool, May 11th, 1870.

HALIFAX DISTRICT.

The Annual District Meeting of the Halifax District will be held (D. V.) at Avondale, commencing on Tuesday, the 7th of June, at 9 A. M.

All the Ministers and Probationers of the District are requested to be in attendance at the commencement of the session, with all needful documents, as directed by Conference.

The Circuit Stewards of the respective circuits are respectively requested to attend on second day of the Meeting, at 10 A. M., when the financial business of the District will be taken up.

JAMES G. HENNIGAR, *Chairman.*

N. B.—The ferry-boat from Windsor for the Dale, will leave the former place, on the 6th, at 6 A. M., and 6 1-2 P. M. J. G. H.

TRURO DISTRICT.

The District Meeting of the Truro District will be held (D.V.) at Pictou to commence on Wednesday, June 8th, at 9 o'clock, a. m. The ministers are requested to be present at the time specified, and to have all their necessary documents ready.

The Circuit Stewards are expected to be in attendance on Thursday, June 9th, at 10 o'clock. Then the financial business of the District will be taken into consideration.

GEORGE JOHNSON, *Chairman.*

Guysborough, May 7, 1870.

ANNAPOLIS DISTRICT.

The Annual Meeting of the Annapolis District will be held (D.V.) at Bridgetown, to commence on Tuesday, June 7th, at 9 o'clock a. m.

The financial business will be entered upon on Wednesday, the 8th inst. at 10 o'clock, when Circuit Stewards are respectfully requested to attend. JOHN S. ADDY, *Chairman.*

Bridgetown, May 9, 1870.

MOUNT ALLISON WESLEYAN COLLEGE AND ACADEMIES.

ANNIVERSARY EXERCISES.

The attention of the friends of the above Institutions, and of the public generally, is respectfully requested to the following programme of Exercises to be held in connection with the close of the current Academic year:—

1. Thursday and Friday, May 19th and 20th, Examination of College Classes.

2. Saturday, May 21st, at 9 a. m., Examination of Candidates for Alumni Scholarship.

Saturday, May 21st, 2 p. m., Meeting of College Board.

3. Sunday, May 22nd, at 6 p. m., Anniversary Sermon by Rev. Chas. Stewart.

4. Monday, May 23rd, Annual Academic Examinations.

Monday, May 23, at 7½ p. m., Oration before Alumni Society by J. C. Gough, Esq., M.P.P.

Monday, May 23rd, at 9 p. m., Annual Reunion of Alumni Society.

5. Tuesday, May 24th, at 10 a. m., Anniversary Exercises, College Commencement, &c.

Tuesday, May 24th, at 3 p. m., Business Meeting of Alumni Society.

6. Wednesday, May 25th, at 9 a.m., Annual Meeting of Board of Trustees and Governors.

D. ALLISON,
J. R. INCH.

Sackville, April 28, 1870.

For the Provincial Wesleyan.

MT. ALLISON ASSOCIATED ALUMNI.

DEAR EDITOR,—Through the medium of your columns, I desire to call the attention of Alumni of the Mount Allison Institution to the fact, that the annual subscription for membership for the ensuing year, is now payable. The requisite for membership, is the payment of one dollar annually, and the fund created thereby is devoted to the founding of Sheolarships. Two Scholarships have already been founded of the minimum value of thirty dollars each; and as soon as the liberality of the *Alumni* will permit, the value will be increased to sixty dollars.

Any *Alumnus* can become a life member of the Association by paying twenty dollars, and be relieved from any further annual calls.

I would press upon all who can, to become life members and thereby enable the Association to invest its funds, and rely duly upon the interest for the payment of Scholarships.

I have much pleasure in stating that Mr. Thos. B. Flint, B.A., has kindly consented to call upon the Alumni of Halifax and elsewhere in Nova Scotia, and will no doubt, with his acknowledged persuasive powers so forcibly impress upon the minds of the *Alumni* the duty of aiding and encouraging their *Alma Mater*, that the aggregate amount of the annual subscriptions may this year be double what it was last year. Hoping that the Alumni of Nova Scotia may give a cheerful and tangible response to Mr. Flint's solicitations.

I am, yours, &c.

A. A. STOCKTON, *Sec'y.*

St. John, N. B., May 7, 1870.

Marriages.

On the 31st of March, at the Wesleyan Parsonage, by the Rev. Isaac N. Parker, Elkanah Hall, Esq., of Penoboquis, Sussex, Kings County, N. B., to Miss Carrie Chittick, of Corn Hill, Havelock, Kings County, N. B.

Shipping News.

PORT OF HALIFAX.

ARRIVED.

TUESDAY, May 3

Schrs Annie A Teel, Teel, Boston; Greenwood, Thomas, Shelburne; Vivace, Romkey, LaHave; Willie Cox, Crowell, Ragged Islands; Gazelle, Swain, Port LaTour; brigts Laurella, Ryan, Cienfuegos; Florence, Davidson, do.

