

The Wesleyan,

105

Richard Rev. H. DD

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

Published under the direction of the General Conference of the Methodist Church of Canada

\$2 PER ANNUM IN ADVANCE
Postage Prepaid.

VOL. XXXI.

HALIFAX, N.S., APRIL 5, 1879.

No. 14

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MEMORIES OF THE PAST.

BY MRS. J. SHENTON.

There are memories many and olden, that come to my heart to-night,
Voices that are whispering to me, from the years that have taken flight,
Forms that are fitting by me in the shades of the evening hour,
Tones that come back like music, that woe with its watching power.

The shadows of twilight deepen, as my spirit leaps o'er the wide main,
While the magic wand of memory retouches the old scenes again,
And away o'er the wide waste of waters the home on the hill-side I see,
While the mountains above in the grandeur look tenderly up at me.

And the old woods whisper a welcome, and speak as they oft spoke before,
When they taught our young heart to look upward, and nature's great God to adore,
And again I am listening with rapture to the voice of the forest trees,
While the shimmer and sheen of the sunlight are kissing the redolent breeze.

And blended with scenes familiar, loved forms pass quick in review,
And the silent army before me are those that I loved and knew,
If my heart would cease its loud beating I might hear their phantom tread,
For they have returned but a moment from the land of the silent dead.

O could we clasp hands in greeting it would ease the heart's dull pain,
And would soothe the feverish yearning could they speak to us again,
And their words so true and tender would break this mystic spell,
It would take the pain from parting and the sadness from farewell.

How often we sit in the gloaming and live o'er our past hours again,
The bright hours of pleasure and gladness the dark hours of sorrow and pain,
And the tired heart grows weary with wondering why joy must be mingled with strife,
For the passion flower twined with the myrtle is an emblem of this changeful life.

Ah! memories many and precious! why haunt me this evening hour,
I thought ye had gone forever that the year had stolen your power,
Why come back again o'er my spirit like the strain of an olden rhyme?
Why show me life's canvases painted by the hand of the artist time?

The night like a pall is round me and dirge-like and weird wails the blast,
But my soul has communion with its kindred and loved o'er the years of the past,
Sweetly tender this way-side greeting has been to my heart to-night,
For the light ahead grows brighter as the years are taking their flight.
St. John's, N.F., March 20th, 1879.

FULL REDEMPTION.

"If the gospel plan of salvation has made ample provision for the accomplishment of the great work of sanctification and perfect holiness; and if the promises of God our Saviour embrace such a blessed state, with what ardor should every Christian pursue it! To enjoy the clear and abiding evidence of perfect love casting out fear, where faith rests with unwavering assurance on the immutability of God's word and promise, is the surest and most perfect source of happiness on this side heaven?" (Advertisement in *Christian Perfection* by J. Wesley.)

The thoughtful consideration of the above quotation by the reader will prepare his mind for the perusal of what we may write on the all important subject of full redemption. We may justly here say, that we presume not to teach, but to stir up the pure minds of God's people by way of remembrance. We are fully convinced of our incompetency for the work we have undertaken; but having been urged again and again, by those whose opinions we have learned to respect, we can keep silent no longer without incurring guilt. Gratitude to God for the abundant blessings He has bestowed upon us, prompts us to do all that we possibly can to induce believers to accept of the fullness of their privilege in Christ Jesus.

Full Redemption—What is it? We use the terms—purity of heart—perfect love—Christian perfection—entire sanctification—Holiness and full redemption, as synonymous, only as presenting the same subject under different aspects. Full redemption is, "Salvation from all sin, properly so called, by the love of God and man filling the heart." (Wesley.)

Where love to God is supreme, there is—

1.—*Freedom from Sin*.—For a clear and concise discussion of this subject, we would refer the readers to Mr. Wesley's pamphlet on "Christian Perfection" which should be carefully and prayerfully read by all members of the Methodist Church. What is sin? It is a voluntary transgression of a known law. Where there is no voluntary transgression, there can be no sin, "properly so called." True if we measure our daily life by the infinite purity of God's laws, we must be constantly under condemnation. Inherent, and

past actual, but forgiven sin, has left us in a state in which it is utterly impossible for us to measure up to the infinite perfection of that law. Does the God whom we serve, demand from us impossibilities, and then charge us with guilt because we cannot perform them? It cannot be. Infirmities cling to the holiest men, as long as they are in the body: such as—defective knowledge—judgment—memory, &c. These render perfect obedience, to an infinitely perfect law an impossibility; and impossibilities are required of none under the government of the Heavenly King. If supreme love to God be the controlling motive of our life, "love is the fulfilment of the law," and the involuntary transgressions, which are the results of unavoidable infirmities, are wasted away "in the blood of the Lamb." The teachings of the Bible are clear and explicit. Jesus "gave Himself for us, to redeem us from all iniquity." His "blood cleanseth from all sin." "Whosoever abideth in Him sinneth not." "Being made free from sin, and become servants to God, ye have your fruit unto holiness."

Our hymns are equally clear:—
"When thou the work of faith hast wrought, I shall be pure within,
Nor sin in deed, or word, or thought,
For angels never sin."

We are still exposed to temptation. Jesus the sinless one, "was tempted in all points like as we are." We are liable to fall; for Adam and Eve, and even angels, though in a higher state than is possible for us on earth, fell.

2.—*Full redemption implies freedom from doubts*. Justification may be consistent with more or less of doubt. There is evil still remaining in the heart, which beclouds the spiritual vision, and interferes with the steady grasp of faith on the promises, and frequently produces doubts. Under special religious influences, these doubts are dissipated; but only to return under the pressure of trial and strong temptation. Many sincere and honest Christians have these to contend with, all their journey through life. But it must be conceded that they unfit us to enjoy the Lord's service—sadly interfere with our witnessing for the truth—prevent us from commending religion in its truest aspect—and these very materially hinder our usefulness. Ample provision has been made in the great scheme of human redemption, for their entire removal. The 8th chapter of Romans is full of the doctrine of assurance. John says, "Whoso keepeth His word, in him verily is the love of God perfected; hereby we know that we are in Him." "Hereby we know that we dwell in Him, and He in us, because He hath given us of His Spirit." "Doubting souls awaken the deepest sympathy in me, having myself long suffered from this cause until Jesus wrought a complete cure. To such I have a special mission.

"I know not what it is to doubt,
My soul is ever gay."
I have made the great discovery, that all the foundations laid in the Bible, are for faith. In that whole blessed volume there is not so much as one peg to hang a legitimate doubt upon. (Dr. Steele.)

3.—It implies freedom from worry, and consequently perfect rest and peace in Jesus. This is perhaps the most distinguishing characteristic of this blessed experience. With very great emphasis the soul can sing

"Now rest my long divided heart,
Fixed on this blissful centre rest."
Trials may come but the rest is undisturbed. "Casting all your care upon Him, for He careth for you." Dean Allford's comment on this passage is beautiful: "casting (once for all, by an act which includes the life) all your anxiety, (the whole of); not every anxiety as it arises: for none will arise if this transference has been effectually made." Thou wilt keep him in perfect peace whose mind is stayed on thee, because He trusteth in thee," see also Philippians iv: 6, 7. Said a Christian lady to another—"O Hannah! I do not see how you could bear so much sorrow." "I did not bear it," was the quick reply: "The Lord bore it for me."

"Yes," said the visitor, "that is the right way. We must take our troubles to the Lord." "Yes," replied Hannah, "but we must do more than that: we must leave them there." "Most people," she continued, take their burdens to Him; but they bring them away with them again, and are just as worried and unhappy as ever. I take mine, and

I leave them with Him, and come away and forget them . . . and am at perfect rest."

But sympathy with Jesus in His great work of saving men, will frequently bring burdens upon the hearts of the most devoted, and cause deep sorrow. The burden of souls is a heavy one. Mr. Earl calls it the "joy of agony."

4.—It implies, fullness of joy—delight and freedom, in God's service. The joy of conscious pardon is great; but it is intermittent. In the hour of unconscious impurity—strong temptation—or severe trial, the sky is sometimes overcast. But when love to God is supreme, faith links the soul so firmly to Him, that in the midst of the greatest trials and the most furious assaults of the enemy, there is joy in the prospect of assured deliverance. There is joy in the midst of persecutions. The Saviour instructs His people to "rejoice and be exceeding glad." The primitive Christians "took joyfully the spoiling of their goods." The Apostle says we glory in tribulation also. "We are exceeding joyful in all our tribulations." They only avail themselves of the privilege granted to all under the dispensation:—"Ask and receive that your joy may be full." The love of God filling the heart, gives constant delight in the path of obedience.

"His love that makes our willing feet
In strict obedience move."

Love knows no burden in the service of its object. Instead of reluctance in witness bearing, the language is,

"My heart is full of Christ, and longs
Its glorious matter to declare."

5.—It implies a peculiar satisfaction, impossible for words to express. Jesus said, "he that believeth on me, shall never thirst." "For whosoever that I shall give him, shall be in him, a well of water springing up into everlasting life." It is a continual drinking at the fountain, with a continual longing for more of God. The paradox is beautifully presented by the poet of Methodism:—

"Insatiate to this spring I fly,
I drink and yet am ever dry;
Ah! who against thy charms is proof,
Ah! who that loves can love enough."

The theme is endless, but we must stop here. We write specially to those, who are conscious of a lack in their religious experience, and who are intensely longing for something more satisfactory. Brother the foregoing is but a faint outline of the greatness of your privilege in Christ Jesus. And yet, is not this an experience earnestly to be desired. The witness of inward purity, freedom from doubts and worry, constant delight in the Lord's service, and a perfect satisfaction, which no tongue can express. May you ever be able to say—

"Roll on checkered seasons bring smiles or bring tears,
My soul sweetly sails on an infinite tide,
I shall soon touch the shore of eternity's years,
And near the white throne, of my Saviour abide."

J. M. PIKE.
Minudie, March 26th, 1879.

BAZAAR MORALS.

(Reprinted from the *Methodist*.)

The Ladies' Bazaar or Fancy Fair ranks amongst the most popular institutions and successful inquiries of the day. It seems as if invested with some magic spell that charms the money from our purses, and replenishes the needy coffers of the church. All honour to the unflagging energy and patient, persevering toil evinced by so many of the gentler sex, who rise in early morning and labour on into the long hours of night that they may advance the cause of Christ in our own and foreign lands. But when the Church of God steps out into the world of commerce and takes a turn at trade, she surely ought to carry with her and to exemplify in practice those lofty principles of uncompromising integrity, of unselfish purity and of spotless virtue, which she often inculcates from her pulpits and commends to the tradesman in the pew. If principles are ousted to make room for profit, and integrity bows at a shrine of gold, then any church which sanctions such inconsistency loses more in spiritual and moral power than she gains in financial strength.

Bazaars in connection with Metho-

dism are constantly on foot; often in her busy centres and sometimes in quiet secluded corners, and for this reason anything relating to their right and proper conduct is of connexional interest. In the desire to make these undertakings successful there is danger lest the promoters should not be sufficiently careful in regard to the means which they employ. Danger arises from several sources, but I single out for comment the common and objectionable practice of raffling. It must be taken for granted that those Christians who sanction and engage in raffling do not deem it to be wrong, and that if they knew it to be hurtful and pernicious in its influence they would cease to give it the encouragement of their influence and support. I submit for the consideration of these friends that raffling is a violation of the rules of our society, which in their aim and scope clearly prohibit gambling. Infractions of rules by individuals cannot always be prevented by the society, but when a church in her collective capacity publicly breaks the spirit of her own rules, and does her best to induce both saint and sinner to assist in the sport, it is a spectacle that is well calculated to make veteran soldiers weep and to strike dismay into the hearts of Christ's cadets.

A further reason why Christians ought not to resort to public raffling as a means of raising money for religious purposes, is, that by doing so they contravene the law of our country. Scriptural precept and Christian ethics enjoin obedience to the civil law, so long as it does not conflict with our duty to God nor require the violation of any moral or religious principle; and when the law is on the side of virtue, and the infraction of it is in the direction of licence and of dangerous customs, the obligation on the part of the church to respect and conform to it is rendered all the more binding and important. Guided by past experience, our legislature has wisely discouraged public gambling, public lotteries have been vetoed, and gaming houses suppressed. But it seems as though for the Christian Church there was one law, and for the wicked world another. Young men who play pitch and toss in our lanes and streets are liable to be presented before the magistrates, whilst members of the Church in Bazaar assembled attain to no such honourable distinction, though all day long they may be "putting in" for counterpanes and drawing lots for cushions. The working man of speculative turn, who must not gamble in the public house, may don his suit of Sunday best and pay his shilling for admission to the Fancy Fair (for reduction of the debt on Zion Chapel) and there, screened by the sheltering shadow of the Church, and free from fears of legal trouble, may gamble to his heart's delight and to his pocket's power. Two young men visited a Wesleyan Bazaar recently held, and one of them proposed to "toss" which should pay admission fee for both, to which the other objected that tossing was not allowed. The policeman at the door remarked that he did not see any more harm in their tossing than in "the gambling that is going on inside."

He further added, that "there's no knowing what's right and what's wrong; it all depends where it is." The "man in blue" might have been farther from the mark. Why should it be accounted wrong for the world to play "pitch and toss" if it be right for the Church to raffle? It is true the one custom is vulgar and the other genteel, but as regards the main principle involved the two are on a level, and there is no choice between them as a question of right and wrong.

I impeach the practice further, because it is opposed to scriptural precept, since we are enjoined to avoid all appearance of evil. The Bazaar already referred to was the first held in the town by the Wesleyans in which raffling was sanctioned, and considerable uneasiness was occasioned. There was chaffing and sneering from outside the Church, enquiry from the Sunday School as to whether raffling were not gambling, and some members of the Church were intensely pained. Is there not an appearance of evil in the custom (to say the least), and ought it not to be condemned and abandoned? Once more, Bazaars where raffling is allowed are Schools of Chance where our Sunday scholars may graduate as gamblers, and the responsibility of

training them to the custom is one of fearful weight. The only arguments I know in favour of the practice are, first, that it "pays;" secondly, that money is put in to aid the funds and not for the sake of the prize. The first is a capital argument if the thing be right, but is worth nothing otherwise. *It never pays to do wrong!* The second is often asserted by leading promoters and friends of the Bazaar in reference to their own motives, and in these cases is generally quite true. But it is not to be supposed that all are actuated by this good motive, and I have evidence to show that they are not. As a means of clearing off expensive goods, the "Limited Auction" is much less objectionable than raffling. Subscriptions are collected and only subscribers are allowed to bid. Each has an equal chance or opportunity, and yet the article can be sold below its value, because the subscriptions make up the difference.

I commend to Wesleyans the example of the Glasgow Presbytery of the United Presbyterian Church, who recently decided to recommend the congregations within the bounds to discontinue the practice of raffling at their Bazaars, because it was considered as of questionable legality, and as tending to foster a spirit of gambling. W. E. ORMEROD,
Rochdale.

GENERAL ITEMS.

An English Company is being formed at Flushing for the purpose of importing American cattle, both live and dead, for the German market.

Elihu Burritt's will gives about \$8000 to relatives and charities, and concludes as follows: "Having thus disposed of the property which a kind Providence has put in my possession, in a way which I hope may testify my gratitude for such gifts, I bequeath to this my native town, the unwavering affection of a son who held its esteem and special token of consideration above all the honor which he received elsewhere."

JEROME BONAPARTE, a grandnephew of NAPOLEON I., has for many years been a resident of Baltimore and a prominent member of its bar. He is named as a candidate for the vacant position of United States District Judge. It would sound well—"Judge BONAPARTE"—the first of his race to wear the ermine, and be addressed as "Your Honor."

The expenditures of Lord Dufferin in Canada are said to have made him a poor man and forced him to sell most of his Irish estates. His salary as Ambassador to St. Petersburg will be \$50,000 a year.

A new encyclopedia of the natural sciences has lately been proposed by THE WENTZ, of Breslau, to consist of mathematical treatises on the various departments of science with an index, which will give it the advantage of an alphabetical re-arranged work. This is much on the plan of the *Encyclopedia Metropolitana*. Several botanical monographs have already been published.

Recent investigations appear to prove that at one time the Sea of Azof was in direct communication with the Caspian. Some of the proofs of this are the occurrence of corals and other marine shells in the sands intermediate between the two seas.

It is said that in a recent series of experiments in Paris by Professor CHARCOT, a patient was thrown into a state of catalepsy by looking steadily at the electric light. To produce a state of lethargy or somnambulism on one side at the same time, it is said to be sufficient to close the corresponding eye, or to cut off the light with a screen. The two states of catalepsy and lethargy are then co-existent on both sides of the body.

