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VOL XXXII.

Methodist Church of Canada.

Saviour divine;

My faith looks up to Thee.

Now hear me while I pray;

May Thy rich grace impart Strength to my fainting heart;

Pure, warm, and changeless be-

While life's dark maze I tread,

And gaiefs around me spread, Be Thou my guide.

When ends life's transient dream;

When death's cold sullen stream

HYMNS OF THE CROSS.

the masterpiece. Perhaps the second place should be given to those grand

lines of Isaac Watts which we once

heard Mr. Spurgeon read in tones as

" When I survey the wondrous cross

My richest gain I count but loss,

per sung in one of his inspired hours

of joy, when the cloud of melancholy

"There is a fountain filled with blood."

This hymn is saturated with grateful

love for the "dear dying Lamb."

author glories only in the Cross of

Christ, and lifts with trembling hand

his crown of adoration and places it

above the crown of thorns on Jesus'

brow- Although Cowper was immea-

surably the greatest living poet then in

Britain, he confesses that his is but a

"pcor, lisping, stammering tongue" to

sing the song of redeeming love. He

promises to himself "a nobler, sweeter

song" when he gets his well-tuned

harp in the grand oratorio of heaven.

which sprang from the devout souls of

Toplady, Watts, and Cowper, America

has contributed a fourth which is worthy

to stand in this matchless quartette.

It is, by far, the most precious contri-

bution which American genius has yet

made to the hymnology of the Christian

Church. The author of it was a native

of "Little Compton," in little Rhode

Island-and was graduated from old

college he came to New York, and

spent a tew hours each day in teaching

young ladies in a school which stood

in the then fashionable quarter of Ful-

ton Street, behind St. Paul's Church.

In December of that year (1830)—near-

ly fifty years ago, he sat down one day

in his room, and wrote in his pocket

memorandum-book four simple verses,

which he says, "were borm of my own

soul," and were not written to be seen by another human eye. He wrote them

rapidly, and with his eyes swimming in

" My faith looks up to Thee,

Now hear me while I pray:

He put the memorandum book in his

pocket, and carried it there for two

whole years-little dreaming that he

was carrying about with him his own

passport to immortality. One day Dr.

Lowell Mason met him in the streets

of Boston, and asked him to furnish

some hymns for the volume of "Spiri-

Thou Lamb of Calvary,

Take all my guilt away;

Oh let me from this day

Be wholly Thine!"

tears. The first werse reads thus:

Saviour divine!

To these three hymns of redemption

On which the Prince of Glory died,

And pour contempt on all my pride."

Close beside Watts' glorious hymn

Bid darkness turn to day;

Wipe sorrow's tears away,

Nor let me ever stray

From Thee aside.

Shall o'er me roll;

Blest Saviour, then in love,

Fear and distress remove;

O bear me safe above.-

A ransom'd soul.

sonorous as a trumpet-

lifted from his soul-

Thou Lamb of Calvary;

Take all my guilt away;

O, let me, from this day,

Be wholly Thine.

My zeal inspire;

A hiring fire.

As thou hast died for me,

O may my love to Thee

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drew from his pocket the lines-"My faith looks up to thee."

God with fragrance. How many a pen tent, while reading What an example is all this for or singing that hymn, has looked up to American citizens, office-holders, trus-Calvary's cross and found peace in tees, and directors of every sort at the believing! In how many a prayer, present day! Of hew many contractmeeting has it been sung through tears ors or bureau agents in our civil serof holy gratitude! To how many a sick chamber and dving bed has it come like a strain from that heavenly land which was already in full view! The poctry of the hymn is as perfect as its theology. In its structure it closely resembles the "Rock of Ages." It begins in penitence; it ends in praise. It begins in heart-broken sorrow, and concludes with the most paid officers: of our poor Indians being gogue, these three were in, and Angled his mental powers, and made him glorious assurance of hope.

In the first verse the suppliant is represented as bowing before the crucified Saviour, and looking up to Him, Of all the hymns of the cross, the and to Him only. He sees none but "Rock of Ages" may well be styled Jesus. His cry is,-

overhung with clouds of grief that lower black and terrible, and sometimes weep great showers of tears. We read that Joash drected as follows: Surrounded with these discouraging "All the money that cometh into any whom I have told you often, and now clouds of confusion and temptation he man's heart to bring into the house of tell you weeping, that they are enemies

"Be Thou my guide! Bid darkness turn to day, Wipe sorrow's tear away. Nor let me ever stray From Thee aside!

Before him lies still one more valley darker than any passed before. It is that vale in which "ends life's transient dream." Through it rolls death's cold and sullen stream! He already imagines himself in the swellings of Jordan And as the floods go over him, he lifts his last victorious voice of sublime trust.

"Blest Saviour! then in love Fear and distrust remove; Oh, bear me safe aboue, A ransomed soul!'

Such is the grandest of American hymns. Is it not the grandest of this century? And if our readers wish to know and to thank its modest author, they have but to go into the "Bible Yale in 1830. Immediately after leaving | House" in New York, and take by the hand our genial and beloved friend Dr. Ray Palmer .- The Evangelist.

> "FOR THEY DEALT FAITH-FULLY."

Here is a record that challenges attention and close examination. A: two different periods in the history of the Temple, under the Kings, is special note made of upright dealing under great responsibility: where in spite of facili-

taken our heading: "Moreover, they reckoned not with the men into whose hands they deliverel the money to be bestowed on the workmen: for they dealt faithfully." This was in the reign of Joash, when the temple was undergoing repairs. The corresponding instance was later, during the reign of Josiah. (2 Kings xxii. 7.) And further mention may be found in 2 Chron. xxiii. 8-14; xxxiv. 8-12. In the last-named passage we read: "And the men did the work

tual Songs" which he (Dr. Mason) and faithfully," Dr. Thomas Hastings were about to We notice, besides, through how publish. The young college graduate plany trustworthy hands the money thems lves, The Levites, who kept the Dr. Mason went home, and catching a doors, committed the funds collected to similar inspiration to that of the author the care of three special delegates (menbeautiful tune of "Olivet," to which deliver it to Hilkish, the high-pries: .He, flatter myself that it is lawful for me, er, then, is a little honest thought be-world will come in Febru rg, 1884

The following is one of the Hymns of the hymn is wedded unto this day. In turn," put it in the hands of the men with David, to curse thine enemies, forchand, as to just what we want. the new Methodist Hymn Book of the Dr. Mason met the author a few days that had the eversight of the Louse of the lest my deceitful heart entitle all mine. When we do ask for things which we afterwards, and said to him propheti- Lord, and they gave it to the workmen enemies to be thine, and so what was really de not desire, merely because it cally, "Mr. Palmer, you may live many that wrought in the house of the Lord religion in David, prove malice in me, is generally thought to be the preper years, and do many good things, but I -a succession of five honest interme- while I art revenge under the pretence; thing, we are not praying at all. Let think that you will be best known to diate parties between the original givers of piety. posterity as the author of this hymn." and the hard artificers" (2 Chron. The prediction is fulfilled. The man xxxiv. 8-12. And, as the final crownwho sang this sweet song of Calvary is | ing point in the narative of the 24th still living, and has composed many chapter, we read that When they had tender and beautiful poems and dis- finished it, they brought the rest of the courses; but his devout mind flowered money before the king and Jehoida, out in one matchless lily whose rich whereof were made vessels for the house odours have filled the courts of our of the Lord, vessels to minister and to offer withal."

