

The Wesleyan.

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No. 24

THE WINDMILL.

BY HENRY W. LONGFELLOW.

Behold, a giant am I!
Aloft here in my tower
With my granite jaws I devour
The maize, the wheat, and the rye,
And grind them into flour.

I look down over the farms;
In the fields of grain I see
The harvest that is to be,
And I sing aloft my arms,
For I know it is all for me.

I hear the sound of falls
Far off from the threshing-floors
In barns with their open doors,
And the wind, the wind in my sails
Loud and louder roars.

I stand here in my place,
With my foot on the rock below,
And whichever way it may blow,
I meet it face to face,
As a brave man meets his foe.

And while we waste and strive,
My master, the miller, stands
And feeds me with his hands—
For he knows who makes him thrive,
Who makes him lord of lands.

On Sundays I take my rest:
Church-going bells begin
Their low, melodious din;
I cross my hands on my breast,
And all is peace within.

—*Youth's Companion.*

At a meeting of the Wesleyan Metropolitan Chapel Building Fund, held in the City Temple, London, England, May 5th, Rev. Joseph Parker, D. D., spoke as follows:—

Dr. Parker, who, on rising to address the meeting, was received with renewed applause, said, as the opening paragraphs of the report referred to himself, he would take that opportunity of answering a question which had sometimes been put to him, whether he did not begin his Christian life among the Wesleyan Methodists. The fact was, he began his Christian life with the Congregationalists, and with the Congregationalists he intended to end it. But from his eighteenth year to his twentieth there was a little local schism in the small congregation to which he belonged. The result was that many of the members were driven off to find a lodging where they could. He found a lodging among the Wesleyan Methodists. He recalled those two years of his life with very grateful emotion. Upon the frieze on his right (pointing to one side of the Temple) there were two names which Wesleyan Methodists ought to know. Under the symbol of Faith the name was written, in golden letters, of John Wesley—and under the symbol of Hope, also written in golden letters, the name appeared of Charles Wesley. "Now abideth Faith and Hope," and Wesleyanism was greater than any Wesley that ever lived, and it should stand for Charity, for its foremost orator and preacher had just declared that the longer he lived the more he himself grew in Christian appreciation and love. They would see, therefore, that he had not forgotten his Wesleyan memories. In those two years he was everything in Wesleyanism except travelling preacher. He must have been a precocious young man then. He was a local preacher, he was a class-leader; he had spoken at love-feasts, and he had preached in better chapels than they were building now. In those days he preached in the green fields and in the leafy lanes. He remembered his first sermon. Whilst the preachers were proceeding—they were upon a village green, located on a saw-pit—his spirit was stirred within him, and, like Dr. Pauson in one particular, he went to the meeting without intending to deliver a speech. He took a Testament, and opened it where the words were written "It shall be more tolerable for Sodom and Gomorrah in the day of judgment than for you." He could not now quote a single sentence, but he could vouch for the aggressive emphasis and rampant vigor of the address. There was present the Rev. Thomas McCullagh—a very excellent preacher, who reminded him of the circumstance when they met at Sheffield some years ago. His text was: "If I whet my glittering sword, and my hand take hold on judgment, I will render vengeance to my enemies." They would see, therefore, that in his early years and under Methodist influence he was not inclined to soothing passages, which many people like to hear expounded. He once preached before the circuit superintendent minister when he was scarcely twenty years of age. It was a crisis in his life. He used to read at six o'clock in the morning to read with great attention, whose name he could not remember, without thankfulness. They were the words of the "Institutes."

Those who smiled at the mention of the Book had never read it. It was no smiling matter, except in a sympathetic sense; and, notwithstanding all the theological Esna manifestations and theories to which attention had been called that evening, Watson's Institute was a book that would bear reading and re-reading at the present day. Thus prepared, he went into the pulpit, and after the sermon was over the superintendent minister, who had a report to make concerning it, said it was fit to be preached in City-road Chapel. Think of the effect of that criticism upon his trembling but nascent mind! He had never preached in City-road Chapel yet; he had never been asked to preach there—though thirty years ago he preached a sermon that was fit to be preached there. Though the City-road Chapel people must have heard of that sermon, he had never been invited to deliver it under that venerable roof; but he was going to preach in City-road Chapel—on Tuesday, the 29th of June, and he would take care not to deliver the sermon which thirty years ago was fit to be delivered there. In those days, everything fine, sublime and grand, was like some

Tall cliff that reared its awful form,
Swelled from the vale and midway leaves the storm.

Some local preachers could never repay their obligations to the awful form of that tall cliff that they used to bring into every sermon—the smaller the village all the surer the quotation. At that period no local preacher could comfortably resume his pulpit seat except amid "the wreck of matter and the crash of worlds." But, thanks to the teaching, and mellowing, and chastening influences of a thousand holy and cruel trials, they were able now to resume their seats without putting the universe to the expense of a tragedy. Such was the influence of time upon them that they got mellow and wiser. Thank God! if any man could say with a clear and honest heart that he was conscious of becoming better qualified, under the inspiration and suggestion of the Holy Ghost, to proclaim the infinite Gospel of the Son of God. Though he had not himself preached in City-road Chapel, he attended service there. He remembered the occasion well. He took a seat in the gallery, and waited for the preacher; he yearned for his coming. The preacher came at last. Almost tottering, he got up the pulpit stairs, broken, time-worn, toil-worn; his text was, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." His voice had lost its original grandeur, its almost immeasurable compass; it had an emaciated majesty. It was no common man that was broken down. Possibly they had heard his name—it was Robert Newton. He made the listener cry like a child. The heart went out to him in filial, tender love. It seemed a wonder that such a man should be taken away—why could he not always stay here? What a prayer that was of the human heart—"Abide with us." We know the people we wished to abide with us. There was something subtle about them, an unknown, incalculable quantity that dominated our trust and love, and in response we said, "Abide with us." When he heard Robert Newton to abide here; to stay all the years and preach, as he preached that morning, with such wonderful grasp of his subject, and with such telling pathos. On one occasion he heard the venerable Dr. James Dixon preach at one of the Wesleyan chapels in Liverpool. Mourning the departure of some of their noblest and best laborers, Dr. Dixon said, "Dr. Bunting has gone, Robert Newton has gone, all the great men have gone." A pious brother in the gallery said, "Glory to God, that's a lie." Perhaps that was not the best form of expression to use, but that good brother spoke on the spur of the moment, and no doubt if he had been in his study for a week or two he would have hit upon a better though not a more expressive word. The great men had not all gone. Taking man bulk for bulk he could not but believe that there was better preaching on the whole to-day than ever there was in any period of the history of this country. In saying that, he did not detract from the few great names to which he had referred—they would always stand pre-eminent in Christian history; but let it not be supposed that God showed the talent and power of his Church to go down. He concentrated it, but nothing was

lost. There was a correlation of quality in this department of things as well as in regions distinctly scientific, and God would take care of his Church, and the truth, until the end of time. The minister dies, the ministry is immortal. He remembered preaching outside a blacksmith's shop in a village, when he stood on a stone which men used in order to get upon their horses. A man shouted, "We will hurt you out of the town." His reply was, "You can easily do that, but you cannot hurt the truth." Some years after a man said to him, "You remember that incident. There now stands on that spot, or close to it, a Wesleyan chapel." The meeting would see he had not forgotten these early associations. He welcomed them to that house. That was a true house-warming. He was pleased and honored by every one being there. If he could become as poetical as he used to be at nineteen years of age, he knew what he would say if any one threatened to touch or hurt Wesleyan Methodism in any way whatever. He for one should say—

Woodman, spare that tree,
Touch not a single bough.
In youth it sheltered me,
And 'till be grinded now.

RAM CHUNDER BOSE.

THE HINDOO DELEGATE TO GENERAL CONFERENCE.

BY T. J. SCOTT, D.D., BARRISLY, INDIA.

A dozen years ago no one thought that there would be at this time two Methodist conferences, spread over nearly the whole of the vast Indian peninsula, and that a Hindoo delegate would sit in the General Conference of 1880. All this is now fact, and the delegate deserves more than a passing note. Pronounce the name of the first word in the name as in "the two's" and the second word as in "note," and you have his name. Ram Chunder Bose was educated in Dr. Duff's missionary college at Calcutta, where he got his first convictions of the truth of Christianity. After becoming a Christian he followed for years the profession of teaching with great success, and was able to command a good salary as a teacher of English in government schools. About seven years ago he received a great blessing and spiritual uplift, and having connected himself with the Methodist Church in Lucknow, he began to work, after a time, as a local preacher, commanding, meantime, a good salary as teacher in the best schools in our mission. Three years ago, feeling called to devote his entire time to evangelistic work as a local preacher, he gave up his salary for a much smaller support in the mission, and entered on this work under the direction of the mission. At our last session the lay conference elected him unanimously as their representative in the General Conference, a post of great honor and responsibility for an untravelling Hindoo. A rare opportunity this for an Oriental, and an honor, too, that has rendered unsteady many a more pretentious head; but the Baboo (as in far again) as they call him (meaning "Sir,") soon after wrote to a friend: "You will believe me, when I say I never had a deeper sense of my unworthiness than I now have." Just before he started for America the editor of the *Indian Christian Herald*—a paper conducted in English at Calcutta entirely by native Christians—came out with this note: "We are glad to learn that Mr. R. C. Bose, of Lucknow, is going to America as a delegate of the native churches in connection with the American Methodist Mission in India. We are glad at the selection made. Our brethren of the Methodist Mission could not have selected an abler and a worthier man to represent them at the General Conference. In fact, we do not know of another equally able and earnest Christian gentleman connected with the Methodist Mission anywhere in India. Mr. Bose possesses abilities of a very high order, and his earnest zeal and fervent piety are all that could be desired. He will be a worthy representative of the whole native Church, Methodist or otherwise, and we may hope, therefore, that much good will accrue from his visit to America. There are many questions connected with the Indian missions which require a free and earnest ventilation, and we hope Mr. Bose will bring them forward before the Christian public of America without fear or favor." Editors, Oriental and Occidental, have their own ideas of what needs

"earnest ventilation," but we are not afraid that "Mr. Bose" (Bose I have written it) will blow other than a pure and a wholesome breeze.