William Dutton, age 45, brother of Capt. Dutton, of the steamer Saratoga, of the Allan Line, committed suicide by shooting himself, at his residence MONTREAL, Mar. 29. He was a book keeper, of steady habits and much respected. The deceased, who was an unmarried man, has been in low spirits for some time past from what cause is not known.

A RACE TO AUSTRALIA. Ship *Lizzi C. Troope*, D. W. Corning master, hence for Melbourne, Australia, reached her destination on the 26th inst. having been just 80 days since sailing from here. The run is a remarkably rapid one. This vessel sailed in company with the ship *Stella* of Maine and as there is no advice of arrival of the latter vessel; there is no doubt but the *L. C. T.* has won the race.

VAN DERBILT, the American railway King, has signed a contract for the construction of a double track railway tunnel, 3,700 feet long, under the Detroit river, which, in part, separates Michigan from Ontario. The contract price is \$1,500,000.

GENERAL READING THE PRINCESS AS A VERSIFIER.

It is said that the prologue to the play "Alone," which was given in Rideau Hall, to a very select and fashionable audience, was composed by the Princess Louise. It is as follows:

A moment's pause before we play our parts To speak the thought that reigns within our hearts, Now from the future hours, and unknown days Affection turns, and with the past delays; For countless voices in our mighty land Speak the fond praises of a vanished hand; And shall, to mightier ages yet, proclaim The happy memories linked with Dufferin's name.

Missed is he here, to whom each class and creed "Mong our people lately bade "God speed"; Missed, when each winter sees the skater wheel In ringing circle on the flashing steel; Missed in the Spring, in Summer, and in Fall, In many a hut, as in the Council Hall; Where'er his wanderings on Duty's heat Evoked his glowing speech, his genial jest; We mourn his absence, though we joy that now Old England's honors cluster round his brow, And that he left us but to serve again Our Queen and Empire on the Neva's plain!

Amidst the honored roll of those whose fate It was to crown our fair Canadian State, And bind in one bright diadem alone, Each glorious Province, each resplendent stone, His name shall last and his example give To all her sons a lesson how to live. How every task, if met with heart as bold, Proves the hard rock is seamed with yellow gold; And Labor, when with Mirth and Love allied, Finds friends far stronger than in Force and Pride; And Sympathy and Kindness can be made The potent methods by which men are sway'd.— He proved a nation's trust can well be won By loyal work, and constant duty done.

The wit that winged the wisdom of his word Set forth our glories, till all Europe heard How wide the room our Western world can spare For all who'll nobly toil and bravely dare.—

And while the statesman we revere, we know In him the friend is gone, to whom we owe So much of gaiety, so much that made Life's duller days to seem with joy repaid. These little festivals by him made bright With grateful thoughts of him, renewed to-night, Remind no less of her who deigned to grace This mimic world, and fill therein her place With the sweet dignity and gracious mien The race of Hamilton has often seen, But never shown upon the wider stage Where the great "cast" is writ on History's page, More purely, nobly, than by her, whose voice Here moved to tears, or made the heart rejoice; And who in act and word, at home, or far, Shone with calm beauty like the Northern Star!

Green as the Shamrock of their native Isle Their memory lives, and babes unborn shall smile And share in happiness, the pride that blends Our country's name with her beloved friends!

SAMBO'S SERMON ON THE ORIGIN OF WHITE MEN.

Brother Believers,— You ssemble dis nite to har the wor, and hab it splained and moastrated to you; y'es, and I tand to splain it clear as the libin day. "State is de rode and narrier is the puff which leadeff to glory." We're all wicked sinners har below—it fac my brederen, an I tell you how it come. You see my frens, Adam was de fus man, Ebe was de todder, Cane was a wicked man, Kae be kill his brodder.

A lam and Ebe were bofe black men, and so was Cane an Abel. Now, I spose it seems to strike you understandin how the fac white man cum. Why, I let you no. Den you see when Cane kill his brodder, de massa cum an he say, "whar you brodder Abel?" Cane say, "I don't know, massa." He cum agin, an say, "Cane, whar your brodder Abel?" Cane say, "I don't know massa." But the nigger no'd all de time. Nass now git mad, cum agin, speak mighty sharp dis time. "Cane, whar you brodder Abel, you nigger?" Cane now get friten and he turn "WITE"; an dis is de way de fus wite man cum pou dis arth, and if it hadn't bin for dat nigger Cane, we'd neba bin troubled wid dese sassy whites pon the face ob this ciscumlar globe. Now sing de forty-lebenth hy-an, ticular metre.

OUR NEIGHBORS IN THE MOON

A great change is taking place in our views in regard to the moon, and it may be that we are on the eve of discoveries which will make the century an epoch in astronomical history. Some American observers saw not long since a crater on the lunar surface in active operation under conditions as reliable as a human vision at such a distance can be expected to reach. A French astronomer has made observations on a grander scale, and confidently asserts that the moon is inhabited! M. Camille Flammarion, the present originator of this long cherished idea, is a scientist of honor and renown, well known for his reputation as an observer and enthusiastic writer. He has written several articles to prove his position, and has determined to devote his life to that branch of astronomical research.

No instruments on the globe are powerful enough to afford a glimpse of our lunar neighbors. M. Flammarion is not in the least discouraged at this apparently insuperable obstacle in the way of a solution of this problem.— He is going to have one made that will exhibit the men in the moon to terrestrial eyes without a possibility of mistake. He is urgently soliciting contributions to a fund for an immense refracting telescope, whose estimated cost is a million francs, or \$200,000. This instrument, the astronomer believes, will be effectual in revealing the inhabitants in the moon, really existing according to his sanguine faith. Some of the largest refractor sin the world, if used when the air is pure, bear a power of 3,000 on the moon—that is, the moon appears as if it were at a distance of eighty miles instead of 240,000. It can thus be seen that an immensely increased power would be required to detect small objects on the surface. We trust M. Flammarion will be successful in collecting funds for his monster telescope, and that he will pick up crowds of lunarians through its far seeing eye before the vision of the present generation becomes too dim to behold the long wished for sight.—Providence Journal.

MYSTERY.

Sunday Magazine.

Will there never cease to be mysteries? None but the infinite God can give positive answer to that question. But we can reach an answer which is so probable that we can scarcely discover a difference between that amount of probability and a well-assumed certainty.

In the first place there are abundant evidences that the greatest human mind is finite, and if a mind be not infinite it cannot inclose, it cannot comprehend every possible thing that has bounds and limits, that is, every finite thing. Whatever is not thoroughly and utterly known is a mystery.

Tacitus says that the ancient Germans were very superstitious, and took every thing that was unknown to them as a marvel and a mystery, *omne ignotum pro mirifico*. Well, does not even the most scientific mind do the same thing? The difference between the savages that originally inhabited the German forests and their highly cultivated descendants is, that the former let the unknown thing remain unknown, and the longer it was unknown the more marvelous it became, and the more settled became their conviction that the thing could never be known; while the modern thinker sets himself to the work of finding the thread which connects this marvel with the already ascertained laws of the universe, or to use it, in connection with other facts, for the discovery of some other law.

But there is this other thing which has marked every step of the progress of science; the solution of one mystery has been the discovery of another and a greater mystery. A line of hills has seemed to bound our world, and a view from the top of that has promised us a sight of the beyond, and when we have climbed to it we have seen Alps on Alps, in endless chains, and ranges of mountains. Therefore, such men as Locke, in the department of intellectual science, and of Faraday in the department of physical science, have died feeling that they were children gathering pebbles on the shore of an ocean which contained immeasurable treasures.

And look what words we use in science to express inconceivable ideas! Take the atomic theory. It teaches that all matter consists of particles so small that they cannot be made smaller. If any matter can be conceived to be smaller, then that is not an atom. As we cannot think of matter without dimensions, it follows that an atom is an inconceivable thing. Religion asks men to believe in nothing more mysterious than an atom of matter. And yet scientific men are all the week coolly teaching the mysteries of the material world to the young gentlemen in their classes, and then decline to come to hear us gospel teachers, because we teach them and their scholars the mysteries of religion, and decline simply on the ground that what we teach is a mystery. The professor even undertakes to weigh atoms and to count them, and thus has been introduced into chemistry a nomenclature of marvelous usefulness, and theories that are almost poetically beautiful. But does he not see that he is soon met by a "mystery"? He believes that divisibility is an essential of matter. He defines matter, "anything which has extension." Then it is divisible. But one of the highest scientific authorities says; "The view most consistent with chemical facts and theories is, that there is a limit to the divisibility of matter, and to that limit the term atom (an invisible particle) is applied. It is believed that at this point matter is no longer divisible. What that limit is cannot be defined, and it is unnecessary for practical purposes to inquire." The science of religion no more steps than the science of nature. It is every man's duty to do all he can to extend the knowledge of mankind in both departments. It is thus that each man

stands on the shoulder of him who went before, and the horizon of humanity is widened so that the modern Charles Wesley can sing as known what Isaiah and David harped as a mystery.

THE PYRAMIDS.

The age of the pyramids is doubtful. The object for which they were built is certain. There is no need here to examine curious speculations to which their measures have, like the numbers of Manetho's list, seemed to offer themselves with a strange facility, like false lights that lead a traveller into the quicksands. They were royal tombs, and nothing more. We need not draw any idea of any astronomical use from their facing the cardinal points, whereas the Chaldean Pyramids pointed to them, nor, in case of the Great Pyramid from the curious circumstance that at the time of its building the entrance passage pointed to the then pole star, a Draconis, nor from the excellent platform for astronomical observations on its summit, nor from its chief measures being in exact Egyptian cubits without fractions. There may have been religious reasons for the orientation of this and other Egyptian pyramids, but it is quite obvious that a deviation of direction would have produced a disagreeable discord in the placing of these geometrically-shaped buildings. It was no use to point a passage to the pole star, as it had to be closed at the completion of the structure, after the King's sepulchre. The platform did not exist when the casing of the monument was complete to its apex. The most famous buildings of antiquity were constructed of full measures without fractions, in all their chief dimensions. What perhaps, originated in the difficulty of observing due proportions when fractions were allowed became a matter of religion. The Pyramids, then, were tombs of Kings. Each had its name. The Great Pyramid was called "the Splendid;" the second pyramid, strangely enough, "the Great;" the third pyramid, "the Superior." Each must have been the chief object of a King's reign. Pagan at, or perhaps in some cases before his accession, it was built on a plan which allowed constant addition and speedy completion. Thus the pyramids are the measures of the reigns of those who built them, and happily in many cases we know from the tombs around who these royal builders were. The main principles of an Egyptian tomb in this age are the same in the pyramids and in the smaller built tombs, though the details in which the principles are carried out is different. These smaller tombs consist of a quadrangular mass of masonry, like an oblong truncated pyramid, having a pit entered from above descending to a sepulchral chamber cut in rock beneath; and within is a chapel, to which was probably attached a secret chamber to contain statues of the deceased. The pyramids represent the purely sepulchral part of these structures. In front of the entrance of each was a chapel, to which was probably attached a secret chamber. The form of the pyramids is probably traceable to the natural shapes of the desert mountains. All Egyptian architecture is characterized by the same sloping lines as these mountains, varying like them from the slight inclination of the pyramids to the very slight slope of the built tombs, and it may be added of all the great massive gateways of the later temples. Whether these forms were thus derived or not, their adoption must have been due to their extreme strength. The manner in which the pyramids were constructed was first shown in Prof. Leksus's "Letters from Egypt." The objects of the royal builders was strength of position, a sepulchre, and a method by which the monument could be gradually increased from year to year, and finished with little delay when the King's death made this necessary. A site was chosen on the low table land of the Libyan Desert, and a slight elevation was selected as a peg on which the structure should as it were be pivoted. In this core of rock, a sloping, descending passage, usually entered from the north, was cut of sufficient size for the conveyance of a sarcophagus, leading to a sepulchral chamber. Above and around the rock a solid structure of masonry was raised of cubical form, but with slightly sloping sides. In the case of the king's death at this stage of the work, the pyramid was at once completed by the addition of sloping lateral masses and a pyramidal cap. Roughly this additional work did not exceed in quantity the first construction, excluding the excavation. If the king lived on, the first construction was enlarged on each of its four sides as to form a great platform, on which a second central mass was raised, and a pyramid of two degrees without filled in angles was formed. At this stage the work could be completed, if necessary, if the King still lived, each platform from the lowest could be increased on the same principle. The form of the Pyramid of Steps at Sakkarah, the central monument of the Necropolis of Memphis, is a good illustration of the general principle, and the change angle in the Southern Pyramid of Dashour is valuable as a probable instance of hasty completion.—Contemporary Review.

FAMILY READING.

THE OLD PASTOR'S DISMISSAL.

"We need a younger man to stir the people, And lead them to the fold." The deacon said: "We ask your resignation, Because you're growing old."

The pastor bowed his deacons out in silence, And tenderly the gloom Of twilight hid him and his bitter anguish Within his lonely room.

Above the violet hills the sunlight's glory Hung like a crown of gold, And from the great church spire the bell's sweet anthem Down the stillness rolled.

Assembled were the people for their worship; But in his study chair The pastor sat unheeded, while the south wind Caressed his snow-white hair.

A smile lay on his lips. His was the secret Of sorrow's glad surcease, Upon his forehead shone the benediction Of everlasting peace.

"The ways of Providence are most mysterious." The deacons gravely said, As wondering-eyed, and scared, the people crowded About their pastor—dead.

"We loved him," wrote the people on the coffin In words of shining gold, And 'bove the broken heart they set a statue, Of marble, white and cold.

ON COMMUNION IN PRAYER.

Supposing that a little will for prayer might be squeezed from a flinty heart, you have no power still to compass fellowship with God. And what is prayer without divine communion? A mere prating to a dead wall or blue sky. It is babbling to an unknown god, as four hundred and fifty prophets did to Baal from morning until evening, but found no answer. (1 Kings xviii 26.) Baal kept no fellowship with his votaries there, and never has done since. Praying unto God without communion is like talking to a man who neither gives an answer, nor a smile, nor a look. You would soon be weary of converse, and avoid such company; and no people find a heart to pray who feel no fellowship with God. With what conscience can you call yourself a subject of the Lord Jesus Christ? Where your bosom is a sturdy rebel, and content to be so, you may as well call me your prince as Jesus Christ your king, if he does not rule within your breast; and might as properly call me your maker as Christ your Saviour, if he does not save you from your sins. Where he rules as king, and shows himself a Saviour, he will purge the conscience by his blood from guilt, and hallow well the heart by his spirit.

PLEASURES WHICH THE CHRISTIAN MUST FOREGO.

I TIMOTHY IV. 4.

- 1. Those as to the propriety of which you are in doubt.—Rom. xiv. 23. Those in which you cannot indulge without danger that your example may lead others into sin.—1 Cor. vii. 9, and Rom. xiv. 15. 3. Even those in which, if you engage, you will grieve weak Christians, who disapprove them much more than those which Christians universally condemn.—1 Cor. viii. 12, 13; Rom. xiv. 15, and Mark ix. 42. 4. Those which have the taint of sin upon them.—Jude 23. 5. Those which, if indulged in would place you in a false position, (1 Thess. v. 12, and 2 Cor. xiii. 21), and seem to identify you in taste and life with a sinful world, from which you should be separate.—Rom. xii. 2, and 2 Cor. vi. 14-17. 6. Those which might gain the mastery over you, which would interfere with anything of more importance.—Eph. v. 18; Pull. iv., 5, and 1 Cor. vii. 31. 7. Those into which you cannot carry your religion without incongruity (1 Cor. x. 31), on which you cannot ask God's blessing (Col. iii. 17), in which you cannot show forth the shining graces of a Christian character to the honor of God (Matt. v. 16), and in which you cannot breathe the atmosphere of Christ's presence.

WILLINGNESS TO DIE NOT A TEST.

Zion's Herald.

Neither willingness nor desire to die is proof of fitness to meet one's final doom. When the irascible Walter Savage Landor thought himself on the brink of death, he said: "What a pity Death should have made two bites of a cherry! He seems to grin at me for saying so, and to shake in my face as much of a fiat as belongs to him. But he knows I never cared a fig for his menaces, and am now quite ready to let him have his own way. . . I take it uncivil in Death to invite, and

then to balk me. It was troublesome to walk back when I found he would not take me in. I do hope and trust he will never play me the same trick again." If this was irreverent trifling with a serious matter, it was no doubt sincere. Landor was disgusted with life which his own lawless action had made thorny and vexatious; but he had no fitness for Death whom he invited. He was scholarly, keen in intellect and wit, a genius, indeed, but he knew nothing of spiritual religion. He did not fear to die because he was physically brave, and spiritually blind. For the same reasons, the wicked often "have no bands in their death." Nevertheless, their fearless leap into eternity involves, as in the case of Dives, a terrible waking. He only is fit to die whose willingness is the happy result of faith in Him who by dying conquered death.

THE AWFULNESS OF LIFE.

