

The Wesleyan,

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. XXVIII

HALIFAX, N.S., MAY 13, 1876.

NO. 20

WESLEYAN BOOK ROOM,
125 GRANVILLE STREET,
HALIFAX, N.S.

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IN MEMORIAM.

Maggie, Lizzie, Robbie, Nellie and Frances, children of Israel and Mary Longworth have all within a few weeks been laid side by side in the churchyard. They now lie beside little Mable who was called home three years ago, and now their home is childless, and instead of the prattle of children's voices they hear:

"The echo of a distant strain
Of harp and voices, blended notes
Beyond the river."

Tread softly by those new made graves where a whole household lies.
For very precious is that dust which hides them from our eyes.
For human love hath wept its grief while passing
"neath the sod,
And dumb with anguish heard the voice "Be still
for I am God."

Speak softly, very softly, for vanished love and bliss
Are found O earth, within thy arms in compass
small as this.
The light has from the homelife gone; the sun-
shine from the heart.
And buried hopes lie here at rest of love and life
a part.

O veil unraised, be lifted, in vision may we see
A gleam of that unrivalled light sweet ones that
circle thee.
But the answer we had heard before came to us
once again,
Eye hath not seen its tinting's glow, ear heard its
sweet refrain.

But by and by we'll find them in the bright fields
above,
Crowned with wreath of fadeless bloom, a fade-
less wreath of love:
And while the weary pilgrim will find the eternal
rest,
The lambs lie on his bosom for he loved them the
best.

Yes by and by we'll find them and until then we
wait,
For when the Master took them he left ajar the
gate,
And peering through the darkness with tear be-
luminated eyes,
A sound of infant voices came to us from the skies.
A mystic bond twixt earth and heaven that binds
us to the throne,
A faith that leaps the abyss of time and treats the
great unknown,
When faith sees little dimpled hand that beckon
every day,
Tis then that heaven seems doubly dear and not so
far away.

At the hour of early morning and the restful even-
ing,
The spirits of the sainted are often at our side,
And the weaned heart grows stronger with the
ministry of love,
For the soul keeps reaching heavenward, when our
treasures are above.

When the weeping shall be ended in that tearless
world of bliss,
We will know the whys and wherefores we so
longed to know in life,
For the Father will unravel all life's weary web
again,
Woven from the many threads, of the wondrous
mystic skein.

Truro, N.S., May 13th. MARY L. SHEPTON.

LETTER FROM MRS. McDOUGALL.

The following letter from Mrs. Geo. McDougall to her mother, giving the sad details of the death of her husband, whose fate has awakened deep sorrow in so many hearts, will be read with interest by our readers. It has already appeared in the *Meaford Monitor*. The particulars of Mr. McDougall's death have come to hand slowly, and in fragmentary form. We have published all authentic information about the sad event that has reached us. And now with all that is known the real cause of his being lost seems mysterious:

MORLEYVILLE, BOW RIVER,
Feb. 15th, 1876.

MY DEAR MOTHER.—I have just come from the grave of my dear husband, who was buried last week, on the tenth of this month. I hardly know how to give you a detailed account of his death, but I must try to do so. It is very sad to have the painful duty of writing. Four weeks ago from this day my dear husband left home with our son John, and his nephew Moses McDougall, and two Indians, for the purpose of hunting and bringing in meat, the buffalo being now not more than thirty miles from the place. The snow being deep and the weather cold they had but little success till the next Monday, when late in the afternoon they killed six animals. These had to be skinned and cut up and loaded upon the sleds. When done, they started for the tent, nearly four miles distant. Having left Moses at the tent, who was complaining of not being well that morning, his uncle was anxious about him and expressed his desire to hurry on and see how matters were and have a good fire ready when John and the Indians should come. At first John ob-
jected, as they were still two miles from

the tent, but his father urged it would be better. So being on horseback he rode off at a gallop. John and his party followed slowly. When they reached the tent, what was their surprise and consternation to find no father, only Moses fast asleep and fire about out. The sleeper was awakened, but he had not seen his uncle. The night being clear they judged from the stars that it was about ten o'clock. They reloaded their guns and went upon the highest places the could and fired a great number of shots, and also in the valley; but to no purpose. After passing a sleepless night, at early dawn John started out in quest of the horses, for he thought his dear father might have been thrown, and if so, his horse would be with the others. He was greatly relieved to find his father's horse was not with the band. He spent the day in riding in every direction and firing shots till late in the evening, but no father was to be found. This was Tuesday. Wednesday was very stormy, fearful drifts, no leaving the tent. Through the day he thought it possible that his father, in his wanderings the first night, had been going in the direction of home, and when day-light came, he would find the road and have gone there. This led him to come home, but no father was there. Next morning early, he started out with David and two others, and went down to where the mounted police are stationed, forty miles from this, in hopes they might find him there. He was not there and had not been heard of. A number of the police, with captain and officers, and others turned out and rode all over for miles; but no vestige of our dear one could be found. Some of the party came to some tents occupied by half-breeds, among whom was a boy who said he had seen a white man riding a dark-colored horse on Tuesday afternoon. He rode around in a circle, then stopped his horse, got off, and knelt down for some time, holding the horse by the rein, then he re-mounted and went on the way, as the boy thought, to a place called Elba, where some families are staying. Saturday the horse came to a tent that stood near the road homeward, without any saddle. All these days, the dear boys enduring so much distress and suspense, I was from home. I had gone down the river sixty miles, on a visit to our daughter Nellie's home. The first Sabbath I was there my dear husband was with the mounted police and preached twice for them. On Monday he came to Nellie's and staid until Wednesday morning. When he left for home he was so well and hearty, little did we think we were bidding him good-bye, looking on his smiling face for the last time. Arrangements were made that I should meet him in two weeks from the next Saturday, at the mounted police station, as he would be there to preach at the appointed time. Accompanied by Nellie, I went, expecting to meet him. Instead we found John and David with others; they had just come from a general search for their father. They greeted us, I thought, with rather a sad salutation, but it being dark, we did not see their faces; nothing was said to give us any clue that there was anything wrong that had transpired. The family at whose house we stopped were very kind. Supper being ready, we all drew round the table. Conversation was very dull. When near through supper a priest came in, and the first words he uttered were, speaking to John: "Mr. McDougall, I am very sorry for your misfortune." The cold chills ran through me, and looking at Nellie, I was startled; she was very pale. Turning to John, I mustered up courage to ask what misfortune had happened. David spoke: "Mother, we may as well tell you first as last, father left John on his way to go to the tent, lost his way and has not been found yet, and this is the 9th day." You may judge my feelings and Nellie's. But still there was a ray of hope; as some Sauces were camped a little further north, he might be there; a party was out to see. In the meantime we came home, John and David to get fresh horses and a supply of provisions. All the men in the place went. They travelled two together for three days; on the fourth day, near noon, signals were made, they gathered at the tent, there to find the body of my dear husband. A party that were out had found it, and brought it to his sorrowing sons. He was found lying as if some kind hand had been there; one hand lay on his breast, the other a little on the side, his eyes and lips closed, and a smile on his countenance, his legs and feet in the right position ready for burial, when he lay down to die he must have had great presence of mind. Our comfort is we feel assured that Jesus was with him in the trying hour. When the corpse was brought home, and I was feeling so bad, my dear son George put his arms around me, saying: "Mother, don't weep, father was not alone, the angels of heaven were hovering over him, waiting to take him home to be with Jesus." We all think he could not get lost. The opinion of every one is that he became snow-blind; some think he was taken ill; it is a mystery to all. It has been a severe trial to write, but, dear mother, for your sake I have tried to do my best. I close with dearest love to brother and sister; and yourself, in which George unites.

ELIZABETH McDOUGALL.

"HE'S A BRICK."

If it is slang, it is really classical slang. And yet of the thousands who use the term, how few—how very few—know its origin, or its primitive significance. Truly, it is a heroic thing to say of a man to call him a brick. The word so used, if not twisted from its original intent, implies all that is brave, patriotic, and loyal.

Plutarch, in his life of Agesilaus, King of Sparta, gives us the origin of the quaint and familiar expression.

On a certain occasion, an ambassador from Epirus, on a diplomatic mission, was shown by the king over his capital. The ambassador knew of the monarch's fame—knew that though only nominally king of Sparta, he was yet ruler of Greece—and he had looked to see massive walls rearing aloft their embattled towers for the defense of the town; but he found nothing of the kind. He marvelled much at this, and spoke of it to the king.

"Sir," he said, "I have visited most of the principal towns, and I find no wall reared for defence. Why is this?"

"Indeed, Sir Ambassador," replied Agesilaus, "thou canst not have looked carefully. Come with me to-morrow morning, and I will show you the walls of Sparta."

Accordingly, on the following morning, the king led his guest out upon the plains, where his army was drawn up in full battle array, and pointing proudly to the serried hosts, he said:

"There thou beholdest the walls of Sparta—ten thousand men, and every man a brick!"

YOSEMITE VALLEY.

Yosemite Valley, of which the world has heard so much, is situated on the Merced River, in the southern portion of the county of Mariposa, 140 miles a little south-east from San Francisco, but nearly 250 miles from that city by any of the travel routes. It is on the western slope of the Sierra Nevada, midway between the eastern and western base, and in the centre of the State, measuring north and south. It is a narrow gorge, about eight miles in length, from a half to a mile in width, and enclosed in frowning granite walls, rising with almost unbroken and perpendicular faces to the dizzy height of from three thousand to six thousand feet above the green and quite vale beneath. From the brows of the precipices in several places spring streams of water, which in seasons of rains and melting snows form cataracts of beauty and magnificence surpassing anything known in mountain scenery. The valley bottom is like a floor, the Merced River, taking up much room as it wanders from side to side, apparently in no haste to leave. There are broad tracts of natural meadow, radiant in spring time with a wonderful carpeting of flowers. These meadows are separated by belts of trees, park-like groves of pines and cedars, black oak and olive, almost without undergrowth, and through which one may ride unimpeded in all directions. The walls are of granite, with an average height of about three thousand feet; in some places nearly vertical, and with very little debris at the base; in others a pine-covered slope leads up to gigantic towers, spires, or sharp-cut peaks. There are now no fewer than five trails over which a beast of burden may climb in or out of the valley; and a man, sure-footed, cool-headed, and strong, may find a dozen places where he could, with real danger, scale those impassable barriers. The general color of the rocks is monotonous, varying from a bluish gray to an ochre, that, in full sunlight, is almost creamy in tint.—*Appleton's Journal*.

ARMED PEACE IN EUROPE.

A well-informed writer in the last number of the *London Quarterly* estimates that the present military strength of four nations of Europe, Russia, Germany, France, and Austria, amounts to nearly 6,000,000 of men. In all Europe there are probably not less than 7,000,000 of men withdrawn from the productive industries of life, trained in the art of destruction and slaughter, and subsisting on the labours of the tax-ridden industrial populations. This state of things is only less disastrous than one of open war. It does not add to the security of Europe. It is no guarantee of peace, but rather a perpetual menace of war. Governments possessing such costly and powerful engines of destruction, are strongly tempted to try its efficiency on the slightest provocation. Then the impoverishment of the country caused by its maintenance depletes those financial resources which are emphatically the sinews of war in all modern conflicts. Russia's 2,000,000 of soldiers would be of little use without the money which would have to be raised by ruinous loans, mortgaging the industry of generations. Better employ nine tenths of these men and the cost of their maintenance in developing the immense natural resources of the empire. What a millennium almost would a general disarmament of Europe bring about.

Moreover, such immense armies are practically useless in the field. No man can handle such masses. Napoleon's greatest disasters resulted from his largest armies. The greatest victories of the world have been won by comparatively small bodies of men well led. The larger the army the greater the difficulty to transport forage, commissariat, and supply of war material; and the greater the chances of disaster, of panic, and of disease.

The soundest principle of defence is a small army in the highest state of efficiency with large reserves in the industrial population. This is the policy of English authorities to create. The insular position of England has freed her from the burden of a large standing army. Her peaceful industry has accumulated that wealth which makes her to-day the autocrat of the money market of the world. She lends to all nations and borrows of none. The "nation of shopkeepers," with their devotion to duty, have developed a stronger and nobler character than the nation of soldiers with their vain pursuit of *la gloire*. The "military virtues" of a war-like nation are more than neutralized by its military vices.

Here on this continent are four and forty Anglo-Saxon millions living side by side, with scarce 20,000 soldiers among them—hardly enough to garrison their forts. Yet they have given signal proof that they can fight if they must, though they are glad when they can, to beat the sword into the ploughshare. We cannot be too grateful to that providence of God which permits us in quietude to work out our high destinies, to develop our Christian civilizations, undisturbed by the clash of steel, the hatred and horrors of war, the false and fading glory of arms. *Esto perpetua!* So may it be for ever.

DIFFUSIVE RELIGION.

The great characteristic of Christian affection is not enjoyment, is not self recreation, is not personal happiness, but beneficence. It feeds, clothes, and educates people. Like Christ it does not come to be ministered unto but to minister and to give itself a ransom for many. Its prime expression is not receiving but imparting. It is not pond-like—a receptacle which allows itself to be filled and then reposes complacently in its fulness. It is a stream rather, which sings to men, which runs gleefully into thirsty mouths, which is glad to be sucked up by the growthful banks that contain it, yet, which longs for nothing so much as to be taken up in the cloud, and appropriated by the wheel, that the laborers may have harvest in the field and bread from the mill.—*W.H.H. Murray*.

HOW DANIEL DREW LOST \$10,000,000.

Talking with a correspondent of the *Boston Times*, Daniel Drew says:—
"I've retired permanently from business this time, which I ought to have done years ago under different and happier circumstances. I never dreamed that the time would come when I should have to go into bankruptcy. There never was just such a case as mine ever heard of afore. No man was ever so rich as I was, worth at one time eight or ten millions of money, and then made to lose every dollar of it in so short a time. I had been wonderfully blessed in money making; got to be a millionaire afore I know'd it hardly. I was always pretty lucky until lately, and didn't think I could ever lose very extensively. I was ambitious to make a great fortune as Vanderbilt and tried every way I knew, but got caught at last. Beside that I liked the excitement of making money, and giving it away. I have given a good deal of money away and am glad of it. So much has been saved anyhow. Wall street was a great place for making money, and I couldn't give up the business when I ought to have done. Now I see very clearly what I ought to have done. I ought to have left the street eight or ten years ago, and paid up what I owed. When I gave \$100,000 to this institution and that I ought to have paid the money. And I ought to have provided for my children by giving them enough to make 'em rich for life. Instead of that I gave my notes, and only paid the interest of 'em, thinking I could do better with the principal myself. One of the hardest things I've had to bear has been the fact that I couldn't continue to pay the interest on the notes I gave to the schools and churches. And then my children ought to have been left with large fortunes, as they had a right to expect. The thought of these things at first came near killing me, or driving me crazy but I've got over the worst feelings now

under the kind sympathy of those whom I intended to benefit."