> vice, think you, can it be said, that no reckoning with them need be made "into whose hand is to be delivered the money to be bestoved on workmen; for they dealt faithfully." we read from time to time in our papers of so many notable cases of corruption in the civil to behold Christ, but Andrew was expected to be a second to be a seco State, of such fraudulent appropriations from the public revenue by its own the daughter of the ruler of the syna- which blasted his whole life, degrad deliberately and systematically cheated by Government agents who retain so large a percentage of the funds committed to their hands. In contrast to such dealings, how simply, yet how grandly, does the Jewish record stand out! We need in our own case the "Take all my gailt away."
>
> His aspiration is,—
>
> "Oh, let me, from this day,
> Be wholly Thine."
>
> Before that cross the praying soul obtains strength, and a pure, warm, and changeless love for his Redeemer. He is filled with a "living fire." He is the new man in Christ Jesus.
>
> But as he looks forward, he foresees
>
> Out! We need in our own case the scathing rebuke of the prophet Jeremiah:
>
> "As a cage is full of birds, so are their houses full of deceil: therefore they are become great and waxen rich. They are waxen fat, they shine; yea, they overpass the deeds of the wicked: they judge not the cause of the fatherless; yet the prosper: and the right of the needy to they not judge.
>
> Shall I not visit for these things? saith the Lord. Shall not my soul be avengted.
>
> Was it not a pity to part them? But methinks I seem more offended thereat than Andrew himself was, whom I find to express no discordent, being pleased to be accounted a loyal subject for the general, though he was no favourite in these particulars. Give me to be pleased in myself, and thankful to thee for what I am, though I be not equal to others in personal perfections, for such peculiar privileges are courtesies from thee when given, and no injuries to us when denied.

But to Christians there is on the other hand, a beautiful teaching in this story. every man of his acquaintence. . . . and bored a hole in the lid of it and set it beside the altar on the right side as one cometh into the house of the Lord; and the priests that kept the door put therein all the money that was brought into the house of the Lord." If only our giving to the Lord were as liberal and as cordial (i. e., from the heart) as that of these Jews, I think the "breaches in the house of the Lord' would be "faithfully" repaired, and the Church might once again adopt the inspired word, "They set the house of God in his state, and strengthen it."

Let us be careful to place our money chests, as Jehoiada did, "beside the altar on the right side as one cometh into the house of the Lord;" at least in the spirit of our practice, if not in the letter; that so all we are and have may be consecrated to the Lord of the temple, and used for him out of the fulness of surrendered souls.

If, by means of the thoughts here expressed, the light from this passage of God's word should shine into one dark corner, or help to make straight one crooked place in life, its aim will indeed be met.

HOW READEST THOU?

I find the genealogy of my Saviour strangely checkered with four remarkable changes in four immediate genties for taking advantage, the strictest erations. 1. "Rehoboam begat Abihonor was thoroughly maintained. Let am;" that is, a bad father begat a bad us read the earlier account, as it stands son. 2. "Abiam begat Asa;" that is, in 2 Kings xii. 15, from which we have a bad father a good son. 3. "Asa begat Jehosa; hat;" that is, a good father came to speak.
a good son. 4. "Jehosaphat begat And if we des Joram;" that is, a good father a bad tude to any one for a kindness which son. I see, Lord, from hence, that my we have received, we have no trouble father's piety cannot be entailed; that as to what we shall say. When we deis bad news for me. But I see also termine to thank him, we employ the that actual impiety is not always her- very words which are necessary to coneditary; that is good news for my son. vey our feelings. We can form a con-When in my daily service, I read ception only in language. David's Psalms wherein he confesseth his sins, or requesteth thy pardon, or which we desire of any one, we then praiseth for tormer, or prayeth for cease our asking. We do not keep on future favors, in all these give me to urging them to give us still other favraise my soul to as high a pitch as may ours. We stop right there. be. But when I come to such psalms Now let us approach God in the same wherein be curseth his enemies, O, manner. Let us think beforehand just choose their employments. passed before reaching the artisans there let me bring my soul down to a what we want to obtain from him. lower note. For those words were And then this definiteness of desire will made only to fit David's mouth. I supply us with the proper language.

I read of the two witnesses. "And when they shall have finished their of the bottomless pit, shall make war against them, and shall overcome them and kill them." They could not be of our prayers, how argumentative killed while they were doing, but when their employment they were invincible No better armor agrinst the darts of death than to be busied in thy service. Why art thou so heavy, O my soul? No malice of man can antedate my end a minute while my Maker has any word for me to do. And when all my daily task is ended, why should I grudge them to go to bed?

cluded. So again, at the reviving of and a good man, and an apostle; why his young mind ever afterward in the did not Christ take the two brothers? Was it not a pity to part them? But

St. Paul teached the art of heavenly thrift-how to make a new sermon of an old, "Many," said ne, "walk, of shouts cut like one lost in the dark, - | the Lord, let the priest take it to them, to the cross of Christ." Formerly he had told it with his tongue, but now And Jehoiada, the priest, took a chest with his tears; formerly he had told it with his words, but now with weeping. Thus new affections make an old sermon new. May I not, by the same proportion, make an old prayer new? Lord, thus long I have offered my prayer dry unto thee, now, Lord, I offer it wet. Then wilt thou own some new addition therein, when, though the sacriis different, being steeped in his tears high in the better world. who bringeth it unto thee.

DEFINITENESS IN PRAYER.

If there is some favor which we greatly wish to obtain from a friend, we never have any difficulty in finding the right words in which to express ourselves. We know exactly what we want; and this very definiteness of desire suggests to us the language which we should use. Indeed in thinking of an object, we have already clothed our thoughts in words. Obscurite of language, then, is always the result of obscurity of thought. If we have an object clearly and distinctly before our mind, we can always express ourselves

If we have a confession to make to any one for some wrong which we have done to him, we have no difficulty, if we are sincere, in finding the right words. In the very determination to ask his pardon, we have already, and all unconsciously to ourselves, embodied the requests in very nearly the language which we should use when we

And if we desire to express our grati-

And when we make the request

have the like breath, but not the same Prayer is the offering up of our desires of the lines, composed for them that tioned by name), who were charged to spirit to pronounce them. Nor let me to God. The best preparation for pray.

us always remember that "it is not the arithmetic of our prayers, how many they are; nor the geometry of testimony, the beast that ascendeth out our prayers, how long they may be; nor the music of our prayers, how they may be; ror the method of our they had done their work; during prayers, how orderly they may be; nor nor even the divinity of our prayers, how good the doctrine may be, which God cares for " If, then, we will but think, before we begin to pray, just what we really wish to obtain, we shall have no difficulty in finding the right words. This would render our prayers briefer; but it would increase their for-

WHAT SHALL WE READ.

When Voltaire was a little boy he committed to memory an infidel poem, drew shut out. Lastly, in the agony, an inveterate enemy to Christiamty. the aforesaid three were called to be When David Hume, the historian, was witnesses thereof, and still Andrew left | a boy Le entere l'acto a debate in favor behind. Yet he was Peter's brother, of infidelity, and that debate settled illogical principles of infidelity.

THE STRAIGHT PATH.

"The B-ble is so strict and old-fash. ioned," said a young man to a graybaired friend who was advising him to study God's word if he would learn how to live. "There are plenty of books written nowadays that are moral enough in their teaching, and don't bind one down as the Bible does."

The old merchant turned to his desk ok out a couple of rulers, one of which was slightly bent. With each of these he ruled a line, and silently handed the ruled paper to his companion.

"Well," said the lad, "what do you

"One line is not straight and true, is it?" When you mark out your path in life, don't use a crooked ruler."-Churchman.

Bell makers test their bells with hammers. The blows are not given to break, but to test the balls, to insure their ringing when hung. God tests us by afflictions and troubles, so that fice be the same, yet the dressing of it | we may ring well when we are set on

> Every thing that is lovely is in Christ, therefore he is called the "altogether lovely;" you want strong sight, clear light, and fixed attention to discover his glories; all this God can give you, and he bids you ask of him.

> You may judge of your religion by your estimation of the Lord Jesus Christ; have you any in heaven but him? Is there any or aught upon earth you desire in comparison with

Our dependence on God ought to be so entire and absolute that we should never think it necessary, in any kind of distress, to have recourse to human con-

These are no times for trimming. He is weak to-day who does not preach the highest spirituality to the materialist, and the highest morality to the pro-

Preserve your conscience always soft and sensitive. If but one sin force itself into that tender part of the soul, and dwell there, the road is paved for a thousand iniquities.