(F. W. ROBERTSON.)

God tempted or tried Abraham. Christ was tempted in the wilderness. Life is all temptation. It is sad to think so, but surely we would not have it otherwise; for dark and hard as the dispensation seems, trial here is indispensable for the purifying of the soul. There is no strength or real goodness of soul except that which is wrought out of circumstances of temptation; there is no real strength in cloister virtue, no vigor without trial. It is thus we can understand Abraham's life. In some of these trials he fell, in others he came off victorious. He was by no means a perfect specimen of man, no example out of romance. His was real life. Out of failure was organized strength. Trials do not become lighter as we go on. The text says, "And it came to pass after these things that God did tempt Abraham." What! no repose, no honorable rest for the friend of God full of years? No. There are harder and yet harder trials for him even to the end. The last trial of Abraham was the hardest of all to bear. And this is the history of our existence. For the soldier engaged in this world's warfare there is an honorable asylum for declining years, but for the soldier of the cross there is no rest except the grave. Conquer, and fresh trials will be yours, followed by fresh victories. Nay, even Abraham's last victory did not guarantee the future. There is a deep truth contained in the fabled story of old, where a mother wishing to render her son invulnerable, plunged him into the Styx, but forgot to dip his heel, by which she held him. We are baptized in the blood and fire of sorrow that temptation may make us invulnerable; but let us remember that trials will assail us in our most vulnerable part, be it head or heel. Let us therefore give up the idea of any moment of our lives coming when we may lay aside our armor and rest in perfect peace. . . The impression made on Jacob was of the awfulness of life. He exclaims, "Surely God is in this place, and I knew it not." And he was afraid, and said, "How dreadful is this place; this is none other than the house of God and the gate of heaven." Children, play away life. It is a touching and softening thing to see a child without aim or thought, playing away his young moments; but it is sad indeed to see men and women do this, for life is a solemn mystery, full of questions that we cannot answer. Whence come we? Whither go we? How came we here? You say that life is short, that it is a shadow, a dream, a vapor, a puff of air. Yes, it is short, but it has an eternity wrapped up in it; it is a dream, but an appalling, awful dream, the most solemn dream of eternity that we shall ever have. Remember that this is the gate of heaven; this is a dreadful place; the common is divine. God is here, so Jacob felt, and therefore he made two resolutions. . . Jacob's faults were visited after conversion. He suffered a banishment of twenty-one years, and only returned in time to close his father's eyes. Fools say, I sin because I shall get off, but no man can escape the consequences of that which he has done. Repentance may give him a sense of pardon and take away the sting of remorse, but it cannot release him from the natural penalties of wrong-doing. Life before us looks long, life past a nothing. Moments linger, years fly. Expect nothing from the world, from the God of Jacob everything.

Mr. Moody is doing good work in Baltimore. In two of the four districts in which he mapped out for himself at the beginning of the season, he has closed his labors, and he reports nearly 1000 converts. Of the revival meetings it is said: "For many years past there has not been so general a religious interest in Baltimore. In every part of the city special religious services have been held. Even the Ritualists have begun meetings after the Moody fashion, and sing some of the same hymns.

What awful wine cup, highest order of the sculptor Raphael's, no harmony, no orchestral, a physical or a spiritual of a man obeyed a man tippler does cup; its fasc his duty to his God. A sacred they call, and we appetite are. The Syrian her victims of unsuspecting unmarred, to light falsely. In every holds its victims such as a drug appreciate; bodily excitement, and his into helpless sorrow on the nerve system, through the carrying its un and its madd. Appetites we powers of the vital principle, sult of yielding drinking into victims loose t inflamed, babbly friends, who fate, pitied by the fascination them to that s hand can react. Then let our noble Do its duty—heart With manly courage To daring deeds as Strive to save, from With love's quick From fascination's

It is a great own affairs with the affairs of ot to be a busy-borders. But it w dinary turpitude in about to plun neighbour's head avert the blow. terrible than th ing your child w is written on hi tion is gleaning every art know he is striving to your loved one. advantage over h under the spell turn away from romance reeking and from the so companionship of the sanctuary of and gilded saloon that he had tak the path to ruin well with him. we gave you w row. We could away to the p alarm. Were w house wrapped i bor in peril of o our criminality of that of the incu

TE WHEN I To drink sin; this is does the ta a sin? Th when not e in its prop eness is f from it. T state of sin come sin. ly sober wi that can in him, and t state of sol another gla third fires inflames hi all this; a partly insa savage; a s stupid—a r reason is f are for a tit and genero ers, and th and defied. drunks drom of God begin? At step toward at the sixt not every st the system ication an ing to the soul?—John THE FAS What aw wine cup, highest order of the sculptor Raphael's, no harmony, no orchestral, a physical or a spiritual of a man obeyed a man tippler does cup; its fasc his duty to his God. A sacred they call, and we appetite are. The Syrian her victims of unsuspecting unmarred, to light falsely. In every holds its victims such as a drug appreciate; bodily excitement, and his into helpless sorrow on the nerve system, through the carrying its un and its madd. Appetites we powers of the vital principle, sult of yielding drinking into victims loose t inflamed, babbly friends, who fate, pitied by the fascination them to that s hand can react. Then let our noble Do its duty—heart With manly courage To daring deeds as Strive to save, from With love's quick From fascination's

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TEMPERANCE. WHEN DOES SIN COMMENCE?

To drink deeply—to be drunk—is a sin; this is not denied. At what point does the taking of strong drink become a sin? The state in which the body is when not excited by intoxicating drink in its proper and natural state; drunkenness is the state farthest removed from it. The state of drunkenness is a state of sin. At what state does it become sin. We suppose a man perfectly sober who has not tasted anything that can intoxicate: one glass excites him, and to some extent disturbs the state of sobriety, and so far destroys it; another glass excites him still more; a third fires his eye, loosens his tongue, inflames his passion; a fourth increases all this; a fifth makes him foolish and partly insensate; a sixth makes him a savage; a seventh or eighth makes him stupid—a senseless, degraded mass; his reason is quenched; and his faculties are for a time destroyed. Every noble and generous principle within him withers, and the image of God is polluted and defiled. This is sin, awful sin; for drunkards shall not inherit the kingdom of God. But where does the sin begin? At the first glass, at the first step toward complete intoxication, or at the sixth, or seventh, or eighth? Is not every step from the natural state of the system toward that of stupid intoxication an advance in sin, and a yielding to the bewitched tempter of the soul?—John Bright.

THE FASCINATIONS OF WINE.

What awful fascinations are in the wine cup. No picture exhibiting the highest order of art, not statuary from the sculptor's hand no, not even from a Raphael's, no song however sweet its harmony, nor the grandest strains of orchestral anthems can hold either physical or mental feeling, as the fascination of strong drink. No slave ever obeyed a master more servilely than a tippler does the beckoning of the wine cup; its fascinations are stronger than his duty to his employer, stronger than his duty to himself, to his family, or to his God. All interests no matter how sacred they may be, are sacrificed to its call, and we know that it calls upon the appetite are only too frequent.

The Syren with her allurement leads her victims on; the Will-o-the-wisplures unsuspecting travellers over bogs and morasses, to ruin; where the flickering light falsely indicates safety. In every wine cup, the serpent eye holds its victims entranced with visions; such as a drunken voluptuary alone can appreciate; leading on step by step, till bodily excitement yields to bodily enervation, and high mental qualities lapse into helpless lunacy; and as we gaze in sorrow on the victims, we see strong nerve systems wrecked; blood rushing through the veins at race-horse speed, carrying its unhealthy flush to the cheek, and its maddening power to the brain. Appetites weakened; the functional powers of the stomach destroyed; every vital principle disturbed, till as the result of yielding to the fascination of drinking intoxicating liquors, these victims loose their manhood and become inflamed, babbling fools, sorrowed for by friends, who lament their untimely fate, pitied by all, helped by none—for the fascination of the wine cup has led them to that stage when only a Divine hand can reach out to the rescue.

Then let our noble Temperance band Do its duty—heart and hand? With manly courage, undismayed To daring deeds aspire. Strive to save, from the drunkard's grave, With love's quick hands, to snatch the brands, From fascination's fire.

W. G. LANE.

YOUR CHILD!

It is a great virtue to attend to our own affairs without intermeddling with the affairs of others. It is a great folly to be a busy-body in other men's matters. But it would be a crime of no ordinary turpitude for us to see an assassin about to plunge the dagger into our neighbour's heart and make no effort to avert the blow. We see an enemy more terrible than the bloody assassin following your child wherever he goes. Death is written on his forehead, and destruction is gleaming from his eye. By every art known to the Father of Lies he is striving to compass the ruin of your loved one. And he is gaining an advantage over him We saw that child, under the spell of his enchantment, run away from the word of God to the romance reeking with abominations, and from the society of the godly to the companionship of the wicked, and from the sanctuary of home to street corner and gilded saloon. You did not dream that he had taken any such strides in the path to ruin. You thought all was well with him. But we saw him, and we gave you warning of coming sorrow. We could not see him thus led away to the pit, without giving the alarm. Were we to see our neighbor's house wrapped in flames and that neighbor in peril of his life, and not cry fire, our criminality would be little less than that of the incendiary himself. We see

the incendiary kindling the fire in the heart of your child—the flame is already creeping up the pillars and along the beams of that moral edifice—and, unless extinguished, the whole structure will presently be in ruins. And we cannot be silent. Every principle of right and religion requires that we ring the alarm. Christian parent, we are not dreaming; we speak that we do know and testify that we have seen—will you receive our testimony? It is sadly, solemnly true, that while you are fondly dreaming that all is well, your child's feet are taking hold on destruction. Will you not awake from your slumber, and bestir yourself to rescue and save the dear one?

SOCIAL INFLUENCE.

(Scriber for March.) "We fully understand the power of social influence to hold to the wine cup as the symbol of hospitality. It is one of the most relentless despots from which the world suffers, and exactly here is its worst result. We do not suppose that a very large number of drunkards are made by wine drunk at the table, in respectable homes.—There is a percentage of intemperate men made undoubtedly here, but perhaps the worst social result that comes of this habit is its paralyzing effect upon those whose judgments are convinced, and whose wishes for society are all that they should be. It is only the total abstainer who can be relied upon to work for temperance—who ever has been relied upon to work for temperance; and of Mr. Dodge's company of amiable and gentlemanly wine-drinkers, it is safe to conclude that not one will join hands with him in temperance labor—with Judge Davis' awful facts sounding in his ears—who does not first cut off his own supplies."

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We notice that agricultural newspapers all over the country are now exposing the worthlessness of the large packs of horse and cattle powders. We put the ball in motion and claim the credit of it. Sheridans Cavalry Condition Powders are absolutely pure, and are the only kind worth buying.

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BAPTISMA: A new book on Baptism. EXEGETICAL AND CONTROVERSIAL By Rev. J. LATHERN. Price 75 Cents FOR SALE AT METHODIST BOOK ROOM, 125 Granville St., Halifax, N.S.

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THE WESLEYAN

SATURDAY, APRIL 5, 1879.

EDUCATING THE DEAF AND DUMB.

The Report of the Halifax Institution for the Deaf and Dumb has just been laid on our table. It suggests much more than the mere annual epitome of gains and losses peculiar to such Institutions. We consider it of sufficient importance to afford to it a column or two, believing that few persons have a correct appreciation of what is involved in the training of this class of young persons. Christian sympathy is very properly excited by description of heathen ignorance and superstition. We are all ambitious to bring in light upon the dark minds of distant pagans. Yet there are souls in our own vicinity, shut out, by a stern law of Providence, from the common elements of spiritual knowledge, whose illumination is brought about by a most laborious process, in which only a few take any direct interest. Who that has read Charlotte Elizabeth's story of the means she employed to convey religious knowledge to the mind of a deaf mute, can peruse this essay, by a New Brunswick youth, as given in the report alluded to, without finding in it a corroboration of that author's most marvelous portraiture of a mind secluded from our very common principles of Christian intelligence:—

I came to school in Nov., 1878. I was a small boy before I came to school. I was very ignorant. I only knew the name of God, but I did not know the Holy Spirit and soul. I did not know many people were great wicked all in the earth. I did not know the earth was a ball. I thought many beautiful houses were in the sky above in the earth. I did not know God says we must not work and play on Sunday. I and speaking and hearing boys were playing ball and swimming and playing sleds skating on some Sunday, for I did not know that God says they must not play on Sunday. I thought that God held the moon, and the sun walked with them to make the day and night. I did not know God made the rain and snow, but I did not know God made the earth and animals and trees, &c. I thought many ministers had been talk with God in the churches. I thought that good men died and afterward God and the angels took the dead from the ground and when bad men died there laid the ground afterwards the devils took the dead men from the ground a deep place with a great furnace and great fire and red fire and blue fire in deep ground. I thought that God would often kill some wicked people by the bow and arrow and sword and lightning. I was mad God for God send rain and snow. I said God must not send rain and snow. I asked my mother. Why God did not come down to see us? My mother told me, I would die. I would then see God. I thought that Jesus Christ was a man who always sick and because he could not get well. Some men took him nailed him up on the cross. I did not know the Son of God. I thought many people lived far above in sky. I thought God had more sweet things than us. I did not know that Jesus healed some deaf and dumb men to speak and hear and I did not know that he healed some sick people. I was very ignorant and I went to school. My Teacher talked to me that the Son of God and the Angels and Jesus was up on the cross for us and He shall save us from our sins. I was very much surprised and I was very sorry for I was very sinful. I shall ask God to forgive me my sin. I saw some deaf and dumb men, who were very ignorant, who did not know God and the angels. What a pity!

The Principal has wisely refrained from revising the manuscript of his pupils before giving them to the public. They are a complete mirror, not only of the natural mind in its uneducated state, but also of the difficulties which surround the enterprise of instructing deaf mutes.

Here is an extract from an essay on Jesus Christ:

The disciples rowed the boat. Jesus was asleep. The sea was very stormy. They were very afraid and trouble. They touched him. The sea was quiet. They were very surprised. Then they went to a country. He loved the deaf and dumb. He made the deaf to hear and the dumb to speak. He healed the lame and lepers, blind. He raised a man from dead. He healed many sicknesses. The people were amazed. Jesus taught the people about Parables and the Kingdom of Heaven. Then Jesus fed five loaves and two fishes with 5,000 men. They were filled.

What a revelation to these young persons must be the Christian religion, especially its central truths and characters!

A Nova Scotia boy, in giving a version of a hunter's story, with which all our rural readers, and many city ones also, are familiar, conveys his meaning thus:

He tried to get out, but he could not, the sides of the hole of slippery. By and by an old bear came to the tree. The hunter heard him climbing up. The bear climbed up to the top of the hole and her hind feet into the hole and climbed down. He took out his large knife over held it in his hand for the bear. He sized her tail and thrust his knife into her, &c., &c.

Or take this, from a P. E. Island pupil:

I was in Charlottetown P. E. Island. I will ride on a horse next summer. It has a red ground. It has very fine harbors. I saw some boys rode on the racehorse's back. My father was in Charlottetown often. Some negro deaf and dumb are in Charlottetown.

These specimens will convey some idea of that peculiar obliquity in the formation of sentences, which in deaf mute scholars is so difficult to overcome—which, in fact, so far always distinguishes persons born with this imperfection that any one feigning the infirmity can be readily detected by experts.

We find an essay, also, from a Newfoundland youth. He seems to have attained to some apprehension of the mysteries and iniquities involved in what is termed "The Eastern Question"!

Our Queen's soldiers fought against Zulus lately. English soldiers were killed by Zulus. The Zulus were victorious and they are good and brave in war. They like it very much. They have medals on their breasts. I think they will fight against Russia soon. Russia perhaps tempted the Afghans to go to war with England. If so it was very wicked. I hope our English soldiers will be victorious and that the Afghans will soon be defeated. England says she wants Russia to be at peace. I think she wants to take Afghanistan. If Russia should take Turkey, England would be mad and would soon make war against Russia. The English are perhaps afraid, because they think that France, Austria and Russia is not fighting against Russia now. God save our Queen and bless and help her. He gives her health and strength. Our Queen wants all the nations to be at peace. May God bless her.

The Institution seems to be but indifferently patronized, considering the number of deaf mutes in our Provincial population. We give the record of attendance:

Table with columns: Males, Females, Total. Rows include: Pupils of previous year still in attendance (21, 9, 30); New pupils admitted during 1878 (7, 5, 12); Former pupils re-admitted (1, 1, 2); Absentees expected to return (6, 2, 8); Left school (6, 1, 7); Total attendance for the year (41, 17, 58); Adult Mutes attending Sunday Service (—, —, 8); Total number of Deaf Mutes benefited by the Institution during 1878 (—, —, 66). A note below states: Since the above was written two new pupils have come to us from St. John, New Brunswick, and two from Cape Breton. One absentee has returned, making our present number in the house 48.