As an evangelist among the educated natives, the Baboo has been doing an encouraging work. Thousands of the educated Hindoos have lost all faith in the popular religion of their country, and are tending toward skepticism and atheism. Our Hindoo delegate has been labouring to turn these to Christ by public ministrations, in lectures and sermons and by private interviews. He has a hard, difficult task, and does it well. As an illustrative incident I may mention that, at the close of one of his lectures, a native was pressing the question of the origin of sin hard on the lecturer, when he turned and cut off the debate by meekly saying: "I am a poor sinner, and the all important question with me is the way out of sin." Newton found no better reply than this, for once he said: "Many puzzle themselves about the origin of evil, but with me, the great problem is how to get rid of it." And is it not remarkable that He who proposes to solve the problem of escape for us simply said, "Come unto me, I will give you rest," without attempting to explain the origin of sin? But to return; our delegate has been something of a literary character in English. Besides contributing a number of well-written articles for the *Bengal Magazine* and the *Indian Evangelical Review* (quarterly) he has written freely for newspapers, always in the interests of evangelism. He has also published a fresh and exceedingly well put volume in defense of miracles and the Bible. A rare thing for a foreigner, he writes English so pure and idiomatic that his nationality would never be suspected. The Baboo is a very good specimen, physically, of the lean type of Hindoo. He will make interesting acquaintances. I sincerely hope his visit to the States may be made pleasant to him, and that he may come back full of information and new aspirations for the work among his countrymen, to which he has recently been devoting himself with zeal.

M. RENAN'S LECTURES.

M. Renan's lectures in London on Christianity are about what one would expect from his life of Christ, and his estimate of it is fairly summarized by the phrase with which he delights to characterize Christ's ministry: The Sweet Galilean Vision. These lectures are at once keenly characterized and sharply criticised by the London "Spectator," whose criticisms are applicable to much of the same sort of honeyed infidelity borrowed by Americans who follow Renan afar off: "If Christ were really what we hold him to be—one who, being in the form of God, thought it not a thing to be grasped at to be equal with God, but made himself of no reputation, and took on him the form of a servant, in order to raise human life up to his own level—there was much more in his teaching than was not sweet than that was sweet, much more that was severe, much more that savored of the fire which he came to send on earth, and which he saw in spirit already kindled, than of that mere fragrant and gorgeous life of Eastern imagination, to which M. Renan is so much in the habit of comparing it. For a different reason, still less can Christianity be praised as a 'sweet Galilean Vision,' if it is what M. Renan believes it, that is, if it is only one amongst many equally legitimate and equally striking blossoms of the human spirit. That is sweet which adds to the beauty of the universe, without increasing its burden. If Christianity be true, it has increased our burdens for our own good, in order that, in the immortal life, our burdens may be far less heavy and our hearts lighter. If it be false, it has increased our burdens to no purpose, in order that millions might strive for a kind of life which, though it may have a beauty of its own, is no more incumbent on men than any other kind of life which the moral genius of man might devise, and is infinitely more difficult, laborious, and indeed impossible of attainment. In neither case does it deserve to be patronized as a mere rare and lovely flower of Eastern growth. It is either a supernatural religion of most arduous obligations, or a superstition of a most arbitrary kind—either a fire to burn up half our nature that it may glorify the other half, or a fire to

burn up one-half that it may indurate and mutilate what remains. Whoever of the two it be, it is not a "sweet vision," but either a very awful or a very terrible vision. If the vision of the worm that dieth not and the fire that is not quenched, be true, it is sufficiently dreadful; if it be false, it is sufficiently shocking. In either case it is very sweet. There is something in the honeyed words which the Pantheists of the new culture use about Christianity, that seems to us worse than the bitterest sneers of the old infidelity. They talk of a very sweet thing in religions, as they might talk of a very sweet thing in costumes."

A MINISTER'S SOLILLOQUY.

It was late on Saturday night. A Christian minister was closing a week of labour, and looking forward to the duties of the Sabbath. He glanced at the slate on which the previous Monday morning his week's work had been written down: Most of that which he had laid out for himself had been accomplished. Meetings had been held; sermons preached; visits made to members of his flock; the sick and poor had had their due share of his attention; some preparations had been made for his Sabbath sermons, and these had now been, so far as his wearied body would allow, completed. It was half-past seven o'clock, and he looked with some regret upon a week in which there had been much work, but, as it seemed to him, far too little prayer; too little restful communion with his God, too little intercession for the descent of spiritual influence upon the souls of men. One of the difficulties of this of almost all active workers—how to enter into the open doors of usefulness which daily present themselves, and at the same time to secure the needful time for prayer if a life of activity is to be maintained, and if the work is to be fruitful. But O, the encroachments of the time devoted to this! And O the distractions which intrude themselves even when the time is gained!

He took a letter from his pocket, and on the back of it wrote a question or two. "Is there not before me a great spiritual need, which can only be met by the power of the Holy Spirit?" He looked into his own heart and replied, Yes. He glanced at the state of the church of which he was pastor, and said, Yes. He thought of the many unsaved in his congregation, and again said, Yes. Then he asked, "Is not all the need fully met in the already bestowed promise of the Father—the Holy Ghost?" Again he asked, "May I, who am so unworthy, who am so ashamed of my coldness of love, of my deficiency in zeal, whose works seem so mixed with selfishness, and who know myself to be so far from the holy, consecrated life I am called to—may I expect to receive the Holy Ghost?" He remembered that all God's gifts are of mercy and not of merit. But another question came, "May I, who have not wrestled and pleaded for this; who cannot and do not pray as Fletcher, Bramwell, and Stoner used to pray—may I, to whom hours of pleading agony seem out of the question—may I, just as I am now, expect this great gift?" Then the answer came itself in the words, "If ye being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Is it then "ask and receive?" he said. He knelt down, and spread his case before God. It was a short prayer, but offered with uplifted hands and longing heart. "Thou hast said thou wilt give Thy Spirit to those who ask. I see Thy Spirit; I ask for Him. I believe Thy word. O let Thy Spirit be given!" He went to rest with sunshine in his heart, and woke to bring to remembrance the prayer of the night before. Could he help but remind God of his promise? He went to his work that day with joy; there was life in the service, and a Presence, which not the minister only, but many in the congregation recognized. The day was wet and gloomy, but there was at least one heart to which it was a day of brightness. "When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing; then said we among the heathen, The Lord hath done great things for us, whereof we are glad

LACHINE CANAL.

ICE TO CONTRACTORS.

Construction of Lock Gates advertised to be on the THIRD JUNE next, is unreservedly to the following dates: will be received until

FRIDAY, the 22nd day of June next. Specifications, &c., will be ready for examination on and after

TUESDAY, the 9th day of June. By order F. BRAUN, Secretary.

of Railways and Canals, Ottawa, 13th May, 1880.

WELLAND CANAL.

ICE TO CONTRACTORS.

Construction of Lock Gates advertised to be on the 3rd of JUNE next, is unreservedly to the following dates: will be received until

FRIDAY, the 22nd day of June next. Specifications, &c., will be ready for examination on and after

WEDNESDAY, the 8th day of June. By order F. BRAUN, Secretary.

of Railways and Canals, Ottawa, 18th May 1880.

DIAN PACIFIC RAILWAY.

Orders for Rolling Stock.

Orders are invited for furnishing the Rolling Stock required to be delivered on the Pacific Railway, within the next four months, the delivery in each year of about six miles.

Locomotive Engines, Passenger Cars (a proportion being sleepers), First-class Cars, Second-class Cars, Baggage Cars, and Smoking Cars, Freight Cars, and Flat Cars.

Specifications and other information may be obtained at the office at the Engineer, at Ottawa, on and after the 15th of JUNE next.

Orders will be received by the undersigned up to THURSDAY, the 1st day of July next.

By order, F. BRAUN, Secretary.

of Railways and Canals, Ottawa, June 30.

WELLAND CANAL.

Orders to Bridge-Builders.

Orders addressed to the undersigned (Secretary of Railways and Canals) for the construction of bridges, will be received until the arrival of the mail on TUESDAY, the 15th day of JUNE next, for the construction of swing and girder bridges at various places on the line of the Welland Canal. Those for highways are to be of iron and wood, and those for railways are to be of iron.

Specifications and general conditions on which the work is to be done, will be ready for examination on and after MONDAY, the 1st day of MAY next, where Forms of Tender may be obtained.