It is not your trembling, or your fallingdown, or your sweating in this or that service, that will stop the vital issue of your sins, but believing in

No one who has been converted and tasted that the Lord is good will ligh :ly esteem the word of God which is ble to make him wise unto salvation.

Weak Christians are very apt to choose three things-to choose mercies. to choose their crosses, and to

cester, Miss recently discussed at length certain prophecies of Daniel, and decided

OBITUARY.

JUDGE MARSHALL

a name, in Methodist circles as also in a much wider sphere. "familiar as a household word," peacefully departed this life on the morning of the 7th inst., in the 95th year of his age. Like Abraham, he "died in a good old age, an old man and full of years, and was gathered to his people;" and in him, too, was fulfilled the promise, "Thou shalt come to thy grave in a full age, like a shock of corn cometh in his season." Having been converted to God in the summer of 1822, he has been able to "profess a good profession before many witnesses" for nearly 58 years.

Nothing could be more beautiful and affecting than the closing scenes of his consistent and remarkable life. Retaining his mental faculties unimpaired almost to the last, he was able to converse freely with those whose privilege it was to attend at his bed side. His main delight seemed to be to scan the years that had passed and to recall the circumstances and incidents of his early religious experience, particularly the supernatural display of the divine favor attending his conversion to God, as he was accustomed to call them. Among other things he related that one night about the time of his great spiritual change he was lying wide awake, meditating upon his bed, when suddenly, he saw a vision of the Saviour in human form, from head to foot, look. ing benignantly upon him, and at the same moment were applied to his mind the words: "The Lord redeemeth the soul of his servants, and none of them that trust in him shall be desolate." The vision continued for some considerable time, and the words just quoted were repeated over and over again. As the departed saint related this singular incident, his face lighted up with a beaming radiance that expressed more eloquently than words could have done the rapture of his spirit. When asked what his hopes were, he replied that he was still trusting in that God upon whom his heart had been fixed for so many years, and was simply waiting his holy will. And when at last the closing scene came, he peacefully passed away, "like one who wraps the drapery of his couch about him, and lies down to pleasant dreams."

"He being dead yet speaketh." In the sturdiness of character, in his unflinching fidelity to scripture truth; in his almost puritanic conscientiousness: and in his severe loyalty to God, John G. Marshall has left behind him an example whose force cannot but be felt, and whose fragrance shall long abide.

[From the Halifax Morning Chronicle]. To the Editor of the Morning Chronicle.

I have just read your interesting editorial on the death of dear, good old Judge Marshall. It was the first notice I got, and came on me (though it should not) with the force of a surprise. He had been so long hale and hearty, so wiry and vigorous in body and mind, that we did not think of his dying now. He so flourished like the palm tree, as the Psalmist says of "the righteous one," and brought forth such "fruit even in old age," that it almost seemed as if, by a special dispensation, he was to escape the sharp axe of the Universal Feller, but "and he died," which terminates the record of the oldest inscription, must apply to him too, like Abraham, in the steps of whose faith he so consistently walked, he has "died in a good old age, an old man, and full of years, and was gathered to his people." We shall miss his familiar figure on the street, and in the reading-room of the Y. M. C. A., where we used so often to meet and greet him. He was "a wonder unto many." However much people might differ from him in his views on certain questions (though in my estimate he was right on most) all will give him fullest credit for unbending honesty, uncompromising fidelity and indemitable persistency, combined with no small ability in their advocacy. How he would hold to it! and when he felt a thing to be wrong never hesitate to say so. I honor him for his faithful witness bearing, as was honored the grand apostle who said even of Peter, when wrong, "I withstood him to the face because he was to be blamed.' I have seen him bold as a lion when bravery and pluck were needed. My first remembrance of him was over a quarter of a century ago, when I heard him talk temperance in the old court-house in the city of Kingston-the same spot where, a little before, I heard the noble Capt. Hammond first speak at a Tract Society meeting. Judge Marshall was an unflinching temperance reformer when the cause was not so popular as now, and when it cost something to be identified with it. It was then I first came out on that side. I shall never forget a meeting in the interests of prohibition (a phase of the question then in its infancy), when the Judge was to speak, and some of us along with him, in the large City Hall. It was a crowded and motley assemblage. James Morton, then head of the large distillery which stood in noticeable proximity to the new penitentiary, had sent nigh fifty of his men armed with "Morton's Proof." They were in a condition to be "proof" against all reason—drowned our voices by their constant hawling, and for- above our thoughts. cibly drove the speakers from the platform. They had not the ender tated by anything that was did not allow any thorn

they deemed their

they made the meeting like that in Ephesus, 1800 years previously, when "some cried one thing and some another, for the assembly was confused, and the more part knew not wherefore they were come to-gether," (Acts xix, 32). I have repeatedly poken to the old Judge about that memoable "packed" meeting, when he did not flinch in the least, though compelled by the sheer force of numbers to retire from the field. Permit me another reminiscence. One of the most trusted friends I ever had, a member of my Kingston Church, was Dr. John Mair, Staff Surgeon in the army (1st class) known and revered in Kingston as the beloved physician," whose citizens lately erected a monument to his memory. He too was very pronounced in his views on temperance. The well known Edward Delavan, of Albany, published at his own expense a very able and exhaustive work Dr. Mair, in which his medical knowledge served him good purpose, entitled Nephaleia, or Total Abstinence from Intoxicating Liquors in Man's Normal state of Health, the Doctrine of the Bible." I was a ked, as an old friend and pastor of the doctor, to write an introductory biographical notice, which I did. This was twenty years ago Eight years previously the doctor had taken up with the sacramental phase of the question, in regard to which I somewhat differed from him, through the perusal of Judge Marshall's writings. "In 1850 (I mention in that notice of Sept. 1860) when going nome on shipboard, two letters by Judge Marshall of Nova Scotia, brought the Sacramental Wine question under his notice, and since 1852 he has been decided upon it." I can confidently say of the Judge what I then said of the good doctor, who was his enthusiastic disciple "We are certain from what we know of the man, however some may call in question his positions, all must admire the are advanced, and the expensive erudition and intimate knowledge of Scripture by

which their advocacy is marked. Excuse me for taking up so much of your space, but it has occurred to me since reading your appreciative "obitmary", that, to some of your readers, these hurriedly drawn up reminiscences of the not be uninteresting.

Mr. Editor, Very truly yours, 14 Hollis St., Halifax, April 7, 1880.

MRS. WILLIAM E. DAWSON. On the night of the 12th of March the city of Charlottetown was startled and awe-stricken by the intelligence, that passed quickly from lip to lip, that Mrs. W. E. Dawson, wife of our Recording Steward, and Mayor of Charlottetown, was suddenly cut down in the prime of her life, and the hey-day of her usefulness. The excitement was intense, and the feel. ing universal. "How can she be spared?" for to her might truly be applied the words of Solomon:

poor; yea she reacheth forth her hands sobs, while she, for whom that great conto the needy. Strength and honour are her clothing

and she shall rejoice in time to come. She openeth her mouth with wisdom and in her tongue is the law of kindness. Her children arise up and call her blessed; her husband, also, and he prais-

Favour is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised.

Give her of the fruit of her hands, and let ber own works praise her in the

Only one week before her death, she said she loved life, she had so much to live for, but that she was prepared to die at any moment. The day before her death, while with several friends, who were wishing for different things, she said, "I wish for nothing, but to be a really good, good woman." When she heard the message, "The Master is come. and calleth for thee," like Mary, "she arose quickly and came unto him." Sudden death was, to her, sudden glory. One hour without ache or pain-pulses bounding with life and health,-another, and she is standing before the Throne. listening to the "Well done, good and faithful servant, enter thou into the joy of the Lord." One hour she was enjoying the society of friends whom she loved; another, and she had joined the goodly fellowship of those who have washed their robes, and made them white in the blood of the Lamb. She had scarcely time to realize what it was to be in the Valley of the Shadow of Death, and but few moments to struggle in the swellings of Jordan: yet there is no doubt that while ber friends were weeping beside ber lifeless remains, her freed spirit, as it winged its way upwards, was exclaiming, "O, death, where is thy sting! O, grave, where is thy victory!"