WEDNESDAY, May 4

Brig James Fraser, Matheson, Portland; brigt Kingston, Woods, Porto Rico; schrs H V Crandall, Pettis, New York; Seaflower, Doucette, Port Hawksbury.

THUESDAY, May 5

Schrs Mediator, Romkey, LaHave; Monterey, Hewitt, St Mary s; Active, Lantz, Mahone Bay; Avon, Maloney, Pubnico; Samuel Jones, Delorey, Margaree.

FRIDAY, May 6

Stmrs Etna, Lockhead, New York; M A Starr, Doane, Yarmouth; barque Eleanor, Cardiff; brigt Frank Churchill, Forrest, Demerara; schrs British Pearl, Hadley, Guysboro'; Harriet Newell, McPherson, Port Hood; Francis, Buffet, Newfd; Alander, Kemp, Georgetown, P E I; Corrair, Kirby, do; John Thomas, Dewar, do; Annie, Matheson, Charlottetown; Josephine, McDonald, Colville Bay; Mary Kate, Gillis, Orwell Bay; Four Brothers, Perlier, Glace Bay; Vil ager, Ritcy, do; Amelia, Whi e, Margaree; Maria, White, do; Matilda, McKinnon, Baddeck; Spray, Colfred, Cow Bay; Maria Elizabeth, Maguire, Port Mulgrave; Sea Foam, Currie, Pictou.

SATURDAY, May 7

Stmr City of Cork, Allen, Liverpool; schrs Victor, Benoit, Pictou; Golden Eagle, Smeltzer, Mahone Bay; Sea Slipper, Hebb, do; Lion, Westhaver, do; Mary McKenzie, Gurney, Shelburne; Nova Scotia, Margaret's Bay; Rose, North Sydney.

SUNDAY, May 8

Brigt Charlotte Pickett, Sydney; schr Mary Ann, Burke, Sydney.

MONDAY, May 9

Steamers Alhambra, Wright, Bostou; Chase, Mulligan, Portland; ship Napier, Williams, Liverpool, G B; bark Lykurg, Pedersen, do; schrs Debel, Westhaver, Mahone Bay; Good Intent, Gagnion, Cow Bay; Elizabeth E Annie, Keating, do; Willie, Healy, P E I; D McLeod, Hare, North Sydney.

CLEARED.

May 3—brigts Esk, Patterson, Jamaica; Faugha-Ballah, Howard, Barbadoes; schrs J W Falt, Falt, Boston; Golden West, Richard, do; Annie L Teel, Teel, Newfld; Agility, Pye, do; Foaming Billow, Glawson, do; Medway Belle, McPhee, do; Zetland, Costain, Summerside, P E I; James, Fraser, Sydney; Argo, Kenny, Barrington; Willie Cox, Crowell, Western Banks; Havelock, Townsend, Louisburg; Lady Caroline, Wentzel, Maohne Bay; Skylark, Crooks, Peggy's Cove; Eastern Star, Langley, St Bartis, N. F.; Maria, Hulsy, Magda en Islands.

May 4—Brigt Annie Collins, Cochran, Pictou; schrs Mystery, Rindress, P E I; J W Hatfield, Potter, Canning; Clara Jenkins, Rice, Jordan River; Ida May, McKinnon, Port Medway; John Norris, McConnell, do; Burbeck, Hurst, Labrador; Ripple, Tremain, Newfld; Joseph, Garrison, Cape Breton; Jas Pope, Pope, L'Ardoise.

May 5—Brigt Topaz, Ross, Barbadoes; schrs Maria, Currrie, Cambellton; Maggie, Lang, Labrador; Swallow, Arichat; Lillian, Curry, Richibucto; Anna Maria, Landry, Amherst; Carrie Fraser, Messervey, Bay of Islands; J E Smith, Buchannan, Labrador.

March 6—Steamers Etna, Lockhe d, Liverpool; City of Halifax, Jamieson, St John's, Nfld; brig America, Doody, Boston; brigts Dominion, White, Little Glace Bay; Falcon, Siteman, Trinidad; Model, Greening, Porto Rico; A E Dater, Mills, Red Bay, N F; Morning Light, Fraser, Sydney; Bonita, Dexter, Liverpool; M E Purney, Martin, Newcastle; Frank, Landry, Cow Bay; Minnie, Campbell, Sydney.

May 7—Stmr City of Cork, Allen, New York; brigt Ariel, Doane, Demerara; schrs C H Hodgdon, Matthewson, Grand Bank; Bloomer, Cunningham, Antigonishe; Jas Fraser, Matthewson, St Peters; Sea Flower, Doucette, Arichat.