Tenders are expected to have a practical knowledge of works of this class, and are requested to send in their tenders in accordance with the conditions and specifications, and to be accompanied by the actual signatures, the nature and residence of each member of the committee, and further an accepted bank cheque for \$850 for each bridge, for which the tenderer shall be responsible. The work on the bridge is to be completed by the 1st day of MAY next, where Forms of Tender may be obtained.

Tenders are expected to have a practical knowledge of works of this class, and are requested to send in their tenders in accordance with the conditions and specifications, and to be accompanied by the actual signatures, the nature and residence of each member of the committee, and further an accepted bank cheque for \$850 for each bridge, for which the tenderer shall be responsible. The work on the bridge is to be completed by the 1st day of MAY next, where Forms of Tender may be obtained.

By order, F. BRAUN, Secretary.

of Railways and Canals, Ottawa, till June 15.

Wanted for the Pictorial COMMENTATOR.

Illustrations. Many are required. Send to G. B. G. & Co., Brantford, Ontario.

ADVERTISING RATES.

One Week	Four Weeks	Three Months	Six Months	One Year
\$ 1.00	\$ 1.75	\$ 3.00	\$ 4.00	\$ 6.00
2.00	3.50	6.00	8.00	12.00
4.00	7.00	12.00	16.00	25.00
8.00	14.00	24.00	32.00	45.00
11.00	18.00	30.00	37.50	55.00
12.00	20.00	32.00	40.00	60.00
14.00	25.00	38.00	46.00	68.00

Advertisements per week 50 percent. added. Advertisers may change once month.

ACROSTIC.
 Thy word is truth. John xvii. 17.
 Hear, and your soul shall live. Isa. lv. 3.
 Examine yourselves, whether ye be in the faith. 2 Cor. xiii. 5.
 Consider your ways. Haggai i. 5.
 Have faith in God. Mark xi. 22.
 Remember Lot's wife. Luke xvii. 32.
 I and my Father are one. John x. 30.
 Serve the Lord with gladness. Ps. c. 2.
 The sword sworath the word. Mark iv. 14.
 In all labor, there is profit. Prov. xiv. 23.
 Answer a fool, according to his folly. Prov. xvii. 5.
 Neither give place to the devil. Eph. iv. 27.
 Render to all their dues. Rom. xiii. 7.
 Enter ye in at the strait gate. Mat. vii. 13.
 It is not one to another. Col. iii. 9.
 Judge not, that ye be not judged. Mat. thew vii. 1.
 Get wisdom, get understanding. Prov. viii. 17.
 I love them that love me. Prov. xviii. 17.
 O that men would praise the Lord. Ps. cxlii. 8.
 Not slothful in business, &c. Rom. xii. 11.
 ALPHA.

CORRESPONDENCE.
OUR SUPERNUMERARY FUND.
 MR. EDITOR,—In common, I presume, with those of your readers who are members of the Supernumerary Fund, I received a report and circular from the committee intimating that the motions of which notice was given last year would be pressed at the ensuing Conference. As one interested, I commend the fairness of the committee, in thus giving notice of their intention, as many, perhaps, like myself, thought that after the strongly adverse vote with which the matter was received last year, at least, in the N. S. Conference, the attempt would be abandoned. Such, however, does not seem to be the case. Of course any one has a right to advocate this change, if he sees fit; and any one has a right, also, to state his views freely and fairly against it. We adopt the latter course, and will pass briefly in review the arguments advanced in favour of the proposed action.

1. The desirableness. We admit this, but we deny the necessity. We would like to give our supernumeraries twelve dollars for every year of active service, instead of ten, as now, but we have never heard that the aged men who have availed themselves to the full of the privileges of the Fund are in suffering circumstances. They are not rich, it may be, but we question whether they are not fully as comfortable. When young men break down, neither scheme will relieve them of difficulty.

2. "It is desirable to assimilate with Western Clergy." The argument is certainly very far-fetched, and we fail to see the force of it. But allowing it has force, the Western Clergy promise twelve dollars and pay eight. Equality of treatment with practical men means equality of payment, rather than equality of promise. If those who advocate this change really wish to be placed on the same footing as Western men, doubtless the Conference would agree to it.

3. The ability of the Fund. This is really the point of conflict. It is a question of prudent management, and as such deserves the most careful attention. We trust no one will vote for the change unless fully convinced in reference to this point. If we err, let us err on the safe side. We can always scatter our money, but we cannot always get it together again when spent.

With all deference to the opinion of the committee, we do not think this point has been proved. We do not think it can be proved. Our Fund is in a flourishing state, it is said. Granted. All honour to those whose careful management has secured this result; but let them not undo what they have so well done. We have not full information upon this point, but we will lay down a few propositions which we do not think can be controverted:

1. It would be unfair to raise the grant to twelve dollars, unless there is almost a certainty that the Fund will always be able to pay it. The present supernumeraries, with all their excellences, are no more deserving than those who went before, or than those who may come after them.

2. We have about an average number of supernumeraries, at least, about the same average as in the West, but the demands are at present comparatively light. Our older men are claimants for only a part of the term of active service, as nearly as can be estimated, about two-thirds. This is a state of things that must rapidly pass away. Fifteen years hence, without any increase of numbers, there must be an increase in demands that will tax heavily the resources of our Fund. This consideration gains strength from the fact that about the period when we shall be compelled to bear the full burden, now divided between our own and the English Fund, we may, judging from the age of our men, expect a large increase in the number of claimants.

3. We do not think that after laying aside what we are compelled by the constitution to turn over to capital stock, there has been any period during the last ten years when the fund could pay twelve dollars. It can just about do it this year, but it is only by the aid of a grant of \$700—from the long-suffering missionary fund. For what purpose this grant was given—what right we have to it, how long we may expect to retain it, I leave for others to decide. Without question this is in opposition to the impression which the circular is calculated to make; but we ask for investigation. If our statement is correct is it prudent to burthen our fund now to the utmost, in presence of the probability amounting almost to certainty that we shall have a demand increasing for many years much more rapidly than the ordinary income? We think there can be but one answer to that.

4. There is a consideration which to some may seem remote. But tendencies and remote effects in such matters should be watched as carefully as immediate results. The tendency of enlarged grants will be to induce earlier retirements. We do not say how great the results would be, but such would be the tendency. Now every year taken from active service means a year added to supernumerary claims. It may be said that by reducing the term of service we reduce also the claims. This is not correct. When we reduce the term of service we necessitate the increasing of the staff. If we reduce, by any means, the term of service, say from 30 to 25 years we must increase the workmen, and consequently future claimants in exactly the same proportion in order to accomplish the work. These two maintain a constant. Now, if we allow the average of supernumerary life to be eight years, which seems to be about the standard in the West, the result will be as follows: We shall have, first, direct increase in grants of twenty per cent.; and secondly, an addition of about twelve and a half per cent. for every year that the term of active service may be shortened by increased grants. How much this is likely to be every one may judge for himself, but it is not well to pay men too well for retiring unless we are able. It is very true that the results in this respect would not be immediately apparent to a very great extent. In this gain of profit and loss, the gain would be to our present supernumeraries—the loss, to those who would come after them.

5. It is argued that increased expenditure will secure increased income. We admit the soundness of this principle as a basis of action, where action is necessary, not otherwise. We think our people are about of the same mind. The principle was applied in the management of the Missionary Fund. Let the groans of the last five years bear witness to its soundness. If bitter experience cannot teach us wisdom, we must be dolts, indeed.

6. We hardly think it is generous or fair for our supernumerary brethren to wish to tax so heavily our Supernumerary Fund, that is if they do wish it. The most of them have the benefit of two Funds, our own and the English; those who come after them can only avail themselves of one. If the Fund can ever safely pay twelve dollars, which we very much doubt, let it pay it to those who will need it most.

J. R. BORDEN.
 Shelburne, May 28, 1880.

SHELburne FINANCES.
 MR. EDITOR,—Allow me, for the information both of those who have so generously aided me, and of those who I trust will do so, the following statement of Shelburne Finances. I found on coming to the circuit indebtedness as follows:

I. ON SHELburne CHURCH.

Mrs. Muir's note,	\$106.00
Unpaid interest on same to June 1878,	105.25
Sundry accounts,	186.14
	\$397.39
Int. since accrued including present year,	186.89
Total	\$584.28

It is proposed to meet this as follows:
 Paid during two years to date \$235.91
 Cash on hand and subscribed outside of Shelburne, \$61.80
 One subscription considered good but not available at present, proposed to be covered, if necessary by mortgage on church property, \$50.00
 Guaranteed to be raised by trustees conditionally, 500.00
 Balance yet to be raised outside, 184.61 1682.28

All subscriptions unpaid are conditional. Must raise all to obtain any. That guaranteed by trustees is in such a shape that there is little danger but that it will be met. We feel ourselves too near the accomplishment of our object to be willing to fail. We appeal to all who have not subscribed to lend a hand to pull us through. Will try and make a personal appeal at Conference.

The explanation of unpaid interest it must be remembered that nearly one thousand dollars had been paid, some years during the two or three years before I

came to the circuit in payment of accounts.