" Give me the wings of faith to rise, Within the veil and see, The saints above, how great their joys,

How bright their glories be." Shall not the Judge of all the earth do right? And what now seems dark and mysterious, will not be make plain in his own good time and way. His ways are not our ways, and high as the heavens are above the earth, so high are His thoughts

Brought in early life to the feet of the Saviour, she chose the good part, and followed on to know the Lord, whom she hath now found to be life eternal. Her they behold the land that is very 'ar off.

two hours before her death. we little thought we should never meet until we. too, shall have crossed the dark river, and fications. stand in the presence of God:

"And jorfully sweet will the meeting be, When over the river, the peaceful river The Angel of Death will carry me.'

A shalow has fallen upon several when memory carries them back to the early procured, read and studied. Their whole Methodist Conference. The poor sistent with themselves, and fully in acand the sick have also lost one of their cord with the Word of God. best friends, for she considered the poor, and turned not a deaf ear unto the cry of

The last Sabbath evening she spent upon earth she was in her place in the House of G. d. and witnessed three of her children received into the Church, afterward joining them in partaking of the Lord's Supper. She thought not that before another Sabbath evening she would sit down with Abraham, Isaac and Jacob to the marriage supper of the Lamb, to go no more out for ever. Just a few moments before her death she remarked that she had never been so happy in her life before, as when her children dedicated nonesty and frankness with which they themselves, on that Sabbath night, to the

May God keep in the hollow of His hand, and under the shadow of the Almighty wings, the children over whom the mother's heart so rejoiced. In the Great Day when God shall number up His venerable and venerated deceased would jewels, to set them in His glorious diadem. may this family group be gathered in

> "A circle never to be sunder'd more. No broken link, a family in Heaven,'

On the day of the funeral the service at the house was conducted by Rev. Mr. Smallwood, after which a procession formed, which was one of the largest that ever passed through the streets of Charlottetown. The sidewalks were lined with people, whose countenances bore evidence of their sorrow for the dead, and their sympathy with the bereaved. The Methodist Church bad the pulpit and choir gallery draped with black, and was filled to its utmost capacity by people of every creed. The casket was borne up to the front of the altar, and the services. conducted by the ministers in charge, were solemn and impressive. The choir "She stretcheth out her hand to the sang their funeral anthem, amid tears and gregation mourned, had joined in the grand coronation hymn of the redeemed. Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever."

The procession then reformed, on its way to the depot, where cars were waiting to convey the friends to the cemetery. There she was laid down to rest, until the Archangels' trumpet shall sound, and the dead shall be raised incorruptible; for 'so He giveth His beloved sleep." Upon her grave we would lay a wreath, culled from the garden of God, fairer than any placed upon her casket by loving hands. Blessed are the dead that die in the Lord. yea, saith the Spirit, for they rest from their labour, and their works do follow

Charlottetown, April 5th. (Christian Guardian please copy.)

ISAAC ARMSTRONG.

Isaac Armstrong, of Horton Bluff. slept in Jesus on Thursday, 1st inst, To those ministers who have laboured on the Hantsport and Horton Circuits for a long succession of years, he was well known. For nearly, or quite half a century, he was a prominent member of the Methodist Church. His preminence was due to his great activity and zeal, conjoined with intellectual endowments above the soul after thee, O God."

His conversion was an epoch in his life. It was of the old fashioned Methodistic sort that our fathers were wont to witness. He had schooled himself in the sentiments and views of Universalism: but the Spirit of God came upon him and wrought mightily to the conviction of sin. and not only made him apprehensive of the wrath to come, but earnestly desirous to flee therefrom.

He sought the Lord with great earmest. ness, yea in agony of soul he cried for forgiveness. Meanwhile a horror of great darkness rested upon his mind, and brought him to the verge of despair. While in this frame of mind the Lord whom he sought suddenly appeared to him and brought him into glorious light and liberty. He rose to his feet in a tumult of joy, and hastened to acknow. ledge the Saviour he had found.

From that time, more than forty years

eyes now see the King in his beauty; ago, he has been a "living epistle, read and known of all men." He joined the When parting with Mrs. Daws n, about Methodist Church on the Horton Circuit, and was soon appointed class leader, an office for which he possessed many quali-

Fathers Knight, Crosscombe, Weddall, and others, whose names we cannot now recall, laboured in those years on the Horton Circuit, and they were wont to take Father Armstrong, as he has famihomes, and it almost seems as if a light liarly been called of late, to the utmost had gone from out those dwellings, so boundaries of their extensive Circuit to much are missed the cheery words and assist them as an exhorter in connection wise counsels of the friend who has left with the special services in which they this social circle. Towards the ministry were engaged. He was thoroughly and of her church she had a warm affection intelligently in sympathy with Wesleyan and kindly welcome, as many can testify. Theology. Mr. Wesley's works he had different times when she entertained the teachings he accepted as thoroughly con-

> Some four weeks ago he had a shock of paralysis, from which he never recovered. During his illness he said but littleindeed it was with seeming difficulty h spoke at all-but what he did say was to the point, expressive of his abiding trust

Father Asmstrong was in the 79th year of his age at the time of his death.

Hartsport, April 5, 1880.

Died, March 20th, 1880, in Ogdensburg, N. Y., U. S., in peaceful triumph, after vears of intense suffering from vesical calculi, which was endured with remarkable patience and christian resignation, William Wesley, son of Rev. C. V. and J. P. Wood, and grandson of the late and substances, of heat or colour, etc., Edward Wood, Esq., of Baie Verte, N.B., etc. But the phenomena in the realm aged 8 years and 5 months.

Though not able to attend Sabbath School and the other services of the able, though invisible to the bodily eve. Church, yet he committed to memory many passages of Scripture, which he frequently repeated. He was a bright boy, and desired to be cured of his disease, if such were the will of God.

Among the last words uttered were sons or philosophy, of the work which these: "Behold the Lamb of God which gives them birth, may be reverently and taketh away the sin of the world"; and profitably studied. "Draw nigh unto God, and He will draw nigh unto you."

On the occasion of his funeral Rev. C. W. McCormich, pastor of the First M. E. Church of the city, delivered a very appropriate, eloquent, and comforting address from "Perfect through sufferings," to a large and deeply sympathetic congregation.

" He sleeps in Jesus. He will rise in the morning." (Sackville Borderer and other N. papers please copy.)

MRS. MABGARET E, GRANT.

Mrs. Margaret E. Grant, wife of Bro. John Grant, died on April 1st, at her residenee, Anderson Settlement, after a lingering illness of about two yeers and six the "divers manners" in which God

Our departed sister was born in 1842. at Lot No. 7, Prince Edward Island. At the age of fifteen was soundly converted to God, under the ministry of Rev. Robt. Wilson. She removed to Anderson in 1865, where she remained till her death. For several years, as there was no regular service in the Settlement-her piety was suffered to decline, but in 1875, when the Tintramar Mission was established,

peared to regain that which she had lost During the early part of the winter. when she thought her end was near. I was sent for, and found her in a peaceful frame of mind. But, said she, there are two matters that I must have attended to ere I can die. One was the Sacrament of the Lord's Supper for herself, and the sacrament of Baptism for her infant son, which she named after the minister she so highly esteemed, George Steel. The last time I saw her, she seemed ripening for heaven. Before parting, she requested me to preach her funeral sermon from Psalm 42: 1st ver.: " As the hart panteth after the water brooks, so panteth my history of the church has presented a

W. ROGERS PEPPER. Sackville, April 6, '80.

THE peace which Christ gives to his disciples is not a peace which comes of the disciple's surroundings: it is a result of nearness to Him who is the center of the universe, and who is unmoved by surroundings. The Christian's peace is as great in times of storm as in times of calm. When the tempest of sorrow or of opposition rages en every side, then he who is one with Jesus realizes "the peace of God which rasseth all understanding."