May 9—Steamers Alhambra, Wright, Charlottetown; M A Starr, Doane, Charlottetown; schrs Grand Master, Seaboyer, Cuba; Rival, Smith, Liverpool; Let Her Rip, Drake, Wine Harbor; Pride of the Nickerson, St John, N B.

FLOUR, FLOUR, &c.

Just landing ex Steamer Chase from Canada:—

500 barrels "Noival," Strong Bakers,
300 do "Mossie," No. 2,
150 do Oatmeal,
50 do Pot Barley,
176 bags Malt, in bond.

—ALSO IN STORE—

300 barrels No. 1 Superfine,
261 bags MALT, in bond,
15 bales HOPS, 15 cases MATCHES.

For sale low by
R. C. HAMILTON & CO.,
may 11. 119 Lower Water Street.

Government House,

OTTAWA, Tuesday, 26th of April, 1870.

PRESENT:

HIS EXCELLENCY THE GOVERNOR GENERAL IN COUNCIL.

On the recommendation of the Hon. the minister of Customs, and under and in virtue of the 8th Section of the Act 31 Vic. Chap. 6 intituled: "An Act respecting the Customs," His Excellency has been pleased to order, and it is hereby ordered that Shannonville, in the Province of Ontario, shall be and the same is hereby declared to be, an Out Port of Entry, under the the Survey of the Port of Belleville. WM. H. LEE,

may 11 3w Clerk Privy Council.

CUSTOMS DEPARTMENT,

OTTAWA, 9th April, 1870.

Authorized discount on American Invoices until further notice, 11 per cent.

R S. M. BOUCHETTE,
Commissioner of Customs.

May 4.

First Mortgage Bonds
OF
The Saint Stephen Railroad,
GUARANTEED BY THE
TOWN OF ST. STEPHEN,
ISSUED AND ENDORSED
Under Legislative Enactment.

These Bonds were prepared under the careful supervision of the Company's Solicitor, the present Judge Stevens, who used the utmost caution to have them in accordance with law. They are a *first* charge on both Road and Town; are in denomination of $100, $300, $500, and $1000; have 16 years to run and bear six per cent interest. The Coupons are payable on the 1st of January and July at Saint Stephen, or should purchasers prefer at St. John.

The road cost $400 000. Its earnings are steadily increasing, and for some time past has been paying the interest on the first mortgage for $100,000, and also that of a second for $50 000. The completion of Western Extension and the construction of the Houlton Branch, now under contract, must add materially to its receipts.

The Town was incorporated for the express purpose of *guaranteeing* the payment of the *first* Bonds. The real estate of the incorporated district has *doubled* in value during the last six years. A report from the Assessors shows the valuation for 1869 to be about $600,000.

The DOUBLE security amounting to $1,000 000 or ten dollars security for one of debt, constitutes these bonds a FIRST-CLASS investment. An limited number only are now offered at 95, which yields over SIX AND A HALF per cent. per annum.

Further particulars may be had on application by mail or otherwise.

C. W. WETMORE,
102 Prince William Street, St. John,
Phœnix Square, Fredericton.

May 4

SMITH'S

Provincial Wesleyan Almanac

MAY, 1870.

First Quarter, 8th day, 11h. 23m. morning.
Full Moon, 15th day, 1h. 49m. morning.
Last Quarter, 22nd day, 1h. 55m. morning.
New Moon, 30th day, 5h. 43m. morning.

D.	W.	Fr. Wk.	SUN. Rises.	SUN. Sets.	MOON. Rises.	MOON. South.	MOON. Sets.	H. Tide at Halifax
1	SU.		4 55	6 58	5 47	A 41	7 34	8 10
2	M.		4 54	6 59	6 18	1 27	8 36	8 43
3	Tu.		4 53	7 0	6 53	2 14	9 35	9 17
4	W.		4 51	7 1	7 32	3 3	10 33	9 44
5	Th.		4 50	7 2	8 20	3 54	11 28	10 17
6	F.		4 49	7 4	9 14	4 47	morn.	10 54
7	Sa.		4 47	7 5	10 14	5 39	0 19	11 39
8	SU		4 46	7 6	11 20	6 32	1 2	morn.
9	M.		4 44	7 7	A 31	7 26	1 43	0 34
10	Tu.		4 43	7 9	1 43	8 18	2 21	1 46
11	W.		4 42	7 10	2 56	9 9	2 52	3 9
12	Th.		4 41	7 11	4 13	10 3	3 22	4 25
13	F.		4 40	7 12	5 31	10 58	3 52	5 25
14	Sa.		4 39	7 13	6 59	11 55	4 25	6 15
15	SU.		4 38	7 14	8 7	morn.	4 50	7 1
16	M.		4 37	7 15	9 21	0 54	5 41	7 48
17	Tu.		4 36	7 16	10 28	1 54	6 27	8 35
18	W.		4 35	7 17	11 25	2 54	7 20	9 20
19	Th.		4 34	7 18	morn.	3 52	8 18	10 7
20	Fr.		4 32	7 20	0 11	4 46	9 20	10 52
21	Sa.		4 31	7 21	0 51	5 38	10 25	11 40
22	SU.		4 30	7 22	1 23	6 25	11 27	A 40
23	M.		4 30	7 23	1 51	7 10	A 29	1 49
24	Tu.		4 29	7 24	2 16	7 52	1 28	2 59
25	W.		4 28	7 25	2 38	8 33	2 27	4 3
26	Th.		4 27	7 26	3 2	9 15	3 28	5 3
27	F.		4 26	7 27	3 29	9 59	4 27	5 52
28	Sa.		4 26	7 28	3 52	10 39	5 26	6 29
29	SU.		4 25	7 29	4 20	11 24	6 28	7 9
30	M.		4 25	7 29	4 53	A 11	7 28	7 42
31	Tu.		4 24	7 30	5 31	1 0	8 28	8 15