II. JORDAN FALLS CHURCH.
 We found this church finished on the outside only:
 For balance on cost of which trustees had not ascertained to whom owing, \$884.55
 They had been compelled to pay personally in two years, although poor men 573.55
 Amt. due which had to be paid April, 79 \$314.00

The financial difficulties here were even greater in proportion to ability than in Shelburne. Mr. and Mrs. Joseph Barrill of Yarmouth, however, generously assumed the debt with such assistance as they could obtain from other Yarmouth friends. The trustees, also, waived their claims, and thus we were not only relieved from difficulty, but left free to finish. We have finished, and furnished, neatly and comfortably, opened last December, and stand now as follows:

Due parties outside,	\$186.93
Due trustees on finishing, &c.,	76.25
	\$263.18
Funds available, including this year's pew rents,	68.00
Balance due,	\$200.98

If we can obtain a loan of \$100.00 from the Extension Fund, it is proposed to meet the balance and have the church practically free.

We may add that we have had a good year spiritually. Revival services held in Shelburne, and in our new Church at Jordan Falls, have both consolidated and extended our work. Some have already been received into full membership, and others will be at our approaching communion service.

Financially, Shelburne is in a very low state. The complete prostration of the shipbuilding interest has compelled nearly all the labouring men to seek employment elsewhere, with, we fear, indifferent success. May the light break at last.

J. R. BORDEN.

TWILLINGATE, N. F.
 MR. EDITOR,—A word from this mission may not be out of place. In the early part of the year we held five weeks of special services; the congregations were remarkably good, and some were saved. We cannot, however, report a large increase of members, yet some ten or twelve persons profess to have experienced a change of heart during the year; these have passed away to another world, and others remain to tell of the goodness of God.

Death, that grim monster and invader of our homes, continues his work. Over sixty persons have been interred on this mission since last District Meeting.

In a financial point, things are hopeful, though our people have done nothing this spring, and did not receive much for their Labrador fish last fall, nevertheless the minister's collection was (last fall) the best, I believe, ever made, and towards completing the church over \$300.00 have been collected.

Some two years ago the people determined to make another effort to finish the church, and since one hundred and twelve comfortable pews have been made and placed in the church. Bro. Swann labored hard to get the church finished, and had collected two hundred and ten dollars (\$210) for the purpose, and had placed it in the treasurer's hands. But alas! alas! Robbers entered his house and made off with the whole of it, with other valuable property belonging to the treasurer. Up to the present we have no hope of recovering it, or any part of it; therefore should any of your numerous readers of the WESLEYAN feel inclined to help us, we shall be exceedingly thankful. You will remember, sir, that the church and parsonage were destroyed by fire on the 7th of February, 1868, valued at \$3,500, with no insurance; so that our people here have had a hard struggle for a number of years. We want now to complete the staining, painting, &c., &c., not less than \$300.00.

We feel also compelled to commence a NEW CHURCH on the north side of Twillingate, about 60x35, for a number of people who had to walk from two to six miles to the present church. Who will help us?

During last summer and fall we staid papered the Sabbath School room at a cost of about \$70, and on the parsonage and premises we have spent about \$80 more.

Mr. Editor, I believe the friends in the Maritime Provinces are under the impression that Newfoundland is an out of the way place, with few comforts and fewer advantages. Well, allowing that to be partly correct, we shall be glad to find practical sympathisers.

Subscriptions will be thankfully received, and faithfully acknowledged, by
 THOS. W. ATKINSON,
 Methodist Minister.
 Twillingate, Nfld.

OBITUARY.
SAMUEL DRAKE, ESQ.
 Samuel Drake, Esq., Recording Steward of Pownal Circuit, died at his residence, Pownal, Oct. 29, P. E. I., on the 10th of May, in the 75th year of his age. He had enjoyed his usual good health until last fall, when he became partially blind. His health had been tolerably good, and his sight was supposed to be improving until within about six days of his death, when he had a severe stroke of paralysis, and from that time he began rapidly to decline. The deceased was widely known and greatly respected. He was a native of Plymouth, Devonshire, England, and sailed for British America in 1825, landing in Newcastle, N. B., the same year, and the following year he came to this Island. He soon became one of the most prominent men of this neighborhood, bath in religion and every honorably enterprise of the place. Bro. Drake was a consistent member of the Methodist Church for nearly 50 years, and was a liberal supporter of the same. For upwards of 40 years he filled the offices of trustee, class-leader and Circuit Steward. The Methodist Church in this circuit has sustained a severe loss. May the Lord raise up others to fill positions of trust and honor in this part of our Zion.

The deceased leaves a widow, sons and daughters, and a wide circle of friends to mourn their loss. We deeply sympathise with the family in their sore bereavement.
 W. M.
 Pownal May 29, 1878.

ELIZA SITONEN,
 the subject of this sketch was born at Waltham, Lincolnshire, England, 15th of Oct., 1822, at the age of fifteen she joined the Primitive Methodist Church, in 1843 she married, and in 1854 emigrated to this country, since her arrival she has ever manifested a lively interest in the cause of God, and her life was one of patient continuance in well-doing, still she never made a parade of her religion, her delight was in her quiet unobtrusive way to add to the joy and mitigate the sufferings of her neighbors, in time of disquiet and disorder, her kind soothing presence and voice lulled the agitated waves of passion, and often others as well as herself felt that blessed are the peace-makers. In September last she began to fail, and for the remainder of her life she had to patiently endure suffering of a very severe nature, but her calm spirit rested confidently upon Divine strength, and she had daily grace for daily needs, during the last few days of illness she took great interest in everything pertaining to the spiritual well of her family and friends, and most earnestly did she pray and beseech them to yield themselves unto God. A day or two before she died she partook of the sacrament of the Lord's Supper it was a solemn yet blessed season, we fed upon Christ in our hearts, and almost longed to go with our sister to celebrate it anew in the presence of our Lord. On the 5th inst., she departed as she lived peacefully and hopefully to those things which Christ is preparing for those who love Him. The church, her family and the community can ill spare these holy women whose absence we mourn, may others catch their mantle and receive a double measure of the same devoted spirit of piety that distinguished them.
 W.

MRS. LEWBY,
 the subject of this notice was born at Nottinghamshire, England, January 1st, 1807, but early in life she removed to Willeston, near Derby. Both of her parents belonged to the Established Church. Whilst our sister was still young the Primitive Methodists came into the village, and under their preaching she was deeply convicted of sin, but not till eight years after did she give herself fully to the Lord, when she came into possession of that blessed peace which cometh through believing in Jesus. When she was twenty-three years of age her parents removed to Lisbon, Portugal, and here in the midst of Roman darkness the desire for spiritual things increased, sometimes she was tempted to believe herself deceived, but though faint she still pursued, and the cry of her soul often was, "If I never find that sacred road, I'll perish crying out for God." One night while engaged in prayer the struggle was most severe, she thirsted for God the living God, at once the word flashed across her mind, "Ye will not come unto me that ye might have life," with the full surrender of her all to the Saviour, she cried "I am coming Lord, coming now to Thee," at once the burden of sin rolled away, and she entered into that glorious liberty wherewith Christ makes his people free. During a long and chequered career she held fast the beginning of her confidence amid the shadow and in the sunshine she trusted in Divine strength, her great delight was communion with her Maker and Redeemer and association with the people of God, her serene and cheerful and hopeful piety manifested the

Lord was her stay. In all the interests of the church she took great delight visiting the sick, comforting the sorrowful and guiding the seeking sinners to the Lamb of God was her supreme joy. We found it good to listen to her sick experience and glowing recital of the Lord's dealings with her. Her soul was full of Christ, and he was her theme. In St. John and other places where she resided her memory is honored and her name fragrant. On the 1st of February after only sixteen hours illness she went up higher. Her aged partner pursues his pilgrimage alone, but sorrowfully yearns for the sound of a voice that is still, and for the support of her strong reliant faith. The memory of the just is blessed.
 W.

MRS. JANE CORNWELL.
 Mrs. Cornwell, was the widow of the late Samuel Cornwell, who died in the Lord twenty-seven years ago. Digby Neck was their home for many years. The Lord gave to Mrs. Cornwell a long and happy life. She had reached the advanced age of ninety-five years, and through those many and changeable years she saw but little of the ills that flesh is heir to. Her home on the Neck was among the very first to extend a warm Christian greeting to the pioneers of our church; indeed at that time there were but two other families in the neighborhood that called themselves Wesleyans. She was converted under the faithful ministrations of the sainted Rev. Mr. Busby. This blessed event must have taken place not less than 70 years ago. From that day to the close of life, she faithfully stood by the Methodist Church, walking in the fear of God, and in the comfort of the Holy Spirit. There are very few of that early time remaining among us, they have mostly gone home to be forever with the Lord.

Shortly after the death of her husband Mrs. Cornwell came to Digby to live. Here she spent the last 27 years of her life, living with her widowed daughter, Mrs. Everett. Her latter days were spent in the quiet serenity of her Christian home. It was my privilege to see her frequently during the last twenty months. In these as in all the former days of her life there was the calm resting of the soul on our gracious Saviour. She was kept in peace, for she trusted God. The last six months of her life she had much of feebleness and prostration, but she was tenderly and constantly ministered unto by those on whom devolved this precious service.

On the 9th of April she calmly fell asleep in Jesus—full of days, having lived a godly life and leaving behind her this fragrant thought, "The memory of the just is blessed." Her mortal remains were laid away in the family burial place on the Neck, both Methodist and Baptist ministers taking part in the ceremony. The members of the family who yet remain on this side the flood are assured through the blessed work of God in their own hearts that if only faithful a little longer they will sit down in the kingdom of God with their dear ones who have passed on before them.
 R. Wasson.
 Digby, May 20.