In general, pride is at the bottom of all great mistakes. All the other passions do occasional good, but wherever pride put in its word, every thing goes wrong, and what might be desirable to do quietly and innocently, it is morally I have spoken sufficiently a tree essay dangerous to do proudly.

CANADIAN METHODISM: ITS EPOCHS AND CHARACTER. ISTICS.

By THE REV. DR. RYERSON.

ESSAY IV .- PHENOMENA AND PHILOSO-PHY OF EARLY METHODIST REVIVALS OF RELIGION.

In my last Essay, on the Supernatural Character of Canadian Methodism, I stood with the reader face to face with that work of God in the soul of man in which he is born into the kingdom of God, and grows up to the stature of the fulness of Christ; I traced that work step by step, from its tears of penitence to its joys of pardon, adoption, regeneration and santification, as illustrative in the lives and labours of the early Metho dist preachers, as also in the doctrines and ministrations of the early Protestant Reformers. I now propose to consider the peculiar circumstances of that work; or in other words, the Phe nomena and Philosophy of early Methodist Revivals of Religion in Canada

The term revival simply signifies restoring; recovery from apparent death or drowning, to life; return to activity from a state of langour; recovery from a state of neglect and depression, as the revival of literature or learning; quickening, or re-animating with hopes or joys; awakening men to their spiritual interests, and rousing them to more at tention and action in regard to religion. It is in this last sense that I employ the term revival in these Essays.

The term phenomenon is defined by Mr. Wesley as "an uncommon circum stance." In nature it is an appearance the cause of which is not immediately obvious, as the phenomena of the heavenly bodies, of terrestrial productions of mind, and in the kingdom of God. in the soul of man, are not less remarkthan those of the material universaand though the "Kingdom of God cometh not with observation," its phenomena, whether established in the heart of a single individual, or of a multitude are open to examination; and the res-

We shall first speak of the phenomena, and then of the philosophy of the revivals of religion among the early

Methodists of Canada. The new birth of every soul into the kingdom of God is not only a phenemenon, but a miracle, and is so recognised by the Church of England her-self; for in the Homily on Rogation Week she says: "If, after contrition we feel our conscience at peace with God, through the remission of our sine. it is Ged who worketh that great miracle in us." In a revival of religion, such a miracle is multiplied by score times by hundreds and thousands, as on the day of Pentecost. All these displays of Divine power are attended with phonomena arising from the varied constitution of the human mind, and manifests Himself unto those whom He calls, pardons and saves.

The first phenomenon which has ar-

rested my attention in contemplating this wonderful work, is the special call and adaptation of the instruments of its commencement and promotion. From the morning of the Protestant Reformation, the candidate for the holy ministry was questioned before his ordination, "Do you trust that you are inwardly moved by the Holy Ghost to take and regular service commenced, she ap- upon you this office and ministration to serve God, for the promotion of His glory and the edification of His people?" But the first instruments of the Canadian work felt that they were not only ' moved by the Holy Ghost to take upon them this office and ministry" in the Church of God, but they felt a Divine call to give the anselves especially to the work in Canada, as did Paul and Barnabas to preach to the Gentiles, though to reach Canada they would have to travel some hun reds of miles through a wilderness, and then prosecute it through a still more remote wilderness, depending wholly upon the new settlers for their subsistence. Since the days of the apostles, I know not that the phenomenon more remarkable for selfdenial and devotion than that of the first Methodist preachers voluntarily consecrating themselves to the work of God in Canada, as detailed in the second of these Essays. They braved perils by water and perils in the wilderness, labouring night and day, and often working with their own hands to minister to their necessities.

If they were sometimes assailed for want of classical learning, and chiefly by men who could not read a classical author themselves without the aid of a lexicon, they showed themselves mighty in the Scriptures,-their clerical and other assailants retiring in confusion.

The phenomenon attending these revivals of religion among the people were chiefly two fold—the suddenness of conversions and the extraordinary circumstance or cted with many them. Of the reality of conversion, and the inward assurance of adoption, on the "Supermat.

Cana ian Methodis duced ample author I now speak of the sudden conversions

Methodist revivals of especially in the car dism, both in Er, States, and in Can-Wesley to the prese sisted upon the no conversion; but he have recognized it a when followed by t conversion. . "Mr Metholists," says! taught that all t instantanous, the many of them to any one prove that sions are fictitious influence the will tions to serious and truths of religion in the mind, for nothin been known to pro-But to some person come in the slow pro instruction, and se childhood; to other sented, in all their once: or they may in their minds: and have the additional i from novelty, their h taken them out of instruction, their having either been pressions obliterated tice of vice. In suc son can even a phil the display of the st truths of the Gosp living preacher with picuity, and pathos. strong and sudden e impressions thus ma deep and lasting? "A true philosop minds are differently

pression is made il flection; for like th mals, they do not for digestion, but reserve process. In others powers are more acti tions more yielding no reason why this tal disposition shoulligious experience, th man agent must nece ed carrying on His de ing His influence with stitutional qualities. manifestly absurd to conversion may follow sion upon vielding mi that it must be confi hesitating intellects, course of action of an low when motives to i a susceptible spirit them is immediately minations of the will in effort, are essenti proper conduct of any whatever variety the ed the human spirit, pesed that it has, in tution which renders and perseverance, imp effects do not always and reluctant operatio are inconsistent wit The cautious need ene watchfulness and supp thing rich in sentime and constant in action each class of charact the contrary would be our Maker, who uses means of exhibiting never sacrifices it to h benefi ent purposes, a pabilities of His creat

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through and by our na are better instructed Scriptures and the do Churches-that sudde are mere circumstance nected with the essen We believe the testime that the Spirit is not o disciples of Christ aft that character, but in o coming his disciples; to the words of our Lo convince the world of that they may believe that whenever the Gos claimed by the minist is 'the power of God u every one that believet so by the accompanying Holy Ghost. It this a ed, it will be difficult to ley a fanatic for his bel of sudden conversion prescribe a mode to Div Who, if he believes suc accompanying the truth to say, that when inspir posed, the attention shall be roused by a gr process only? or that the mind is genuine ar operate not in the prese that the Holy Spirit Himself of the variety the mental constitution fect His purposes of m

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ADIAN METHODISM: POCHS AND CHARACTER. ISTICS.

THE REV. DR. RYERSON. -PHENOMENA AND PHILOSO. EARLY METHODIST REVIVALS

OF RELIGION. last Essay, on the Supernatural er of Canadian Methodism, I ith the reader face to face with rk of God in the soul of man he is born into the kingdom of d grows up to the stature of the of Christ; I traced that work step, from its tears of penitence rs of pardon, adoption, regenerasantification, as illustrative in and labours of the early Methochers, as also in the doctrines istrations of the early Proteseformers. I now propose to the peculiar circumstances of k; or in other words, the Pheand Philosophy of early Methoivals of Religion in Canada.

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Canadian Methodism," and have adduced ample anthorities.

I now speak of the phenomenon of sudden conversions, so common in all Methodist revivals of religion, but more especially in the early period of Metho dism, both in England, the United States, and in Canada. No one from Wesley to the present day has ever inconversion; but he and his followers have recognized it as the work of God when followed by the fruits of a true conversion. "Mr. Wesley and the taught that all true conversions are instantaneous, though they believed influence the will, and move the affecthe mind, for nothing beside has ever in their minds; and to such they will have the additional interest which arises instruction, their religious education having either been neglected, or its impressions obliterated by the long practice of vice. In such cases, what reason can even a philosopher give, why the display of the stirring and solemn truths of the Gospel, unfelded by a living preacher with earnestness, perspicuity, and pathos, should not produce impressions thus made should not be deep and lasting?