"But Mr. Drew, did you not formerly, when you were perfectly solvent, make some provision for your children and grandchildren?"

"Yes, I gave my son the old homestead and some other small property up in Putnam county, where we came from, which I hope will make him independent at least. My daughter had married a rich man, and when he died, leaving considerable property to five children, I was made executor of the will. For so sacred a trust as their property I was obliged to give security, which I did by making over to them this house and where we are and the North River steamboats, the Drew, Dean Richmond, St. John, and Chauncey Vibbard. This security makes them whole, and I thank God that breach of trust to them is not on my conscience. The mother, my daughter, is, of course, well provided for through her children and deceased husband. My son's principal business now is in connection with the management of the boats, by which he is getting on very well."

REVERENDS AND RATHER REV- ERENDS.

We are afraid that even our friends of the clergy are not unappreciative of the value of a title properly bestowed. We are quite sure that in England much weight is attached to it, judging by the following anecdote, which has just come to us from abroad:

A certain rural dean said to his bishop that he thought it rather hard, as the dean was entitled to be styled "The Very Reverend," and the arch-deacon "The Venerable," the rural dean—who had, as the bishop knew, very grave and responsible duties attaching to him—was merely "The Reverend." The prelate, reflecting for a moment with apparent seriousness, said he saw the grievance, but was at a loss for the remedy, unless styling the rural dean "The Rather Reverend" might meet the difficulty.

Speaking of church dignitaries, in that clever modern novel, *The Bachelor of the Albany*, the wince proper to be set before high clerical people are described at a dinner given by that beau-ideal of an English clergyman, the Dean of Ormond: "As to Dr. Bedford himself, his radiance, his benevolence, his amenity, his fulness and fatness, are only to be illustrated by supposing that, by some marvellous alchemy, the spirit of good humor had been distilled, concentrated, and incorporated into a folio of divinity. The dean had brought forth from his cellar, for the occasion, his oldest and finest wines: his very reverend port, his right reverend claret, his episcopal Champagne, his archiepiscopal Burgundy."

The fluid suitable for Reverends and Rather Reverends is not mentioned. Perhaps beer or sherry.—*Harper's Magazine*.

DANGER OF RICHES.

A poor widow, in her poverty, like her in Scripture, had been always ready to bestow her mite freely, in the cause of charity or religion, until, by some turn in the wheel of fortune, she suddenly became wealthy, when she no longer proffered aid, but waited to be called on, and then gave only coldly, reluctantly, and stintedly. On her pastor's remonstrance, in regard to her change of feeling and practice, she made the striking, but melancholy reply: "Ah! sir, when I had a shilling purse, I had a guinea heart, but now that I have a guinea purse, I am afflicted with a shilling heart. In my poverty I never had any distrust of Providence, or anxiety about the future, but now I am haunted with fears of poverty." This reminds us of the case mentioned by Mr. Wesley in his sermon "On the Danger of Increasing Riches." "A gentleman came to a merchant in London, a few years since, and told him, 'Sir, I beg you will give me a guinea for a worthy family in great distress.' He replied: 'Really, Mr. M., I cannot well afford to give you it just now; but if you will call upon me when I am worth ten thousand pounds, upon such an occasion I will give you ten guineas.' Mr. M., after some time, called upon him again and said: 'Sir, I claim your promise; now you are worth ten thousand pounds.' He replied: 'That is very true; but I assure you, I cannot spare one guinea so well as I could then.'

WESLEYAN ALMANAC, MAY, 1876.

Full Moon, 8 day, 5h, 5m, Morning. Last Quarter, 16 day, 9h, 12m, Morning. New Moon, 23 day, 11h, 1m, Morning. First Quarter, 30 day, 13h, 5m, Morning.

Table with columns for Day of Week, SUN, MOON, and other astronomical data.

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

CONVERSATIONS BETWEEN A PREACHER AND A BELIEVER

CONVERSATION II.

3. From his first design in regard to man, who was created in his own image, and so free from every kind of moral defilement, that his all-comprehending wisdom pronounced him very good.

4. The chastisement of man's rebellion, though tempered with mercy, shows how highly offensive sin is to the holiness and majesty of God.

5. The end of Christ's coming into the world was to save us from our sins; that we being delivered from the hands of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life.

"The dire disease had spread, Throughout his mortal frame; He heard of Jesus' power, and fled To know and prove the same.

"Lord, if thou wilt," he cried, "Thou canst thy servant heal; I will, at once our Lord replied; Then touch'd, and he was well."

6. We see the same truth in his choice of the most holy person for his service.

holy place? He that hath clean hands and a pure heart." The Lord hath set apart for himself the man that is godly.

BEST MONUMENTS.

The future of Methodism as a church power in the world, and relatively to other churches, depends on her living sons, not on her founders who are dead, nor on the question "Have ye or have ye not built the sepulchres of your fathers?"

QUESTIONS IN VERSE.

Who left for us a throne in heaven, Glorious and bright? Whose precious life for us was given, That we might live aright?

BRING JESUS MORE AT HOME.

The little loving charities of daily life preach loudly for Him who went about doing good. Bring Jesus into your home and your circumstances more than you have hitherto done.

heavily upon your mind! How little will appear the things which men are struggling after and panting for around you!

UNFETTERED PREACHING.

"The opening up of Scripture has not hitherto been all that it might have been. There has been plenty of 'lecturing,' 'expounding,' 'commenting,' and so on, but not quite so much of letting the book itself speak.

DR. HORACE BUSHNELL'S CONVERSION.

It was while he was tutor that there occurred the most important crisis of his life. Early in the year 1831 this college was moved by an extraordinary religious revival.

scarcely knew whether there was a God, or whether he was responsible to God, or whether God had made Himself known to man. Concerning Christ and salvation by him he had made no settled opinion.

"He fought his doubts and gathered strength. He would not make his judgment blind, He faced the spectres of the mind And laid them: thus he came at length, To find a stronger faith his own: And power was with him in the night, Which makes the darkness and the light And dwells not in the light alone."

THE LATE REV. GEORGE McDUGALL

(Concluded.)

Another source of long continued trial arose from the devastations of a sweeping and pestilential disease. The small pox slew its thousands of Indians, whose bones are scattered over the surface of this grand country.

The following year he writes, "Our circumstances when compared with those of last year, demand unfeigned gratitude. Then the terrible epidemic was upon us, and the wretched Cree and Blackfoot driven to desperation by the plague, clamoured for the blood of their enemies. Now we have peace, not a single case of small pox. Buffaloes are plenty and harvest good.

In 1873 every department of the work was prospering. A new church was completed, the congregation was good, a blessed influence rested upon their services, and they had abundant reasons to praise God.

The same year the Missionary returned to Canada, after an absence of thirteen or fourteen years. The first general Conference was in session in Toronto when he arrived.

Of his active labours during the nine or ten months he spent in Canada we need not speak, he was in labour more abundant, and returned to his mission hence in the far West last fall.

Ontario, April 17, 1876.

Michael Angelo was one day explaining to a visitor at his studio what he had been doing to a statue since his previous visit: "I have retouched this part, polished that, softened this feature, brought out that muscle, given some expression to this lip, and more energy to that limb."

OBITUARY.

MRS. MARY SIMMONS. On Monday, April 21st, we were called to follow to her narrow home an aged mother in Israel, Mary Simmons, widow of the late Alex. Simmons, having reached the age of 81 years, fell asleep in Jesus.

BERNARD A. D. 33.]

CHRISTIAN HOME MONDAY—The TUESDAY—The WEDNESDAY—10-30. THURSDAY—1-13. FRIDAY—"Of SATURDAY—15. 15-27. SUNDAY—"La 3. 1-18.

What lesson 1. Our compa 2. Our prayers 3. Our work 4. Our gifts?

DOCTRINE: 1. Rom. 12. 13. Col. 3. 12-14. 5, 6. 13-16. Phil. 2. 3, 4. M. Cor. 1. 10.

TOPIC.—Love Church of Christ GOLDEN TEXT one body in Christ one of another GENE

The issue be and the power lesson fairly joint manded silence. quovocally refused was with Peter tion was full of the next scene tian Fellowship, forth as Loving of Christ. The ground and rea "We, being mat and every one u The OUTLINE p fold: 1. "Frater ted prayer;" 3 4. "Generous d the whole is sur DOCTRINE OF Ch

23. BEING LE Sanhedrim, Pet once to their bre and the Christia The place was pr chap. 1. 13. their for prayer. They the story of the the noble cont silence, the thr was a momentou personal danger. in danger. But obey and be silef forget self and t is entire devotion ment think the but they, his ser inforcement, and case to him in could possibly b

24. ONE ACCO the PRAYER offer perhaps by Lu Com. suggests. It (1) confesses its complaint, at He who created ALL IN THEM the Omnipotent he is supreme o them. It is ver, vants should ap

25. WHO... quoted verbatim psalm was alwa. It represents J the exalting the M dom of the worl powers attempt which God lau Omnipotent C surprise. He opposition. H Like a mob. VAIN THING. ject. As tho against God, th so for a season"

26. KINGS AN as united in ed to Jehovah an Greek, Messiah English are equ 27. ANOINTE descent of the I soul, consecratice of prophet, 38. On one s him; on the o Roman and GETHER AGAIN crucifixion. T racy to oppose killed him. Th fulfillment of t and persecutio continuing it, at has not yet ceas 28. FOR TO LESSON III.) we God's acts and finite love det an anointed hi self as a sacrific the world, I F God's plan. F they should kill

BEREAN NOTES.

A. D. 33.] LESSON VIII. Acts 4. 23-37. May 21.]

CHRISTIAN FELLOWSHIP.

HOME READINGS.

MONDAY—The Lesson. Acts 4. 23-37. TUESDAY—The open gate. Acts 12. 1-17. WEDNESDAY—"Great power." Eph. 6. 10-20. THURSDAY—"One body." 1 Cor. 12. 1-13. FRIDAY—"Of one heart." 1 Cor. 13. 1-13. SATURDAY—"Love one another." John 15. 12-27. SUNDAY—"Lay down our lives." 1 John 3. 1-18.

What lesson may we here learn about— 1. Our company? 2. Our prayers? 3. Our gifts? 4. Our work?

DOCTRINE: Christian unity. John 17. 20, 21; Rom. 12. 5; Gal. 3. 28; Ps. 133. 1-3; Col. 3. 12-15; 2 Cor. 13. 11; Eph. 4. 4, 5, 6, 13-16; 1 Cor. 12. 12, 13, 25-27; Phil. 2. 3, 4; Matt. 12. 25; Rom. 16. 7; 1 Cor. 1. 10.

TOPIC—Loving Fellowship in the Church of Christ.

GOLDEN TEXT—We, being many, are one body in Christ, and every one members one of another. Rom. 12. 5.

GENERAL STATEMENT.

The issue between the infant Church and the powerful Sanhedrim is in the last lesson fairly joined. The council had commanded silence, and the apostles had unobsequiously refused. The victory thus far was with Peter and John, but their situation was full of peril. Our lesson describes the next scene under the TITLE of Christian Fellowship, which the TOPIC sets forth as Loving Fellowship in the Church of Christ. The GOLDEN TEXT gives the ground and reason of this fellowship: "We, being many, are one body in Christ, and every one members one of another."

23. BEING LET GO. Released by the Sanhedrim, Peter and John returned at once to their brethren, the other apostles and the Christians who were with them. The place was probably the upper room of chap. 1. 13. their usual place of meeting for prayer. They told in sympathetic ears the story of the arrest, the investigation, the noble confession, the commanded silence, the threats, and the refusal. It was a momentous hour. They were all in personal danger. The cause of Jesus was in danger. But no one proposes that they obey and be silent; no one wavers. They forget self and think of their Lord. This is entire devotion. They do not for a moment think their Lord will be defeated; but they, his servants, feel the need of reinforcement, and they will carry the whole case to him in prayer. Nothing better could possibly have been done.

24. ONE ACCORD. All hearts uniting in the prayer offered by one of their number, perhaps by Luke himself, as Whedon's Com. suggests. It is full of deep feeling. It (1) confesses God's greatness, (2) enters its complaint, and (3) presents its request. He who created HEAVEN and EARTH and ALL in THEM of whatever character, is the Omnipotent GOD. If he MADE them, he is supreme over them, and can control them. It is very fitting that his tried servants should appeal to him for help.

25. WHO... SAID. In Psa. 2. 1, 2, quoted verbatim from the Septuagint, the psalm was always applied to the Messiah. It represents Jehovah as having a plan of exalting the Messiah, his Son, to the kingdom of the world, and the plans of earthly powers attempting to defeat his purpose, which God laughs at and derides. The Omnipotent Creator is never taken by surprise. He saw beforehand this very opposition. HEATHEN. NATIONS. RAGE. Like a mob. IMAGINE. Meditate, devise. VAIN THING. A useless, ineffectual project. As though man could succeed against God, though he may seem to do so for a season!

26. KINGS AND RULERS are represented as united in consultation and opposition to Jehovah and HIS CHRIST. Christ in Greek, Messiah in Hebrew, and anointed in English are equivalents. 27. ANOINTED. At his baptism, by the descent of the Holy Spirit upon his human soul, consecrating him to his threefold office of prophet, priest, and king, chap. 10. 38. On one side was God, who anointed him; on the other were Herod, Pilate, the Romans and the Jews, GATHERED TOGETHER AGAINST him at Jerusalem at his crucifixion. They were as if in a conspiracy to oppose and crush him, and they killed him. This was the beginning of the fulfillment of the prediction of opposition and persecution. The Sanhedrim were continuing it, and the world's war on Jesus has not yet ceased.

28. FOR TO DO. As in chap. 2. 23, (see Lesson III), we must distinguish between God's acts and men's acts. God in his infinite love determined to give his Son, as an anointed high-priest, to offer up himself as a sacrifice and die for the sins of the world. 1 Pet. 1. 19, 20. This was God's plan. But he did not decree that they should kill him, or rage against him,

or that he should die in that way. They in their hate brought about his death, and so really accomplished God's plan of mercy, but not in God's way. He could have prevented their acts by destroying them. So he overrules the wickedness of men.