JOSEPH WHEELLOCK, ESQ., OF BRIDGE-TOWN.
 Joseph Wheellock, Esq., was born in Annapolis County during the latter part of the last century. Early in life he acquired and practised habits of sobriety and thrift, so much so, that he accumulated wealth and became an important man in the community. For many years he was one of the prominent merchants and migrates of the county, and devoted a great deal of time to the transaction of public business. He was a firm friend of the "Temperance cause." More than half a century ago he united with the Methodist church, and during that period was a firm and faithful adherent of the church of his choice. For some time he had been suffering from an attack of illness, but had so far recovered as to be able on the 27th of April to transact his important business. On the evening of that day, without a moment's warning, the ruthless hand of death smote him down, remaining us of the necessity of being always ready for the Master's call. The deceased has left behind a large family, most of whom are in the United States. The "standard bearers" are rapidly falling out of the ranks on this circuit. May the Lord raise up others to fill their places.
 C. P.

WILLIAM STOCKTON.
 died at Cornhill, Kings Co., N. B., on May 10th in the 37th year of his age. He was the son of Christian parents who nurtured Methodism in its early efforts in that settlement. Converted some fourteen years ago, he has lived an exemplary Christian life. More recently he had been superintendent of the Sabbath school which prospered admirably under his prayerful devout attention. In prayer and class-meetings, in domestic life, and in business transactions his religion was always a real power for good. He yearned over souls for Christ's sake, reasoning with individuals about the duty of giving themselves to Christ. Many will remember such conversations as they came to his mill on business. As an efficient steward of the circuit always taking a deep interest in the spiritual as well as financial efforts he was a valuable helper to the pastor. He leaves a widow and a three children, a widowed mother, and a large circle of friends to mourn his loss. But to one and to all "He being dead yet speaketh."
 A. L.

For our Y. EVA'S INTEREST.
 Eva is a bright in the pleasant Massachusetts. June she went in miles up over the River railroad to the country.
 The little girl for her city home very greatly enjoyed looking at the calving miring the ducks. She talked softly to fitting about the y tip-toed through the among the foliage one upon its nest.
 When dinner was quite hungry, and puckering up her p was seating herself "Oh, I smell glad because I am Just as her Uncle waiting upon the to roast lamb and as she was saying, auntie, mamma n dren to eat pickle, of wings through into the room, and which they were quickly by a little something to the Eva's chagr.
 Cousin Flora, glanced down, and in her voice, "Oh a wood-thrush."
 As Aunt Fannie the tiny fledgeling fluttering gasp, and and lifeless in her "Oh dear!" touching the dainty feathers with the "I have just now apple trees listening chirp and sing, tell I loved them, and they were so shy, thought he would know that he was and now just to see has happened!"
 "It is a young Fannie," it was young open west window, to fly through the h ened and flew again the breath out of it I will put it in the Eva has eaten her at it again if she w When Aunt Fannie table she glanced found that the lit eating her dinner, napkin tucked under her knife and fork looking silently do while two rows of rapidly gliding do face.
 "Would you like the little thrush now her aunt,
 Eva choked down her curly head with "Very well, we said Aunt Fannie away slipped the ch out through the c which stood ajar.
 After the family their dinner, and they heard Eva out room window talking the dead bird, which carefully in a large "It may be best, said, "that you die the flowers were br was warm, for by winter and the flo there will be snow of You might then, pe hungry; you cannot had to be hungry," handkerchief pathe and cried a little, had to be hungry," ently, "and there a and I am very fond up my dinner for y and now I suppose I to eat until tea in that time I shall be shall wish it was I happened to, inste bird."

Pretty soon Eva c door and said: "U picked out a place to the birds, if you co dig a grave."
 So Uncle Charley hat, and taking the went to the tool-ho then allowed her to to the back of the ho spreading apple tree bower in a corner of "I like this place, birds sing here, and thrush will not be lo So her uncle took of turf and a spade Eva scattered flower thus made and laid them, covering him flowers. She then very solemn while fitted the bit of tur before.

THE WESLEYAN.

FRIDAY, JUNE 11, 1880.

ECUMENICAL COUNCIL.

An Ecumenical Council, in which all, or nearly all, of the Methodist Church organizations of the world will be represented, will be held in London, England, in August, 1881. The meeting will be convened in the famous City Road Chapel. Some preliminary arrangements for this grand convention have been determined upon by a representative committee recently held in Cincinnati. The council will be composed of four hundred delegates. The Methodist Episcopal Church of the United States will send eighty delegates. The Methodist Church of Canada will send twelve. A committee, now in existence, appointed in behalf of the Methodist Church of Canada, to make arrangements for the approaching council, will probably present some recommendations to the approaching Annual Conferences. As there are twelve men to be sent from our branch of the church, the committee may recommend that each Annual Conference shall send two. Or, possibly, it may be supposed that the three larger Western Conferences should have each three delegates at the Council, which would leave the three Eastern Conferences the privilege of sending only one each.

The Council will not possess the power to adopt any legislative enactments, but, it will, nevertheless, discuss some of the grave questions of the day more or less exhaustively, and may give utterance to some decisions as the result of its deliberations, which will tend to the more complete consolidation of Methodism, and to its greater usefulness as a branch of the Christian Church.

One of the difficulties which will be felt by the Council will be the want of time for satisfactory deliberation. This Ecumenical Council, composed of four hundred delegates, gathered from the four quarters of the globe, would need, for an exhaustive discussion of the transcendently great questions that invite consideration, quite as many weeks, probably, as are annually given to the sessions of the British Parliament. The delegates, however, are not likely to be able to give so much time to the work of the Council. The want of time at the disposal of the delegates, will make it necessary that the great questions to be considered will be assigned to committees composed of twenty, or thirty, or forty members each. The most practical and profitable speeches will be delivered in the committee meetings, and, probably, never will be reported. The Council will find itself shut up to the necessity of adopting the findings of the committees without much debate. Many of the delegates, probably, will desire to occupy precious time in the Council in the delivery of carefully prepared and long drawn out speeches. But, out-and-dried speeches are, with few exceptions, a hindrance, rather than a help, in the promotion of such work as the Council will be called upon to do.

It will be important, doubtless, for various reasons, that the election of delegates to the Ecumenical Council, should not be deferred to so late a period as June, 1881; and, therefore, it will probably be advisable that our Annual Conferences should choose their representatives at their sessions of 1880. It will also be advisable, we assume, that each Conference shall choose several substitutes. The Conferences have no fund out of which to pay the expenses of such delegates, or substitutes. No such fund is needed. Each delegate and substitute who may be permitted to participate in the high honor of taking part in the work of the first Methodist Ecumenical Council, will feel that the honor attending his position, and the privilege of visiting England, will be sufficient recompense, and will gladly pay his own expenses.

THE CINCINNATI CONFERENCE. The General Conference of the Methodist Episcopal Church of the United States has closed its deliberations. A review of its proceedings reveals some features that we assume must be, for some time to come at least, peculiar to all such ecclesiastical conventions. A considerable number of delegates to such assemblies bring with them carefully written notices of motion, and proposed alterations of the discipline, and resolutions on various topics, as well as thoroughly elaborated speeches. In the earlier part of the deliberations of such councils, an immense amount of precious time is lost in tenfold more speech-making than necessity demands. The same points are iterated and reiterated, until the patience of many becomes exhausted. The assembly in self-defence is at length compelled to limit every speaker to not more than five minutes time. Bye and bye the limit is reduced to two minutes. And, then, and not till then, will the work more rapidly

go on. Meanwhile four-fifths of the members of the body will have left for home. And in the last day or two of the sittings of the assembly important measures are introduced, and important questions are decided, with less than one-tenth of the debate, and in less than one-tenth of the time, that would have been given to such questions during the earlier part of the deliberations.

So it has been with the recent General Conference at Cincinnati. So it always is with Provincial, State, and National Legislatures. In the Cincinnati Conference reports of great importance were disposed of in great haste, or, as one of our contemporaries says, in a manner "not conducive to piety, but in a race-horse style."

Notwithstanding the immense number of newspaper paragraphs that have been written, by able pens, during the quadrennium, in favor of some modification of the Presiding Elder system, and in favor of a removal of the three years limit of the pastorate, no change has been made. An unsuccessful effort was made to alter the discipline that women might be ordained for the work of the ministry. In fact no changes of special importance were effected by the Conference, so far as the discipline of the church is concerned.

ONE MORE WATCH-NIGHT.

We publish the following article from the Christian Standard and Home Journal by special request. The proposition contained therein is well worthy of serious consideration. A general compliance therewith would no doubt be followed by gracious results. It is not essential that the watch-night service suggested should be on the particular date mentioned in the extract. The Friday night of the week in which the Conference is held in each Province, probably would be a suitable time. Will some of our official brethren please think of these things?

ONE MORE WATCH-NIGHT.