"A true philosophy teaches that minds are differently constituted; that some men are slow to judge and to feel. and that what they hear raiely produces any immediate effect. The impression is made by subsequent reflection; for like the ruminating animals, they do not feed for immediate digestion, but reserve that to a second process. In others the intellectual powers are more active and the affec tions more yielding; and there exists no reason why this peculiarity of mental disposition should not influence religious experience, though a superhuman agent must necessarily be supposing His influence with, and by, our con conversion may follow a sudden impression upon vielding minds, as to affirm that it must be confined to slow and heavy burden of sin, see damnation to hesitating intellects, or that a decisive be the reward of it, and behold with course of action of any kind cannot fola susceptible spirit, and the force of inwardly touched with sorrowfulness of in effort, are essential to rational and and call upon Him for mercy. This beproper conduct of any kind. But with | ing done seriously, their mind is so ocwhatever variety the Creator has formed the human spirit, it is not to be sup- ness, partly with an earnest desire to pesed that it has, in any case, a constitution which renders decisive choice, and damnation, that all desire of meat and perseverance, impracticable. These effects do not always result from slow all worldly things and pleasure cometh in and reluctant operations of mind; they are inconsistent with susceptibility. The cautious need energy; the ardent, watchfulness and support; but everything rich in sentiment, firm in choice. and constant in action, may exist in each class of character. To suppose | the objector:

the contrary would be a reflection on

beneficent purposes, and the moral capabilities of His creatures. "From these sudden yieldings of the what then can be reasonably conclud-Scriptures and the doctrine of all true are mere circumstances, quite unconnected with the essence of conversion. We believe the testimony of Scripture, coming his disciples; that, according to the words of our Lord, he is sent ' to convince the world of sin,' to the end that they may believe in Christ; and that whenever the Gospel is fully proclaimed by the ministers of Christ, it every one that believeth,' and is made Holy Ghost. It this doctrine be allowed, it will be difficult to prove Mr. Wesley a fanatic for his belief in the reality not with an articulate voice; and sudden conversions. Who, shall prescribe a mode to Divine operations? souls." Who, if he believes such an influence accompanying the truth, shall presume to say, that when inspired truth is pro- odism in Canada, and especially in posed, the attention of the careless shall be roused by a gradual and slow as "camp-meetings," and they have process only? or that no influence on

fect His purposes of mercy by differ-

ent methods? and that the operations shall not present, as well as those of nature, that beauteous variety which so much illustrates the glory of Him who worketh all in all.

"And who shall say that even the peculiarities af men's natures shall not in many instances, be even set aside in the course of a divine and secret operasisted upon the necessity of sudden tion touching the spring of action, and opening the sources of feeling; giving intensity of action to the one, and ar flow to the other, which shall more eminently mark His finger in a work which Methodists," says Mr. Watson, "never His own glory, and the humility pr p r to man, require should be known and acknowledged as the work of God alone? many of them to be so; but how can Assuredly there is nothing in the reaany one prove that all sudden conver. son of the case to fix the manner of sions are fictitious and imaginary? To producing such effects to one rule, and nothing in Scripture. Instances of sudtions to serious and spiritual objects, the den conversion occur in the New Testruths of religion must be presented to tament in sufficient number to warrant us to conclude that this may be often been known to produce those effects. the mode adopted by Divine wisdom. But to some persons these truths may and especially in a slumbering age, to come in the slow process of elementary arouse attention to long-despised and instruction, and serious advice from neglected truths. The conversions of childhood; to others they may be pre- the day of Pentecost were sudden, and. sented, in all their great features, at for anything that appears to the cononce; or they may be suddenly revived trary, they were real; for the persons so influenced were thought worthy to be 'added to the Church.' Nor was it from novelty, their habits of life having by the miracles of tongues that the eftaken them out of the way of regular | fect was produced. If miracles could have converted them, they had witnessed greater than even that glorious day exhi ited. The dead had been raised in their sight; the earth had quaked beneath their feet; the sun had himself, and made untimely night; the graves had given up their dead; and Christ himself had risen from the dead sealed and watched. It was not by the strong and sudden egects, and why the impression of the miracles of tongues alone, but by that supervenient graclous influence which operated with the demonstrative sermon of Peter, after the miracle had excited the attention of his hearers, that they were 'pricked in their hearts,' and cried 'Men and brethren, what shall we do?'

"The only true rule of judging of professed conversion is its fruits. The mode may vary from circumstances of which we are not the judges; nor can we be until we know more both of the mystic powers of the mind, and of that intercourse which Almighty God, in his goodness, condescends to hold it.

But the more remarkable phenomena of the revivals of religion are not mere- Dept. of Railways and Canals, ly the suddenness of conversion, but ed carrying on His designs, and exert- the extraordinary circumstances connected with them-physical agitations stitutional qualities. It would be as and prostrations. The words of the manifestly absurd to deny that true Church of England Homily on Fasting may here be repeated:

"When men feel in themselves the hesitating intellects, or that a decisive be the reward of it, and behold with suffer of the Lake of the Woods. ow when motives to it are urged upon hell, they tremble, they quake, and are in Chief, Ottawa, on and after the 15th April. them is immediately admitted. Deter- heart, and cannot but accuse themselves, minations of the will, and perseverance | and open their grief unto Almighty God, cupied, partly with sorrow and heavibe delivered from this danger of hell and drink is laid apart, and loathing of place: so that nothing liketh them more than to weep, to lament, to mourn, and by both words and behaviour of body to

show themselves weary of life." Mr. Wesley, atter quoting these words, comments upon them thus to

"Now, what if your wife, or daughour Maker, who uses variety as the ter, or acquaintance, after hearing one means of exhibiting His wisdom, but of these field preachers, should come never sacrifices it to his own great and | and tell you that they saw damnation before them, and beheld with the eve of their mind this horror of hell? What if they should 'tremble and mind to impressions of a religious kind, quake,' and be so taken up 'partly with sorrow and heaviness, partly with ed? Why, that conversion is not an earnest desire to be delivered from a natural process, though carried on this hell and damnation, as to weep, to through and by our natural powers. We lament, to mourn, and by both words are better instructed, I hope, in the and behaviour to show themselves weary of life;' would you scruple to Churches—that suddeness and slowness | say that they are stark mad; that these fellows have driven them out of their senses? These are the words of our own Church. You may read them, that the Spirit is not only given to the if you are so inclined, in the first part disciples of Christ after they assume of the 'Homily on Fasting.' And, conthat character, but in order to their be- sequently, what you have preemptorily determined to be mer-lunacy and distraction, is that 'repentance unto life,' which, in the judgment both of the church and of St. Paul, is 'never to be repented of.' I grant that extraordinary circumstances have attended this is the power of God unto salvation to conviction in some instances. While the word of God was preached, some so by the accompanying influence of the persons have dropped down as dead; some have been as it were in strong convulsions; some roared aloud, though others spoke the anguish of their

These physical phenomena were not uncommon in the early years of Meththose great rural assemblages known occurred from time to time to this day. the mind is genuine and divine, if it Examples of them are needless; they operate not in the prescribed manner? have been supposed by some to have that the Holy Spirit shall not avail originated in Canada, and to be a char-Himself of the variety which exists in acteristic of Canadian Methodism; but

the mental constitutions of men to af- this is a mistake. (To be continued.)



LACHINE CANAL.

NOTICE

To Machinist-Contrators.

SEALED TENDERS addressed to the undersigned [Se retary of Railways and Canals] and endorsed "Tender for Lock Gates, Lachine Canal " will be received at this office until the arrival of the Eastern and Western Mails on THURS-DAY the 3rd day of SUNE, next for the construction of gates, and the necessary machinery nected with them, for the new locks on the Lachine Canal.