By way of support, the Institution receives aid as follows:

Table with columns: Grant from Province of N. Scotia (\$2000.00), N. Brunswick (500.00), P. E. Island (500.00), Newfoundland (500.00). Total: \$3500.00.

It has had legacies left to it from time to time, making an aggregate of about \$28000; which amount, we assume, has been funded for annual working expenses.

Mr. Scott Hutton, well known throughout the Provinces, accepted the offer of a charge in some similar Institution beyond the Atlantic. We are glad to find that his successor is doing admirably in his important position.

PSALMS AND HYMNS AND SPIRITUAL SONGS.

It may not be the honour of every man, however imperial his poetic genius, to do what Byron says Homer did—

"To make an epoch with his lyre;"

yet it seems to be the uniform privilege of the church, regarded in its corporate capacity, to mark, if not to make, its grand epochs by a fresh outburst of sacred song. Christianity was born amidst a baptism of music, while the exercise of its joyous instincts, distinguished its early adherents, until their enemies made it a matter of reproach. Pliny, for instance, in his celebrated Epistle, tells us that the first Christians frequently met together for religious conversation, and at the same time sang hymns to Christ as God. The Reformation from Popery was characterized by a similar practice. Sacred songs contributed not a little to the ultimate success of Protestantism. Says Bishop Burnet: "The psalms translated into metre were much sung by all who loved the Reformation, and it was a sign by which men's affections to that work were measured, whether they used to

sing them or not." Luther himself seems to have attached the highest merit to the Psalter as a means of aiding the devotional spirit, for he styles it "A manual of the saints." And many others have shared in his opinion, one competent authority entertaining such a high opinion of its literary and poetic excellence, as well as of its devotional character, as to term it "The Parnassus of Poetry." The hymnology of that period was, of course, comparatively scanty, and therefore the book of Psalms was the chief collection of sacred songs. But during the celebrated religious revival which took place under the Wesleys and their coadjutors, a Christian hymnology, instinct with the spirit of poetry, and glowing with the fervour of a quickened spiritual life, was created, and proved a fitting handmaid to the faithful preaching of evangelical truth. And now another epoch in the history of the Christian Church appears to have dawned. What with the introduction of almost innumerable Hymnals, and the general revision of hymn books hitherto in use among the various churches, it would seem that the present age is not less hymnological than bibliographical.

Now, the church does well to cherish the poetic spirit "as a means of raising or quickening the spirit of devotion; of confirming faith; of enlivening hope; and of kindling and in increasing love to God and man." There is something in the very spirit of poetry, especially as it breathes in the highest style of Christian hymns, to purify, to enlarge, and to elevate the mind. This very quality led Wilmot to define poetry as "The natural religion of literature." In any case it may serve as a window through which one can look into the invisible world of truth and beauty and perchance of the divine life. "Being "the vision and the faculty divine," and "the light that never was on sea or land," "it makes outward things and qualities," as Lord Jeffrey says, "the natural types and emblems of inward gifts and emotions," so that one under its influence can say with Wordsworth—

"To me the meanest flower that blows can give Thoughts that too often lie too deep for tears."

The power of song has ever been acknowledged. Under its inspiration men have faced difficulties, endured sufferings, and performed prodigies of valor such as had been utterly impossible to the cool, unimpassioned mind. Christ prepared himself for the agony in the Garden, by singing a hymn. Paul and Silas supported their sinking spirits amidst the solitude and midnight of a prison by singing praises to God. William the Conqueror, at the battle of Hastings, led his soldiers to victory, under the ardour kindled by Christian songs. The same inspiration enabled Gustavus Adolphus to lead his forces to victory at Lutzen. Who, indeed, can measure the power of sacred song? Who can tell the comfort and strength it has afforded under the most trying circumstances? Just after the Ocean Monarch had been wrecked in the English Channel, a few years ago, a steamer was cruising along in the darkness, when the captain heard a song, a sweet song coming over the water, and bearing down towards that voice, he found a Christian woman clinging to a plank of the wrecked vessel, and singing to the tune of St. Martins:—

"Jesus, lover of my soul, Let me to thy bosom fly, While the nearer waters roll, While the tempest still is high."

And who does not remember the farewell hymn sung by the Welsh miners that were imprisoned in the Rhondda Valley mine?

"In the deep and mighty waters There is none to hold my head But my only Saviour, Jesus, Who was offer'd in my stead."

He a friend in Jordan's river, Holding up my sinking head, With his smile I'll go rejoicing, Through the region of the dead."

Thus, like the Greek postillion, who, when he mounts his horse, begins a song, which he only concludes with his journey, the Christian man can beguile the weary course of life with gladsome music.

The church is rich in sacred poetry, gathered from the treasures of past

ages, and by means of a careful selection, it is possible to bring together such a body of Christian songs as shall meet all the purposes both of edification and devotion. The danger seems to be that a class of hymns may obtrude themselves upon the public mind, having no other merit than the jingle of rhyme which serves to palm off a sort of sickly sentimentality. No wise man having tasted the old wine straightway desireth new, for he says the old is better.

PASS IT ON.

In the centre of every storm, it is said, there reigns a perfect calm. But the difficulty is to find that centre. Then the subjoined may assist us in our researches:—

The Christian Intelligencer of March 20, relates a very remarkable scene which occurred in St. Catherine's Roman Catholic Hospital, Brooklyn. A gentleman who had been a member of a wealthy family, which had been brought down to absolute indigence by one of the stock revolutions in Wall Street, was slowly but surely passing down into the valley and shadow of death in this Catholic Hospital. Having been reared a Protestant he desired in his last hours the ministrations of a Protestant clergyman. His wish was kindly and promptly granted. A messenger immediately sent for the Rev. J. Hyatt Smith, who was best known, and his residence the most readily reached, in the vicinity of the hospital. He at once responded. Mr. Smith, a well-known, very catholic spirited, free-communion Baptist minister. He was courteously received by the Sister in charge, and led into the presence of the sick man. In the reception-room he met a remarkable group—two Episcopal ladies and a Presbyterian—who were visiting the hospital. They went together to the ward of the sick gentleman—which was large, well-ventilated, and having an air of comfort for the sick patients upon the beds around its walls. The dying man was so hard of hearing that Mr. Smith had to speak in very loud tones so that he was heard throughout the rooms. He presented in a short, earnest and tender Saviour, the way of salvation by faith in a dying Saviour, while often amen came up from the surrounding beds. Mr. Smith then explained the nature of the ordinance of baptism, and read from the Episcopal Book of Common Prayer the Baptismal Service. Having received the proper answer to the questions asked, he requested the Roman Catholic Sister in charge to bring a bowl of water. This was done with apparent Christian sympathy with the ordinance about to be administered by Protestant hands. Then this broad-hearted Baptist minister, sprinkling three times the forehead of Lawrence Stanton, baptized him in the name of the Father, and of the Son and of the Holy Ghost. The writer will remark that probably such a christianian combination never before occurred on earth—a Baptist minister in a Roman Catholic hospital reading an Episcopal baptismal form and sprinkling a penitent believer, with a Sister of Charity acting as an assistant, and Presbyterian and Episcopal ladies witnessing and rejoicing in the reception of a new disciple into the kingdom of Christ.

Such an incident as this is like a lull amidst the thunders of war, making the scene of carnage all the more horrible for the contrast, and whispering a prophecy of approaching peace. It is refreshing to turn aside from the conflict of clashing creeds, and the spectacle of severed affection, where the yawning gulf of church differences divides those whom christian charity ought to make one, and to contemplate the rare, beautiful sight of many-coloured faiths concentrated at the focal point of a death-bed, and like the blending of the primary colors, showing the pure white light of love. There is a death that has made all one. The death of our atoning Sacrifice is the grand dissolvent of differences, and at the same time unites in one the refractory affections of men. When will the churches learn the royal law of love? The flock may be grouped together in separate pens, but it is one fold, and there is one Shepherd. Continents may be divided by water but there is no need that churches should be. Catechisms and Sacraments and liturgies should be like the lines of latitude and longitude, very useful to steer our course by over the sea of life to the haven of rest, but not, like China-walls, barriers of exclusiveness. Down with the fences and let the great family of God dwell together in love.

PERSONALS.

Rev. J. R. Borden has been visiting this city in aid of his churches on the Shelburne Circuit. Mr. B. was sent thither to meet an exigency of debt. We are glad to learn that he has been encouraged to some little extent at least in several places besides Halifax.

Dr. Lorimer, the popular preacher of Tremont Temple, Boston, has received a call to Chicago.

Rev. S. B. Dunn lectured at Sackville, N. B., in Langley Hall—last Thursday evening, on Laocöns. This address was very highly spoken of when delivered in Halifax.

Rev. W. H. Millburn, the blind preacher, is said to be a candidate for the chairmanship of the United States Senate.

W. H. Webb, Esq., kindly favoured the Young Men's Wesleyan Institute, Halifax, last Monday night, with an admirable paper on "A trip to Europe."

Dr. Talmage is on trial before his Presbyterian brethren on grounds specified in several severe charges. He demands a speedy and thorough investigation, has numbers of friends among the ministers of the Presbytery, and is sustained heartily by his congregation. We shall publish the results when they reach us.

It is expected that the Missionary Secretary will be favored with the company of Mr. McDonald, Treasurer. This is an additional favour in prospect for our friends on the Islands.

Rev. F. H. Pickles, of Barrington, N.S., has been invited by the Quarterly Board of Portland, N. B., to take charge of that Circuit at the ensuing Conference.

It is also stated that Rev. Jabez Rogers of Truro, has been invited to Amherst.

SPECIAL NOTICE.

Sabbath-schools, ministers, subscribers to the WESLEYAN, and others who have accounts with the Book Room, will do us a great favour by remitting, as far as they can possibly do, immediately. The pressure on business, which has affected our people throughout the country, has been especially severe in preventing remittances to this office; so that we greatly need outstanding amounts. Please help us!

CORRESPONDENCE.

MUSGRAVE HARBOR, Nfld.

FEBRUARY 17, 1879.

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Standing by a purpose true, And whilst singing the chorus— Dare to be a Daniel, Dare to stand alone, Dare to have a purpose firm, Dare to make it known, A young man rushed out of one of the pews boldly testifying his resolution to serve God. The effect on the large audience was felt at once, penitents rushed forward on every side, we ascended the pulpit, nor did we interfere in any way, but left the Holy Spirit to do this our work in His own way. Sabbath evening, Monday and Tuesday evenings, were similar seasons of grace. If ever the scenes of the Day of Pentecost were re-enacted, we believe in all humility that it was here during the past few weeks. We earnestly pray that God may send a similar blessing upon every congregation of Christians the world over. To the name of the True God we ascribe all the praise and glory.

I remain, Yours truly, ROBERT BRAMFITT.

ATHOL CIRCUIT.

MR. EDITOR.—It is reported of some of the ancients that they could not sleep when they thought of the noble deeds of some of their ancestors, so anxious were they to emulate the zeal, and follow the example of those worthies who had gone before them. It is also said, "Example is the most powerful rhetoric." If so, may it not be proper to make mention of the liberality of those of our people, who, to the utmost of their means, cheerfully contribute towards the support of the Gospel, that others equally well to do, but less liberal, may be incited to go and do likewise.

On the evening of January 10th, our friends at Athol when their minister a donation in the comfortable and spacious residence of Mr. W. Boss, who kindly opened his house for that purpose. Though the bad roads and weather prevented many from being with us, yet those present did nobly, so far as to spending a very agreeable evening, then quietly separated, leaving in the hands of their minister \$36.

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March 27, 1879 S. J.

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We have had Man. of our men and women lies, are a good tining the ser converts into ch work is the chm We have had on for the promotion professed to find Our young r prayer-meeting of conversions in in good health, ere strain of thi for more throu church.

CARBONAR. deal of sickness curiung along the Bay. Bro. Pa Bro. Bryant, wh better but still u do duty. The progress a: St. other part of th have been brou tution exists in with great dif through the nex Nelson, of this ably. It is to able to get abo in this place. have arrived. good year for th far the sailing o

Carbonar, N

THE N. B. A FERENCE P

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Rev. W. H. Millburn, the blind preacher, is said to be a candidate for the chaplaincy of the United States Senate.

W. H. Webb, Esq., kindly favoured the Young Men's Wesleyan Institute, Halifax, last Monday night, with an admirable paper on "A trip to Europe."

Dr. Talmage is on trial before his Presbyterian brethren on grounds specified in several severe charges. He demands a speedy and thorough investigation, has numbers of friends among the ministers of the Presbytery, and is sustained heartily by his congregation. We shall publish the results when they reach us.

It is expected that the Missionary Secretary will be favored with the company of Mr. McDonald, Treasurer. This is an additional favour in prospect for our friends on the Islands.

Rev. F. H. Pickles, of Barrington, N.S., has been invited by the Quarterly Board of Portland, N. B., to take charge of that Circuit at the ensuing Conference.

It is also stated that Rev. Jabez Rogers of Truro, has been invited to Amherst.

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Not satisfied, however, with this sum, it was suggested by Mrs. F. A. Donkin—a lady foremost in every good word and work—that it be supplemented by a "sociable," which was held recently in her own residence, the proceeds of which were \$11, making in all, from the little congregation of Athol by way of donation \$47.00.

On January 16th, an equally enjoyable evening was spent in the parsonage, by our friends of Spring Hill Mines who, before separating, presented their pastor with \$34.00.

I am, sir, pleased that the question of "a more equitable scale of ministerial support" is being ventilated in the WESLEYAN. The present extensive unequal scale of allowance, under a connexional system such as Methodism, which professes to equalize the ministerial income, is certainly an anomaly. And may not this deplorable state of things be traced, at least, in some measure to the actions of the Central Missionary Board? There are scores of our ministers, as well as thousands of our people who have very uncomfortable feelings with regard to this matter. They cannot see the propriety of the Missionary Board in withholding from the ministers on dependent circuits—those hardly able to bear the burden—a portion of their legitimate income, to pay a debt—for it amounts to that—which the whole church had previously contracted, while the brethren on independent circuits who generally receive large salaries, are free from this tax. It is to be hoped, however, that this condition of things will not be allowed to continue longer than the present year, and that a more equitable plan may be devised, that will be a mutual benefit to all the interests of the church.

March 27, 1879.

S. JOHN'S, N.F.L.D.

DEAR BRO. NICOLSON,—The good work to which I referred a month ago has continued since.

We have had near 200 conversions. Many of our young people, some aged men and women, and some Roman Catholics, are among the number. We are continuing the services, and gathering the converts into classes. One feature of this work is the church is greatly quickened. We have had one meeting a week distinctly for the promotion of holiness. Some have professed to find the blessing.

Our young men are holding cottage prayer-meetings, and have had a number of conversions in them. The brethren are in good health, notwithstanding the severe strain of this extra work. We look for more through this quickening of the church. J. S.

CARBONAR, N.F.L.D.—There is a great deal of sickness and many deaths are occurring along this north side of Conception Bay. Bro. Paine has gone to supply for Bro. Bryant, who is by last report a little better but still very weak and unable to do duty. There is a very good work in progress at St. John's, Burin, and many other parts of the island. Many of late have been brought to Christ. Much destitution exists in many places, and it will be with great difficulty that many will get through the next two months. Dr. B. M. Nelson, of this place, is progressing favorably. It is to be hoped he will soon be able to get about, as he is much needed in this place. As yet none of the sealers have arrived. Many think it will be a good year for the steamers but a poor one for the sailing craft. MANCHESTERIAN.

Carbonar, N. F.

THE N. B. AND P. E. ISLAND CONFERENCE PARSONAGE AID FUND.

At the suggestion of the President of our Conference, I write to invite the attention of friends on the circuits which are yet destitute of Parsonages, to the fact that arrangements were made at the last Conference for the formation of a Fund to encourage and aid them in efforts to supply the want of residences for ministerial families. A small amount of money which had come under the control of the Conference, was set apart as the nucleus of such a Fund, from which three or four hundred dollars are now available for grants. It was ordered by the Conference that the Rules of the Parsonage Aid Fund of the late Conference of E. B. America should govern the administration of this new Fund, until the Committee should report, and the Conference should adopt a new set of regulations. These old rules may be found in the printed Minutes of the Conference of E. B. America for the year 1873, p. 31. There will be a meeting of the Committee at or about the time of the ensuing Conference in June next. And any parties who may wish to obtain help from the Fund should consult the Minutes above mentioned, in order that they may understand the conditions which must be observed to ensure consideration of their application by the Committee.

H. PICKARD, Treasurer.

FROM MUSGRAVE TOWN MISSION, NEWFOUNDLAND.

If you please, Mr. Editor I will give you an account of four days tour on this mission.

FIRST DAY.