The thought has just come into mind, that it would be a profitable and pleasant exercise, if all the friends of holiness would spend one night more in sincere and devout invocation to God that He will bless and prosper the various agencies employed in spreading abroad the doctrine and experience of Scriptural holiness. The summer season as it approaches, brings its special opportunities and responsibilities. Some of us will be in entirely new positions, and will be called to work in fields of which we know but little. It has therefore been impressed on our mind to solicit our friends everywhere to join us in humble and earnest supplication to God, that the summer campaign throughout may be the most wonderfully successful ever known. We can think of no better mode of doing this than in a Watch-Night service. We would suggest some Friday, in June, as the time. We have no opportunity to confer with any one, and yet we feel well persuaded hundreds and thousands will kindly respond to the proposition and spend the time between 8 and 12 p.m.

SOME FRIDAY, IN JUNE 1880, in a Watch-night service. Let all who can, meet either in churches, private dwellings, or elsewhere, and spend the time indicated in supplication to God that His blessing may be bestowed:

1 Upon all agencies engaged in the work of holiness, such as pastors, evangelists, editors and publishers, that God may give them help and success.

2 Upon the Forty-sixth National Camp-meeting at Round Lake, that it may be a truly Pentecostal occasion, and that all other camp-meetings for the promotion of holiness may be seasons of extraordinary union and power.

3 Upon the Round the World Tour, that it may be the means of the salvation of thousands, and that all who participate in it, may be preserved from peril by land and sea, and that they may return in health and safety to their friends and home.

THE REPUBLICAN CONVENTION was in session in Chicago from June 2nd until June 8th. The platform upon which the Republican candidates for the Presidency and the Vice-Presidency are to stand was adopted. A new plank in reference to the Chinese question was put into the platform. General James Abraham Garfield, senator for Ohio, secured the nomination for President of the United States, on the thirty-sixth ballot.

The first ballot gave Grant 304, Blaine 284, Sherman 93, Edmunds 34, Washburne 30, and Windom 10. During thirty-five ballots these figures scarcely changed at all. On the thirty-second ballot Garfield appeared as a "dark horse" looming up dimly out of the gloom, with one vote. Michigan and Nebraska then broke for Garfield. Immediately thereafter, New Jersey, New Hampshire, and North Carolina bolted for Garfield. Then New York gave him 20 votes, Ohio 43, and Pennsylvania 21. Garfield now had 328. On the 35th ballot 750 votes were cast; 376 were necessary to a choice; of these Garfield received 399, Grant 305, Blaine 42, Sherman 3, Washburne 1. On motion of Conkling the nomination was then made unanimous.

The Convention on the first ballot nominated General Arthur, of New York, for Vice-President.

SOME MONTHS AGO, a student at the West Point (Hudson River) United States Military Academy, by the name of Whittaker, was found, one morning, in his room, tied, with hair cropped, and his ears out, and otherwise maimed. He is a cadet at the Institution, and though having a tolerably white skin, is obviously of African blood. Whittaker said he had received, some days previous to the mutilation, a note warning him of approaching danger. He affirmed that his assailants (three in all) were masked, and that he did not know either of them. A protracted investigation has been held. The authorities at West Point have been prejudiced against Whittaker, and have tried to throw suspicion upon him as the perpetrator of the crime against himself. While the investigation has been in the form of a court of inquiry, it may be said that, practically, Whittaker on the one hand, and the Academy on the other hand, were on trial. It has been for the interest of the Academy to prove Whittaker guilty, and such a result has almost been accomplished. Experts in penmanship have affirmed that Whittaker is the author of the note of warning which he professes to have received. The last number of the "Christian Union" says:

The opinion of the West Point Court of Inquiry, that Whittaker is guilty of the act of self-mutilation, will not be likely to surprise any one who has noted the obvious inclination of the Court from the beginning of the investigation toward that theory, and would not, for that reason, carry any considerable weight, even were it more fully borne out by the evidence than it is. As it stands, the case is simply not proven, with the balance of probability in the judgment of people outside of West Point in Whittaker's favor. The case has been referred to the President for final action, and since Prof. Green has asked to be heard in Whittaker's favor, it is probable that it will come before a tribunal which will proceed on the old and excellent theory of regarding the accused as innocent until he be proven guilty.

A Mrs. Billings, wife of Jesse Billings, a wealthy banker, merchant, etc., was shot through the head one evening in August 1878. Her husband was arrested and charged with the murder. He was tried at Ballston, Spa., New York, and the jury failed to agree upon a verdict. He has recently been tried a second time, and has been acquitted. The evidence was wholly circumstantial. The prosecution advanced the theory that the bullet that pierced the head of Mrs. Billings was fired from a carbine owned by Billings. The defence tried to show that the bullet was discharged from a smaller weapon, probably a pistol. The most interesting feature of the trial gathered around the points indicated. One difficulty in the way of the prosecution was the fact that the hole in the pane of glass through which the bullet that killed Mrs. Billings had passed, was too small for the passage of a carbine bullet. Another difficulty was that the shattered cartridge found in the carbine was the cartridge of a 244 grain bullet, whereas the bullet that killed Mrs. Billings only weighed, after it had done its fatal work, 165 grains. The prosecution brought experts to demonstrate to the court and jury, how reasonable notwithstanding these difficulties, the theory of the prosecution was.

On the other hand, Billings, being a wealthy man, brought several experts to testify, on his second trial, against the theory of the prosecution. Professors of Colleges, renowned as experts in chemistry, and in other departments, had made the theory of the prosecution as clearly apparent as it is possible to demonstrate any proposition. But also! one story was good only until the other side was heard. Professors from the same College, and experts of national fame and of long experience and of unquestionable honesty proved, as clearly as any theory was ever proved, that the positions of the experts on the side of the prosecution were erroneous. The body of a person who had recently died was obtained, and placed in a chair, and in the position in which Mrs. Billings was sitting when she was shot. A carbine bullet was fired through the head of the dead person that the jury might see the effect. A considerable number of skulls were produced and bullets discharged into them. And after many experiments by renowned Professors, the result was that they differed so widely that the common people wondered how it was that such learned experts could so strangely disagree.

ROBERT G. INGERSOLL, the infidel lecturer, applied to the manager of Fike's Opera House, Cincinnati, in which the sessions of the General Conference are now being held, for its use, Sunday evening, May 9th. The Committee of the General Conference had control of it during the mornings and on Sundays, but had arranged no service for that evening. The manager had to get their consent. The committee did not object. Ingersoll, do doubt would have been glad

if he had been denied the use of the hall; he could then have made capital out of the denial. He came, and lectured, and blasphemed, before a noisy crowd. The contrast between the spirit and influence of the Conference, and the effect of Ingersoll's work, can not but be beneficial. Ingersoll is not likely to do much harm, if the Christian public will only let him alone. He received \$600 for lecturing on a Sunday evening, in New Haven, April 25th. Mr. Moody labored there seven or eight weeks, taking out of it less money than that, and yet some who applauded Mr. Ingersoll, called Mr. Moody a money-getting humbug.

We had not the pleasure of being present at the examination of the Conference students, at the close of the Collegiate year, at Sackville. We learn that there were ten Conference students in the classes under the care of the Theological Professor during the year. Six were from the Nova Scotia Conference, two from the New Brunswick and Prince Edward Island Conference, and two from the Newfoundland Conference. Three College students, besides these, have been special students in theology. Three in the College, and five outside in circuit work, have been studying in the B. D. course. Some have done excellently well. Dr. Stewart gives instruction in Hebrew, Old Testament Exegesis, Systematic Theology, etc. Principal Paisley has charge of the Greek Testament classes. All the other Professors take part in the training of the young men.

There are ample facilities for giving a thorough training to a large number of young men in our Institutions at Sackville. It were well if young men of sound piety, and a good English education, were looked up, on our circuits, who would receive and profit by the advantages which these institutions offer to them. Our congregations need, moreover, to recognize more fully their obligations to the church, so far as the training of its young men for the ministry is concerned, that they may more liberally supply the means to carry on the work.

We clip the following from a recent number of the St. John "Telegraph":

An endowment of \$50,000 has been subscribed to this college, one half of the sum that it is proposed to raise. It is understood that the offer of Josiah Wood, Esq., one of the governors, and a graduate of the college, goes much further than that lately hinted at in some of the papers. He offers \$10,000 towards the new College building, which is considered as much as needed, and intimated that if they raised the additional \$50,000 towards the endowment, he would see that the college was built, which is about equal of an offer of a new building. That is a magnificent offer, but it is one which Mr. Wood is well able to make. Unless it be Sir Albert J. Smith there is no other man in Westmorland who is possessed of the means of Mr. Wood, who is a large banker, merchant, shipowner, farmer, &c., and withal a singularly modest and unpretending gentleman, from whom no one could discover that he conducted even a flourishing business. Mr. Wood is a very prominent alumnus of the College, distinguished for his attainments, a good speaker, and a man of calm judgment and high character. He is one who at no distant day, may well be expected to take a leading part in the politics of the province, or of the Dominion. His social surroundings are very happy, being at once marked as much by simplicity and modesty as by refinement and elegance. The Mount Allison Institutions, which are doing splendid work are to be congratulated on having such an enlightened and affluent friend and patron.

PERSONAL ITEMS.

Rev. Simeon B. Dunn, pastor of the Grafton Street Church, in this city, leaves for England to-day, via Rimouski.

Rev. Dr. Burns, Presbyterian, left for England on Tuesday last per "Hibernian."

Dr. Inch, President of the College at Sackville, and Miss Inch, left for England, via New York, on Monday last.

Rev. H. McKeown, President of the N. B. and P. E. Island Conference, has been invited by the Theological Union of Sackville, to preach the Annual Sermon, under its auspices, at the close of the ensuing collegiate year.