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

High water at Pictou and Cape Tormentine, 2 hours and 30 minutes *later* than at Halifax. At Annapolis, St. John, N. B., and Portland Maine, 3 hours and 44 minutes *later*, and at St. John's, Newfoundland 1 hour *earlier*, than at Halifax.

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 Family.

DELIVERED FROM EVIL.

BY FIDELIA W. GILLETTE.

Two little hands clasped fondly in my own,
Two dimpled feet that could not go alone,
Two rose-bud lips against my faithful breast,
A bird-like voice within my household nest,
A broad, deep forehead, white as drifts of snow,
Eyes like blue violets where wood-fountains flow,
And hair as soft and fair, as clear and lustrous too,
As fine-spun gold my fingers wandered through;

And model form, rounded as sculptors do,
Threaded all o'er with veins of purple hue—
These made the outside beauty of my baby-girl;
But what fond hand could tenderly unfurl
The folds of flesh that shut so softly in
The dear, white soul, so free as yet from sin,
And show the budding beauty and the growing grace
That yet should blossom through her baby-face?

A baby first, and next a merry child,
A maiden then, so cheerful and so mild.
While I grew daily more her worshipper,
Till all my future was filled full of her.
She made the glory of our summer hours,
And filled our winters with the breath of flowers,
Our autumn-harvests had a richer bliss
From the sweet beauty of her happiness.

Her gentle hands were full of tender deeds,
Her feet went swiftly to another's needs,
Her loving heart prayed through the darkest night,
"Keep me, sweet Christ, until the morning light!"
That was her prayer, but mine was always *this*,
Folded down softly with each loving kiss,
Breathed fondly o'er her every night and day—
"Keep her from evil, Father, all the way!"

And so at last he answered, and my heart grew still,
To hear how strangely spoken was *his* loving will,
For through it all I saw his great love shine,
Because it was his answer, and not mine.
Mine would have been that, through long earthly years,
She should have known no sorrow and no tears,
Within her path should hide no sharpened thorn,
But round it hang the brightness of the morn,
And everything of earth, and air, and sky,
Should minister to her as tenderly as I.

But in his answer lay a voice more sweet,
And sometimes, trembling for her little feet
A brighter halo for her golden hair,
Angelic beauty round her everywhere,
Till, when I kissed her face, grown now so wondrous fair,
I felt the sweet fulfillment of my pleading prayer,
For he had led my darling from all storm and cold,
Out through the shining gateway, to the happy fold!

"I CAN'T."

FOR THE BOYS.

I ca'nt do it, so what's the use of trying?" and the boy, with impatient, fretful air and tearful eyes, pushes his slate and book aside, and bows his head in his hand. He had been given a single problem from the day's lesson, which his kind teacher felt sure was quite within his power, but at the first glimpse of its terms his countenance fell, his heart failed him, and without the slightest show of effort he murmured, 'I can't do it, I *know* I can't."

Now, the fault with him did not lie in his inability to do the task assigned, not at all; for he was up to the average of school-boys; but lay in his want of resolution and firmness. He had'nt that pluck which faces real difficulties with an earnest determination to do its best, and so faltered from the mere thought of meeting obstacles in his work. It is very likely, too, that his easy, indulgent parents had strengthened his weakness by helping him over these difficulties in his lessons which seemed to him "so hard," a line of conduct which they should have carefully avoided. How many of our youth are weakened and permanently impaired for the rigors of mature life by inconsiderate parents, who think they save their children much trouble, anxiety, etc., by doing for them what they should be left, or encouraged to do for themselves?