29, 30. The case is stated, and now they ask God to look upon the THREATENINGS of their persecutors. They do not ask for the destruction of their foes, or their own safety from harm, or release from their commission. They are ready for the cross and for death. Their prayer is simply for divine help to SPEAK the truth with unflinching BOLDNESS, while God is exerting his power in healing and other miracles through the NAME OF JESUS. They sought new strength for the new emergency.

31. PLACE WAS SHAKEN. A physical token that the Omnipotent was come to their help. FILLED. A new and mightier baptism of the Spirit than that of the Pentecost fell upon their souls. This was the answer to their prayer. The Holy Spirit so filled them with heavenly love, and so inspired and strengthened them, that they were at once lifted to the holy courage that could face the fearful storm.

32. This second baptism was upon the whole body of believers as well, making them of ONE HEART and ONE SOUL—one in love and purpose, in feeling and will. This was a new experience. NEITHER SAID. After the Pentecost the wealthier freely gave, chap. 2. 45; but now they do not claim their goods as their own, although they still truly own them. Such was the power of love, suddenly making five thousand one.

33. GREAT POWER. In preaching. Notwithstanding threats, they continued to make the RESURRECTION of JESUS the emphatic fundamental fact. GREAT GRACE—"A specimen of that grace which our Lord had asked for believers, when he had prayed that his disciples, and those who would believe on him through their word, might be perfected in one."—Fletcher. John 17. 17, 23.

34, 35. SOLD. As necessity arose, a part or the whole of their real estate, just as they chose, and voluntarily gave the proceeds to be DISTRIBUTED among the needy by the apostles.

36, 37. JOSES. Joseph. BARNABAS. Called in chap. 13. 1, a prophet and teacher, and in chap. 14. 14, an apostle. He was a foreign Jew, born in the island of CYPRUS, and the first LEVITE mentioned as believing in Jesus. His LAND was probably in Cyprus. He became an eminent minister of the Lord.

Lessons. 1. How much better in every way is the company of the friends of Jesus than that of his enemies. John 1. 41, 42; Ruth 1. 16; Deut. 7. 2, 3; Heb. 11. 24-26; Phil. 3. 18, 19. 2. Let us learn to carry every need and every trouble to the great God. He may not always remove them, but he will help us in the best way, and will surely give us his Holy Spirit. 2 Cor. 12. 8, 9; Phil. 4. 6, 7; Eph. 6. 18. 3. Giving of our substance for the cause of Jesus is easy and pleasant when it springs from a heart of love. 2 Cor. 9. 6-8; Phil. 5. 15, 16; 1 Cor. 16. 1, 2; Rom. 15. 26; 1 Chron. 29. 3, 6, 9, 17. 4. United prayer always brings souls together, and when love makes them ONE they are mighty for every good word and work. Acts 1. 14; 2. 42; 12. 5, 7, 12; Col. 3. 16.

The old Jerusalem was laid waste by war, and the ruins are overlaid with dust and desolation. But the New Jerusalem shall never crumble down. The jasper battlements shall stand and shine forever. The golden gates shall never lose their lustre, nor rust upon their portals. The white robes shall never need cleansing, for they are washed in the blood of the Lamb. The harps of heaven shall always be in tune, and never be swept by dirges. No failing eyesight, no gray hairs, no weary limbs, no wrinkled brows, no hollow cheeks, no sickness, pain nor any more death!—Oh blessed prospect!

The full glory draweth nigh!—Methodist Recorder. Norman McLeod was once preaching in a district in Ayrshire, where the reading of a sermon is regarded as the greatest fault of which the minister can be guilty. When the congregation dispersed, an old woman, overflowing with enthusiasm, addressed her neighbor: "Did you ever hear any thing see gran? Wasna that a sermon?" "Oh, ay," replied her friend, "but he read it." "Read it?" said the other, with indignant emphasis, "I wadna hae cared if he had whistled it."

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POSTAGE PREPAID.
Having a large and increasing circulation in Nova
Scotia, New Brunswick, Prince Edward Island,
Newfoundland and Bermuda,
As an ADVERTISING MEDIUM IT HAS NO EQUAL
in these Provinces.
Rev. S. ROSE, Methodist Book Room, Toronto,
is Agent for this paper.
All Wesleyan Ministers are Agents.
SATURDAY, MAY 13, 1876.

The following telegram, dated Boston,
from the Editor, we have received just in
time before going to press:—
"Reception of delegates from the Gen-
eral Conference of Canada. Rev. John A.
Williams and John McDonald, Esq., took
place yesterday; the Conference welcome
was most enthusiastic, several gathered
around them with congratulations. Con-
ference as yet only fairly at work; but,
already, several exciting questions are up.
Changes in Western Book Concern; also,
a separation of white and colored races in
Conference. Will be at Louisville on Sat-
urday, on way to Toronto."
A. W. NICOLSON.

**THE CHURCHMANSHIP OF
JOHN WESLEY.**

The New York Church Journal, in a
recent number, publishes the protest of
a Dr. Thompson, against the phrase
"driven out of the church," as applied
to John Wesley and his immediate ad-
herents. He claims that Wesley was
never "driven out." He regards the
phrase as a libel upon the church, and
also as a libel upon the founder of
Methodism. He not only contends
that John Wesley never left the Church
of England, but that all "Wesley's true
followers are in the Church still."
We have become accustomed to cer-
tain assumptions, of somewhat magni-
ficent pretensions, in regard to the
churchmanship of John Wesley, but
the claim urged on behalf of "Wesley's
true followers in the church still" has
the advantage of novelty; and it is also
a question of present practical import-
ance.

The fact is Mr. Wesley never intend-
ed to separate from the church. But
his theory and practice were always in
conflict. To use the apt illustration of
Dr. Beaumont, the founder of Metho-
dism was like a man in a boat upon the
river, with his face to the pier, looking
constantly towards it, but with every
stroke of the oar drifting farther and
farther away from it. What Methodism
is to-day in ecclesiastical type and or-
ganization, in hymnology and itiner-
ancy, in doctrine and discipline, in
means of grace, and in modes of work,
it was, in all essential elements and out-
lines, at the death of its venerable found-
er. It was not John Wesley's church-
manship, but his Methodism, the
administration of a grand spiritual
movement, upon which the impress of
his religious character was deeply
stamped, extending over a period of nearly
half a century, which, according to
Buckley, made him the "greatest of eccle-
siastical legislators," and though
which, according to Lord Macaulay, he
evinced "a genius for government not
inferior to Richelieu."

The paragraph of protest against the
phrase in question contains acknowl-
edgement of Methodism as an estab-
lished fact, challenging respectful
recognition in Mr. Wesley's life. "What-
ever opposition," it is said, "the
Wesleys and their peculiar methods
had met with in the beginning, they
had long outgrown. Bishops, and prom-
inent clergymen, wealthy and prom-
inent laymen, were in numbers friendly
to the Wesleys and their work long
before John Wesley's death."

Had there been the same manifesta-
tion of friendly feeling forty years
earlier, and corresponding effort to
meet the necessities of thousands of
converted souls, the work of the great
evangelists of the last century would,
in all probability, have been absorbed
and kept within the pale of the National
Church, and Methodism, as a distinct
organization, would not have existed.
This doubtless the Wesleys would have
preferred, for they never showed any
ambition to rank as the founders of a
new sect.

The personal preferences of the hon-
oured men who were used as instru-
ments in the Providence of God, for
the development and organization of
a new movement, are of no moment
whatever to intelligent and earnest
Methodists of to-day. The question is
not, What was the character of John
Wesley's churchmanship? but, How
far does Methodism as a branch of the
Church of Christ harmonize in all
essential things with the church of the
apostles and with the Christianity of
the New Testament?

STABAT MATER.
The appreciation of the famous ora-
torio of Rossini as rendered recently in
Temperance Hall, manifested by the
elite of the community, was greatly to
the credit of the city; and shews that
entertainments may be arranged com-
bining the noblest and purest elements
needed for gratification of cultured and
refined taste and feeling which will
command sufficient patronage and
which shall meet with adequate recog-
nition.

Apart from the beauty and power of
the oratorio the great hymn of the La-
tin Church, the Stabat Mater, has a
deep and special interest. The Thir-
teenth Century was not favorable to the
composition of immortal hymns. Just
as the statue of Memnon at Thebes,
on the banks of the Nile is said to have
remained silent and impassive, while
the cold deep stadows of night rested
upon it; and only, when struck by the
first bright light, the marble breathed
and gave forth its mystic harmonies
of sound; so in the days of dark-
ness and spiritual declension the
Church was mute and her lips
were sealed. The controlling in-
fluence of the age was mainly a proud
and powerful ecclesiastical despotism,
and there was therefore comparatively
little of the spontaneity and fervour
of spiritual life which demand ex-
pression in hymns of praise.

And yet to this Mediaeval period of
the Church we are indebted for two
hymns, *Dies Ire* and the *Stabat Mater
Dolorosa*, which have cloven their way
to the very heart of Christianity and
which have enriched, by their almost
unrivalled strain, the one of grandeur
and the other of tenderness, the worship
of the sanctuary in every succeeding
century down to our own time. A fine
rendering of the *Dies Ire* with its state-
ly but simple metre, triple rhyme, ma-
jestic harmony and almost overwhelm-
ing grandeur of theme, by Dr. Irons
from Thomas di Celano, is contained in
the new Wesleyan Hymn Book, and
will be available for congregational
worship in the Churches of British Me-
thodism. We give the first stanza:—

"Day of wrath! O day of mourning!
See fulfilled the prophet warning!
Heaven and earth to ashes burning!"

The *Stabat Mater* which in tenderness
and exquisite pathos ranks amongst
the most treasured hymns of the whole
Church of God, belongs also to the same
Mediaeval period—the 13th Century.
The following lines, the opening stanza
of an excellent version, will give some
idea of this celebrated hymn of the
middle ages. The author of the *Stabat
Mater* is said to have been Jacobus de
Benedictis and the rendering is by Lord
Lindsay:—

"By the cross sad vigil keeping
Stood the mournful mother weeping,
While on it the Saviour hung;
In that hour of deep distress
Pierced the sword of bitterness
Through her heart with sorrow wrung."

THE ROYAL TITLE.

What is in a name? A great deal
we should say judging from the excite-
ment produced by the proclamation of
Victoria, Queen and Empress. When
the name of Victoria was first mention-
ed in the Imperial Parliament, an hon-
orable member objected to the name of
the Princess, who might one day sway
the sceptre of the British Empire. Capti-
vated by the memories and traditions of
the "spacious times of great Elizabeth"
he expressed his preference for the name
Elizabeth or one of a class, common to
and popular with the English people.
The Chancellor, Lord Althorpe, did not
treat the proposal with much of defer-
ence; but expressed a hope that the
name of Victoria would in time become
one of the most glorious in British his-
tory. We need not say how far that
hope has been realized. In the full
blaze of the light that "beats fiercely"
upon the throne, the noble qualities of
Victoria have only become more con-
spicuous and commanding; and she has
long been honored as the queenliest of all
queens. During the discussion in par-
liament the pledge of the Premier
was given that the proposed title
"Empress of India," should only be
assumed by Her Majesty in the gov-
ernment of her Eastern Empire. Even
in relation to India, Mr. Gladstone con-
tends that, in its correct historical
and classical sense, the title *Impera-
trix* belongs to the conqueror Clive and
"never should be tacked to the crown
of the eminently humane and august
lady who reigns over this realm."

But on the ground, that notwith-
standing the previous pledge of the
Premier the Proclamation contains no
guarantee against the use of the East-
ern style and title in English legisla-
tion and procedure, the charge of breaking
faith with parliament and people is to
be preferred against the brilliant but
erratic Disraeli and his government.
The discussion in Parliament is likely
to be close and exciting. Notwith-
standing the glamour which the great
Parliamentary Leader throws around
questions of statesmanship with which
he deals the movement has evoked a
deeper dissatisfaction in the various
ranks of English Society than for many
years has been witnessed.

There is an inveterate dislike to any
tampering with established institutions
and there is a deep-seated feeling, in
which we confess to a very genuine sym-
pathy that the "solid gold of the time-
consecrated crown of England's mon-
archs does not require the factitious
and tawdry lustre conferred by this
modern shallow gilding."

AN ORIENTAL UNIVERSITY.

An article in the St. John *Telegraph*,
furnishing some facts in regard to the
University of Calcutta has deservedly at-
tracted attention. Following the dis-
cussion of University organization and
administration in Nova Scotia, and the
creation, by recent legislation, of the
"University of Halifax," with exam-
ining and degree-conferring powers, the
facts in relation to the Calcutta Univer-
sity with its four Faculties of arts, law,
medicine, and engineering, and its var-
ious affiliated institutions, are exceed-
ingly apposite.

"The University of Calcutta," says the *Tele-
graph*, "was founded in 1867, nearly twenty years
ago, during the dark days of the terrible Sepoy re-
bellion. Not certainly an auspicious time for the
organization of such an institution. Like the Uni-
versity of London, it is non-teaching, but exercises
a controlling superintendence over affiliated colleges
and preparatory schools scattered throughout the
country. This system, popularly known as the
paper University system, has succeeded admirably
in London and Calcutta; and this fact should be a
great spur to the friends of the new 'University of
Halifax' to make that University, fashioned after
the same model, a similar success. In the Calcutta
University, we find that the Governor General is *ex
officio*, Chancellor, and he and a Vice Chancellor,
with thirty or more FELLOWS, compose a SENATE,
having the entire control and superintendence of
the affairs of the University. The University re-
ceives candidates for matriculation from 270 differ-
ent schools, in which are annually taught 40,000
pupils. These schools are the great feeders of the
affiliated colleges which send up students for de-
grees to the University. This year (1876) about
2,400 young men applied for admission as candi-
dates, and 300 presented themselves for the Bache-
lor's degree.

The adaptation of what is now popu-
larly known as the "Paper University
System," to all the conditions and ex-
igencies of educational work, cannot fail
to deepen the impression of its value.
Oxford University, with all its resources
of wealth and prestige of rank and
learning, and London University, with
its head quarters at Burlington House,
and its affiliated denominational col-
leges all over the realm, are examples
of the practical operation and of the
possibilities of the *paper* or examining
University. The main distinction be-
tween Oxford and London seems to be that
the one is ancient and the other modern
—the one in close relation to the Na-
tional Church, the other existing large-
ly for the benefit of Nonconformists—
the one munificently endowed, the other
the result of voluntary contributions to
educational work—the one having its
colleges grouped together and the other
being distributed through the land—
chiefly in the populous centres. In
neither case do the students know any-
thing of the University, a corporate
body with examining powers, as dis-
tinct form the college in which they
study, except when presenting them-
selves for the prescribed examinations.