Rev. J. Lathern is to deliver the Annual Lecture, under the auspices of the Theological Union, at Sackville, at the close of the ensuing collegiate year.

Rev. W. H. Hartz has been elected by the Board of Governors of the Educational Institutions, at Sackville, as one of its members.

Thos. B. Flint, Esq., of Yarmouth, and Mr. George Aikman, of the Engineers' Department, I. C. R., favored us with a call last week.

Miss Whitfield, for several years past, Chief Proceptrix of the Ladies Academy, at Sackville, goes to Peru, South America, to take charge of a Young Ladies College.

Rev. William Arthur, of the British Conference, and Mrs. Arthur were in Toronto and Montreal last week.

BWARE OF DOGS.

The important advice which the apostle gave the Philippians, to "beware of dogs," is not as much heeded, perhaps, in the present day as it ought to be. Those words are not often selected as the text for pulpit discourse. And yet they are a part of the written word which, under certain circumstances, we do well to remember. A worthy resident of Charlottetown, some years ago, was the owner of an intelligent and enterprising dog. One serious blemish of the dog's character was that he had but a very inconsiderable regard for the commandment which says: "Thou shalt not steal." On one occasion this quadruped brought to his owner's premises one night a very fine ham. This feat was soon followed by a similar operation: In quick succession several hams were brought home. The owner of the dog, not knowing whence the fine looking hams had come, and supposing that he would, in one way or another, soon learn of the loss, by some party, of such property, carefully laid the hams in a safe place, awaiting developments.

One morning, soon after, on going to his place of business, he fell in with J—, a prominent member of one of the learned professions, when a conversation somewhat as follows took place:

Mr. M. Good morning J—.
J. Good morning Mr. M.
M. What's the news this morning J—?
J. I don't feel in the best of humour this morning.

M. Why; what's the matter J—?
J. Why; I bought a lot of splendid hams the other day, and several of them have been stolen already; and I have only just now discovered who the thief was.

M. Ah! who was the thief?
J. Why;— the rascal who lives around the corner: I'm just going to take out a warrant for him.

M. Have you got sufficient proof that he stole the hams?
J. Yes; it is circumstantial evidence; but it is clear enough against him to send him to prison for twelve months.

M. But is there no doubt in the way. Are you sure the thief was not a four-legged one?
J. Not a bit of doubt. Many a man has been hanged on no better circumstantial evidence than I have against him.

M. Well, J—, if you will call at my house I will show you a lot of hams, probably just the number you have lost. My dog brought them to my place within the last two or three days. Those hams probably are yours.

The J— called at Mr. M's. The hams he concluded were his. He took them home. The neighbors parted wondering in what peril circumstantial evidence may involve an innocent person, and at what mischief even a dog may make.

TWO INTERESTING MATTERS.—That all Village families and many City residents, will find health and comfort, great economy and profit in keeping their own cow, and how to do it, are clearly shown in the "American Agriculturist" for June; and every family should get this paper and look into it.—Another article brings out a simple, cheap method of using Iron Fence Posts that will be worth millions to the country. These two chapters with the hundred other practical, instructive articles, and over 60 original engravings, make this, the most important number ever issued of this always valuable Journal. 15 cents a number, \$1.50 a year. Orange Judd Co., Publishers, 245 Broadway, New York.

LITTLE'S LIVING AGE.—The numbers of the "Living Age" for the week ending May 15th and 22nd, respectively, contain the following articles: "The History of Rent in England," "Contemporary," "The Irish Small Farmer," "Fornightly," "Personal Recollections of Mary Carpenter," "Modern Review," "Religion, Achaian and Semitic, by the Rt Hon W. E. Gladstone," "Nineteenth Century," "The Suppression of the Templars in England," "Church Quarterly Review," "Illustrations of Memory," "Cornhill," "Notes on Infidelity, by Richard A. Proctor, and The Dog and its Folk-lore," "Gentleman's Magazine," "Eleanore: a tale of Non-Performance," "Blackwood," "The Civil Code of the Jews," "Pall Mall," "Mr. Bradenell Carter on Short-Sight," "Spectator," "A Russian Ice-House," "Chamber's Journal," with instalments of "Adam and Eve," "He that Will Not When He May," and "Verona Fontaine's Rebellion," and the usual amount of poetry.

For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year), the subscription price (\$8) is low while for \$10.50 the publishers offer to send any one of the American \$4 monthlies or weeklies, with "The Living Age" for a year, including the extra numbers of the latter, both postpaid. Little & Co., Boston, are the publishers.

Our Indian Empire, its rise and growth: is received from the Wesleyan Conference office, London. Rev. J. S. Banks is the author. This volume is handsomely bound, and contains many illustrations of Indian scenery and of persons famous in Indian history. The volume of Minutes of the British Wesleyan Conference for 1878 has just come to hand. This volume is much larger than those of former years.

We have also received from the Wesleyan Conference office, London, the Wesleyan Methodist Magazine for May, and the Christian Miscellany, the Sunday Magazine, Our Boys and Girls, and Early Days, for the same month. These publications may be ordered through our Book Room.

We have received from Agriculture of the St. a "Report of the First," a book of 450 pages. The Secretary of J. K. Hudson, of Topeka us that this volume will any applicant in these cept of 20 cents to pa book contains a vast tion concerning Kansas country. Our agricu judge, would receive a tion in this book, for the advanced. We assume t bein United States, not

THE LEONARD S. Co., 41 Barclay Street issued their reprints of Westminster Review's feral character of these is well known, and bot of subjects and the m them it is well sustain numbers.

In the Edinburgh we the article on "Ritual which the writer aims that the doctrines and Ritualists are alien Protestantism. Bigel Franklin is favorably Bigelow is commenda Franklin's autobiography shape in which it issue memory. There is an on "Mohammedanism ing the possibility of the people of China t hammed. Other no "Catholic Rele in "Modern Horse-Racin Clifford's Essays," an of Queen Anne."

Among the articles we are attracted by which is devoted to the meaning of copyri for which it was estab Humanists—Nature a mentary to an article on the progress of among the ancient G how the moral, relig creeds of Hellas were son of the new concep er to think, obtained cal speculations; and mal intelligences;" in the problem whether in sharing with man accomplishments of death, do not also sha definable quality or es mind. The usual sum rary "Literature" is ve The periodicals rep ar Scott Publishing (N. Y.) are as follows: ularly, Edinburgh, West Quarterly Reviews, and rine. Price \$4 a year \$15 for all, and the pu the publishers.

The June number Review contains "Pop Russia," by E. W. St to Russia; "Divorce by Dr. Nathan Allen; Service to the Repub Curtis;" "Has the S ed?" by Dr. F. A. Sho Point," by F. S. Mch ing Publications;" b This number closes the 65th year of the Revie few years this magaz remarkable advance Many of its numbers several editions, and lation has increased. The New York Sun us of masterly disquis great questions that of the world." The Br the cream of the nati Albany Journal: "I tive of the best Am culture." The Hart interesting from cov Boston Journal: "I which an intelligent skip." The St. Loui "It is a rich feast of ment." The Troy T ed with unprecedented larly." The Cincinnati other magazine has sting hold of live, fres tutions." The Lond demy: "It seems to keeping its position; periodical literature

POSTAL

MR. EDITOR.—We on various parts of t weeks. The results recently we received ber ship.

CORRESP

HALIFAX, MR. EDITOR.—He signing himself "A is likely to apologize the Methodist Churc he made in the "P some time since, w modern style of prea ministers, and believ proper way for him far as the minister would like to ask yo about the laity of t telligence he insult them? Being an a ing he condemns, I f Yours A Mo

HAL

MR. EDITOR.—The solved! That protes ister," who so outra Methodist ministry, Room.

1880

OF DOGS. We have received from the Department of Agriculture of the State of Arkansas...

THE LEONARD SCOTT PUBLISHING CO., 41 Barclay Street, N. Y. have lately issued their reprints of the Edinburgh and Westminster Reviews for April.

The general character of these famous quarterly is well known, and both in the selection of subjects and the manner of treating them it is well sustained in the present numbers.

In the Edinburgh we particularly note the article on "Ritualistic Literature," in which the writer aims to make manifest that the doctrines and practices of the Ritualists are alien from the spirit of Protestantism.

Among the articles in the Westminster we are attracted by "Artistic Copyright," which is devoted to the consideration of the meaning of copyright and the purpose for which it was established.

The June number of North American Review contains "Popular Fallacies about Russia," by E. W. Stoughton, ex-Minister to Russia.

church, through the "Presbyterian Witness," has been found. I understand that when every other person who might have written such productions denied being their author...

Yours truly, A WRATHY LATMAN.

A short time since a letter appeared in the Presbyterian Witness signed by one who professed to be a "Methodist minister," which made quite a stir among those who are accustomed to read of both denominations.

After some criticism upon his first letter, a second letter appeared, more obnoxious than the first. But to show the extreme egotism of the writer, he, if I am rightly informed, wrote a third letter containing all the objectionable characteristics of the former ones.

He appears to possess more zeal in planning for the improvement of the ministry, than wisdom in the execution.

The committee on Itinerancy recommend that no change be made in the Discipline as it regards the status of woman in the Church.