No boy or man would know how much he was able to accomplish if he did not go boldly to work at things which in the outset appeared very difficult; and it is wonderful, too, how many obstacles, seemingly insurmountable, melt away before the persevering! It is *work*, my young friend, honest, earnest *work* which accomplishes the greatest and best results in the various spheres of human industry.

Genius certainly can do much, but it is *diligent work* which is the surest element of success.

The spirit of "I can't" never moved the wheels of progress and civilization one inch forward, because it shrinks back from venturing into the unknown or attempting the untried. Where think you, would be the great discoveries and inventions which this age values so highly—such, for instance, as the steam-engine, the spinning-jenny, the locomotive, the telegraph, the sewing-machine, the photograph—if that sentiment in the great minds that brought them to light had been that of "I can't?"

There is no encouragement, no hope, no cheerful energy, no force, no struggle, in "I can't," only a sodden, downcast, gloomy, petulant disposition, which demoralizes and disheartens. They who are a drag on the world, as they are an annoyance and a weight to their friends and associates, are those who have suffered the "I can't" spirit to get the upper hand in their characters, and so influence for the worst their mind and bodies.

A while ago I read a good story somewhere, which well illustrates the point I would enforce in the few sentences above given, and which I will relate as I remember it.

Tommy was a New England boy, the eldest son of a widow living in humble circumstances, near Boston. Naturally bright and active, he was much beloved and indulged at home by his mother and sisters. In fact, they had got into the habit of doing nearly everything for him, until he thought he could not bring a pail of water from the cistern to the house, or black his boots himself. One evening an uncle, who was usually appealed to by Tommy's mother, whenever she needed some advice in the conduct of her affairs, came to the house, and in the course of conversation said:

"By the way, sister, it's time that boy of yours was doing something for himself. He must be fifteen years old now, and that is about the right time for a lad to get a good clerkship."

"Yes, I know it, William," faltered the lady, "but I'm afraid he's hardly strong enough to take and keep an errand-boy's place. You know his constitution has always been delicate; besides, we can't think of parting with him yet."

"Tut, tut, the boy's as strong and hearty as nine-tenths of those of his age now in stores earning good wages. He's been home too much and needs some of the outer world's discipline to develop and make a man of him; and in my opinion, if something is not done soon, he'll be spoiled, and amount to nothing."

"Well, brother," said the widow with a half sob, "you know best about these things, but do try to get poor Tommy a good easy place—I wouldn't have him knocked about for the world."

The prudent uncle found a place for his nephew in the office of a friend, Mr. Shaw of Boston, and the anxious mother, after fitting Tommy out in the best style her narrow circumstances afforded, accompanied him to the city and called on the gentleman. After introducing herself and Tommy, she said:

"I hope, sir, that the work my son will have to do here may not prove too much for his strength."

"Do not trouble yourself on that account, dear madam," said Mr. Shaw, who at once appreciated the condition of things; "my requirements will not be severe, besides, I will promise you that whatever he can't do, I'll do for him."

After some further talk the widow departed, well satisfied with her son's employer. At the close of the day, when it was time to leave the office, Mr. Shaw said to Tommy, "I want you to be here bright and early to morrow morning, to open the office, make the fire, and sweep out, and have every thing shining by the time I show myself."

"Yes, sir," answered Tommy.

When Mr. Shaw showed himself the next morning, nothing had been done. There was no fire, and the litter of yesterday still cumbered the floor, while Tommy stood in the midst, looking helpless and tearful.

'How is this, Tommy?" he said, "why have you not done as I requested?"

"O, I can't, sir; I can't."

"Well, don't cry about it," said Mr. Shaw, "I told your mother, you know, that what you *couldn't* do, I'd do for you." And Mr. Shaw went to work, and in a jiffy had a bright fire crackling in the grate, and things cleared up so that the office looked cheerful and attractive. Tommy concluded that he had found a splendid situation.

At night, when they were leaving, Mr. Shaw said, "Now, my boy, let me see what you can do to-morrow morning toward cleaning up and fixing things.

The next day, however, the same programme was repeated, the clerk doing nothing more than looking on while the master put the office in order for business.

Then at night Mr. Shaw said: "Tommy, you must have learned by this time how to make the fire, dust and sweep out. To-morrow morning I intend to take a horseback-ride, after breakfast, and will not be down as early as usual. Can you not promise to have every thing in order when I come?"

"I guess so," answered Tommy. But the next morning Mr. Shaw made his appearance, riding-whip in hand, on a scene scarcely different from that of the two previous mornings.

"Here, Tommy, take this," said Mr. Shaw in a pleasant tone, extending the whip to him, "and give yourself a good trouncing."

"O, I can't sir; I can't," whined Tommy.

"Well, don't cry, my boy. I told your mother, as you remember, that what you couldn't do, I'd do for you."