Very different are the conditions of
culture and educational work in British
India, and there the assured and estab-
lished success of the Calcutta Univer-
sity affords evidence of the utility of
an examining board. In affiliation are
government schools and colleges, and
the various institutions of learning
founded and supported by the several
denominations and missionary societies.
"The colleges," we are told, "represent
all phases of religious faith—Mahom-
medan, Hindoo, Roman Catholic, and
Protestant. The Universities of Bom-
bay and Madras, upon the same model,
are likewise doing a great and far reach-
ing work for British India."

It is not too much to hope that a
University system which meets the re-
quirements of the English nation,—
which unifies and elevates the educa-
tional operations of the many nations,
tongues, creeds, and sects of India—

may furnish the solution of a confes-
sedly perplexing problem, not only for
this Province, but for the whole
Dominion of Canada.

**METHODS OF TEACHING: ANA-
LYTICAL.**

The question of methods in teaching
was amongst the subjects discussed at
a recent meeting of Sunday school
workers. The subject is of great im-
portance. Without approved method
the teacher in the Sunday school can
scarcely hope to become effective. Of
several methods which might be recom-
mended one of the best is that known
as the *analytical*. It comprises four dis-
tinct elements.

1. The verbal element: words and
phrases in their ordinary English sense
or in their specific Biblical meaning.
2. The historical element: in the les-
son—names, facts, dates, places, per-
sons and allusions to events sacred or
secular, past or contemporaneous.
3. The doctrinal element, that which
is propounded for belief; and the teach-
ing of the lesson in relation to salvation.
4. The practical element: that which
relates to duty, comprised in the first
and great commandment, having to do
with divine obligations, and to the sec-
ond commandment having to do with
human interests. As one of the most
valuable hand books for the teacher we
recommend Farrar's Bible Dictionary—
worth its weight in gold.

CHALLENGE.

Some expressions used in a
valedictory address at the recent Dal-
housie Convocation, in which the study
of Greek and Latin in Acadia College
were alluded to in a disparaging style,
have led to a challenge from the stu-
dents of Acadia. They propose a com-
petition in Latin, between the two col-
leges. With more of valor than of pru-
dence, perhaps—though in other re-
spects the terms proposed are such as
could not be fairly objected to—they
are ready to entrust the honor and fair
fame of their Alma Mater to the keep-
ing of four members of their Freshman
Class, in contention with an equal num-
ber of graduates from Dalhousie. The
students of the Metropolitan College
are scattered, and nothing at present is
likely to come of the challenge. If re-
newed, at a more convenient season, the
conditions ought to be somewhat chang-
ed, and the competitors made to feel
that they enter the arena fairly and
honorably matched! Then the chival-
rous valedictorian of Dalhousie and his
select supporters, as they mingle in the
fray, will be nerved to strenuous effort.
And the stern joy that warriors feel,
In forenoon worthy of their steel."

YARMOUTH.

The esteemed favor of our Yarmouth
correspondent to whom we are indebt-
ed for the communication published in
another column, and whom we have
known as a faithful helper in Christian
work, we cordially welcome. The in-
sertion of the address and golden testi-
monial, creditable alike to circuit and
pastor, gives us genuine pleasure, com-
ing as it does from a charge rich in plea-
sant memories. It may not be out of
place to intimate that at the late meet-
ing of the General Committee, Bro.
Nicholson was placed under restrictions
in regard to circuit addresses. They
were not to be published in the *WES-
LEYAN*. For the time being the present
occupant of the editorial chair is altoget-
her as the editor, charged with respon-
sibility *except these bonds*. We acknowl-
edge such restrictions. The communi-
cation finds its way to the readers of the
WESLEYAN in its original form. We
hope however that all other addresses
may be kept over until the Editor's re-
turn. We do not wish to "compromise"
the office.

CONTINGENT FUND.

The Rev. Wm. McCarty, chairman of
Sackville District asks that attention be
called to the fact that on page 120 on
Book of Discipline it is ordered that
all special claims on Contingent Fund
or for aid of circuits must pass the May
Quarterly Meeting signed by the Re-
cording Secretary, and recommended
by the District Minutes. He specially
desires the brethren not to overlook this
order.

INFANT MURDER.

One of the distinguishing features
of our holy faith is its power to shield
the weak, to save the lost, to drive cru-
elty and oppression and violence out
of the land. Where Christianity pre-
vails, there woman is no longer the
slave of the plaything of man; there
the life of the new-born babe is as pre-
cious as the life of the man of three-
score years. The safeguard of a living
and active benevolence, as well as the
warnings of a quickened conscience,
are brought to the help of the helpless.
Life becomes unspeakably precious be-
cause recognized as the gift of God and
the purchase of Jesus Christ. The
helpless infant is felt to be an heir of
eternity. About the feeblest and the
most forlorn the Lord Jesus has said,
"Take heed that ye offend not one of
these little ones." He has said, "In-
asmuch as ye have done it unto one of
the least of these ye have done it unto
me." In the eye of the Christian in-
fant murder is peculiarly horrible. No
provocation can be pled in excuse;
no sudden outburst of passion can
palliate the foul deed. The babe's
very weakness should be its invulner-
able shield. We know the value our
Divine Master set upon little children;
and every disciple's heart responds to
the thought and word of his Lord.

No wonder then that the tales of hor-
ror which have come from the Grey
Nuns Hospital of Montreal have sent a
thrill of anguish and distress through
every feeling bosom. The records of the
Grey Nuns alone show beyond dis-
pute that over three hundred and fifty
babes have been foully dealt with in
or near Montreal in one year! It is a
horrible statement, but it can be clearly
made out—it is even admitted. At least
470 of the 700 odd received into the
hospital should have been saved, and
would have been saved under a proper
system of management. But instead
of that the number actually saved was
about 80; 80 instead of 470!

The Grey Nuns are not mainly re-
sponsible for this unspeakably awful
"slaughter of the innocents." The un-
natural and wicked fathers and mothers
are primarily responsible. Dr. Hing-
ston states that many of the infants are
so abused before reaching the hospital
that they are nearly dead. Still the
system pursued by the Grey Nuns is
radically bad. All experience shows it
to be impossible to do justice to the
children if the mothers are ignored, and
the nuns insist on knowing nothing
about the mothers.

We are sorry to say that the murder
of children prevails nearer home than
Montreal. Instances occur from month
to month of babies being found dead—
killed in out of the way places, in this
city and throughout the country. There
is nothing rarer than the following up
of such murders with condign punish-
ment. Then "Baby Farming" is vir-
tually a form of slow murder. To hand
over two or three babies to a decrepit
old woman who is receiving aid as a
pauper, is to hand them over to certain
death. To encourage a mother to give
up her child when it is but a month
or two old, is to encourage her to commit
infanticide, for she takes a very sure
way of killing her babe when she with-
draws from it the nourishment God has
provided. In Montreal respectable peo-
ple, members of Churches, will allow
(or rather persuade) girls to give up
their babes and enter on domestic ser-
vice. A case is related of a lady who
induced her cook to send her baby to
be "farmed" in order that the cook
might return to her service. The result
was the speedy death of the child. The
lady's conscience smote her, and she
imagined that the infant's blood was
ever dripping from her own and her
cook's fingers and mingling with the
food she had to eat! Her imagination
trod very closely upon the reality.

Christians need, it seems to be re-
minded that children are the Lord's
heritage, and that to care for them is
one of the first duties of Christian so-
ciety. Our own children have of course
the first claim upon us—we must care
for their souls and bodies. But we dare
not neglect the offspring of the help-
less poor, or the little ones whose birth
is a birth of shame, and whose lives are
regarded by their lawless parents as a
curse. No; we must not, at the peril
of our souls, neglect these. It is
Christlike to rescue the perishing. It
is devil-like to trample on the weak, or
to pass by on the "other side" and
say, "Am I that little one's keeper?"
Foundling Hospitals like that of the
Grey Nuns are an unmitigated evil and
a horror. But "homes" conducted like
the Montreal Protestant Infants Home
where three out of every four babes
were saved, are worthy of every confi-
dence and support. The one is con-
ducted on rational and Christian prin-
ciples; of the other it is enough to record
the dismal figures we have quoted. The
Halifax Infants' Home, we are glad to
learn, is modelled on the Montreal Home,
and the results are similar. It is a cre-
dit to Christian communities to have
flourishing among them institutions
which are conducted in the spirit of
the Gospel for the purpose of rescuing
the outcast or saving the weak and help-
less. There is deepened guilt upon a
people that shut their eyes against the
cry of helpless infancy, and that care
not to avenge innocent blood.

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MOUNT ALLISON.

The publication of the programme of approaching Anniversary exercises, at Mount Allison, will command special attention. Whatever may be the merits or defects of education and educational administration at Sackville, Dr. Allison, and his colleagues in office, generally succeed in working a wonderful amount of enthusiasm into their commencement celebrations. The large attendance of friends of the Institutions from both Provinces, annually increasing, furnishes evidence of the sustained interest of these occasions. The Alumni will be well and worthily represented by their appointed orator, Thos. B. Flint, Esq., of Yarmouth. The subject: "The Legal Element in its Relation to the State."

EDITORIAL CORRESPONDENCE.

CONFLUENCE POTOMAC & CHESAPEAKE, May 5th 1876.

Our poetic notions of a sea-voyage are astray somewhere. We had a wish to renew acquaintance with old friends, the Sea Gull and Stormy Petrel—that tireless, sleepless thing of air and ocean, animated according to sailors' tradition, with spirits of dead mariners. So far we have been gratified. And with change of air came recovery of health; but—yes, there is a "but" in our experience. The fact is we looked to an ideal cruise—a ship trim, saucy and fleet, gracefully careening to the breeze, dashing briskly at each insolent wave, and recovering her equilibrium with most delicate regard to one's sensitive internal machinery. But life on a modern monster screw steamer is quite another thing. Stately and dignified in harbour, she is regardless of the laws of gravitation outside. There is a story of some Glasgow merchant, who grew mellow in an evening company, and then attempted to face a tremendous storm homeward. At a bleak corner he met a blast of wind and rain before which he cowered long enough to be overheard exclaiming with emphasis "Hech, but this is chust ridiculous." The *Caspian* might have said as much last Tuesday morning when, trimmed by the head, and rolling like a cockle-shell, she stemmed a gale at the mouth of the Bay of Fundy. We will not bring Sir Hugh Allen down upon the General Conference for libel of his steamer in one of its organs; James, Rector of Pembroke Parish, Bermuda, is sufficient in that way. But we shall not recross in the *Caspian*—we shall go round the pond.

A more general ship's company, however, we never met; nor for that matter—a faster steamer. Twelve and thirteen knots was a common run, though the *Caspian*, like some famous Christians we have known, when doing a generous thing made entirely too much fuss about.

The experience of entering port is so varied, and usually so delightful, that one ceases to wonder at the Scripture—Living preachers would do well to follow in this respect the example of that apostle of the sea—St. Paul. Coming in from an Atlantic voyage, what more abrupt, for instance, than entering St. John's, N.F., or Halifax? Overpowering gratitude and a sense of security take the place of unrest and buffetings. How many find heaven thus bursting upon their vision! By transition so sudden that it may startle for a moment the expectant soul itself, from tossings and doubts the Christian sweeps in among saints and angels—to the crystal sea and goodly company of saints, prophets, and angels. It is far different in reaching Baltimore.

Passing through Chesapeake Bay, full of sunshine, and astir with the life of ships and steamers, the voyager has, crowding on him everywhere, suggestions and memories of history. "James' River"—how memorable as the scene of the tremendous onslaught, when the "Monitor" and "Merrimack" drove death and destruction into opposing fleets, and revolutionized the naval mechanism of the world! "The Potomac"—all quiet enough to-day; but to the imagination still lined with ports and warriors. And are not the terrors of dying Christians, passing heavenward, more imaginary than real also? We come in from an ocean refusing to be at rest, through scenes historic, and scenery very sublime, to find assembled in Baltimore, not "the General Assembly, of the Church of the first-born," but something at least akin.

THE GENERAL CONFERENCE

of a large and prosperous body of the great Methodist family.

BALTIMORE, May 5.

A telegram placed in our hands before leaving the steamer, intimates the call of Dr. Ryerson for Transfer Committee to meet May 18th—a clear fortnight thus added to our pre-arranged period of absence. May the results be commensurate with all the trouble and expense! We stumble on Dr. DePuy of the New York *Advocate*, at Baumann's Hotel, learn that the Episcopal address has this day been delivered to the Conference. A perusal justifies the Dr.'s enthusiastic reference to it as a very able and creditable paper. We forward an extract from Mr. Moody's reply to Bishop Ames, who represents the Episcopal Bench in reading this paternal homily. It should be known that Mr. Moody was a general in the army, and fought very much as he answered the bishops—with irrepressible energy and vim. This seems to sanctify his genius in the eyes of his brethren, and renders into rare good sport what otherwise would have been regarded as grandiloquence or Yankee buncombe. To complete our surprises and good fortune, the delegates are all on the ground, our own—British and Canadian—among the number, and the grand reception takes place to-morrow.

CORRESPONDENCE.

THE TWO CONFERENCES.

Our esteemed brother, the Journal Secretary of the New Brunswick and Prince Edward Island Conference, will pardon me for saying that he speaks rather too confidently of "the mistake of our Nova Scotia brethren," and that he is without authority in further stating that "doubtless the second and not the third Wednesday was understood." A little consideration will show where the mistake was committed. At the Conference of 1874, the understood arrangement was that the Nova Scotia Conference would thereafter meet on the third Wednesday in June, and that New Brunswick and Prince Edward Island would meet the week following. To that arrangement the Nova Scotia Conference had adhered; but the New Brunswick and Prince Edward Island Conference, by an oversight, last year appointed its next meeting for the fourth Thursday. The mistake was not with Nova Scotia, nor could the time of our Conference be now altered without occasioning embarrassment in the meeting of our Districts, the times for which we were appointed in view of the regular period for the session of our Conference. Perhaps the inconvenience likely to occur by the two Conferences meeting simultaneously may be obviated by the time of meeting of the N. B. and P. E. I. Conference being changed by the President of that Conference, and without seriously interfering with any other Conference arrangements.

Windsor, May 9th, 1876.

J. M. M.

DEAR MR. EDITOR.—Perhaps a few items from Yarmouth would not be without interest to some of your readers, and the first to be noticed is in relation to a social gathering which took place in the basement of Wesley Church on the evening of the 12th ult.