Plans, Specifications and General Conditions and be seen at this office on and after THURSDAY the 20th day of MAY, next, where forms of tender can

Parties tendering are expected to provide the special tools nec ssary for, and to have a practical knowledge of, works of this class, and are request-ed to bear in mind thet tenders will not be considered unless made strictly in accordance with the printed forms, and—in the case of firms—except ere are attached the actual signatures, the nature of the occupation and residence of each member f the same; and, furthes, an accepted bank cheque for a sum equal to \$250, for the gates of each lock. must accompany each tender, which sum shall be forfetted if the party tendering declines entering into contract or the work at the rates and on the terms stated in the offer submitted.

The cheque thus sent in will be returned to the respective parties whose tenders are not accepted.

For the due fulfilment of the contract the party or parties whose tender it is proposed to accept will be notified that their tender is accepted subject to a deposit of five per cent, of the bulk sum of the contract—of which the sum sent in with the tender will be considered a part-to be deposited to the credit of the Receiver General within eight days after the date of the notice.

Ninety per cent. only of the progress estimate will be paid until the completion of the work. This 'epartment does not not, however, bind itself to accept the lowest or any tender.

Department of Railways and Canals, Ottawa, 29th March, 1880, ap 9 ju 3

CANADIAN PACIFIC RAILWAY.

Tenders for Tanks and Pumping Machinery.

TENDERS will be received by the undersigned up to noon on FRIDAY, the 15th MAY next, for furnishing and erecting in place at the several watering stations along the line of the Canadian Pacific Railway under construction. Frost-proof Tanks with Pumps and Pumping Power of either wind or steam, as may be found most suitable to

the locality. Drawings can be seen and specifications and other particulars obtained at the office of the Engineer in Chief, Ottawa, on and after the 15th

By order, F. BRAUN,

Ottawa, 1st April, 1880.

CANADIAH PACIFIC RAILWAY.

TENDERS addressed to the undersigned will be received up to moon of FRIDAY, the 15th MAY next, for furnishing and erecting Iron

F. BRAUN,

Dept. of Railways and Canals, Ottawa, 1st April, 1880.

WELLAND CANAL. Notice to Bridge-Builders.

CEALED TENDERS addressed to the undersigned (Secretary of Railways and Canals) and endersed "Tender for Bridges, Welland Canal," will be received at this office until the arrival of the Western Mails on TUESDAY, the 15th day of JUNE next, for the construction of swing and stationery bridges at various places on the line of the Welland Canal. Those for highways are to be a combination of iron and wood, and those for rail-

way purposes are to be of iron. Plane, specifications and general conditions can be seen at this office on and after MUNDAY, the S1st day of MAY next, where Forms of Tender can also be obtained.

Parties tendering are expected to have a practical knowledge of works of this class, and are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and-in the case of firms-except there are attached the actual signatures, the nature of the occupation, and residence of each member of the same; and further an accepted bank cheque for a sun equal to \$250 for each bridge, for which on offer is made, must accompany each Tender, which sum shall be forfeited if the party tendering declines entering into contract for the work at the rates and on tho terms stated in the offer submitted

The cheque thus sent in will be returned to the respective parties whose tenders are not accepted. For the due fulfilment of the contract the party or parties whose tender it is preposed to accept will be notified that their tender is accepted sub-ject to a deposit of five per cont. of the bulk sum of the contract—of which the sam sent in with the tender will be considered a part—to be deposited to the credit of the Receiver General within eight days after the date of the notice.

Ninety per cent, only of the progress estimates will be said until the completion of the work. This Department does not, however, bind itself to accept the lowest or any tender.

F. BRAUN. Secretary.

Dept. of Railways and Canals, till June 15 Ottawa, 29th March, 1880.

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SEE WHAT PHYSICIANS AND THE PEOPLE SAY ABOUT IT.

66 West Thirty-sixth street, New York, Sept. 2, 1876.

GENTS-I have frequently prescribed Scott's Emulsion of Cod Liver Oil with Hypophosphites during the past year and egard it as a valuable preparation in scrofulous and consumptive cases, platable and efficacious.

C. C. LOCKWOOD, M.D.

MESSRS. SCOTT & BOWNE-Gentlemen-Within the last year I have used in my own family, and in my private practice prescribed very extensively Scott's EMULSION OF COD LIVER OIL with Hypophosphites and found it a most valuable preparation, especiaelly in diseases of children. It is agreeable to the most delicate stomach; which renders it a very reliable agent as a nutritive remember.

in consumptive and scrofulous cases.

MESSRS. SCOTT & BOWNE-Gentlemen-Within the last two months I have fairly tried SCOTT'S EMULSION OF COD LIVER OIL with HTPOPHOSPHITES, and I candidly declare that it is the finest paration of the kind that has ever been brought to my notice; in affections of the lungs and other westng diseases, we consider it our most reliable agent, in a perfectly elegant and agreeable form.

December 10th, 1878.

Very truly J. SIMONAUD, M. D., New Orleans, La.

MESSES SCOTE & BOWNE: - Gentlemen: -In September 1877, my health began to fail and my physician pronounced it spinal trouble menter his care I got some relief from pain, but my general health did not improve, and early in the winter, I began to raise blood and rapidly grow worse. In May last i was taken with a violent bleeding which brought me to my bed and my life was despaired of for many weeks; violent symptoms appeared, night and morning coughs, night sweats, short breath, and a return of the spinal trouble. My physician stopped the bleeding and then ordered Cod Liver Oil and Lime: and I used various preparations, but they did me no good. I lost all hope of lite, and was an object of pity to all my friends. Last September I purchased a bottle of your Emulsion, before it was all taken I was better. I then bought a dozen bottles and have taken all with the following results: Cough subsiding, night sweats stopped, appetite returned, pains in spine disappeared, strength returning, and my weight increased from 118 to 140 pounds in sixteen weeks. I have taken no other medicine since commencing with your Emulsion and shall continue its use until I am perfectly well. I frequently meet some friend on the street who asks, what gived you and I am I am perfectly well. I frequently meet some friend on the street who asks, what cured you and I answer Scott's Emulsion of Cod Liver Oil, &c. I have a friend who has not spoken aloud for 15 months and he is getting better, I gave him a bottle, and he bought two more, then got a dozen and says that it is food and medicine for him He was given up to die a year ago; but he is improving now wonderfully. My recovery is exciting the surprise of many people, and I shall do all I can to make known your valuable medicine.

Very truly yours, HF SLOCUM, Lowell, Mass.

About the 25th of last April I got a bottle of your EMULSION, and at that time I was so prostrated at no one who saw me thought I could live but a few days at most. I could retain nothing on my omach and was literary starving. I commenced the use of the Emulsion in small doses; it was the omach and was interest y staving. Technical cele the use of the Endlsion in small doses; it was the rest thing that would stay on my stomach; I continued its use, gradually increasing the dose; and rom that hour I commenced mending, and now am able to ride and walk and am gaining flesh and strength rapidly. I have advised other parties to try it, and some two or three have already tried it. I am sure I shall entirely receiver.

I am yours For Sale by all Druggists at \$1 per bottle.

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THE WESLEYAN

FRIDAY, APRIL 16, 1880.

The President of the General Conference. Rev. George Douglas, LL.D., in a note dated Montreal, April 10, requests us to give notice "that all appeals, to the Court of Appeals must be forwarded before 29th April, when Special Committee meets in Montreal.

ALL DAY JUBILEE MEETING.