As one of the Committee on Travelling Arrangements, appointed by the N. B. and P. E. I. Conference, permit me to state, for the information of all whom it may concern, that all ministers in N. B. and P. E. having a clergyman's certificate, can pass over the Intercolonial Railway at half rate.

All ministers not in possession of a clergyman's certificate, and all lay delegates to the Conference Committees, will be required to pay full fares going; but on presentation, at the station where Conference is held, of a certificate showing that they have been in attendance at Conference, and signed by the Secretary of Conference, they will return free.

Yours, &c., ROBERT DUNCAN. Moncton, June 7, 1880.

CANNING, May 29, 1880. MR. EDITOR.—I cannot but express my thanks to yourself and other friends, who, so unexpectedly to myself, inaugurated the movement of celebrating the anniversary of the fiftieth year of our marriage.

On the evening of the 26th inst., just fifty years since our marriage, a number of our friends from several of my former circuits, as well as from Canning, assembled at my residence.

After entertaining our friends as best we could, they rendered the evening increasingly agreeable, in social conversations, and by addresses from several of my ministerial brethren, and prayer, concluding with the suitable ode, "Shall we gather at the river," &c. Among other affecting incidents, I cannot but gratefully acknowledge the reception that evening of a resolution of congratulation from the Quarterly Board of what was formerly denominated the Old German Street Church, in St. John.

Mr. EDITOR.—Hearing that the person signing himself "A Methodist Minister," is likely to apologise to the ministers of the Methodist Church, for the statement he made in the "Presbyterian Witness," he made in the "Presbyterian Witness," some time since, with reference to the modern style of preaching, of some of our ministers, and believing this to be a very proper way for him to make amends, as far as the ministers are concerned, I would like to ask you, Mr. Editor, what about the laity of the church, whose intelligence he insulted in that letter? Does he intend to make an apology to them? Being an admirer of the preaching he condemns, I feel a little interested.

Yours truly, A MODERN METHODIST. HALIFAX, June 3, 1880.

MR. EDITOR.—The mystery is at last solved! That professed "Methodist Minister," who so outrageously insulted the Methodist ministry, and laity, of our

The Rev. W. M. Sterling and wife, on their return from conference for the third year's service at Augusta, Me., were greeted by a paragon full of members of the parish, who had provided a supper and extended to them a hearty welcome to their midst for another year. They are much loved by their people.

The General Conference has decided that when a travelling preacher is so unacceptable, inefficient or secular as to be no longer useful in his work, the conference may request him to ask a location; and if he shall refuse to comply with the request, the conference shall bear with him till its session next ensuing, at which time, if he persist in his refusal, the conference may, without formal trial, locate him, without his consent, by a vote of two-thirds of the members present voting.

The Atlanta and New Orleans Advocates are continued, receiving for the first two years of the quadrennium \$1,500 annually, and for the last two \$1,000.

In the midst of much noise and some confusion, in one of the later sessions of the General Conference, in the effort to secure the floor, a colored brother with a remarkably shrill voice, caught the ear of the presiding officer. His name was called. "I rise," shouted the brother "to a point of order." The effect was irresistible.

In his address before the Centennial Anniversary of the American Academy of Science, recently held in Boston, Dean Howson of Chocoma, better known as the associate of Chocoma in the authorship of the "Life and Epistles of St. Paul," made very happy allusions to the late centennial service at Epworth in connection with the Wesleys.

The committee on the Episcopacy recommend the following places for Episcopal residences for the next four years: New York, Boston, Philadelphia, Syracuse, Cincinnati, Chicago, St. Louis, Atlanta or Chattanooga, Des Moines, St. Paul or Minneapolis, Austin or some point in Texas, and San Francisco.

The committee on Itinerancy recommend that no change be made in the Discipline as it regards the status of woman in the Church.

Bishop Simpson will visit the Missions in China and Japan, presiding at the Japan Conference at Yokohama Aug. 12, at the North China Conference Sept. 16, at Central China Conference Oct. 13, and at Foochow Conference Oct. 28.

Hon. Jacob Sleeper, by request occupied the pulpit of old Bromfield St. church, Boston, to give a sketch of this famous church, which has been so prominent in the history of American Methodism, before the New England Methodist Historical Society, which has been organized in Boston during the past week.

Alfred Whitehead, Esq. who died recently in Fredericton, was a member of the Fredericton Council of the Royal Arcanum. His widow has received the Benefit Fee to which she was entitled of three thousand dollars.

The Methodists of Lincoln, Sundry Co., N. B. are progressing well with their new church edifice, which promises to be one of the handsomest churches along the St. John River.

The Young Men's Christian Association of London has purchased the celebrated Exeter Hall in that city for \$125,000.

The National Repository and the Golden Hours were ordered to be suspended at the close of the current year. Dr. Curry edits the former to its close.

One Irish Presbyterian minister, the Rev. Dr. Murphy, a Professor in the Presbyterian Theological College, Belfast, and one Methodist, Rev. W. F. Appell, Pro-

fessor of Theology in the Methodist College, Belfast, have availed themselves of the revised statutes of Trinity College, Dublin, to take their D.D. degree.

The Archbishop of Canterbury, in moving the adoption of the report at the annual meeting of the British and Foreign Bible Society, said that the age was tired of negotiations and of attempts to bring together men who had nothing in common.

Lord Derby once said that the income of England amounted to one thousand million pounds sterling per year. Of this sum, he affirmed, that one hundred and fifty millions were expended upon drinks, so that fifteen per cent. of the whole income of England is worse than thrown away; it is devoted to the destruction of her producing ability.

The results of the British Wesleyan Quarterly-meeting have just been reported from the 847 circuits of Methodism in Great Britain and Ireland. The total number of members in Great Britain is 377,812; in Ireland, 25,487; on trial for Church membership in Great Britain, 23,984.

NEWS OF THE WEEK. WOLFVILLE, June 2.—The exercises, consequent on the close of one of the most successful terms of the Wolfville Collegiate Institutions, have been in progress yesterday and to-day, and will be brought to a close to-morrow.

COLLEGE Undergraduates, 68 General Students, 7 Total, 75 ACADEMY, SEMINARY Boarders, 29 Day Pupils, 31 60 Making a total of 202 in attendance during the term, which is certainly a most gratifying showing for "Old Acadia."

A terrible tragedy, involving murder and suicide, the like of which has seldom occurred in these Provinces, took place recently in the parish of Simonds, about two miles from St. John. An elderly man named John Drury shot and killed his brother Edward and also shot and seriously wounded his brother Ward Chipman Drury.

The New York "Mail" contains a long article which advocates the doing away with drinking fountains. It maintains that the cups assist in the spreading of various diseases. The remedy suggested is to provide a larger number of fountains, and to have the cups made of iron and finished with porcelain.

Many of the Japanese are addicted to the eating of earth. In the valley of Teletonia (east-earth valley) this earth is found in a bed of several feet in thickness, and it is eaten to a considerable extent by the Ainos of the north coast of Japan.

HOME AND FOREIGN ITEMS. Alfred Whitehead, Esq. who died recently in Fredericton, was a member of the Fredericton Council of the Royal Arcanum.

TRANSATLANTIC AFFAIRS. The Young Men's Christian Association of London has purchased the celebrated Exeter Hall in that city for \$125,000.

One Irish Presbyterian minister, the Rev. Dr. Murphy, a Professor in the Presbyterian Theological College, Belfast, and one Methodist, Rev. W. F. Appell, Pro-

The latest archeological exploit has been the unearthing of a great Atlantic Empire, whose name and existence until recent excavations in the Asiatic provinces of Turkey brought it to light, were previously unknown.

There is no more doubt that drinking ice water arrests digestion than there is that a refrigerator would arrest perspiration. It drives from the stomach its natural heat, suspends the flow of gastric juice, and shocks and weakens the delicate organs with which it comes in contact.

The Assumption of the Virgin Mary—that is, her bodily translation to heaven—is to be the next dogma of the infallible Roman Catholic Church, provided Pope Leo can be induced or compelled to proclaim it.

"How do you pronounce s-t-i-n-g-y?" the teacher asked the young gentleman nearest the foot of the class. And the smart lad boy stood up and said it depended a great deal whether it applied to a man or a bee. Go to the head, young fellow.

The Reformed Episcopalians of Canada have passed a resolution that it would be well if the General Synod of the body in England at its next meeting would enable its members in Canada to frame its own Constitution, Canons, and Prayer-book for use in the Dominion, provided the Declaration of Principles be not thereby contravened.

A discovery which is likely to revolutionise the art of photography, as that art has been practised hitherto, is said to have been made by Mr. Sholto Douglas, of Manchester, who has invented a process by which all objects, both animate and inanimate, can be photographed in their own natural size.

Many of the Japanese are addicted to the eating of earth. In the valley of Teletonia (east-earth valley) this earth is found in a bed of several feet in thickness, and it is eaten to a considerable extent by the Ainos of the north coast of Japan.

GETINE.

Watchmaker's Report.

Wesleyan, N.B., Dec. 27, 1877. I have used your Getine...

Wesleyan, N.B., Dec. 27, 1877. I have used your Getine...

GETINE

General Debility.

Wesleyan, N.B., Oct. 2, 1877. I have used your Getine...

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Wesleyan, N.B., Oct. 2, 1877. I have used your Getine...

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Wesleyan, N.B., Nov. 5, 1877. I have used your Getine...

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GETINE

General Debility.

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