Left the town at 8.30 a. m., and walked as far as Bloomfield, at which place I found my companion for my journey—one of our leaders and local preachers. We had a hatchet and small tin kettle in one hand and our bags containing victuals, &c., in the other. After a short walk we had to cross the salt water ice. It being high water the edge of the ice was not firm, but even smashed up. Therefore we had to cut down trees and make a temporary bridge across the solid ice. This work did not take long for in a few minutes like Peter "we were walking on the sea." On the opposite side we had to crawl on our hands and knees over the trunks of trees to get ashore. Safely landed we started for another walk through woods after which we again took the salt water ice, and had a very narrow escape of being drowned. On trying the ice one slight stroke of the hatchet went through into the clear deep blue waters of the sea. We made a hasty retreat and in a short time took to the woods. The road upon which we travelled was not a turnpike, but a cut path about six feet wide bounded on each side by a vast forest, in which are found, the fir tree, the spruce, the pine, birch, juniper, ash, elder, and white wood, in which also a variety of game abound. At 1.15 a. m., we arrived at a tilt built for the convenience of travellers. This tilt is minus of windows, the daylight coming down the chimney. Its walls were adorned with pictures of wild moss and the bark of logs. Its floor was carpeted with green fir boughs. At its entrance a door of its hinges if it ever had any. Two planks served to accommodate us in place of chairs. In this tilt I sat down very much fatigued after a walk of five hours. Bro. Parry with his hatchet cut down some trees and made a fire and in a short time we had some tea ready which served as our dinner. Having only one cup and one spoon we had to drink alternately. A steamer of beef, &c. was cooked with great gusto, having to use our fingers which were made before knives.

This meal though roughly cooked was nevertheless very much enjoyed. After thanking God for this our food, we pursued our journey on the same route, the snow falling fast. The path upon which we travelled is indistinguishable, the stumps and roots of the trees not having been removed, you may fancy us having to mind our steps and sometimes falling along straight, but after falling we got up again. Through such a forest we travelled till seven p. m., at which time we came to our destined haven viz., Seal Cove, having travelled seventy miles. Wet and tired we put up at the house of a Prince, but to be honest at the house of Mr. John Prince. We found things quite comfortable and cosy, and after refreshment and a little chat about government matters, road making, price of Newfoundland cod fish, &c., we had family prayer and retired to rest thinking of the words of the Psalmist, "I will both lay me down in peace and sleep; for thou, Lord, only makest me dwell in safety."

SECOND DAY.

After family prayer and breakfast we started on a similar road to that of yesterday, and after a walk of four miles we arrived at our station, viz., Indian Arm, there we were entertained at the house of Mr. Mark Abbott, (but more commonly called Uncle Mark.) Uncle Mark has two large Newfoundland dogs which would not allow us to enter without a salute. The first salutation from Uncle Mark was "welcome to this place," and from the kitchen we were invited up into the parlour. Whilst at dinner Uncle Mark told me he had killed a bull and a cow, three sheep and three pigs for his own use during the winter. In the evening we held a service commencing with the hymn

"My God the spring of all my joys." The service throughout was quite enjoyable ending with two engaging in prayer. The day closed with thoughts of my dear Saviour who said, "Foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay his head."

THIRD DAY.

Sabbath, rose at an early hour, and after breakfast a flag was hoisted indicating to the inhabitants that the parson had come and a service was about to be held. Preparations were made in Uncle Mark's parlour for preacher and hearers, and we commenced with the hymn

"Lift your heads ye friends of Jesus."

In offering to them the wine and the milk of the Gospel, divinely free, tears rolled down the faces of old and young. The softening influences of the Spirit wafted its gases through many hearts. My own heart was fired, and I was more than thankful that I was permitted to preach to this neglected people the word of everlasting life. After service my soul was gloriously filled with the waters of salvation, and in this lone land and in Uncle Mark's parlour I sang

"Waft, waft ye winds His story, And you, ye waters roll, Till like a sea of glory, It spreads from pole to pole. Till o'er our ransomed nature, The Lamb for sinners slain Redeemer, King, Creator, In bliss returns to reign."

Afternoon there was a marked silence and attention during the whole of the discourse which was based upon the subject "Death." Our work in Indian Arm being finished Uncle Mark told his wife to 'n't kettle and after some more tea we started back for Seal Cove.

The hearty grip and wishes for a pleasant winter which were exchanged pleased me in my glorious toil. I left them and plodded my way through snow and frozen ponds arriving at Seal Cove in time to hold a service which commenced with hymn,

"Hark the herald angels sing." Subject of discourse, the Incarnation. I ended the day with prayer to God to water the seed sown and display his salvation.

FOURTH DAY.

Left Seal Cove for home arriving at Bloomfield at 6 p. m., after a tramp of eleven hours. We got some fresh trout which I very much enjoyed, and some were placed in my bag for my next morning's breakfast. Preparations were made to give me a ride the rest of my journey. My conveyance was a slide, drawn by two Billy goats instead of reins, a man went before and the goats followed. The laughter of this performance made me forget I was tired. The goats pricked up their horns quite proudly and in a short time I got home where I was received with welcome and cheer.

The four days' tour is now ended, and I hope not without its good results. Hoping I have not trespassed upon your valuable paper.

I remain dear Mr. Editor, Yours respectfully, SAMUEL SNOWDEN.

MUSGRAVE TOWN, N. F., March 10, 1879.

DEAR MR. EDITOR,—Our Missionary meeting was held on Friday evening, Feb. 28th. The proceedings commenced with the singing of the 69th hymn, given out by the Rev. John Reay. The pastor read Isaiah 35th, and prayer was offered by the Rev. John Reay. Mr. John Oldford occupied the chair and gave an impetus or key note to the meeting by reference to the words of Paul—"How then shall they call on Him in whom they have not believed, and how shall they hear without a preacher. And how shall they preach except they be sent? as it is written how beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things."

The Rev. J. Reay gave a graphic description of the work on the various mission stations, especially touching on the encouraging character of our missions to the Japanese. And from the spiritual outlook glanced at the day when the kingdoms of this world will become great, glorious and free. And when from pole to pole, shall ascend from all nations the impassioned and thrilling minstrelsy, "Hosannah, the Lord God omnipotent reigneth."

The meeting was also addressed by the resident minister and Messrs. Gideon Way and Elias Brown. Special pieces were sung, Miss Oldford presiding at the harmonium. The meeting terminated with the Benediction.

A similar meeting was held in South East Arm church on Wednesday evening, March 5th. Church crowded and the interesting cause of missions advanced. Last Sabbath Rev. J. Reay preached two excellent sermons in Musgrave Town. Morning from Luke x. 41-42. Evening from Ephesians ii 5.

Yours respectfully, SAMUEL SNOWDEN.

MONCTON.—Dear Mr. Editor: Our special services are still being continued each evening, with unabated interest. Nine persons received baptism in our church here yesterday, and twelve persons were received into membership by the light hand of fellowship.

A revival is in progress on the Hillsboro' Circuit. Brother Dutcher reports about thirty-five conversions on that circuit within the last fortnight.

D. D. CURRIE

Moncton, N. B., March 31.

OUR CHURCH WORK & CONCERT AT SYDNEY.

A concert was given in the Temperance Hall, Sydney, C. B., on the 18th of March, by the choir of the Methodist Church in this town. The selections were from Mendelssohn, Rossini, Wagner, and other eminent composers. The entertainment was a rare treat; and the selections being rendered in fine style were repeatedly encored. Herbert Burchell, Esq., C. E., took the management of the concert, whose fine musical taste and culture assured the public of the high character of the performance. Notwithstanding that the evening was very wet and dark, and the travelling band, the choir was agreeably surprised by an attendance larger than the state of the weather warranted them to expect—several coming from North Sydney and Cow Bay. It is desired by many that the choir may consent to repeat the concert, under it is hoped, more auspicious circumstances.

The Sydney Methodist Church, though comparatively few in number, is favored with the services of a good choir, good, not only in musical ability, but also, in that nearly all are members of the church. There are few metres in the hymn book which a minister may hesitate to announce on the ground that the choir cannot render them in the service of praise. It may be added that, the public service is of a character which commends itself to the most spiritually minded, as well as to persons of musical taste; hence, most cordial relations have always been maintained between the choir and the pastor and congregation. In our organist and leader, Mrs. John E. Burchell—whose services are given freely—we are especially favored; for in her are combined the graces of religion and the gift of song, with the happy art of giving in music an appropriate interpretation to the spirit and sentiment of the hymns. J. C.

A DONATION party surprised Rev. Mr. and Mrs. Rogers on Tuesday last. Upwards of one hundred ladies and gentlemen had arranged to be present, but owing to the storm about two thirds of this number assembled at the house of Mr. John Morash and went in force to the parsonage. A most enjoyable evening was spent. Such events as these are very pleasing, being a clear index to the kindly feeling which subsists between pastor and people.—Conn. to Lunenburg Progress.

SABBATH SCHOOL MISSIONARY SERVICE, ST. JOHN'S, N. F.

A public missionary service in connection with the Methodist Sabbath Schools was held in the Gowder Street church on the afternoon of Sunday last. The opening hymn having been sung; prayer was made by the Rev. Mr. Knudall, after which Rev. J. Shenton, who presided over the meeting, made a few appropriate remarks, referring to the noble work the schools were doing in helping forward the missionary cause in this province. The speaker, in his usual pleasing style, was listened to with marked attention. He was followed by the Hon. J. J. Rogerson, who interested the audience with a pleasing account of his visit to Europe during the past summer. He cited incidents from personal observation which clearly demonstrated the opinion already prevailing in many minds regarding the great missionary zeal which characterizes the Christian workers in the mother country, and urged upon all the necessity of doing their utmost to help forward this grand enterprise. Mr. Saint, M.H.A., and the Rev. C. Laddar also delivered highly interesting addresses. Singing and recitations were interspersed, all of which tended greatly to the interest of the occasion. A recitation by master W. Salter was well rendered, as were also those by the other scholars.

The gallery was occupied by the parents and friends of the children, and it was an imposing sight to see the body of the church filled with the happy countenances of so many just in the bloom of life. The instruction which they receive in this department of the Christian Church will no doubt prove beneficial to them in after years. At the present time it is cheering to know that so much of the attention of the most intelligent people of the age is being directed more especially to this nursery of the church; and it is to be hoped that still greater accessions to the ranks of Sabbath School workers may yet be witnessed.

For some time past a missionary spirit has been infused into the above schools, and at present they have the honor as well as the privilege of maintaining a missionary on the rough isolated coast of Labrador, who is zealously endeavoring to advance the Redeemer's Kingdom in that hitherto neglected territory. The two Sabbath Schools number upwards of six hundred scholars, besides the officers and teachers, and are in a good state of proficiency, which may be attributed in a great measure to the energetic exertions of the Superintendents.—Connexionist.

CHARLES ST. CHURCH.—Last night concluded a series of very successful tea meetings in Charles Street Methodist Church. On Tuesday night the entertainment, presided over by the popular pastor, Rev. Mr. Sharp, was for the congregation, and a large audience, a good programme and a capital tea were the prominent features. On Wednesday the infant class were made happy, and Thursday night the general Sabbath School and their friends filled the church to overflowing. After tea a good programme had been disposed of, the Superintendent, Mr. Smith, and his assistants, distributed prizes, to the number of one hundred, to the deserving pupils. The meeting broke up shortly after ten, and was generally voted the best Sunday School gathering the church had ever had.

PROVINCIAL NEWS.

NOVA SCOTIA.

There were about 200 Canadian cattle at the horse-car depot, Richmond, which were being shipped in one of the Dominion boats last week for Liverpool. The whole of this drove are the property of a Kingston farmer, and have, with the exception of fifty, been fed on his farm (1200 acres in extent). For the last four months, there have been 4000 head in the hands of one firm in Ontario waiting the result of this shipment via the Intercolonial Railway. On their arrival here, the farmer above referred to telegraphed to the drovers in Canada to send on the cattle, as the Toronto lot was splendid. It has been shown that Halifax is the port for cattle exportation. We are told that the animals at Richmond will sell for from £35 to £50 each in England. This seems to leave a good margin for profit. Why do not the blucrore farmers try the experiment?

Another drove of Canadian cattle, 113 head, arrived by train from the Upper Provinces for shipment to England. On Tuesday night the hotel of Mr. Wm. F. Harrison, Southampton, was destroyed by fire. The contents of the building were saved. The house was insured in the Lancashire for \$1,200.—A telegraph line between Spring Hill and Parrsboro has been completed. It causes considerable local rejoicing. Mr. S. C. Hewson has made considerable shipments of furs principally to London, but a portion to the United States.—Amherst Gazette.

We learn that Rev. Geo. Roddick intends leaving Pictou county for Manitoba early in April, and will be accompanied there by some eighty persons who propose settling in the prairie province. While we wish the Rev. gentleman and his fellow-emigrants God-speed, we have to regret the loss of so many good men from our midst. A large number from this county propose leaving for other places the coming spring, the greater number however to remain under the old flag, in one of the Western Canadian Provinces.—Pictou Standard.

A few days ago Mr. Maurice Hobbs, of Argyle, Yarmouth County, shot and killed a large bear, which weighed 500 lbs., and is supposed to have belonged to S. Richey, several years old oxen belonging to many sheep. A night or two afterwards a bear followed a man along the road. He at first imagined it was a dog, but afterwards discovered his mistake.

A man named John McDonald, tailor, was found drowned in a pond near his father's house, at South River, Antigonish county, on Thursday last. He had been visiting a neighbor's house on Monday evening, and as the night was very dark, in returning home he is supposed to have been led out of his way by a light on the opposite side of the river, which he mistook for his own, and accidentally plunged into the river and swam across it, but getting bewildered and chilled at the foot of a steep bank, fell exhausted in the pond or gully, where, after diligent search, he was found as described above.—Crest.

The Rev. Jonathan Borden of Shelburne occupied the pulpit in the Methodist Church in this town on Sunday morning last. In the evening Rev. Thomas Rogers, the pastor, preached a sermon to the fishermen, about two hundred of whom belonged to the congregation, who are on the eve of departure for their summer's work. The Rev. Gentleman discoursed eloquently for nearly an hour from Acts 27 44 "And it came no pass that they escaped all safe to land."—Lunenburg Progress.

A. J. Hill, C. E., has completed the survey from River Philip Station to Pugwash, making the distance 18.1-2 miles, with no serious engineering difficulties in the way. We have not heard what action is to be taken in regard to this much needed public work, but will give due notice of the turning of the first sod.—Sentinel.

On Sunday morning, when Mr. J. W. Allison looked out into his yard, he saw a cow moose gazing mournfully into the windows. The moose afterwards walked through the streets of the village and at the shipyard plunged into the river. Several young men then procured a boat, and attached a rope to the moose towed it up the St. Croix River to the wharf. It was, we believe, expiring when towed to the shore.

The steamer G. W. Johnson, which has been fitted up in excellent style at Yarmouth N. S. sailed the other day for Parrsboro. She is to ply as a packet on the Basin of Minas. Her officers are—Capt. Benj. Doane, commander; Engineer Mr. Geo. W. Riddle; Pilot, Capt. R. J. Manning. The G. W. J., we believe, will be found well adapted for the service for which she has been purchased.

NEW BRUNSWICK & P. E. ISLAND.

An Eastport despatch of the 26th says:—Last night, at Bliss Harbor, a few miles from here, on the New Brunswick side, occurred a sad calamity. Four men from schooner Hattie S. Clark, Thompson master, and from the Schooner Earnest E. Norwood, were drowned. The five men were going ashore in a dory, were upset and all drowned. From the Hattie Clark, were James McDonald of Port Hawkesbury; George Perkins and Jos. Goslin, of Gloucester; David B. Tinker, of Campbellton, N.B. From the schooner Norwood, Thomas Williams, of Gloucester. The vessels left Gloucester Western Banks and put into Bliss Harbor for bait. Only McDonald's body has been found.

The musical and literary entertainment given the other night by the German street Methodist Church Choral Union assisted by friends drew a good crowd. First on the programme came the chorus "Away to the Woods," by the Choral Union. Then the solo, "Baby," was well rendered by Mrs. H. Robinson, after which Dr. Coleman read "The School for Scandal." The piano duet by Miss Card and Mr. J. Bullock, and the quartette, "Star of Descending Night," by Miss Card, Miss Potts, Mr. S. Humbert and Mr. F. S. Thompson, were nicely rendered. The Choral Union then sang "Farewell to the Forest." Miss Laura Hughes read "The Charcoal Man" in a manner that brought down the house; Dr. Coleman read a selection from "Marmion," Mr. A. B. Smalley sang "I fear no foe," and in response to an encore "Simon the Cellarer; Mr. M. Harrison's violin solo was encored. The duet "Like the Lark," was well rendered by Miss Card and Miss Potts; and the Chorus, "Calm be thy Slumbers," was given by the Choral Union. The singers in the Choral Union at this their second appearance showed a marked improvement over the previous effort. Owing to the sickness of Mr. H. G. Estey, the Duet "Larkwood Watch" was omitted; Mr. J. Willard Smith acted as a chairman and performed his duties in an efficient manner. The entertainment closed with the singing of "God Save the Queen."