So Mr. Shaw did for Tommy what Tommy couldn't do for himself, and doubtless did it well, for Tommy never said "I can't" to him again, and found himself quite equal to the task of making a good fire and sweeping the office in the morning before Mr. Shaw entered.—*Horace Dee, in Phrenological Journal.*

BABY DRUGGING.

A simple sense of "fair play" would seem to demand that infants who have overcome the obstacles which be-set ante-natal existence in this age of practical Malthusianism, and succeeded in establishing a foothold in the outer world of fits and fevers, teething and tapes, should be, if not aided, at least unhindered in the unequal battle against a host of morbid influences which they have to wage during the first five years of life. But such is not the case. As if the odds were not already sufficiently against them, mothers, nurses, and patent medicine venders, torm themselves into a reserve corps and harass the flanks and rear of the small defending body, while the regular army of disease attacks its centre.

The most destructive weapon used in this guerrilla warfare is opium or some of its derivatives. From the plain paregoric of an earlier period to the disguised carminatives and soothing syrups of the present day, opiates in some form have been by thousands habitually administered to young children, and numerous deaths and still more numerous narrow escapes from death, have thence occurred and are now daily occurring. A letter from a druggist, calls attention to the enormous sale of a preparation known as "Mrs. Winslow's Soothing Syrup," an analysis of which is alleged to detect a large percentage of morphine, and from which several cases of narcotic poisoning have been reported in medical periodicals of high authority. Now it is well known that not only are children proportionately less tolerant than adults, of the action of opiates, but in them the operation of these drugs is exceedingly capricious and uncertain; and hence medical writers are unanimous in impressing the utmost caution in their administration to the young. Hoffman states that opiates are dangerous to children, not only in their immediate effects, but as leading, in some instances, to "permanent mental imbecility and loss of muscular power," and warns against the popular custom of giving anodynes for slight attacks of colic or other pain. Trousseau asserts that he has frequently seen infants poisoned by a dose of wine of opium containing not more than one-hundredth of a grain of opium. Hundreds of cases are recorded in which children ranging in age, from a few days to a year or more, have been fatally poisoned by preparations containing opiates, and thousands of older invalids are suffering the consequences of a drugged infancy.

It may be a consolation to an ignorant mother to quiet her fretful child with a compound which she sees advertised as harmless; it may be a temptation to an unprincipled nurse to relieve herself of trouble by stupefying her little charge with a drug which she knows to be effective in its operation; but, however desirable these domestic ends be deemed, it is well that the other side of the picture should be shown, and that well-intentioned ignorance should be enlightened, and want of principle exposed.—*World.*

HOW CONSUMPTION MAY BE CURED.

A medical correspondent who is contributing a series of valuable papers to *The Hearth and Home*, has in one of the latest numbers of that journal the following:—

The first announcement to a patient that he or she has consumption, is often like a death-knell. The vacant stare, the pale cheek, and the convulsive sigh indicate a shock of the most profound character. Indeed I have known persons to swoon away, and require the most active exertions to restore them. And yet it is not true that consumption is necessarily a fatal disease. In point of fact it is not as fatal as many diseases which prevail in every community, and yet excite no remark. Consumption results from a perverted nutrition. Instead of that perfect as simulation essential to sound health, there is an imperfect elaboration of the nutritive fluids, which leads, by inflammatory action or other processes, to the deposition in the lungs and other tissues of crude material known as tubercle. Persons predisposed to consumption, or living under circumstonces which lower the vital energies, and prevent the nutritive processes, are those in whom this affection most frequently appears. It follows that there is no specific for consumption. It is not curable by medicines; on the contrary, its fatal issue is more often hastened by medication.

For the encouragement of patients, and to illustrate the course of life most likely to restore vigorous health, a condition incompatible with consumption, I usually relate cases that have come under my observation. The following is one example among many:

A young medical friend, having an hereditary tendency to consumption, began to realize its first well-marked symptoms. It progressed rapidly toward a fatal termination. The cough, emaciation, and hectic flush betrayed his condition to the most superficial observer. Alarmed at his condition, but dreading to yield to the conviction of his friends that he was a victim of this disease, he refused to be examined or even to talk on the subject. At length he became so weak and prostrated that he consented to have his lungs examined, and on the announcement of the physician that they contained large cavities, he fainted, and was rallied with great difficulty. Aroused to a pitch of desperation, he determined that he would not lie down and die, but betake himself to out-door life. He accordingly spent his entire day in horseback exercise, sawing wood, boat-rowing, &c. At night he slept on a hard bed in an out-house, through which the winds had full play. His diet was plain and but little cooked; his clothing coarse and scant. That physician is to-day practising his profession in a New England town; he is upward of forty-five years of age, and weighs about two hundred pounds. A finer specimen of health is not seen in New England.