Special or Social gatherings are no novelty on many circuits, and it is just possible they may not always have been a success—but it is claimed that the one just alluded to was really enjoyable. The exercises of the evening included the presentation of a beautiful Waltham Gold Watch, with an address, to Mr. Rogers, who spoke feelingly on the occasion. The following is a copy of the address:

To REV. J. A. ROGERS, Milton.
Dear Pastor,—Knowing that the time prescribed by the rules of Conference which terminates your present appointment to Yarmouth North Circuit, will soon be at hand—it seems to us fitting and we deem it due to you as well as the great cause you have at heart, that an expression of our kindest feelings should be conveyed to you at the present time.

We deeply regret that your stay with us is so short; for we find that the longer you remain, the stronger become the ties that bind you and us together. Intimate acquaintance discovers in you personal qualities endearing to all—and we feel that the pleasant intercourse we have had with you will not soon be forgotten.

But best of all—that which is most animating to the Christian heart, is the fact that your sojourn among us has been spiritually profitable. Not only on our own circuit but also in other sections of our country, evidence of no doubtful kind is furnished showing that under God you have been instrumental in quickening professors to greater activity, and in adding many to the Redeemer's kingdom.

Permit us to ask your acceptance of the accompanying present from the Congregation of Wesley Church, as a small yet tangible token of respect for yourself and family.

In expressing a desire that the record now made may recall pleasant memories in after years—the hope is cherished that the name of all, Pastor and people may be found among the great multitude which no man can number, written in the Lamb's book of life.

Your's in the bonds of Christian love,
(Signed by the Members of the Church, Yarmouth, North.)
The cause in our county is making steady progress. Besides the regular work on the Yarmouth North Circuit which has not been without some cheering tokens of the divine presence—a church has been organized at Pembroke, some three miles from our town. Previously to October last there was no Methodist cause in that place. At that time a deputation waited on Mr. Rogers requesting him to establish Methodist preaching at Pembroke. After careful deliberation and consultation with the official members of the circuit it was decided to comply with their request, and preaching was commenced in the Hall the last Sabbath in October. The services became seasons of refreshing from the presence of our Lord. Old professors were greatly quickened and a goodly number, old and young, gave their hearts to God. On the 15th Feby. a meeting was held for the purpose of organizing a class-meeting, at which thirty-five persons gave their names as willing to meet regularly in class. The next step was to organize a branch of the Methodist Church of Canada. To prepare them for this they were called together on two occasions, and full information was given by Mr. Rogers concerning the rules of the church—its doctrines and usages. On the first Sabbath in April, in the presence of a crowded congregation, thirty-two persons were received into the fellowship of the Church—to fourteen of whom the ordinance of baptism was administered. The good work still goes on. The class now numbers nearly fifty.

It need excite no surprise to find that Methodism is taking a firm hold of the minds of the people. Earnest prayers have, for many years been offered—invoicing Heaven's blessing to rest on the work. Our pulpits filled by men of power have given no uncertain sound. And to-

day the staff of Methodist preachers in our township is composed of men of whom the denomination has reason to be proud. Such men are needed; for there is work to do. With Rockingham, Plymouth, Hebron, Carleton, Pembroke, Acadia, Brooklyn, and Lake Darling—there being nearly constructed church buildings at the three last named places—exclusive of the appointments in our two commodious church buildings in Town—it is evident that there is a large field in which to labor.

In recounting the instrumentalities which under Divine guidance have made the cause prosperous in our community—the name of a worthy layman is called to mind. A Brother who, at no small sacrifice, has preached and continues to preach to the people far and near—the unsearchable riches of Christ. In visiting the sick, assisting the needy—uttering a word of comfort to the sorrowing—in upholding every institution among us that has for its object the elevation of the race—Thos. M. Lewis, has done honor to the Christian name, and he will be gratefully remembered. May health, happiness, and a long life be his portion on earth—and a neverfading crown his reward in heaven.

Yarmouth, May 4th, 1876. J. B.

NOVA SCOTIA CONFERENCE.

NOVA SCOTIA CONFERENCE.
Any of the members of this Conference who do not expect to attend its next session to be held in Windsor, will greatly oblige me if they will send a card apprising me of their purpose. By so doing they will enable us to make more perfect and satisfactory arrangements for the accommodation of the brethren—and for the religious services that may be held during the Conference. S. F. HUESTIS.
May 9, 1876.

It appears there has been some dissatisfaction among our brethren in the Eastern provinces, because of the prospective deficiency on ministers' salaries on the missions this year. The Rev. D. D. Currie, President of the New Brunswick Conference, has addressed to the brethren within the bonds of that Conference a very sensible "Financial Letter," well adapted to meet the complaints of the dissatisfied ones. He shows very clearly that it is a mistake to ascribe this deficiency to the union with the Western Conference, as it arises from other causes. It is shown by Bro. Currie that, apart from the question of union, the old relations with the English Conference could not have been continued; that the Conference would gain nothing by keeping all their missionary contributions for home work, as this is practically the case at present; that the average received by each minister in the New Brunswick Conference is higher than in the Toronto and Montreal Conference; and that the dreaded deficiency arises largely from the increase in the number of young men on the missions, by the action of the Eastern Conferences sending for more laborers from England, and the fact that the available resources are of necessity divided among all who are laboring on the missions. Bro. Currie concludes by giving several valuable practical suggestions with respect to financial affairs. The official organizations on most of the missions appear to be less complete than we had supposed.—*Guardian*.

GRAVENSTEIN IN MAY.—Mr. D. Henry Starr, Secretary of the Fruit Growers' Association, has succeeded in demonstrating the keeping qualities of the Gravenstein apple, having kept it from October last until now. The fruit is perfectly fresh-looking, and has lost none of its color or sweetness, and but little of its scent. Hitherto it was generally believed that the Gravenstein would not keep beyond December, but Mr. Starr has proved that with care it may be enjoyed all the winter through.—*Chronicle*.

NEWS IN BRIEF.
NOVA SCOTIA.
Rev. Dr. Tepper still continues very ill. Building operation brisk in Berwick. Amherst, N.S., sustains a boxing school. Work has been commenced at St. Peter's Canal. The Truro cricketers are in want of a cricket ground. Morris Crane, the Chintiquy rioter, has been acquitted. The "Scandinavian," which passed Father Point on Saturday last, reports 50 vessels in the ice. There are good prospects of an active coal trade this summer in Picton. Vessels are now being built in Picton for parties in New Zealand. A daughter of Mr. Browley Slocomb, Middleton, dropped dead on Thursday, 27th ult. A farmer at N. W. Arm, Sydney, had all his hay stolen from his barn last week. The body of another female child has been found in the Catholic Cemetery, Halifax. Maitland's big ship, "W. D. Lawrence," was spoken at sea on the 19th Februry. A dwelling house, owned by W. Michael Dugan, Lochaber, was destroyed by fire last week. Amos Purdy, Esq., has been appointed Postmaster of Amherst, in place of Mrs. Chipman, suspended. A little girl in Annapolis fell on a carving knife she was carrying, and the blade went through her cheek. The "Annapolis Farmer" wants the proposed Maritime Provinces Penitentiary located at Annapolis. A splendid ship, 1000 tons burthen, was launched from the yard of Messrs. John Muir & Co., Shelburne, on Saturday last. Hay is very scarce in Cape Breton; if the spring does not open early it is feared cattle will suffer in consequence. The Cumberland County lumbermen cut 25,000,000 superficial feet of lumber last winter, valued at \$166,000. Joseph Edwards was on trial at the Supreme Court, Halifax, last week, for shooting a horse seven years ago. The half-yearly examination of the Berwick school, which took place on the 30th and 31st ult., was a credit to the teachers.

Chief Justice Sir Wm. Young and lady are on their way out from Europe. They will visit the Centennial before coming home. The Bay of Fundy Red Granite Company have sent to the Centennial Exhibition, a beautiful monument of red granite, all polished. Relics of the unfortunate miners who perished in the Drummond Mine, 1873, were discovered during the progress of clearing out the mine. Joseph Livingstone, a miner in the Victoria Mines, was instantly killed while working in the pit, by a quantity of coal falling on him. Peter Freeman, of American schooner "Nellie May," has been sent to jail in Guysboro', to await trial for establishing a ship mate named Isiah Horton. Mr. C. E. DeWalt, of Windsor, has abandoned journalism, and engaged himself to the Grand Division Sons of Temperance for a lecturing tour in the Western Counties. Mr. Ellershansen has engaged about a hundred men, principally those formerly in his employ at Ellershansen, to go to Newfoundland, and work the copper mines he is so rapidly developing. Two lads, named Henderson and McLeod, entered a shop at the Lorway Mines recently, and carried off a quantity of tools and cloth. They have been caught and committed for trial. The Overseers of the Poor for Sydney, C. B., have been instructed to borrow \$2000 from the Local Government, to be spent on the roads, to enable them to find employment for the destitute miners. A boy named Morgan, met with an accident which caused almost instant death on Wednesday, the 3rd inst. He was witnessing the inspection of the Halifax Fire Brigade, when the hose burst, and the water struck the boy in the chest. He died just as he arrived at his fourth in heaven. The Annapolis "Farmer" states that Messrs. Slater Brothers have sent to the Centennial an organ manufactured from apple, pear and oak trees from Grand Pre. The trees grow on the spot which tradition fixes as the home of Longfellow's Evangelist, and are supposed to have been in existence at the time of the expulsion of the French-Canadians. The one stood near the old Catholic Chapel where the devoted worshippers were gathered and first learned their sad doom.

NEW BRUNSWICK & P. E. ISLAND
St. Andrew's Bay has plenty of herring. P. E. Island Legislature closed on 29th ult. The exodus from St. Stephen to California continues. The School house at Milkish, was destroyed by fire on the 30th ult. Mr. Norman Ramsay, of Hamilton, Lot 18, shot 100 wild geese in three days. James C. McDonald, of Kouchibouguac, hung himself in his barn last week. The late L. H. DeVeber, St. John, was worth over \$360,000 to \$360,000. A new bridge 900 feet long is just completed over the North West Miramichi. Mr. Jacob Hadlock, of St. Stephens, dropped dead while entering his workshop. A house and barn belonging to Samuel Cochran, Milltown, was destroyed by fire on the 2nd inst. Mr. Jacob Oulton, Joliet, has for a number of years past, shot over 300 black ducks per annum. So far this season the Gaspereaux fishery has been light. The prospects are very good for the Shediac Lumber Mills. A bear, whose carcase weighed 430 lbs., was caught by a farmer at Hamstead, Queen's Co. Wm. Benney, a seaman on board the "Edward Taylor" was accidentally killed, while on a voyage from Havre to St. John.

Very few licenses for the sale of intoxicating liquors have been granted in St. John this year, and many are being fined for violating the law. Four prisoners in the Georgetown Gaol, P. E. I., made a desperate, but unsuccessful attempt at escape on May 1st. Considerable ice still in the Straits, will fowl very numerous, farming operation not yet begun. Considerable snow has fallen the past two weeks. A daughter of Mr. Paterson, Kingsclear, was seriously injured last Tuesday by being jammed between two logs. The office of Chisholm Bros., St. John, was entered on the night of the 1st inst., and \$46.27 abstracted. Geo. McLeod, Esq., has logs enough in King's Co., this season, to saw and ship 17,000,000 feet of timber. The Road leading from Shediac to Moncton, known as the "Bend Road," is having supernatural visitations. On Friday, 29th ult, the freight house at Newcastle was forcibly entered, and a trunk of boots and case of brandy abstracted. A father and son had the toes of their right feet badly scalded on Saturday, 30th ult., in Richie's Mill, Miramichi. At South Bay, near St. John, on Friday last, Ida Goodoe, was poisoned by eating Belladonna, and died in a few hours. Ship-building is brisk at Mount Stewart, P. E. I., 19 vessels on the stocks. Bay Fortune has three new vessels on the stocks, one a ship of 900 tons. Magnus Nisbet, while at work on the Quaco and St. Martin's Railroad, had his foot fearfully crushed by a six ton stone falling upon it. An old man named Sharp, of St. John, while cutting wood near his house, was seized with a fit, and died before medical assistance arrived. Mr. Christopher Richardson, Midgie, while sawing in his mill, was struck by a piece of slab in the neck, seriously if not fatally injuring him. Report says that two adventurous spirits of P. E. I., swam a span of horses from Cape Traverse to Cape Tormentine a few days ago, which, if correct is a truly wonderful feat. Last week a child of James Norman, Nelson, while playing among some burning rubbish, got so badly burned by her clothes taking fire, that she died within twenty four hours after.

UPPER PROVINCES.
The Toronto "Sun" is dead. Ice still piled up thirty feet high above Quebec. Capt. P. W. Seilor, Port Warden of Montreal, is dead. The Governor General will shortly proceed on a visit to Quebec. Hon. Malcolm Cameron is pronounced in a hopeless condition. 75,000 legs are in danger of going over Louge Gault. Point Rouge ice is gone, and the river is now clear to the sea. Montreal police have received orders to poison all dogs found without corporation metal. Contractor on Greenville Canal closed work on Saturday, 400 men thrown out of employment thereby. The Ontario Rifle Association has accepted the challenge from the United States to send a team to Creedmore. The Montreal "Minerve" advocates the pardon of Riel and Lepine on the assumption by the Queen of the new title. A man named John Pezz was run over by a train on the Grand Trunk Railway at Toronto on Sunday last, and instantly killed. Two hundred and forty immigrants arrived at Montreal on Sunday, en route for Western Canada. These are the first arrivals in Quebec this season. The action of the bricklayers and masons of Ottawa in demanding \$3 a day is condemned, and \$2.25 per day has been fixed as the standard rate. A Quebec telegram says a ring in Montreal is working against the North Shore Railway, between

Quebec and Montreal, in the interest of the Grand Trunk Railway. The water of the Ottawa, opposite the city, has risen to within a few inches of the highest mark of last year. People are leaving their houses to escape the threatened flood. A drunken laborer named McNeil, at Toronto, on Sunday last, attempted to cut his wife's throat with a razor, his father-in-law and others interfered and were badly cut by him.

MISCELLANEOUS.