A protest is going up from the press of Prince Edward's Island, against imprisonment for debt. The government furnishes the incarcerated debtor with neither food or drink, and if his family or friends do not supply his needs he runs a chance of starving. The jail is filled with debtor prisoners who can never earn nor pay anything, and who in some cases, are supported by providing wives, who have also children to provide for. Many depend entirely upon what they receive from their prisoners or upon the kindness of the keeper.

Quite an interesting concert took place in the Upper Prince Street Methodist Church on Wednesday evening of last week. The Programme was somewhat lengthy, but all the pieces, whether spoken or sung, were short so that the people were not detained until a late hour, nor their patience worn out. The music was really fine, such for example as the Double Quartette, "We shall know;" the Solo and Chorus, led by Miss Eliza Murray, the solo "Home, Sweet Home" by a very little girl—Jamie Wood—the Anthem omitted; "Sound the Loud Timbrel;" "We are met." Any one of these pieces was worth more than the admission fee. A portion of the literary part of the Programme was also well rendered. We were especially pleased with the recitation, entitled "William Tell" by Mr. C. B. Warren. Mr. Warren has an easy, graceful bearing, a good voice, and always ready to suit the action to the word. His rendering of this soul stirring piece was very fine, and well received by the audience.

The labor of getting up this entertainment devolved almost entirely on the Misses Jost, Blatch and Beer. They certainly deserve great credit for the manner in which they discharged their onerous duties. Such a treat is rarely obtained for such a trifling sum as ten cents. Small as the admission fee was, however we are glad to say that the handsome sum of forty dollars was realized.—Charlottetown Argus.

WESLEYAN ALMANAC

APRIL, 1879.

Full Moon, 6 day, 9h, 10m, Afternoon.
Last Quarter, 13 day, 9h, 45m, Morning.
New Moon, 21 day, 9h, 41m, Morning.
First Quarter, 29 day, 10h, 5m, Morning.

Table with columns for Day of Week, Sunrise, Sunset, Moonrise, Moonset, and Day Length. Rows include days from Tuesday to Wednesday.

THE TIDES.—The column of the Moon's Southern gives the time of high water at Parrsboro, Cornwallis, Horton, Hantsport, Windsor, Newport and Truro.
High water at Pictou and Cape Tormentine, 2 hrs and 11 minutes LATER than at Halifax. At Annapolis, St. John, N.B., and Portland, Maine, 3 hours and 25 minutes LATER, and at St. John's, Newfoundland, 20 minutes EARLIER than at Halifax. At Charlottetown, 2 hours 54 minutes LATER. At Westport, 2 hours 54 minutes LATER. At Yarmouth, 2 hours 20 minutes LATER.

OBITUARY.

MRS. JOHN HODGSON OF FARMINGTON.

On the 24th of February, 1879, Mrs. John Hodgson of Farmington, River Phillip, in the 69th year of her age. Mrs. H. whose maiden name was Atkins, had been a member of the Methodist Church, for about 40 years; and with her amiable partner, who survives to mourn the loss of an estimable wife, had entertained the first Methodist Minister, who over roads cut through the woods, and in the rough-cut estate, found their way to their hospitable dwelling, to publish the glad tidings of salvation. A society was formed, of which they both became members, led by a brother Mr. Ralph Hodgson who some years ago removed to Canada.—but whose name is still redolent of fragrant memories in the neighborhood.

In Mrs. Hodgson's little society that then was has lost a prominent member, and the congregation, at East Branch Church, an earnest worker. Though her religious experience was never very demonstrative yet her hands, and her heart, were ever ready for every good work. If an entertainment was to be got up—or an effort put forth to pay a church debt—to procure an organ—or otherwise to increase the interest of the public worship Mrs. H. was always seen taking a leading part.

Mrs. Hodgson, though enjoying a competency of this world's goods, and the subject of general good health, yet for a number of years past she has seen with her partner in life much and sore domestic affliction and bereavement. These things greatly chastened her domestic enjoyment; and long, and often had she occasion to weep over her blighted prospects, and her withered joys. Several years ago she lost two beloved daughters, in the full bloom of early womanhood, both of them however, sinking to rest, "like the mild glory of the setting sun," with the joyful hope of rising fully orb'd, in that milder clime where "there is no more death, neither sorrow nor crying." Then two sons were cut down in manhood's prime; and a little later still the amiable Dr. Hodgson of Amherst was taken from him—a son whose death she felt all the more keenly amid growing infirmities she had relied upon him as her medical adviser.

Her last illness was protracted and severe; but she evidenced christian patience and fortitude. Though her words were few—owing greatly to bodily infirmity—yet on one occasion of the writer's visits, she related with deep emotion the happy deaths of her children; and expressed the hope of all the family getting safe to Heaven. She also expressed deep sympathy for him in the loss of a beloved daughter whom he has just buried, pointing to that better life whether we were all tending, and the shortness of the time, ere we shall enter upon its joys.

"O then what raptured greetings,
On Canaan's happy shore,
What knitting severed friendship up,
Where partings are no more."

A very large congregation attended her funeral, which was addressed from Rev. J. L. T.

PALATABLE MEDICINES.—Ayer's Cherry Pectoral is a honeyed drop of relief; his Cathartic Pills glide sugar-sweet over the palate; and his Sarsaparilla is a nectar that imparts vigor to life, restores the health and expels disease.—Waterford (Pa.) Advertiser.

REV. ARTHUR MURSELL ON THE OLD LANDMARKS.

It cannot fail to be perplexing in the extreme to devout and moderately thoughtful minds to find how constantly we catch new theories of what we had once felt to be fixed and immutable truth. The tender solace that these truths have ever given to all who have apprehended them—the grasp which their everlasting arms have flung around the sinking—and the heart's-ease which their healing leaves have brought to the distressed—these have not been enough to save them from the attacks of busy critics, or the open hostility of the profane. But much as we are disposed to boast the scholarship of our own age over that of former times—it is not the ipse dixit of a college which can uproot the landmarks which the Lord has set. But if the men in the high seats of learning cannot remove them—they can obscure them that they are not to be discerned—or surround them with so many landmarks of their own that we are bewildered betwixt those of that be of God and those that be of men. We sometimes see in the advertisement sheet of a newspaper—a notice commencing "to mariners, harbour-masters, etc."—and then go on to say that a certain light which used to stand upon some headland has been taken away and put in some other place—and that for the future a different kind of light will shine from such and such a rock, than formerly—and so on. Thus would our modern critics try to shift the beacons which the Lord has set up to help the mariner across the tossing ocean of his life. They extinguish some of the fair lights which the Divine hand has kindled—and set up lurid flames and beacons of their own. But as surely as you follow the one, so surely shall you find yourself amongst the breakers,—the breakers of controversy, of doubt, and haply of despair; while, following the other, the voyage shall be prosperous and serene, under the command of the Great Pilot, who holds the winds in His fist, and the waters in the hollow of His hand.

"Our fathers trusted in Thee, and were helped." Apostles, fathers, and old sires who held fast the form of sound words, have set their mark upon the landmarks which they believed to be of God. Now, we are not about to lay down the rule that you and I are bound to believe everything that our fathers believed, or that a man's creed and faith is to be hereditary, and handed down unchanged to his posterity. But when we recollect the firmness with which the old men clung to the broad doctrines of the Gospel, and the strength they gathered, and the rest and peace and joy of the soul they drank from them, as from a crystal spring, these memories ought surely to check that mania for fashionable doubting which is so common now, and make us cherish with some reverence the intimations of the past. True chivalry, affection, and respect puts forth a gentle hand to clutch the garment of the old man, and to detain the presence, as he passes from the stage; but the brusque and fussy impulse of these days of false impression would bid him gather up his garments quickly and begone, and would rudely push him from the platform ere the last accents of his testimony have been spoken, and bid him go and take his landmarks with him. And thus we have the spectacle of an old generation of Christian scholars and prayerful students passing away, leaving behind a sonship too busy and conceited to shed a tear of love—carrying the Bible and the Gospel, and the Cross clasped to their hearts, while the successors fill their places with books upon arithmetic and the paraphernalia of a lecture-room on the one hand, or an altar on the other. The Rationalist make haste to replace the vacancy with apparatus; the Ritualist to fill it up with toys.

Have we gone too far in saying that modern thought has grown impatient with the Bible, the Gospel and the Cross? Let us see. What part of the Bible has it not assailed? The Pentateuch it has long swept off the canon as unauthentic. All that we read about creation and the flood is fable. And the laws about the landmarks from which Solomon was not ashamed to quote from our text, are buried and laid upon the shelf. Different men assail different portions of the Book, and various systems level their batteries of prejudice at various points, until by some the Scripture is torn all to pieces and cast to the four winds of heaven, and by even the most forbearing of the cultured Vandals of what is called modern thought it is condensed into a mere pamphlet of morality instead of the tome of teaching through which we have eternal life. There is hardly a prophet but has been reviewed by the visages of the day as they would review a work from Mudie's library. The Temanite and the Shuhite never misconstrued the baited Job with half the prejudice of the so-called intellects of our time. Isaiah instead of being sawn asunder is quartered and hacked to pieces; the weeping prophet is drowned in his own tears; Ezekiel ground to atoms amidst his wheels; Daniel is devoured bodily by the learned-dions; and Jonah is swallowed by the deep monsters

with a more inexorable voracity than the fish; for they never cast him up again. The histories and events of the great chronicles are rudely contradicted and gainsaid, because some school-maister with a slate and pencil cannot bring his sums right. And every miracle which the might of the Lord wrought for the favor of his people and the frustration of their foes is pook-pooked as an absurdity, because the Professors cannot do so with their enchantments. They will believe a few of what are called miracles because they can do them themselves. A few natural phenomena which Professor this or that can show to a company of martinetts in a dark room, or with a tableful of apparatus will account for the miracle of the Red Sea. An aeronaut goes up in a balloon and comes down, and quite explains away the pillar of fire and cloud, and that their toy-wand has swallowed up the rod of Aaron; but when Aaron's threatens to swallow up their's they say that is not authentic, and that miracles did not occur. Nor does the New Testament fare any better than the Old at the hands of these invaders. There is no toll of deference levied on their homage as they pass over the line; the recognize no voice of warning with a cry "Take thy shoes from off thy feet." The mind which halts in its career of spiritual rapine is denounced as ignorant or slavish; to hesitate to stamp the hoof upon a lily or a spring flower is the folly of a child; and the vanguard of the thought of this age has only pity and a sneer for such a feeling as it stalks upon its boasted march of progress. We are told that the legends of the nursery are obsolete, and that broader views are gaining ground with thoughtful minds. We don't believe it. The truth is, that a few, a very few, thoughtful men, whose thinking consists in negation from first to last, have laid the basis of this system—these few honest doubters have been joined by a larger band of those who are simply restless, and these again by men who are inimical to the spirit of Scripture, and together they have formed a coterie and called themselves the leaders of thought of the age. They have a following it is true; but of whom does it consist? Of the mere satellites of fashion; of the wealth, the pedantry and the stupidity of our large populations. A string of carriages is seen, setting down and taking up at the door where an advanced Professor is to lecture, and because the milliner is represented from floor to ceiling in the lecture-room, these views are said to be gaining ground. But in an age of Fashion who ever suspects these minions of the mode of having any views at all? It becomes respectable to follow a certain name for a time, and so vainlings go to follow the name, and to display the dress. But as to views—one would no more suspect such people of having any views than they would dream of charging more than the thousandth part of the crowds which go to the Royal Academy's exhibition of paintings with understanding the laws of perspective. It is the thing to do, and so every one who has a dress to show, or a lounge to air, goes to show it; and all who would be in the fashion (and who would not?) are bound to advance with the times. And hence it is that we find the times advancing over the pavement of the New Testament, as though it were the floor of St. Albans, Holborn, or of Professor Huxley's lecture-room; and ladies drag their trains, and dandies set their dress-boots upon the authority of this, and the authority of that, and the inspiration of the other. People who never heard of Strauss, of Baur, or of Tubingen, are quite prepared to say that our Saviour was but a well-meaning man who had many infirmities and made many mistakes—His miracles are recorded in the New Testament were in part imagery, and in part accountable by natural theories—that the raising of Lazarus never occurred, since the Gospel of John is a forgery from first to last—that the atonement is a doctrine to be scouted as bloody and unrighteous, and that Paul was a fanatic who wrote unthinkingly, and that much of what bears his name was never written by him at all. Thus is the Bible rubbed through the tribulation of criticism from Genesis to Revelation, until in the faith of the age in which we live as represented by its so-called leaders, there are but inspired fragments here and there remaining.

THE CHILDREN.

BY M. T. SUTHERLAND.

I think mothers often make a mistake in not allowing children, little girls particularly, to take an active share in light household tasks. Of course, at first it is ever so much easier to do things yourself but it pleases the little ones so much to think they are helping mamma, and after a while they really do help a great deal. Like grown-up persons, however, they like to have their labors appreciated, and a pleasant, "How nicely my little girl has made the dining-room look!" or "How different the bedroom looks, since Nellie took her duster in there," will show the little

laborers that their work is noticed. It takes so little to please a child.

After dinner I often say to my girls (I have four, the eldest not quite ten years of age), "Now, we shall see how quickly we can do up the work, and get ready to sit down, and then I shall be able to read a story to my girls." Then there is hurrying to and fro, I assure you. Nellie, the eldest, can take off the younger children's bibs and put them away, help clear off the table, put chairs in their places, and save mamma a great many steps. The other three are equally busy, even two-year-old Daisy trots around the room picking up her blocks and every bit of stuff she can find on the floor, bringing each separate bit to me, with a dignified, "I hep," meaning "I help." When the work is all done, what a happy circle gather around me; and with little tired Daisy in my lap, I read some simple story to them, and they go back to their dolls and toys with fresh vigor.

Another chief delight of children is cooking. Surely we mothers can remember when happiness consisted of a patty tin, a little pie crust, and a few pieces of apple, and bits of sugar. I very seldom make pies without giving the two eldest children materials enough to make tiny pies for themselves and little sisters. Bread-making is a real carnival time in my kitchen, for I always allow the four a piece of dough each, to make into any shaped loaves they please, and have often been surprised to see the ingenuity they display in moulding the dough into pretty shapes. They put them to raise in tin plates, and when they are baked, papa and mamma are presented with the prettiest loaves, for which they are careful to express their thanks. "But don't they make a mess with dough and flour?" you say; I never give the dough to them till I have kneaded it past the point of stickiness; then I place my molding board on the corner of the kitchen table and two have the side and the other two the end, and it keeps them busy and happy for a good half hour, at least. It teaches them neatness too, for they will learn to be very careful about their hands, when they see how particular mamma is about her own, and how carefully she examines theirs before allowing them to begin "making bread," as they call it.

Some children do not care for a slate and pencil, but to others it is a great gift. I have known quiet, thoughtful little ones amuse themselves for an hour at a time, drawing pictures of houses, trees, dogs, little boys and girls going to school, and dozens of other things occurring to their active imaginations. You will, occasionally, need the subject explained to you, but beware of laughing, even if it does look laughable to you. Take an interest in their little thoughts and fancies. I cannot bear to hear a mother say, "Go away, do, and don't bother me." Poor little things; they live in the present, and their sorrow is deep and heartfelt, even if, as is often said, "it does not last long." What more pitiful picture than a grieving, heart-broken child?

All children, I think, delight in picture scrap-books. To make those lasting, as well as pretty, you should get thin glazed stuff (such as is used for facing dress shirts), and fold it in sheets the size you wish the pages of your book to be. Have these sheets double, and turn in the edges and stitch them together, if you have a sewing-machine, and I hope you have. The pictures can then be pasted on with starch or common flour paste. Make two little slits in the back of each sheet, and put pieces of braid or ribbon trough to tie them together. For the covers, get some stiff paste-board, and cover with the same drab or brown stuff, and bind the edges with scarlet braid. On the top cover paste a pretty picture, and cut out fancy letters to form the initials of the child's name you intend it for; paste these underneath the picture, and when all is thoroughly dry, you will have something that will outlast a dozen common toys, and that the little ones may use and enjoy to their heart's content. Additional sheets or pages can be added at any time, as your pictures accumulate.

Another of the inalienable rights of childhood, is the use of scissors and paper. Round-pointed, not over sharp scissors, and a good supply of paper, constitute happiness at a certain state of childhood. When they are old enough, a box of paints may be profitably added; then the number and costumes of the paper dolls will be something wonderful.—Household.