Recovery from the latest stage of consumption is therefore possible. The following outline of the course of life to pursue is given:—

Live in the open air and sunshine; avoid dampness and darkness in your dwelling; if possible choose a dry mountain region; develop by vigorous exercise every muscle in the body to its fullest capacity; select nourishing and easily-digested food, and be sure that it is not overcooked; dress in coarse woollen clothing; bathe for cleanliness and comfort; never forcibly distend the lungs, but increase their capacity by exercise; and, finally, take no medicines excepts as aids or additions to the course of life recommended.

THOUGHTS FOR PARENTS.

1. Be what the children ought to be.
2. Do what the children ought to do.
3. Avoid what they should avoid.
4. Aim always, not only in the presence of the children, but also in their absence, that your conduct may serve them for an example.
5. Are you among them defective? Examine what you are yourself, what you avoid—in a word your whole conduct.
6. Do you discover in yourself defects, sins, wanderings? Begin by improving yourself, and seek afterward to improve your children.
7. Think well that those by whom you are surrounded are often only the reflection of yourself.
8. If you lead a life of penitence, and seek daily to have grace in you, it will be imparted to you, and through you to your children.
9. If you always seek divine guidance, your children will more willingly be directed by you.
10. The more obedient you are to God, the more obedient will your children be to you. Thus in his childhond the wise Solomon asked of the Lord "an obedient heart" in order to be able to govern his people.
11. As soon as the master becomes lukewarm in communion with God, that lukewarmness will extend itself among his pupils.
12. That which forms a wall of separation between God and yourself will be a source of evil to your children.
13. An example in which love does not form a chief feature is as the light of the moon—cold and feeble.
14. An example animated by ardent and sincere love shines like the sun—it warms and invigorates.—*London Sunday School Magazine.*

Ministers of religion says the "Christian Advocate," costs the people of the United States $12,000,000 annually; the criminals, $40,000,000; the lawyers, $70,000,000; intoxicating beverages, $500,000,000.

NEW USES FOR WHITEWASH.

Rev. J. Williams, long a missionary on the South Sea Islsnds, gives this comical account of the behaviour of the natives after he had taught them how to make lime from the coral of their shores.

After having laughed at the process of burning, which they believed to be to cook the coral for food, what was their astonishment, when, in the morning, they found his cottage glittering in the rising sun, white as snow?

They danced, they sung, they shouted and screamed with joy.

The whole island was soon in a commotion, given up to wonder and to curiosity, and the laughable scenes which ensued after they got possession of the brush and whitewash baffle description. The *bon ton* immediately voted it a cosmetic and a *kalydor*, and superlatively happy did many a swarthy coquette consider herself, could she but enhance her charms by a dab of the brush; and party spirit ran high, as it will in civilized countries, as to who was, or who was not best entitled to preference. One party urged their superior rank and inches; a second had got the brush, and were determined at all events to keep it; and a third tried to overturn the whole that they might obtain some of the sweepings. But soon new lime was prepared, and in a week not a hut, a domestic utensil, a war club, or a garment, but was white as snow—not an inhabitant but had his skin painted with the most gorgeous, grotesque figures—not a pig but what was similarly whitened—and even mothers might be seen in every direction capering with extravagant gestures, and yelling with delight at the superior beauty of their whitewashed infants.

THE LOADED TEAM.

BY PAULINA.

Wearily creaking, a farmer's cart,
Rolled on its way to a distant mart,
Much had those heavy spokes to bear,
And there was mud in the road to spare.

Out from the town came a dandy sprig,
Flying alone in a shining gig;
Seeming, what one would at once suppose,
Only a figure for tailors' clothes.

"Give me the road, if you please, good man,
I cannot turn out, sir, but you can."
"That I will not," was the answer high,
"Just as you like," was the cool reply.

Spurring his coursers, the brainless fop
Tipped from his gig like a run-down top.
Ditchward he rolled, while the man of toil
Musingly murmured, "free soil, free soil."

MORAL.

Morals are easiest things to draw,
More like the gig than the cart we saw;
And this floats down like a leaf on stream,
Give life's best road to the loaded team.

WESLEYAN BOOK ROOM,

174 Argyle Street, Halifax.

Coley's Life of Collins.

LARGE SUPPLY! PRICE REDUCED!

The Book Steward has much pleasure in announcing that he received, by the last steamer from England two cases containing 500 copies of this most excellent volume of Christian Biography, and that, in consequence of a special arrangement with the publisher, he is allowed to offer the work at a reduced price.

Reduced price single copy $1.25. Dozen Copies, $12.50. One hundred copies, $10.00.

From a dozen to a hundred copies should be put into immediate circulation on every Circuit in the Conference; the effect would be, we are very sure, a speedy perceptible elevation of the spiritual tone throughout the whole connexion.

Halifax, March 1st, 1870.

Woodill's Worm Lozenges!