There are good prospects that the English University crews will attend the Philadelphia Regatta. The Ohio Woodware Co.'s building at Cleveland, Ohio, is burned, loss, \$300,000. The Wellamete Woolen Mills at Salem, Oregon, have been burned, loss \$150,000. 3000 iron workers of Sheffield, England, who were on strike, have resumed work at reduced wages. 30,000 Turkomans have determined to solicit the help of the Afghans for a holy war against Russia. The Colleges and Library at Charleville, France, were burned on Sunday last. King Alfonso has written another letter assuring the Pope that Spain is Catholic. About 18,000,000 feet of lumber were burned at Williamsport on Saturday last, loss, \$270,000. One million dollars worth of ammunition, and 5,500 stand of arms from United States, have arrived at city of Mexico from Vera Cruz. Ship "Lake St. Clair," from New York for Glasgow supposed to have foundered at sea with loss of all on board. Terrific explosion of dynamite, in Jersey City, N. Y., on Saturday last, by which about 5000 houses were more or less injured. The Boat Clubs of Dublin University have organized a joint representative crew of four for Philadelphia. A true bill has been returned against the "Lennie" mutineers, four sentenced to death, remainder acquitted. Five thousand dollars gold have been recovered from the wreck of the steamship "Schiller," making \$200,000 thus far recovered. A fire in the pattern shop of a Somerset Foundry, Somerset, Pa., destroyed property to the amount of \$300,000. Harvey, Arnold & Co., North Adams, Mass, have failed, liabilities \$1,000,000. Eight hundred persons thrown out of employment. Riot at Salonica, European Turkey, between Christians and Mohammedans. During the fight the French and German Consuls were assassinated by the populace. Chicago was visited by a Tornado on Saturday evening last, a large number of buildings unroofed and otherwise injured, damage estimated at \$250,000. An application was made for the release of Winslow by his solicitor, but denied by the officers of the crown, he will be held ten days longer, awaiting the formal reply from Washington to the latest English notice. A new clause has been added to the Merchant's Shipping Bill, imposing \$500 on the master or owner of any British or Foreign vessel sailing between October 1st and March 18th, which shall arrive at any point in the United Kingdom with heavy timber on deck, or deals or battens exceeding three feet above deck.

CIRCUIT INTELLIGENCE.
On Sabbath evening April 30th a very interesting meeting was held in the Methodist Church, Spring Hill Mines. A concert service was given by the teachers and children of the Sabbath School, which reflected great credit upon the entire school. The meeting was presided over by the Pastor of the Church, Rev. J. Hale. Mr. R. Burnett the Superintendent of the school led the children in their exercises. The singing, recitations, and answers to questions were really excellent. Short addresses were given by Messrs. Hale, Burnett, Stephens and Canfield. The collection at the close of the service was very good.

PERSONAL.—The Rev. C. Parker, pastor of the Wesleyan Church, at Hantsport, has been invited to Liverpool, N. S. This gentleman is one of a number of young Englishmen who are now connected with the Wesleyan Church in this Province. At the Camp Meeting, in Berwick, last summer, the sermon preached by the Rev. Mr. Parker was considered one of the most powerful delivered there; and from our brief acquaintance with Mr. Parker and the high terms in which we have heard him spoken of we have no doubt, that if he accepts the call to Liverpool, the people there will find him an able and faithful minister.—*Windsor Mail*.

BERMUDA.—A very interesting service was held in the Wesleyan Church, St. George's, Bermuda, on Sabbath, April 30th. Thirty one persons, who had passed the usual period of probation, were received into full membership, by the Pastor, Rev. W. C. Brown, in the form usual upon such occasions. On the afternoon of the same day, Mr. Brown, assisted by Mr. Fisher, held a similar Service at Tucker's Town, in the Bailey's Bay Circuit at which forty persons were received in the same manner.

WINDSOR.—The fruits of our recent revival in Windsor continues to afford very great satisfaction. As previously reported, over one hundred persons were received on probation for membership, and we are happy to say that these remain consistent in conduct, and attentive to the means of grace. A number who had not been baptised were admitted to that ordinance in February and March; and to these were added two others, who on Sabbath morning last received the same symbol of an inward and spiritual grace. Immediately following the administration of this ordinance, the pastor, the Rev. S. F. Huestis, gave to eighty seven probationers public recognition in the Methodist Church, more than forty of whom are heads of families. Besides these there are several who were formerly in fellowship with us, and who are now restored to membership; and also a number of others who were unable to attend on Sabbath last, who will probably be received on the first Sunday in June. The reception of members was succeeded by the administration of the communion, the large and devout attendance upon which was most gratifying. The whole services of Sabbath morning were of rare interest, evoking deep thankfulness for the divine goodness in bringing so many out of a sinful world into the Church of the Redeemer. J. M. M. May 9, 1876.

MR. MOODY'S FAREWELL COUNSELS.

Mr. Moody commenced his farewell discourse, speaking as follows: I want to speak to you from a word of four letters—able—and my prayer is that if you forget everything else that has been said during these services, the Lord by His Spirit may so impress that word upon your hearts that you may never forget it. In the fourteenth chapter of Romans, and fourth verse, you will find these words, "Yea, he shall be holden up, for God is able to make him stand." God is able to make him stand. I have no doubt that there are many skeptics, and even lukewarm Christians, that are saying in their hearts that these young converts will not stand long. They say, "Wait three months, or at the most six months, and see where all the converts are at the end of that time." "They won't stand; they won't stand."—I have heard that said all my life. Our fathers and our fore-fathers heard it. "Ah," they say, "they won't hold out," but look at the thousands and thousands of Christians that have held out notwithstanding these prophecies. If you young converts, now in the morning of your Christian experience, will learn the lesson of this one word "able" it may save you many a painful experience. You cannot stand of yourselves, but it is God that is going to make you stand. He was able to make Joseph stand down there in Egypt, and to make Elijah stand before Ahab, and to make Daniel stand in Babylon, and John Bunyan to stand in Bedford. Probably he had as mean a nature as any one, and yet God was able to make him stand and to enable him to overcome that mean nature. The moment we lean on an arm of flesh, that moment we fall; then we are on dangerous ground; we walk on the edge of a volcano, on the brink of a precipice. I remember when I was a young Christian I used to think that it would be easier after a time, and that when I had been a Christian fifteen or twenty years, I should have but few temptations and difficulties; but I find that the longer I live the more dangers I see surrounding me. Why, Samson judged Israel for twenty years and then fell into sin; and how many men there are who fall in their old age. I don't mean that they are finally lost, but they fall into sin. They make some mistake, or their old temper springs up and they do some mean thing, and very often the Church has not as much sympathy with such persons as it ought to have. Toomuch is frequently expected of young Christians. There is a great difference between a man falling into sin and loving sin. If you fall into sin and all the time hate it, go and tell the Lord all about it, for he is faithful and just to forgive us our sins and cleanse us from all unrighteousness. Guard against self-confidence, and the Lord will strengthen you and "make you stand." We find in the tenth of 1st Corinthians this caution: "Wherefore, let him that thinketh he standeth take heed lest he fall." Be watchful; be prayerful keep your eye fixed on Christ, not on any man, however good he may be. Christ is able to make you stand, able to deliver you out of every temptation; and he will not suffer you to be tempted above that ye are able. In Hebrews 2nd and 18th verse, we read, "For in that He Himself hath suffered, being tempted, He is able to succor them that are tempted." It has often been wonderfully encouraging to me to think that my Master has travelled all through this wilderness, that he knows all about the trials and temptations to which we are subject, and therefore he is able to succor those that are tempted. When the old nature and the old temper assail you look to Him for strength. People lay it down as a wise rule in temporal things, "Don't live up to your income;" but you ought to live up to your income spiritually. Use all the grace you have. God has yet plenty more. He has got a throne of grace established so that you may go and tell all that you may need. Use all the grace that God gives you, and don't save any, but when you want more, go and ask Him for it. See the face of God every morning before you see the face of man. Don't get more than one day's march from the throne of grace, and you will not go far astray.

UNEQUALLY YOKED.

It means that I am not to be unequally yoked with an unbeliever. And that goes right to the root of society. We cannot be yoked up with unbelievers. I believe it goes into business. I don't know but some business men in Philadelphia would say: That man don't know anything about business, if he talks in that way. I don't see how a man walking with God can be yoked up with a man that has no sympathy with him: who may do some act for which he is equally responsible, but which is quite against his principles. The partner may do something that reflects upon his character. This was the case with a man with whom I was talking not long ago. I asked him how long he had

been a Christian. He said: "Sixteen years ago." "Very well," said I, "when did you form that partnership?" "Five years ago," "Well," said I, "you made the mistake five years ago. How came you to yoke yourself up with these unbelievers?" "Well," said he "they had capital; it was a good chance for me." "Yes, you thought it was a good chance; and now you have got caught. You are with men who have no sympathy at all with Christ and Christians. They have got no principle, according to your own account; and they have voted to make your firm do something you abhor. You have lost your Christian influence, you have lost your standing in this community and you have no one to blame but your self. You never ought to have formed that partnership." "Be not unequally yoked together with unbelievers." Then it comes into matrimony. I do not see how a Christian man is going to marry an unconverted woman, or how an unconverted man can live happily with a Christian woman. "Be not unequally yoked." Ah! many may say; "We may save the man and bring him to Christ;" or, "We may win the woman to Christ." But if you will only do that before you are married you will have a better chance. If you do not do that you will have a very hard journey. Many a woman who has come to me, with tears in her eyes, telling me what terrible sufferings she has had with a man who ought to have been like her own life, just part of her own life, who has been fighting her all her life; and, while she has been trying to bring up the children to be Christians and to teach them to pray, the husband has been teaching them to swear. If we knew our Bible better, we would be saved from a great deal of this trouble. A great deal of trouble comes on account of being unequally yoked. You may laugh at it and make light of it; but the time is coming when you will regret it, if you go on against the Word of the Lord. It is better to bow to the Word of God; and if that Word means anything I believe it means what it says—that we are not to be unequally yoked with unbelievers in anything.—D. L. Moody.

A RAIN DROP.

Noiseless and swift a rain-drop sank into the sea. Silent the sea the rain-drop drank, and made no sign. "Ah, me! ah, me!" The rain-drop cried, "Here am I lost. No thirsty land To cool and save. Of one drop's cost What knows the bitter salt sea-sand?" Into an oyster's open shell Deep in the sea, Noiseless and swift the rain-drop fell, And by slow, subtle alchemy Into a shining pearl was changed— A pearl so white. No diver who the deep sea ranged Had seen or dreamed a fairer sight. To-day the peerless, snowy gem Men kneeling see, Set in a royal diadem, And kings count up its pedigree. They reckon not the rain-drop lost By thirty lands. From bloom and tree. Of that drop's cost Naught knew the bitter salt sea-sands. From the Persian.

HONESTY THE BEST POLICY.

A STORY FOR THE TIMES. One day the duke of Buccleuch, a Scotch nobleman, bought a cow in the neighborhood of Dalkeith, where he lived. The cow was to be sent home the next day. Early in the morning as the duke was taking a walk in a very common dress, he saw a boy trying in vain to drive the cow to his residence. The cow was very unruly, and the poor boy could not get on with her at all.—The boy not knowing the duke, bawled out to him in broad Scotch accent: "He, mun, come here, and gie's a hand wi' this beast." The duke walked slowly on, not seeming to notice the boy, who still kept calling for his help. At last, finding that he could not get on with the cow, he cried out in distress— "Come here mun, and help us, and as sure as I get anything, I'll gie ye half I get." The duke went and lent a helping hand. "And now," said the duke, as they trudged along after the cow, "how much do you think you will get for the job?" "I dinna ken," said the boy, "but I'm sure o' something for the folks at the big house are guid to a' bodies." As they came to a lane near the house the duke slipped away from the boy and entered by a different way. Calling his butler, he put a sovereign in his hand saying— "Give that to the boy who has brought the cow." He then returned to the end of the lane where he had parted from the boy, so as to meet him on his way back. "Well, how much did you get?" asked the duke. "A shilling," said the boy, "and there's the half of it to ye." "But surely you had more than a shilling," said the duke.

"No," said the boy, "sure that's a' I got, an' d'ye no think it plenty?" "I do not," said the duke, "there must be some mistake, and as I am acquainted with the duke, if you return, I think I'll get you more." They went back, the duke rang the bell, and ordered all the servants to be assembled. "Now," said the duke to the boy, "point me out the person who gave you the shilling." "It was that chap there with the apron," said he, pointing to the butler. The butler fell on his knees, confessed his fault, and begged to be forgiven, but the duke indignantly ordered him to give the boy the sovereign and quit his service immediately. "You have lost," said he, your money, your situation, and your character by your deceitfulness. Learn for the future honesty is the best policy." The boy now found out who it was that had helped him drive the cow; and the duke was so well pleased with the manliness and honesty of the boy that he sent him to school and provided for him at his own expense.—Early Days.

FRANCIS ASBURY.

BY REV. DANIEL CUREY, D. D. The foremost figure of the heroic age of American Methodism must ever be—what ever honors may be justly awarded to others—Francis Asbury. The son of a quiet Staffordshire artisan, he had been converted while yet a boy, and was a preacher at sixteen. For six years he had been a "helper" in Wesley's army of itinerants, and then coming to America, in 1772, he had given himself "wholly" to the work of an evangelist for twelve successive and successful years. And now he stood forth, the leader of the newly reorganized and recruited host, with a continent for their battle-field, and the massed forces of sin and ignorance, and the fashions of ungodliness, for their antagonists. To merely human estimates that little band of less than a hundred preachers, unlearned and unrenowned, unknown and unrecognized by others, that issued forth from Baltimore on that January morning, presented nothing either admirable or formidable. And yet they bore with them the possibilities of a noble future. To the casual observer the newly-appointed leader was only a plain man, in homely garb, and unprepossessing in appearance; and yet in his bosom burned a soul that impelled him onward to do and to suffer as an Apostle. Let us come nearer to him, and contemplate the portrait of the man, as it has come down to our times, from the hand of the artist and the pen of the historian. A strong and impressive image looks out from that canvas—a brow and forehead whose breadth and height suggest the presence of strong and earnest thoughts, with clearness of mental vision, and varied powers of combinations. Beneath that brow beams forth an eye that seems to be looking into the unknown; that indicates the man of thought, who finds his theme for meditation in the solitudes of his own consciousness; that glows with a poetic spirituality which hides forever in the soul, incapable of being uttered in measured verse or rhymed melodies. The lower features tell of firmness and unconquerable resolution—the persistency of purpose, that having begun a good work, pursues with unyielding steadiness to the end. But back of these external features was a soul of whose lofty features the painter could give only the faintest shadow; and yet there lay the mighty spiritual forces that made him what he was. His was a heart inflamed with the love of Christ, and in liveliest sympathy with his Master in his yearning compassion for the ruined race of Adam. His was a soul at once subdued and chastened by the transforming power of the divine Spirit, and impelled by holy zeal to count it all joy to serve his divine Master and to build up his kingdom among men. Like his Lord, Asbury was a solitary man—meditative, as one intent on great designs, and having cares and consolations that he seldom shared with others. He knew only his own work, and to this he gave himself with all the devotion of an Eastern dervish, but with none of his fanaticism. He was exacting toward all who co-operated in his great work; but what he asked of others was always less than he freely rendered himself. His conferences united the characteristic of councils of war with victory already assured, and of pentecostal seasons of Christian communion. His home was in the saddle, and the pulpit was his throne; for there he was himself, with a fullness and freedom found in no other position. His associates and coadjutors recognized his devotion to his calling, and willingly emulated his zeal and labors and self-sacrifices; and so, animated with a holy enthusiasm that defied the ordinary obstacles to successful ministerial labors, they went forth to do and to endure, but in any case to win souls for Christ, and to extend the fields of their own labours and triumphs.