THE YOUNG FOLKS. INTO THE SUNSHINE.

"I wish father would come home." The voice that said this had a troubled tone, and the face that looked up was sad. "Your father will be very angry," said an aunt who was sitting in the room with a book in her hand. The boy raised himself from the sofa, where he had been lying in tears for half an hour, and, with a touch of indignation in his voice, answered: "He'll be sorry, not angry. Father never gets angry."

For a few moments the aunt looked at the boy half curiously, and let her eyes fall again on the book that was in her hand. The boy laid himself down on the sofa again, and hid his face entirely from sight.

"That's father, now!" He started up, after the lapse of nearly ten minutes, as the sound of the bell reached his ears, and went to the room door. He stood there for a little while, and then came back, saying, with a disappointed air,

"It is not father. I wonder what keeps him so late; O I wish he would come."

"You seem anxious to get yourself deeper into trouble," remarked the aunt, who had only been in the house for one week, and who was neither very amiable nor sympathizing toward children. The boy's fault had provoked her, and she considered him a fit subject for punishment.

"I believe, Aunt Phebe, that you'd like to see me whipped," said the boy, somewhat warmly, "but you won't." "I must confess," replied Aunt Phebe, "that I think a little wholesome discipline of the kind you speak of would not be out of place. If you were my child, I am very sure you would not escape."

"I'm not your child; I don't want to be. Father is good to me, and he loves me."

"If your father is so good, and loves you so well, you must be very ungrateful or a very inconsiderate boy. His goodness does not seem to have helped you much."

"Hush, will you!" ejaculated the boy, excited to anger by this unkindness of speech.

"Phebe!" It was the boy's mother who spoke now for the first time. In an undertone she added: "You are very wrong. Richard is suffering quite enough, and you are doing him harm rather than good."

Again the bell rang, and again the boy left the sofa, and went to the sitting-room door.

"It's father!" And he went gliding down stairs.

"Ah, Richard!" was the kindly greeting, as Mr. Gordon took the hand of his boy. "But what's the matter? You don't look happy."

"Won't you come in here?" And he drew his father into the library. Mr. Gordon sat down, still holding Richard's hand.

"You are in trouble, my son. What has happened?"

The eyes of Richard filled with tears as he looked into his father's face. He tried to answer, but his lips quivered. Then he turned away, and opening the door of the cabinet, brought out the fragments of a broken statue which had been sent home only the day before, and set them on a table before his father, over whose countenance came a shadow of regret.

"Who did this, my son?" was asked in an even voice.

"I did it."

"How?"

"I threw my ball in there once—only once—in forgetfulness."

The poor boy's tones were tremulous and husky.

A little while Mr. Gordon sat, controlling himself, and collecting his disturbed thoughts. Then he said, cheerfully:

"What is done, Richard, can't be helped. Put the broken pieces away. You have had trouble enough about it, I can see—and reproof enough for your thoughtlessness—so I shall not add a word to increase your pain."

"O father!" and the boy threw his arms about his father's neck. "You are so kind—so good!"

Five minutes later, and Richard entered the sitting-room with his father. Aunt Phebe looked up for two shadowed faces, but did not see them. She was puzzled.

"That was very unfortunate," she said, a little while after Mr. Gordon came in. "It was such an exquisite work of art. It is hopelessly ruined."

Richard was leaning against his father when his aunt said this. Mr. Gordon only smiled and drew his arms around his boy. Mrs. Gordon threw upon her sister a look of warning; but it was unheeded.

"I think Richard was a very naughty boy."

"We have settled all that, Phebe," was the mild but firm answer of Mr. Gordon; "and it is one of our rules to get into the sunshine as quickly as possible."

Into the sunshine as quickly as possible! O, is not that the better philosophy of our homes? It is selfishness that grows angry and repels, because a fault has been committed. Let us get the offender into the sunshine as quickly as possible, so that true thoughts and right feelings may grow vigorous in its warmth. We retain anger, not that anger may act as a wholesome discipline, but because we are unwilling to forgive. Ah! if we were always right with ourselves, we would often be right with our children.—Steps Toward Heaven.

INTERPRETATION OF BIBLE

FIRST QUARTER—TEST

B. C. 1520. LESSON STORED; or, T. 42, 1-10. April

EXPLANATORY

Verses 1, 2. Job asked for interrogations and shown his infinite piety, righteousness, in compass of man. Jo ways are too deep made the subject of is humbled at the own rebellious spirit. God are so far beyond of man, that we righteousness, even it." I know. He sonal experience. thing. Not only by but by his supreme is Almighty, by the ture he must also comfort for God's feel that they are it. No thought. The better. "No thou hindered," no power purposes.

3. Who is he. The asked by Jehovah of his address. Ch Job now repeats it, as if saying, "Doat I am the man who 4. "Man feels his brought face to face then, shall we feel him in the final counsel. Obscure ant words. Uttered In his blindness of the dealings of Chaps. 7, 20, 21; 1 "Even good men knowledge." He not for man to call of God. Too weak creign majesty of able counsels.

4. Hear, I beseech mandated, in a son (chap. 13, 22) that let him reply in righteousness. G his word, and (chap stand forth and a Now Job speaks, he ive, asking nothing, fession and recanta Again quoting th (chap. 35, 3) as say Demand of me? swer—nothing but pride," verse 5, 6, beneath God's rod submits to everyth

5, 5. Heard of the has learned some; but all his knowled, pared with the rev now received. 8. " of God is that of a with him." Mine eye which had only his soul, but the s his soul now looked clearest vision is th of faith." Abhor m expression of since own haughty utto own righteousness, ing God for his should be thorough vined of our sins, erficial repentance know of God the les in ourselves." Dus ental lands people and cover their hea bols of grief.

7. These words. R contained in the pr 41). Eliphaz the named of Job's th leader in their discu came from Teman south-east of Pale against thee. Not fended against God because, while Job h not. Their futile d mysteries of the div rebuked by the voi but while Job abas Lord they remain self-righteousness between saint and a repented while the nient." Spoken of "spoken unto me," ble penitence of J 13. "God recognize servant."

8. Seven bullocks fact-number to repr rifice. 14. "Note

INTERNATIONAL BIBLE LESSONS.

FIRST QUARTER—STUDIES IN THE OLD TESTAMENT.

B. C. 1520. LESSON II. PROSPERITY RESTORED; or, The Lord's Mercy. Job 42, 1-10. April 13.

EXPLANATORY AND PRACTICAL.

Veres 1, 2. Job answered, In a series of interrogations and pictures, God had shown his infinite power, knowledge and righteousness, in contrast with the weakness of man. Job now sees that God's ways are too deep and mysterious to be made the subject of human judgment, and is humbled at the consciousness of his own rebellious spirit. 1. "The plans of God are so far beyond the understanding of man, that we must believe in their righteousness, even where we can not see it." I know. He speaks now from personal experience. Thou canst do every thing. Not only by his unlimited power, but by his supreme right. 2. "As God is Almighty, by the necessities of his nature he must also be just." 3. "It is a comfort for God's people to know, and feel that they are in an omnipotent hand. No thought. The marginal rendering is better. "No thought of thine can be hindered;" no power can resist the divine purposes.

3. Who is he. This question had been asked by Jehovah in the commencement of his address. Chap. 38, 2. Job 38, 2. Job now repeats it, as referring to himself as if saying, "Dost thou ask, Who is he? I am the man who has been so foolish."

4. "Man feels his own folly, when brought face to face with God." 5. "How then, shall we feel when confronted with him in the final judgment?" Hitherto counsel. Obscure God's plans by ignorant words. Uttered that I understood not. In his blindness of soul Job replied against the dealings of Providence as unjust. Chaps. 7, 20, 21; 10, 2-6; 16, 11-22. 6. "Even good men may err from lack of knowledge." He now perceives that it is not for man to call in question the ways of God. Too wonderful for me. The sovereign majesty of God and his unsearchable counsels.

4. Hear, I beseech thee. Job had demanded, in a somewhat defiant tone, (chap. 13, 22) that God would speak, and let him reply in vindicating his own righteousness. God had taken him at his word, and (chap. 38, 3) had bade him stand forth and answer his questions. Now Job speaks, humbled and submissive, asking nothing, but making his confession and recantation. I will demand. Again quoting the words of Jehovah, (chap. 38, 3) as saying, "Dost thou say, Demand of me? Here, then, is my answer—nothing but repentance for my pride," verse 5, 6, 7. "Ere thou hast heard beneath God's rod asks for nothing, but submits to everything."

5, 5. Heard of thee. By instruction he has learned somewhat concerning God, but all his knowledge was a shadow compared with the revelation which he had now received. 8. "The deepest knowledge of God is that of a personal communion with him." Mine eye. Not the physical eye which had only beheld the tokens of his power, but the spiritual eye, by which his soul now looked upon God. 9. "The clearest vision is that by the inner light of faith." Abhor myself, and repent. An expression of sincere contrition for his own haughty utterances, vaunting his own righteousness, and in effect upbraiding God for his dealings. 10. "We should be thoroughly humbled when convicted of our sins, and not rest in a superficial repentance." 11. "The more we know of God the less confidence we have in ourselves." Dust and ashes. In Oriental lands people sit down in the dust, and cover their heads with ashes, as symbols of grief.

7. These words. Referring to the words contained in the preceding chapters, (38-41). Eliphaz the Temanite. The first named of Job's three friends, and the leader in their discussion with him. He came from Teman, a district in Edom, south-east of Palestine. My wrath... against thee. Not because they had offended against God more than Job, but because, while Job had repented they had not. Their futile attempt to explain the mysteries of the divine government was rebuked by the voice from the whirlwind, but while Job abased himself before the Lord they remained unmoved in their self-righteousness. 12. "One difference between saint and sinner is that one has repented while the other continues impenitent." Spoken of me. More correctly, "spoken unto me," referring to the humble penitence of Job. My servant Job. 13. "God recognizes the penitent as his servant."

8. Seven bullocks. Seven being the perfect number to represent a complete sacrifice. 14. "Note the principle of substitution, one suffering for another's sins."

For yourselves. There was no command to go to the priest, showing a very ancient period, when the patriarch of the tribe was at once prince and priest. Job shall pray for you. Job, the repentant and forgiven, stands nearer the throne, and must intercede for their acceptance. 15. "The pardoned sinner may become a means of blessing to other men." 16. "We have for our intercessor a great High-priest who has never sinned."

9, 10. Biddad the Shuhite. The second speaker among Job's friends, with less of argument but more of reproof in his address to him. Perhaps one of the family of Shuah, a son of Abraham by Keturah. His dwelling place, not precisely identified, was somewhere in Northern Arabia. Zophar the Naamathite. The most stern and reproachful of all Job's friends. His home was, like the others', on the confines of Arabia and Syria. Accepted Job. Received his intercession in their behalf. Turned the captivity. His sufferings are referred to as a bondage to evil powers. 17. "God shows his love when he has revealed his might." When he prayed. Rather, while he prayed. That instant the spell was broken, and the trial ended, when Job ceased to think of self, and prayed for others. 18. "We receive blessings while we live for others." Twice as much. Double the amount of property and as many children as he had before lost.

GOLDEN TEXT: Behold, we count them happy which endure. James 5, 11.

DOCTRINAL SUGGESTION: God's rewarding mercy. 2 Chron. 30, 9.

The next lesson is Esther 4, 10-17.

JOYFUL NEWS FOR THE AFFLICTED.

PORT GEORGE, Annapolis Co., N.S., June 12th., 1878.

Messrs. C. Gates, Son & C.—Gentlemen In the Autumn of 1877, my little boy, about two years old, was in very ill health on account of worms, which destroyed his appetite, and made him peevish and poor. The strongest symptoms of the disease being starting out of a sound sleep and crying loudly. I had never previously used your medicines for any complaint to which children are subject, but concluded to try them in this case. I administered your No. 1 Syrup according to directions with amazing results. One symptom after another speedily disappeared before it, (it carried off worms four or five inches long) and when only two bottles had been taken a perfect cure was effected.

In March last I gave the little fellow two bottles of your No. 2 Bitters as a Spring medicine to purify his blood, he having been ailing on account of impurities therein. It cleansed his blood, built him up so that he increased in flesh and strength in a very short time. And ever since he has been well and hearty. I may also say that two swallows (and not very large ones either) of your No. 1 Syrup before mentioned cured me in about fifteen minutes of a very bad cramp and pain in the stomach, such as I never experienced before or since. I can state further that I have seen your Acedian Linctum applied to cattle for the cure of a distemper (so called) in the most astonishing results. A gentleman of my acquaintance had a pair of oxen severely crippled by this terrible complaint, but by the use of 5 or 6 bottles of the Linctum aforesaid a cure was effected in about ten days. I helped apply the medicine myself and know this to be a fact. I am quite sure no other Linctum or other preparation in his country could have done so much in a similar case as this Linctum did. I have also used your Nerve Ointment with complete success for the cure of sore seats on cows. There is nothing I ever tried or heard tell of that will cure them so quick.

Yours with gratitude, ISAAC B. SPINNEY.

Sworn to at Wilmet, before me, the undersigned, June 13th, 1878.

DIPHTHERIA has for a long time been very prevalent, and very fatal. Its fatality seems to be greatly owing to neglecting what is supposed to be an ordinary cold or sore throat until it has progressed to its stages, and then when medical aid is procured it has too often been found to be too late. From the fatality attending this disease every family should keep a remedy on hand and use it on first appearance of sore throat. A preparation called DIPHTHERINE has been placed before the public. It is the discovery of an English physician, and has been regarded where it has been used, to be an infallible remedy for that disease. It is placed within the reach of all, put up in bottles with full directions, and sold by Druggists and dealers in medicines at the low price of 25 cents a bottle.

BUCKETE BELL FOUNDRY, Established in 1827. Superior Bells of Copper and Tin, cast with the best materials, and by the most experienced workmen. We have on hand a large stock of Bells, for Churches, Schools, Farms, Taverns, Hotels, etc. Also, Brass and Iron Castings, of all kinds. Warranted. Illustrated Catalogue sent Free. VANDEUSEN & TEST, 122 and 124 BROADWAY, N.Y.

PARIS, 1878. GOLD MEDAL at Paris Exposition, 1878. GOLD-MEDALS' de. do., 1876. GOLD MEDAL Sweden & Norway, 1876. GOLD MEDAL at Mechanics' Exhibition, 1876. SILVER MEDAL (2nd class) do., 1873. MASON & HAMLIN. Have the honor to announce the above awards for the present season. The award at Paris is the highest distinction in the power of the artist to confer, and is the ONLY GOLD MEDAL awarded to American musical instruments. THIRTY-ONE leading manufacturers of the world were in competition. At Every World's Exhibition, MASON & HAMLIN ORGANS have been awarded Highest Honors, viz: Paris, 1878; Sweden, 1876; Philadelphia, 1876; London, 1873; Vienna, 1873; Paris, 1867. NO OTHER AMERICAN ORGANS EVER ATTAINED HIGHER AWARDS AT ANY WORLD'S EXHIBITION. Sold for cash, or payments by installments. Label CAVALIGNER with newest style, price, etc., free. MASON & HAMLIN ORGAN CO., 114 Tremont Street, BOSTON; 25 (1st) a square, NEW YORK; 208 Wabash Avenue, CHICAGO.

BENSON'S CAPSICINE POROUS PLASTER. CELEBRATED THE WORLD OVER. The manufacturers were awarded the highest honors at the Centennial and Paris Expositions. Far superior to common porous plasters, liniments, the so-called electrical appliances, etc. It is the best remedy for Rheumatism and Weak Back, Sciatica, Neuralgia, Headache, Spinal Complaints, and all ailments for which porous plasters are used. Ask your Druggist for Benson's Capsicine Plaster, and see that you get nothing else. Sold by all Druggists. Price 15 cts. Mailed on receipt of price by SEASNEY & JOHNSON, 21 FLEET STREET, NEW YORK.

VEGETINE. -WILL CURE- SCROFULA, Scrofulous Humor.

VEGETINE will eradicate from the system every taint of Scrofula and Scrofulous Humor, in all its varieties, and cure the most obstinate and violent cases of Scrofula and Scrofulous Humor.

Cancer, Cancerous Humor. The marvelous effect of VEGETINE in case of Cancer and Cancerous Humor, has been proved by the professional attention of the medical faculty, many of these are prescribing VEGETINE to their patients.

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Mercurial Diseases. The VEGETINE remedy with wonderful success in the cure of this class of diseases.

Salt Rheum. Doctor, Sir: I have used your VEGETINE, and it certainly yielded to the great alterative effects of VEGETINE.

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Tumors, Ulcers or Old Sores are caused by an impure state of the blood. Cleanse the blood thoroughly with VEGETINE, and these complaints will disappear.