THEY are perfectly safe. They act immediately without physic. They are palatable, and are eagerly taken by children, thereby possessing every advantage over the vermifuges now in use, which are so nauseous and troublesome to administer to children. They are warranted to contain nothing that would injure in the slightest degree the youngest or most delicate infant; so *simple is their composition*, that they can be used as a simple *purgative*, instead of *Castor Oil or Powders*, &c.

They are made with great care from the purest Medicines, and are especially recommended for their safe and speedy action, and

Freedom from all Mercurial Agents,

which so often prove injurious to children. They are prepared without regard to economy and contain the purest and best vegetable Medicines known. Worms cause nearly all the ills that children are subject to, and the symptoms are too often mistaken for those of other complaints,—but with very little attention, the mother cannot mistake. Amongst the many symptoms of

WORMS IN CHILDREN

are the following; a pale and occasionally flushed countenance; dull heavy eyes; irritated, swelled and often bleeding nose; headache, slim andy furred tongue, foul breath; variable, andsometimes almost voracious appetite; vomiting costiveness, uneasiness and disturbed sleep, and many others; but whenever the above are noticed in children the cause invariably is worms, and the remedy——WOODILL'S WORM LOZENGES. A cure is certain in every case when a faithful trial is given.

Were it necessary certificates from prominent medical men could be published, and thousands from those who have used them personally We however prefer to offer them on their own merit, feeling confident that to those who use them they will give entire satisfaction.

They can be had of most dealers in medicines throughout the provinces. Should the one you deal with not have them, by sending one dollar to address as below, 5 boxes will be forwarded to any address, free of postage. Made only by

FRED B. WOODILL,
(late Woodill Bros.)
at the Factory and Laboratory,
122 Hollis St, Halifax, N. S

Star' Life Assurance Society of England.

Chairman of Directors,—WILLIAM MCARTHUR, Esq., M.P., for London.

Extracts of Report presented 1st March, 1869.

Policies in Force,	12,145
Sums Assured,	$22,000,000.00
Annual Income,	$1,000,000.00
Claims Paid,	$3,060,405.00
Reserved Fund,	$4,100,000.00
Bonus declared in 1869,	$960,000.00
Average Bonus, 55 per Cent.	
Surplus for the year 1868,	$355,000.00

Policies issued on the Half-note System without notes

All claims paid in Gold.

AGENTS:

Halifax, N. S.
M G. BLACK . . . . . Office Halifax Bank.
Prince Edward Island.
GEO. ALLEY . . . . . Charlotte Town.
CHARLES LEMAN,
General Superintendent for Maritime Provinces

May 12.

AGENTS! READ THIS!

WE will pay Agents a salary of $30 per week and expenses, or allow a large commission to sell our new wonderful inventions. Address
M. WAGNER & CO., Marshall, Mich
feb 2. 3m

NOTICE!

DR. R. S. BLACK will hereafter be assisted in the practice of his profession by DR JOHN F. BLACK, Graduate of the College of Physicians and Surgeons, and late House Surgeon of Charity Hospitsl New York.

Granville Street, Halifax, Oct. 13, 1869.

BRITISH WOOLLEN HALL,

182 184

Granville Street.

WHOLESALE AND RETAIL.

KNOX & JORDAN,

Have nearly completed their SPRING AND SUMMER importations, which will be found cheap. Times being dull and money scarce, we guarantee to meet our friends in regard to prices. We would beg to call attention to the following viz:

DRESS GOODS,

In Mottled and Figured Alpaccas, Mallanges, Serges, Silk Hair Cords, Lustres, Chene Reps, and Figured do., Plain and Figured Grenadines, Figured Sateens. In MOURNING,—Cords, Alpacca, Cashmeres, Australian Crape, Victoria and Empress Cords, Repps. Poplins, &c.

Paletots and Jackets in Silk, Cloth and Velveteen,

REMARKABLY CHEAP!

WATERPROOF CLOAKINGS UNNSUALLY CHEAP.

Parasols and Umbrellas, in Silk Alpacca and Cotton; Hosiery Gloves, Trimmings, Crapes and Small Wares.

In Gentlemen's Department,

Will be found Desirable Goods in Coatings, Tweeds, Cassimeres, Meltons, and Dominion Tweeds for Spring and Summer. Capital value.

Ready Made Clothing,

In this Department we pay particular attention. Keeping an immense Stock, we can suit the most fastidious, and in price defy competition.

Gentlemens' Under-Clothing,

In Drawers, Shirts, Fancy Flannel Shirts, Braces, Fancy Ties, HATS and CAPS, Gloves, Collars, &c, very cheap.

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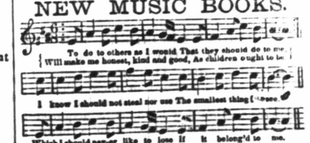

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