FOR THE AGED.

[The following hymn was composed by the late Charlotte Elliot, author of "Just as I am," during a night of great suffering, in her eightieth year. She gave it, the night after she wrote it, to a relative, who has found the hymn prove a comfort to so many aged Christians that she desires its publication.] In life's evening long and dreary, From the treasures once possessed, Is thy spirit faint and weary? Dost thou long to be at rest? On this sweet promise fix thy sight: "At evening time it shall be light." "Light is sown" for thee and gladness. Even in this vale of tears; Soon will pass the night of sadness, Grief will fly when morn appears; Still to Faith's strong illumined sight, "At evening time it shall be light." Look not on the ills around thee, Earth grows darker every hour; Let not crime's increase confound thee, Limited is Satan's power. Look on to regions pure and bright, "At evening time it shall be light." Dwell not on the growing weakness That precedes thy frame's decay; Rise above depressing sickness, Catch the dawn's approaching ray, Faith can discern the day-star bright, "At evening time it shall be light." See thy Saviour bending o'er thee, Even to old age the same; Set life's one chief end before thee, Still to glorify his name, While on Himself is fixed thy sight,—"At evening time it shall be light."

EXQUISITE STORY BY LAMAR-TINE.

In the tribe of Neggedeh there was a horse whose fame was spread far and near and a Bedouin of another tribe, by name Daher, desired extremely to possess it. Having offered in vain for it, his camels and his whole wealth, he hit at length upon the following device, by which he hoped to gain the object of his desire. He resolved to stain his face with the juice of an herb, to clothe himself in rags, to tie his legs and neck together, so as to appear like a lame beggar. Thus equipped he went to wait for Maber, the owner of the horse, whom he knew was to pass that way. When he saw Maber approaching on his beautiful steed he cried out in a weak voice: "I am a poor stranger; for three days I have been unable to move from this spot to seek for food. I am dying; help me, and heaven will reward you." The Bedouin kindly offered to take him upon his horse and carry him home, but the rogue replied— "I cannot rise; I have no strength left." Maber, touched with pity, dismounted, led his horse to the spot, and with great difficulty set the seeming beggar on its back. But no sooner did Daher feel himself in the saddle than he set spurs to the horse and galloped off, calling out as he did so— "It is I, Daher. I have got the horse and am off with him." Maber called after him to stop and listen. Certain of not being pursued, he turned and halted at a short distance from Maber, who was armed with a spear. "Since heaven has willed it I wish you joy of it; but I do conjure you never to tell any one how you obtained it." "And why not?" said Daher. "Because," said the noble Arab "another might be really ill, and men would fear to help them. You would be the cause of many refusing to perform an act of charity for fear of being duped as I have been." Struck with shame at these words, Daher was silent for a moment, then springing from the horse, returned it to the owner, accompany him to his tent, where they spent a few days together, and became fast friends for life.

LEARNING BY HEART.

The Saturday Review believes in this old-fashioned practice. It says:—"The basis of all sound knowledge and all true appreciation of the literature of any language is a careful, reverent pondering study of the text of the best authors who have written in it.—And in the process of such study learning by heart is a most important, it might almost be said an indispensable element. No means, for example, are so effective for helping the young scholar over the formidable difficulties which he must encounter when he first breaks ground in the literary language. No other process gives him so speedy or so sure a mastery of genders and qualities, of the combinations of case, of exceptional inflections, of the right order and relations of words in a sentence, and of the other rudimentary idioms of construction. Again, the student of a literary language, whether ancient or modern, has acquired no real mastery over it, no real insight into it, until he has learnt to compose in it to a certain extent. And nothing promotes the acquisition of the art of composition so much as learning by heart. No plan, for example, has ever been found so successful for teaching boys and girls to write Greek and Latin, French or German prose, as that of causing them to render them, translated into English from a standard author, back into the language of the original, and then making them learn the original by heart and compare it with their own faulty attempt. Or, if, as some modern critics and essayists tell us, the appreciation of style is the great result to be produced by a literary training, what process is so apt to generate this faculty as that of committing to memory famous passages from the works of great masters of style? A hundred lines of Plato or Cicero committed to memory are worth more than pages of discourse by the acutest critic upon the styles of Plato or Cicero.

THE HOUSE AND FARM.

WHAT IS HIGH FARMING?

An American farmer of note, after visiting England, and examining with the critical eye of a practical and experienced agriculturist the system pursued there, says:—"I am thoroughly confirmed in my old faith that the only good farmer of our future is to be the 'high farmer.' There is a widely prevailing antipathy among the common farmers of our country against not only the practice of high farming, but against the use of the phrase by agricultural writers. This is all wrong, and should at once be corrected. Through some misconception of the meaning of the phrase, and also of its application, they have come to believe it synonymous with the theoretical book-farming, new-fangled notions, boasted progress, followed by disappointment and final failure. This is all an error. High farming simply means thorough cultivation, liberal manuring, bountiful crops, good stock, good feed, and paying profits therefrom. It is not strange that misconceptions have arisen in the minds of doubting farmers who have been eye-witness to some of the spread eagle experiments of enthusiastic farmers, better supplied with money obtained in a business they knew how to do than with practical experience on the farm. Bountiful crops and paying profit of course are what all farmers who are depending upon the farm for an income are striving to obtain; and every year as it passeth is confirming the opinion that the profits are small, and will grow beautifully less where high farming is not practiced."

POURING TEA.—The Housekeeper says:—"There is more to be learned about pouring out tea and coffee than most ladies are willing to believe. If those decoctions are made at the table, which by far is the best way, they require experience, judgment, and exactness; if they are brought to the table ready-made, it still requires judgment so to apportion them; that they shall prove sufficient in quantity for the family party, and that the elder members shall have the stronger cups. Often persons pour out tea who, not being at all aware that the first cup is the weakest, and that the tea grows stronger as you proceed, bestow the poorest cup upon the greatest stranger and give the strongest to a very young member of a family, who would have been better without any. Where several cups of equal strength are wanted you should pour a little into each, and then go back, inverting the order as you fill them up, and then the strength will be apportioned properly. This is so well understood in England that an experienced pourer of tea waits till all the cups of the company are returned to her before she fills any a second time, that all may share alike."

SICK CANARIES.—The following treatment has completely restored a fine singer for me, which I quite despaired about, as he had been sick and silent for months. Leave off seed entirely. Make a paste of sweet milk and bread crumbs, throwing the crumbs into the milk while boiling, and stir until quite smooth; add a pinch of cayenne pepper, rubbed occasionally by some finely-mingled clove of garlic; dissolve in the drinking water a little black currant jelly, a bit of fig, or half a potato lozenge. I used all of these and my bird is well; so to which the preference should be given I know not, though I inclined to the jelly. It may take a long time to cure the bird, and if the trouble arises from hardness of the tongue it must be painted daily with strong borax water. If he sneezes, a little olive-oil must be gently put up the nostrils. He should have plenty of tepid water to bathe in, celery, sweet apple, or lettuce. But by no means hang him close to the window, the cold is too severe, even in a moderately warm room, for a bird in delicate health. Paste must be fresh daily.—A.L.K.

ANTI-CROUP CONTRIVANCE.—To mothers whose children have the croup: First get a piece of chamois skin, make a little bib, cut out the neck and sew on tapes to tie it on, then melt together some tallow and pine tar: rub some of this in the chamois and let the child wear it all the time. My baby had the croup whenever she took cold, and since I put on the chamois I have had no more trouble. Renew with the tar occasionally.—E. V. M.

TO MAKE HARD SOAP.—Fresh slaked lime and soda and tallow, of each two pounds; dissolve the soda in one gallon boiling soft water; mix in the lime, stirring occasionally for a few hours; after which let it settle, pouring off the clear liquor and boiling the tallow until it is all dissolved; cool it in a flat box and cut in bars or cakes as desired. If you wish it flavoured before it is cool stir in a little sassafras oil. A cheap way to make soap is to take potash six pounds, lard four pounds, rosin quarter of a pound. Beat up the rosin, mix all together and set aside for five days, then put the whole into a ten-gallon cask of warm, soft water and stir twice a-day for ten days, at the end of which time you will have one hundred pounds of excellent soap.

DRINKING IMPURE WATER.—A great deal of mischief is sometimes done by drinking water in marshy countries, and this mischief may be prevented by merely boiling it. That is a very good thing, but still it is better on the whole, to make a weak infusion of something like tea in it, and that is the system which has been practiced for a thousand years in China.

TO MAKE COURT-PLASTER.—Take half a dozen pigs feet, well cleaned for cooking, and boil to a jelly of about half a pint or less, then spread with a brush on any waste scraps of silk, and it will be good adhesive plaster for covering slight wounds or abrasions of the skin. The fatty substance of the feet will rise to the surface of the boiling, and when cold can be easily removed.

Some were lit just like Little country mamma full to boots, at the big him. Headless boy, cr clothes far. This could no a bit of on the la in there put up, vases. The d a big st having f the sittin a horse old stic still. "That surprise. "I don said aut the time here, Ro So the and got up stair piazza, w on the p "Now, his aunt, down on and keep So Rob on his la stepping-drew a l, said, "O, so." "Pity s "Cats their lives "There into a sto long enou "O, de keepin' st in this lit ain't a lit that can't O, auntie, and feet crooked, "Your said the l at all." Then a what was "I'm all awful long. "One n "O, au hour, and Can't I g "Yes, c come up i of cars wi "Won' "No, u me much, little boy, they will well. To would fol one minut We will e By-and-by and five m not like a "Yes, hope man kept m boy.—Wa Three from behin their fortun way, each one: "I will or sea, and with the fishes, and comes on, from heart take light bless me seek." Another "I will shall climb the peak of I will grace and perhaps gems worn will be ad beauty, and is the fortun But she the "Ah me sunshine, v love to play the lilly be king; yet v least be co and peace a Down up river a gro with rods a ermen.

Receipts for "WESLEYAN," for week ending May 10th, 1876.

Rev. C. B. Pitblado, 1.25; Mrs. J. M. Crane, 1; Rev. Ed. Barras, 2; Rev. C. L. Thomson, 1.50

CONFERENCE OF N. B. AND P. E. I.

THE third New Brunswick and Prince Edward Island Annual Conference of the Methodist Church of Canada will be held in the Methodist Church, at St. Stephen, New Brunswick, commencing on THURSDAY, the 22nd day of June, 1876, at nine o'clock a. m.

The Stationing Committee of the said Annual Conference will meet, in the place aforesaid, on WEDNESDAY, the 21st day of June, at nine o'clock a. m. And on the said 21st day of June, the Committee on Conference Statistics; the Committee for Examination of Candidates; and the Missionary Committee, as provided for in the Order of Business for 1876.

D. D. CURRIE, President of Conference. Charlottetown, P.E.I., May 6, 1876. may 13-3 ins.

P. E. ISLAND DISTRICT.

THE ANNUAL DISTRICT MEETING, of the Prince Edward Island District, for the current year, will be held in Charlottetown, commencing on WEDNESDAY, the 14th day of June, 1876, at 9 o'clock a. m.

D. D. CURRIE, Chairman. Charlottetown, May 6, 1876. may 13-3 ins.

Nov. Scotia Conference.

1.—MISSIONARY LISTS.

Will the Ministers of the N. S. Conference please read carefully, the notice published in last week's WESLEYAN, by Bro. H. Sprague, referring to the preparation of missionary lists, and consider it as applying to our Conference, as well as to that of N. B. and P. E. I.

II.—REPORTS OF MISSIONS.

Last year these were hurriedly prepared by myself at the request of Mr. Secretary Sutherland, for publication in the Annual Report of the Society. The want of sufficient data, the difficulty of obtaining such after the Conference had closed, rendered it impossible to give a satisfactory report of our Missions. Let us try and do better this year.

May 9th, 1876.

DIED.

At Harmony, Queens Co., on April 28th Susannah, the beloved wife of John Harlow Esq., aged 72.

At Monroe, Maine, May 4th, Preene S. Staples aged 13 years 6 months, only daughter of the late B. F. Staples Sackville papers copy.

At St. Georges, Bermuda, March 21st, Mr. John W. Gibson in the 55th year of his age, after a short but painful sickness; he passed away to enjoy the rest of Heaven leaving a wife and 8 children to mourn their loss, yet they mourn not as one without hope, as he is safe in the arms of Jesus.

On the 8th inst., at No. 4, Chesnut Place, Halifax, of diphtheria, Edwin Evans, eldest son of William and Mary DeBlois, aged 7 year and two months.

On 17th April, at the age of 7 months and 11 days, Lizzie, youngest daughter of James and Louisa Allen Bedford. May God comfort the sorrowing mother, whose falling health for some years past through lung disease, foreshadowed her removal to the upper sanctuary ere this.

At Windsor, on the 8th inst., Mabel, wife of Mr. J. Parker Smith, aged 76 years. The deceased united with the Church during the winter, and died peacefully trusting in Jesus.

At Shelburne, March 28th, Howard, aged 5 yrs. infant son of Robert R. & Emily Swan ugr., "Suffer little children to come unto me and forbid them not" &c.—Mark x. xiv.

At Shelburne, April 7th, Ann Pinkham, aged 70 years.—A long time a professing and consistent christian.—In her last days a great sufferer but wonderfully supported by Divine Grace.—Died a happy death and is gone to glory.

At Shelburne, April 19th, Catherine Fraser, aged 38 years.—A lover of all good people, a devoted follower of the Saviour, spared to see a good old age and at last sweetly fell asleep in Jesus.

At Shelburne, April 28th, Selina Wagner, aged 25 years. Pious from early life; quiet and unobtrusive, careful to fulfil the duties of her position.—Of benevolent and excellent disposition, early called away from this sorrowful world to be with Christ. Deeply lamented. She has left behind a deeply sorrowful husband and three little children, as well as a large number of sympathizing relatives and friends to mourn her loss.