Catarrh. For this complaint the only substantial benefit can be obtained through the blood. VEGETINE is the great blood purifier.

Constipation. VEGETINE does not act as a cathartic to debilitate the bowels, but cleanses all the organs, enabling each to perform the functions devolving upon them.

Piles. VEGETINE has restored thousands to health who have been long and painful sufferers.

Dyspepsia. If VEGETINE is taken regularly, according to directions, a certain and speedy cure will follow its use.

Faintness at the Stomach. VEGETINE is not a stimulating bitter which creates a fictitious appetite, but really tonic, which assists nature to restore the stomach to a healthy action.

Female Weakness. VEGETINE acts directly upon the causes of these complaints. It invigorates and strengthens the whole system, acts upon the secretory organs, and allays inflammation.

General Debility. In this complaint the good effects of the VEGETINE are realized immediately after commencing to take it, as debility denotes deficiency of the blood, and VEGETINE acts directly upon the blood.

VEGETINE Prepared by H. R. STEVENS, Boston, Mass.

Vegetine is sold by all Druggists. Brown & Webb, Wholesale Agents.

NEW RICH BLOOD! MAKE HENS LAY. An English Veterinary Surgeon and Chemist now travelling in this country, says that most of the Hens and Cattle Fowls sold here are worthless trash. He says that Sheridan's Condition Powders are absolutely pure and immensely valuable. Nothing on earth will make hens lay like Sheridan's Condition Powders. Do not be responsible to one pint for one.

DIPHTHERIA! Johnson's Acedian Linctum will positively prevent this terrible disease, and will positively cure nine cases in ten. Information that will save many lives sent free by mail. Don't delay a moment. Prevention is better than cure. I. S. JOHNSON & CO., Bangor, Maine.

BUCKETE BELL FOUNDRY, Established in 1827. Superior Bells of Copper and Tin, cast with the best materials, and by the most experienced workmen. We have on hand a large stock of Bells, for Churches, Schools, Farms, Taverns, Hotels, etc. Also, Brass and Iron Castings, of all kinds. Warranted. Illustrated Catalogue sent Free. VANDEUSEN & TEST, 122 and 124 BROADWAY, N.Y.

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We beg to advise the completion of our Fall and Winter Stock. The ENGLISH, FRENCH and AMERICAN Markets have all been visited by one of the Firm, and our Stock (including many SPECIAL LINES) secured at very low figures, which we now offer at a very advance.

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THE SIXTH READER, NEW EDITION. The Publishers of the MARITIME SERIES at first contemplated the issue of a Seventh Reader for advanced classes, but acting on the advice of several experienced teachers of Nova Scotia, they determined to enlarge the SIXTH MARITIME READER in such a way as to supply the demand for a more advanced book, without troubling parents and guardians to the expense of a separate volume. The New Edition of the Sixth Maritime Reader is now ready. It contains over a hundred pages of new matter of a class suited to advanced pupils. Besides many declaratory pieces of the highest order, there are sections devoted to words difficult to spell, words frequently mispronounced, prefixes, affixes and roots, and lessons in elocution. The arrangement of the new matter will not in any way interfere with the use of the first edition in classes which may already be supplied, as all the new selections are inserted at the end of the volume, and the paging of the first edition has not been disturbed in the second.

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RECEIPTS for "WESLEYAN" FOR THE WEEK ENDING APRIL 2, 1879.

INSTRUCTIONS AS TO REMITTING MONIES.

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

2.—See that your remittances are duly acknowledged. A delay of one or two weeks may be caused by the business of this office. After that inquire if they do not appear.

3.—Post Office Orders are always safe, and not very costly. Next to these, is the security of registering letters. Money sent otherwise is at the risk of the sender.

Table listing names and amounts: E. Grant, \$2.00; Wm. Brenner, 2; Charles Howitt, 2; N. Parneworth, 0.50; J. & W. Guy, 2; Samuel Moore, 1; Capt. W. Joyce, 4; Self, 1; Jas. Angell, 2; John Angell, 2; Cyrus Crew, 2; Geo. Dicks, 2; Henry Daler, 2; John Ross, 2; Thos. Simpson, 2; Hon. E. White, 2; J. D. Whittcomb, 2; Capt. Rich Pike, 3.50; self, 1; Warren Atwood, 2; J. C. Crowell, 2; Mrs. Cockaine, 2; R. G. Irvine, 2; J. G. Johnson, 1; Rev. J. Stothard; C. E. Lockwood, 2; Rev. W. Alcorn; Wm. Boss, 2; Rev. E. Evans; Mrs. G. Milberry, 2; Samuel Almon, 2; A. Greig, 2; Rev. James Tweedy; Wm. Webber, 2; Arthur Schriebe, 2; Rev. D. D. Currie; Thomas Charters, 2; Rev. Thomas Angwin; Rev. Wm. Angwin, (Cal) 1; Rev. H. McKeown; Wm. Cushman, 2; James Chambers, 2; A. C. A. Salter, 2; R. G. Ormiston, 2; Charles E. Ormiston, 2; John Ormiston, Jr., 2; Philip Read, 2; Rev. R. Philips, 1; John T. Carter, 2.

PREACHERS' PLAN, HALIFAX AND DARTMOUTH, SUNDAY, APRIL 6th, 1879.

Table of preaching times and locations: 11 a.m. Brunswick St. 7 p.m. Rev. C. M. Tyler Rev. S. F. Huestis; 11 a.m. Grafton St. 7 p.m. Rev. W. H. Heartz Rev. G. Shore; 11 p.m. Kaye St. 7 p.m. Rev. James Sharp Rev. C. M. Tyler; 11 a.m. Charles St. 7 p.m. Rev. S. F. Huestis Rev. James Sharp; 11 a.m. Cobour St. 7 p.m. Rev. T. Angwin Rev. W. H. Heartz; BEECH STREET, 3.30 Rev. Jas. Sharpe; 11 p.m. Dartmouth 7 p.m. Rev. G. Shore Rev. A. W. Nicolson.

MARRIED.

At New Harbor, on the 6th November last, by Rev. James Tweedy, John Strope to Mary A. Dickson. By the same at Guysboro, on the 10th December last, John William Andrews to Harriett Gosbee. By the same, January 15th, 1879, John H. McGuire, of Salmon River, to Bessie McIsaac, of Porter's River. By the same, Feb. 2, at New Harbor, Joseph M. Slate to Rosanna C. Sangster. By the same, at New Harbor, Feb. 2, Edward W. Gammon to Sarah M. Barres. By the same, at New Harbor, March 25th, William James Gilley to Aseneth Nickerson. On February 27th, at Cape Canso, by Rev. J. G. Bigney, Mr. Richard Bears to Mrs. Sarah Nickerson, both of Cape Canso. At Cape Canso, March 3rd, by the same, Mr. Almon Feltrante, to Miss Martha Diggleon, both of White Haven. On the 19th March, by Rev. L. S. Johnson, Mr. Moses Pond, of Durham, York Co., N.B., to Miss Bertha Rogers, of the same place.

DIED.

At Kentville, York Co., N.B., on 22nd inst, William Roan, aged 88 years. For many years a member of the Methodist church. On Tuesday, the 18th ult., John F. A. Nichols, aged two years and two months, son of James and Sophia Nichols, Advocate Harbor. On the 16th ult., in the 7th year of her age Eva Jane, daughter of Mr. J. T. Miller, of New Harbor.

E. BOREHAM, Wholesale and Retail dealer in Boots, Shoes, Rubbers &c.

The subscriber thankful for past favors, asks a continuance of the same, and on entering upon a New Year begs to acquaint his customers with his plans, which are as follows, viz: 1st.—We will endeavor to buy only from the best houses for cash, thereby giving the best possible value for the money. 2nd.—Our instructions are to misrepresent nothing. 3rd.—We shall wait personally on our customers as far as we are able. 4th.—Our aim as near as possible is to carry on our business on a cash basis, as we believe this to be the true one. 5th.—To our customers to whom it is inconvenient to pay cash on delivery, we will render monthly accounts. Payment of the same, within one week from the rendering of the bill (provided the amount is \$4.00 and upwards) entitles the customer to 5 per cent discount. 6th.—We do not wish (with very few exceptions) long accounts. 7th.—We refund money if goods do not suit (provided the goods are not soiled). N. B.—Country dealers are requested to examine our stock and prices. Orders accompanied by cash or good references filled as near as possible according to order. Our establishment closes at 7 P. M. 10 P. M. on Saturdays. 232 Argyle Street 3 Doors North Colonial Market.

PROVINCIAL BUILDING SOCIETY.

OFFICE: ST. JOHN, N.B. 6 CANTERBURY ST.

Abstract from Ninth Annual Report. Net Assets, 1st Jan. 1879 \$108,257.28 Total Liabilities to the public \$7,946.83 Net Surplus for Security of Depositors and Investing Shareholders \$20,610.55

BOARD OF DIRECTORS: W. F. BUTT, Esq., President. W. K. CRAWFORD, Esq., Vice-President. A. A. STOCKTON, Esq., L.L.B. JAMES H. McAVITY, Esq. W. H. HAYWARD, Esq. C. F. CLARK, Esq.

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Money received on Deposit at Six per cent per annum, withdrawable at short notice. Debentures for sale in sums of \$500 and \$100 each, redeemable in five years, with Coupons attached bearing interest at Seven per cent per annum, payable half-yearly.

STEAM COMMUNICATION WITH THE MAGDALEN ISLANDS.

Tenders for Fortnightly Mail Service. Tenders addressed to the Postmaster-General will be received at Ottawa, until noon on Friday, the 11th April next.

for the conveyance of Her Majesty's Mails by Steamer, once a Fortnight each way, during the season of navigation, between PICTOU, N.S. and the MAGDALEN ISLANDS under a proposed contract for three years, commencing with the opening of navigation, 1879.

The steamer employed in this service is to call at Georgetown on each trip, both going to and coming from the Magdalen Islands. The steamer will also be required to remain one day at the Islands, and while there to carry the mails from Amherst Island to Grindstone Island and back. The tenders to give a full description of the steamer offered for the service, specifying the tonnage, speed, and accommodation for passengers and freight; and also the price asked for each round trip to the Islands and back over the above described route.

Further information as to the conditions of this proposed contract may be obtained at the office of the subscriber. Tenders for Weekly Mail Service.

Separate tenders will be received by the Postmaster-General on the same date for a weekly steam service between Pictou and the Magdalen Islands via the same route, and on the same conditions, otherwise, as those of the proposed contract for a fortnightly service. It will, however, be an additional stipulation of the proposed weekly contract that one trip per month shall be made to and from GASPE BASIN or PERCE, instead of Pictou, should the Postmaster-General require it.

5 MUSIC BOOKS 5

Piano Arrangement of H. M. S. PINAFORE, By H. Mayhew, \$1. Contains 25 pieces taken from the attractive composition. Those who prefer the Vocal Score, can have it at the same price.

THE SORCERER. Words and Music. \$1. The Sorcerer is by the same composer as Pinafore and, musically, quite as good. Piano arrangement by Moelling also for \$1.

HULL'S TEMPERANCE GLEE BOOK. 40cts. Contains a large and well arranged collection of Sacred and Secular Songs for Temperance meetings.

CUPS AND SAUCERS. By Grosmith. 25cts. A delightful Parlor Operetta needing but two performers. Very good music.

THE GEM GLEANER. By J. M. Chadwick, \$1. An unusually good collection of Anthems. All choirs should have it.

NEW SPRING GOODS.

WE ARE SHOWING THE CONTENTS OF 406 PACKAGES OF STAPLE AND FANCY DRY GOODS Which are now ready for the inspection of City and Country Buyers. ANDERSON, BILLING & CO., 111 and 113 GRANVILLE STREET, HALIFAX Wholesale Dry Goods Warehouse.

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There is no alimentary starch that is as rich in the properties peculiar to such preparations as is the DURHAM CORN FLOUR! HOUSEKEEPERS will find it the most economical and delicious article for desserts. Professed Cooks have contributed a few original and choice recipes for preparing, which are given on every package. INSIST ON RECEIVING THE DURHAM. ALL RESPECTABLE GROCERS KEEP IT.

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Also Importers of and Dealers in ORGANS PIANOS Mason & Hamlin, Geo. Woods, Prince, The Bell, &c. OF BOTH AMERICAN AND CANADIAN MANUFACTURERS. Instruments guaranteed for five years and sold on easy terms. Liberal reduction to Clergymen, Churches and Sabbath Schools. Good Local Agents wanted in Towns, where not yet appointed.

YOU WILL FIND BY GIVING THE PERISTALTIC LOZENGES A FAIR TRIAL THAT THEY WILL CURE YOU OF Costiveness and its results. VIZ: Liver Complaint, Biliousness, Dyspepsia, Headache, Heartburn, Piles, Worms, &c.

The Best Worm Remedy ever used. Price 25 & 50 cts per b Sent free to any address, on receipt of Price, by ALLISON & Co., Proprietors Montreal. BROWN & WEBB, Wholesale Agents for the Maritime Provinces.

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NEW BOOKS PUBLISHED AT THE WESLEYAN CONFERENCE OFFICE, LONDON. DANIEL QUORM, and his Religious notions, Second Series. 75 Cents. A PLEDGE THAT REDEEMED ITSELF, By Saron (Miss Ingham) author of "Blind Olive," "White Cross and Dove of Pearls." Handsome binding and illustrations. 75 Cents. THE CARAVAN AND THE TEMPLE, and Songs of the Pilgrims. Psalms cxx-cxxxiv. By Edward Jewitt Robinson. \$1. THE BEARS DEN. By E. H. Miller, author of "Royal Road to Riches," a Sunday School or Reward Book. 45 Cents. FOR EVER; An Essay on Eternal Punishment by Rev. M. Handley. Third edition revised and enlarged. \$1.50. WAYMARKS: Placed by Royal Authority on the King's Highway. Being 100 Scripture prophecies enforced and illustrated. By Rev. Benjamin Smith. 75 Cents. LIFE AND DEATH, the Sanctions of the Law of Love. The Fenley Lecture for 1878, by G. W. Oliver, D.D. 30 Cents.

FOR SALE AT THE METHODIST BOOK ROOM, SAMUEL A. CHESLEY, M.A. Attorney-at-Law, &c. OFFICE 54 GRANVILLE ST. HALIFAX. Jan 1 year.

INTERCOLONIAL RAILWAY. 1878-9 WINTER ARRANGEMENT ON and after MONDAY, the 18th November 1878. Trains will leave Halifax as follows: At 8.25 a.m. (Express) for St. John, Pictou, and intermediate points. At 1.30 p.m. (Express) for Rivere du Loup, Quebec (Montreal, and the west. At 5.30 p.m. (Express) for St. John and intermediate stations. WILL ARRIVE: At 8.20 p.m. (Express) from St. John, Pictou, and intermediate stations. At 9.15 a.m. (Express) from St. John and intermediate stations. At 1.30 p.m. (Express) from Riviere du Loup, Quebec (Montreal, and intermediate stations. C. J. BRYDGES, Gen. Supt. Gov't Railway Moncton, N.B., Nov. 18th, 1878.

CUSTOM TAILORING! H. G. LAURILLIARD 19 HOLLIS STREET, HALIFAX N.S. Agency for New York Fashions April 1876

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No. 3.—Situating about two and a half miles East from Lawrenceville station on the North Williamston road containing about 95 acres of LAND 35 acres of which are partially improved and in a fair state of cultivation. About 100 Apple Trees 50 of which are bearing fruit yearly and all are the best varieties of early and winter apples. A Comfortable House containing 8 rooms on the ground floor, Cellar, a Work Shop and Wood House connected. Hay and Hen House newly built and Barn—a good Well of Water. This place in its present state cuts twelve tons of Hay and with a small outlay can be made to produce as much again, there being a fine natural near at hand to clear. The tillage land is superior and when properly tilled produces excellent crops.—To a purchaser with a small capital wishing a snug little farm in a convenient and healthy locality, at a very low price and easy terms this affords a special opportunity. Any of these places being unsold by the first of May next will then be offered AT PUBLIC AUCTION, due notice of which will be given previous to Sale. For further particulars apply to E. H. PHINNEY, Middleton, Annapolis County.

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GOSPEL HYMNS, No. 3. By Sankey, McGranahan & Stebbing. JUST PUBLISHED. The songs in No. 3 are for the most part new, but very few of them having been issued in No. 1 or No. 2. The price is the same as No. 1 & 2. Music and Words, stiff covers "paper" Words only paper Mailed post at these prices. METHODIST BOOK ROOM, Halifax.

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Intercolonial Railway. On and after Monday, the 3rd February, Pullman Cars will run to Montreal without change. They will leave Halifax on Mondays, Wednesdays and Fridays; and St. John on Tuesdays, Thursdays and Saturdays. C. J. BRYDGES, General Supt of Gov't Railways Feb 8 78

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