On the 4th inst., at the residence of the bride, by Rev. Robert Daniel, Miss L. Kelly, to Mr. Harris H. Brown, of Advocate Harbor.

On the 8th inst., at the residence of the bride, Diligent River, by Rev. Robert Daniel, Miss Mary E. Yorke, to Mr. Jonathan Vickery, of Diligent River, Cumberland.

At East Wallace, 9th inst., by Rev. A. D. Morton, John Miller, 1 1/2, Harlow, daughter of Mr. Henry Fulton, of East Wallace.

At Point de Bute, on the 3rd inst., of Congestion of the brain, Eliza Truman, widow of the late Mr. Stephen B. Truman, aged 65 years.—Sister Truman has joined her lamented husband after a brief separation of only 12 weeks, but has left a family of three sons and four daughters to mourn their double bereavement.

At Point de Bute, on the 7th inst., of inflammation of the lungs, Mr. Richard Carter, a venerable and much respected citizen aged 77 years. He leaves an aged widow, children and grand-children, as well as a large circle of friends to mourn his removal.

MARRIED.

May 2, by the Rev. J. B. Uniacke, J. Farquharson, Esq., to Miss Minnie R. Eaton, formerly Principal of the Wolfville and Middleville Semmaries.

At Windsor, March 15th, by the Rev. S. F. Huestis, Mr. Perry Faulkner, of Horton, to Martha, daughter of Mr. Newton Franklin, of Windsor.

At Windsor, May 3rd, by the Rev. S. F. Huestis, Mr. Albert Mitchell, to Mrs. Eunice Armstrong, both of Horton.

At Windsor, May 4th, by the Rev. S. F. Huestis, assisted by the Rev. T. Watson Smith, Mr. Henry Seabrook, to Carrie L., daughter of Mr. Joseph Chandler.

On Thursday, 4th inst., at Dorchester, by Rev. W. McCarty, Mr. Jacob Hild, of Kings Co., to Miss Mary Jane Finney, of Moncton.

\$12 a day at home. Agents wanted. Outfit and terms free. TRUE & Co., Augusta, Maine, march 8, 1 yr.

PREACHER'S PLAN, HALIFAX.

SUNDAY, MAY 14th.

11 a.m. Brunswick St. 7 p.m. Rev. J. Latham. Rev. J. Read. 11 a.m. Grafton St. 7 p.m. Rev. J. Read. Rev. J. Latham. 11 a.m. Kaye St. 7 p.m. Mr. F. Wright. Rev. R. Brecken, A.M. 11 a.m. Charles St. 7 p.m. Rev. T. Angwin. Rev. W. Purvis. BEECH STREET, 3.30 p.m. Rev. R. Brecken, A.M. 11 a.m. Coboury St. 7 p.m. Rev. W. Purvis. Mr. F. Wright. 11 a.m. Dartmouth. 7 p.m. Rev. I. E. Thurlow. Rev. I. E. Thurlow

MOUNT ALLISON ANNIVERSARY EXERCISES

MAY 25TH TO 31ST, 1876.

THE attention of the friends of the MOUNT ALLISON INSTITUTIONS and of the public generally, is respectfully directed to the following Programme of Exercises in connection with the approaching Anniversary.

THURSDAY & FRIDAY, 25th and 26th College Examinations " " 6.12-8 p.m. Theological Examination.

SATURDAY, May 29th, 9-12 a.m. Continued " " 3 p.m. Annual Meeting, College Board.

SUNDAY, May 28th-31st a.m. Anniversary Sermon (Rev. J. Latham of Halifax.) MONDAY, May 29th, 6 p.m. Examinations in Academies " " 7 p.m. Public meeting of Alumni and Alumni Societies ORATION by Thomas B. Flint, Esq., A.M. Yarmouth, N.S.

ESSAY by Miss L. Morse, of Bridgetown, N.S. TUESDAY, May 30th, 9 a.m. College Commencement and Public Exhibition WEDNESDAY, May 31st, 9 a.m. Annual Meeting of Board of Governors. D. ALLISON, J. R. INGLI.

Sackville, N.B., May 10th, 1876.—3

MUSIC

PIANO-FORTE LESSONS.

Instructions on the PIANO-FORTE given by MRS. BARRY. Terms made known by applying at residence 44 Göttingen Street. May 13.—1m.

THEAKSTON & ANGWIN,

WHOLESALE AND RETAIL DEALERS IN

HARDWARE.

HALIFAX, N. S.

A very fine line of Builder's Hardware. A complete stock of HOUSE FURNISHING GOODS. PAINTS, OILS, GLASS, Etc.

Farming Implements and Haying Tools.

Welsh & Griffith's MILL SAWS. The best Saws made, and every Saw warranted. Any size or kind imported to order. Our stock having all been purchased at present Low Rates, our prices will be found correspondingly favorable.

REMEMBER

CENTRAL HARDWARE STORE,

28 DUKE STREET, Nearly opposite C. & W. Anderson's. April 1, 8m

DURANG'S RHEUMATIC REMEDY.

Will most positively cure any case of rheumatism or rheumatic gout; no matter how long standing, on the face of the earth. Being an inward application it does the work quickly, thoroughly and permanently, leaving the system strong and healthy. Write to any prominent person in Washington City, and you will learn that the above statement is true in every particular.

CONDENSED CERTIFICATES.

NATIONAL HOTEL, Washington, D. C., Dec. 2, 1874

Messrs Helphentine & Bentley: Gents: I very cheerfully state that I used Durang's Rheumatic Remedy with decided benefit.

A. H. STEPHENS, Member of Congress, of Ga. PRESIDENTIAL MASTOR, Washington, D. C., April 23, 1875.

Messrs Helphentine & Bentley: Gents: For the past seven years my wife has been a great sufferer from rheumatism, her doctors failing to give her relief, she used three bottles Durang's Rheumatic Remedy, and a permanent cure was the result.

WM. H. CROOK, "Executive Clerk to President Grant." Washington D. C., March 3rd. 1875.

In the space of twelve hours my rheumatism was gone, having taken three doses of Durang's Rheumatic Remedy. My brother, J.B. Cosma, of Bedford, Pa., was cured by the similar amount.

JOHN CESSNA, Member of Congress of Pa. Price, one dollar a bottle, or six bottles for five dollars. Ask your druggist for Durang's Rheumatic Remedy, manufactured by HELPHENTINE & BENTLEY, Druggist and Chemists, Washington, D. C.

For Sale by DRUGGISTS EVERYWHERE. Sold Wholesale and Retail by Brown Brothers & Co., May 6. 37 ins.

CUSTOMS DEPARTMENT.

OTTAWA, April 27, 1876.

AUTHORIZED Discount on American Invoices until further notice, 11 per cent.

J. JOHNSON, Commissioner of Customs.

Clarke's New Method for the Piano Forte, by HUGH A. CLARKE, Professor of Music in the University of Pennsylvania, is especially referred to. The work is without doubt the best ever offered to teacher and student of music. Sent by mail, price \$3.75, by Lee & Walker, Philadelphia.

SMITH BROTHERS, 150 GRANVILLE STREET. 150

Fall Stock Complete, WHOLESALE.

In this department our Stock embraces VERY CHEAP GOODS ALL COUNTRY BUYERS INVITED RETAIL.

We are showing a very large Stock, embracing all the Novelties of the season. N. B.—All Goods sold at lowest Market Rates.

Oct. 10.

Jas. & Wm. PITTS, GENERAL COMMISSION MERCHANTS, Ship and Insurance Brokers, WATER STREET, St. JOHN'S, NEWFOUNDLAND.

1876 SPRING 1876 NEW GOODS

Tweeds, Doeskins, Cloths, READY MADE CLOTHING. RUBBER COATS, SHIRTS in great variety, COLLARS, CUFFS, TIES, BRAES, UNDER-CLOTHING, UMBRELLAS, HATS AND CAPS, Boots and Shoes, Slippers, Rubbers, &c.

Above will be found good value. Clothing made to order by First-class hands and at shortest notice. Friends will confer a favor by extending their patronage WM. CUNNINGHAM, ap 30 1y 228 Argyle St., near Colonial Market.

Job Printing neatly and promptly executed at this Office.

PER "BERMUDA" NEW BACK COMBS. PER "MORAVIAN" HAIR BRAIDS, ALL LENGTHS.

CHIGNONS, Newest shape, Sixty dozen HAIR NETS, HUMAN HAIR SWITCHES, Boston Hair Store, Barrington St., Halifax. Jan. 29.

W. M. HARRINGTON & Co., OFFER FOR SALE, AT 243 HOLLIS STREET,

The following GOODS at Lowest Market rates, viz: 100 CHESTS Fine Congou TEA Strong full flavor

50 Half Do. Do. DITTO 20 Caddies Fine Breakfast DITTO 20 Half Chests Souchong, 5 DO Heyson 10 Pans Muscovado MOLLASSES 25 Bbls Jamaica COFFEE 20 Do Crushed SUGAR 10 Do Granulated & Pulverized DITTO Hhds. & Bbls, Vacuum Pan & Porto Rico SUGAR

Boxes, 1/2 boxes & 1/4 boxes London and Muscatel RAISINS Bbls CURRANTS, Valencia RAISINS A large assortment PICKLES, SAUCES, Salad OIL &c., Kegs Mustard, Boxes Starch Kegs Soda Filberts, Walnuts, Almonds Prunes, Figs, Dates, &c., Pearl & Pot Barley, Oat Meal, Split Peas 50 Bags Rice, 1/2 Pastry Flour, Corn Meal, 50 BOXES CONFECTIONERY

arrels Mixed Ditto Fancy Biscuits, Crackers, Pilot Bread Cheese, Brown, mottled & fancy Soap Spices, Canned Fruits, Sardines, Marmalade, Canned Oysters, Vegetables, Jellies, Meats, Soups, Lobsters and Salmon, Buckets, Brooms, &c., &c. Halifax, N. S., Dec. 1875.

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JUST BROTHERS, 141 GRANVILLE STREET, Are now showing a large stock of NEW SPRING GOODS

Consisting of: PLAIN AND FANCY DRESS GOODS, CAMBRICS, LINENS, TOWELINGS, HAMBURG-NETTE and EMBROIDERY KID GLOVES, HOSIERY, &c.

Ladies COSTUMES and MANTLES, A very choice selection of Family Mourning AND PLAIN AND FANCY SILKS.

P. S.—Our STOCK will be found unusually attractive this season. AN INSPECTION IS SOLICITED.

NEW STOCK AT METHODIST BOOK ROOM, 125 GRANVILLE ST., HALIFAX, N.S.

STATIONERY IN EVERY VARIETY, WHOLESALE & RETAIL

Our supply is from the English markets direct, and in price and quality not surpassed in the Provinces. All material necessary to supply the best writers in the different departments of Biblical research.

We have made arrangements by which we can sell this book at a very moderate rate. The students' edition, with wood-plate engravings, which retails at \$3.00 in the United States, we sell at \$2.50. The family edition, steel engravings, selling at \$6.00 in the States, we will sell for \$2.50.

Agents and Dealers can be furnished with the book at terms which will give them a good margin. Price 30 Cents.

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Smith's Bible Dictionary has hitherto been the very best in our language. But it was in three heavy volumes, and very costly. Dr. Smith himself, by condensing the work, has given us, in a convenient book, a collection of many thousand articles, by the best writers in the different departments of Biblical research.

We have made arrangements by which we can sell this book at a very moderate rate. The students' edition, with wood-plate engravings, which retails at \$3.00 in the United States, we sell at \$2.50. The family edition, steel engravings, selling at \$6.00 in the States, we will sell for \$2.50.

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COUNSEL FOR CONVERTS.

Admirable for putting into the hands of young Christian beginners in the Methodist Church. Price 30 Cents.

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NEW BOOKS, JUST RECEIVED.

Any of these mailed, post-free, on receipt of price Discount to Ministers, Sabbath Schools and the Trade.

Chatterbox Picturesque Annual 1.00 Rankin's History of the Popes—3 vols. 3.00 Tennyson's Poems \$1.00, 60 cents, and 0.40 Queen Mary 0.30 May's Constitutional History—3 vols. 1.50 Smith's Hugenots 1.00 Arnot on the Parables 2.00 " Laws from Heaven 2.00 Light for Temperance Platform 0.30 Dick's and Fitzgerald's Dialogues 0.30 Pessant Boy Philosopher 1.00 Percy's Fall 1.00 Edgar's Works, each 1.00 Heroines of History 1.00 Miss Brightwell 1.00 Beneath the Surface 1.00 Madame Howe and Lady Why 1.00 Hodge on Darwinism 1.00 The Daughter at School 1.00 A. L. O. E.'s latest Books 1.00 Smith's Wealth of Nations 1.00 Guthrie's Books, each 1.00 Floss, silver Thron 0.75 Teacher's Cabinet 0.60 Green's Bible Dictionary 1.00 Common Sense in the Household 1.00 The Bible Treasury 1.25 Memories of McCheyne 1.25 Chamber's Miscellany 0.60 " Pocket edition 0.46 Elegant Set Hugh Miller—12 vols. 18.00 Boston Household Man Servant 1.75 Herschel's Lectures 1.50 John Angell Janes's Books, each 1.50 Life of Dr. Burns, by his son, Dr. Burns } 1.00 } Halifax

Josephus, beautiful edition 3.50 The Expositor 5 vols. 2.50 Half Hours with best Authors 1.50 Motley's Rise of the Netherlands, cheap edition 2.50 Charlotte Elliott 0.25 Sydney Smith's Essays 1.00 Choice Quotations 0.25 Popular Readings 1.25

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The Peoples Chorus Book. An unusually good selection of Choruses, for mixed voices, nearly all new. When All-At-Dale went a hunting, "Chosen One," "The Out" are capital pieces, and are fair specimens of this fine collection. Price \$1.00. Per Dozen \$9.

CENTENNIAL COLLECTION Of National Songs. A Book for the times, with the patriotic songs of many nations, very well arranged, should be in universal use during the festive months of this famous year. Price in Paper, 40 cts. Boards, 50 cts.

Dictionary of Musical Information. By J. W. Moore. A Book that is attracting much attention, and is the most convenient book of reference on musical subjects, extant. Price \$1.25.

SHINING RIVER. A Sabbath School Song Book, which has been out a few months, just enough to prove it one of the best. Buy it and try it. Price 35 cents.

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CHAS. H. DITSON & Co., 711 Broadway, New York. J. E. DITSON & Co., Successors to Lee & Walker, Philadelphia.

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Rev. A. W. Editor

VOL. X