The initial meeting of a series of special services, in the Wharton Street, M. E. Church, Philadelphia, was held Septemmarkably successful. Secretaries were gives the following condensed report: designated to take the name and residence of each person who professed to be con- governmental protection and assured deverted. The meetings were continued for five consecutive months. It was ascertained by actual count that the names of one thousand persons were enrolled in the list of new converts. It was then arranged that an all-day meeting for praise and thanksgiving to Almighty God for the wonderful outpouring of the Holy Spirit should be held. The 25th of March was the day elected. The last number of the "Christian Advocate" gives the following account of the proceedings:

"The exercises commenced with a praise service at 6 o'clock, a.m. To our grateful surprise some five hundred persons were present at this early hour, and the good Master favoured us with a memorable season of spiritual worship and unctuous testimonies, mainly given by the young converts. Reassembling for a continuance of the praise service at 9.30 a.m., the hour designated for preaching, the church was uncomfortably packed, as many as could crowd in standing, filling all the aisles, altar and even the pulpit, after all other sitting and standing room was occupied. At that hour our resident highly-esteemed Bishop M. Simpson preached to the converts. Any attempt to characterize the sermon must fail to set forth its beauty, tenderness, pathos, practical instruction, fatherly counsel, and spiritual magnetism. For more than an hour the highly-tavored congregation hung upon the good Bishop's eloquent lips instructed, comforted, charmed, enthused, until, in the sublime peroration, spontaneous outbursts of Methodistic shouts came from all parts of the audience. At the conclusion of this service a large proportion of the congregation repaired to the spacious lecture-room, where the thoughtful ladies of the church had prepared a substantial lunch. Over a thousand partook of the needful refreshments. Coming again at 1.30 p.m. in the auditorium, a love-feast was held. It was conducted by Rev. A. Atwood, the oldest of a number of ministers present from this city and vicinity. A hundred and fifty testimonies quarter, conspicuous among which were those of Rev. T. T. Tasker and Samuel Work, both over eighty years, and who had been members of the M. E. Church over sixty years.

Several ministers affirmed that they had never participated in such a mid-week Sabbath in Philadelphia. At 3 o'clock p.m. Rev. W. Swindells, a former pastor and now presiding elder of North Philadelphia District, preached an appropriate, strong, helpful, eminently-suggestive sermon. Indeed both of the preachers for the day were singularly happy in the selection of most fitting themes, and felicitous in their elaboration. The exercises of the day culminated in a marvellous revival service in the evening, conducted by the evangelist, Rev. Thomas Harrison. So densely packed was all the available space in the entire church, that it seemed impossible to have altar work, and yet, despite the apparently insuperable difficulties, about forty persons pressed their way through the crowd as seekers of religion and eighteen professed conversion. To God be all the glory for the wonderful day! Adverse criticism may be the expression of honest difference of judgment but its animus often indicate perhaps unconscious bitterness arising from prejudice and jealousy. In the use of legitimate means we believe in the methods that win.

REV. WILLIAM BUTLER, D.D.

The Rev. William Butler, D.D., after a considerable number of years of successful service in the mission field of the Methodist Episcopal Church of the United States, has asked to be allowed to re-enter the pastoral work of the Church, within the limits of the New England Conference, of which he was formerly a member. He was present at the Session of that Conference which was held in Boston during the past week. Dr. Butler was, some years ago, a delegate from the General Conterence of the Methodist Episcopal Church to the Conference of Eastern British America. The following resolutions, which were adopted by the New England Conference. at its recent Sessions, we clip from the last number of "Zion's Herald." They

will speak for themselves: "Whereas, Rev. William Butler, D.D., after twenty years missionary service in foreign lands, during which he has established upon enduring foundations two of the leading missions of our Church, returns now to the pastoral work in his home

Conference, therefore, Resolved, That we recognize the good hand of God in the preservation of his life through many perils to health and safety, and in the continuance of his physical and mental vigor to such a degree that, after long and hard service, he is able to do active work.

2. That we regard the work of Dr. Butler in India and Mexico as an inestimable service to the church and to those countries; that we attribute to his foresight and energy the present strength and encouraging prospects of those missions; and that we congratulate him upon having been honored by God and the Church with the privilege of initiating those great movements. In all this work he has been most efficiently assisted by his wife and enterprises he began.

3. That we cordially welcome Dr. Butler to his old place among us, and trust that his life may be spared many years to bless the Church at home by his able and devoted labors.

Dr. Butler was invited to address the Conference in reference to the Missionary work in Mexico, and his experiences in connection therewith. He responded in ber 23rd, 1879. The meetings were re- an effective speech of which Zion's Herald

> "In Mexico, we have now, as one result, fense in a Roman Catholic country. We have secured a very prominent position in the country, and especially in the cities, the capitals of the States of Mexico, and a remarkable recognition by the President General Diaz. We have a large amount of church property, valued at \$100,000, without a dollar of debt. There are three other missions which have spent an aggregate amount equal to our own for mission work, but we have now to show as a tangible result twice as much church property as these three other missions com-bined. We have excellent spiritual harvestings, sound conversions, sound and substantial growth in religious and ecclesiastical life. In closing, Dr. Butler expressed an earnest desire to return to the posom of his own Conference, and enter upon the enjoyable routine of the pastorate, and expressed a willingness to take any position in the gift of his brethren.

> Great interest was felt in the Conference in the election of delegates to the approaching General Conference. Where so many scores of ministers are in every way competent to honorably discharge the duties of such a position, and where so few can be elected. it is felt to be a mark of peculiar distinction to be chosen as one of the elect number. Zien's Herald has the following paragraph in reference to Dr.

The instant of intensest emotion in the New England Conference was the unexpected entrance of Rev. Dr. Butler, just after the first ballot for delegates to General Conference had been declared, in which he led, by a very large majority, all the other nominees. As he walked up the aisle, the preachers cheered again and again. The Doctor seemed surprised at the exuberance of their applause, as he had been at the Conference a few days before. The Bishop called the Doctor to him, and whispered in his ear the interesting fact which had just occurred. Dr. Butler was quite everwhelmed: the tears atarted, and it was several moments before he could recover himself. It was a comwere given in the space of an hour and a pliment to Dr. Butler's sterling abilities. an expression of the high personal estimation in which he has always been held by his New England brethren, and a just expression of their proper estimation of the great work he has accomplished for the Church in the accomplishment of two of our most hopeful and interesting missions.

We should think Dr. Butler would be an eminently fit person to be elected to the position in the Mission Rooms of the Methodist Episcopal Church which was made vacant by the death of the late lamented

IS IT NECESSARY?

The "Truro Guardian" calls attention to the transgression of Divine law by the running of trains over the Intercolonial on the Lord's day, and very justly asks the religious press to do its duty in relation to the matter. We cannot do better than quote the manly, outspoken, words of the "Guardian" only omitting certain references to political parties, which add nothing to the force of truth well pre-

The quiet hours of last Sabbath were. as usual, disturbed by the whistle of arriving trains-two freight trains in the morning and another, the mail train, while church services were going on. Both freight trains remained in Truro. One was a train of empty cars, and did not move from Truro till well on in the day on Monday, consequently there could be no necessity for that train hurrying along the railway on Sabbath. Whatever necessity there may exist for the running of mail trains on Sabbath (necessity begotten of human invention, not by divine arrangements) there can be no possible excuse for running freight trains on the Lord's day. Such work is simply impious defiance of the laws of God and the laws of our own Province. Some of these days, we fear, such desecration of the Sabbath will bring evidence of the Divine displeasure in a way which will startle the people of this country, for God's laws cannot long be trampled upon with impunity.

It is refreshing to find one of our secular exchanges prepared to style the toogenerally admitted necessity of the mailtrain a "necessity begotten of human invention, not by Divine arrangement." We have felt this when our ears have been saluted on the Sabbath, by the whistle of the train, or the guns of the steamer.

About five years since, a minister belonging to our Conference took passage in a large American steamship, bound from Australia to San Francisco. A quan- Sabbath most respected? Where does tity of freight awaited her call at a Fijian the greater proportion of the people atthe Fijian group were cannibals of the the law of marriage mest respected? to form the new Government.

meeting in London a year or two since; but the despatch of that steamship to a same story more emphatically. The ves- their boasting pharisaical airs. children, some of whom still carry on the sel in question arrived at the island early on the Sabbath morning. The captain sent a message to the chief in charge, asking him to send natives to put the freight, at once, on board. The chief, a stalwart man, soon made his appearance, but only to assure the captain that nothing could be done until Sabbath hours were passed, and to promise him that after midnight the work should be done with the greatest possible despatch. An American captain-from the land of Bibles and missionaries-failed to move the de termined Christian man, and submitted with the best possible grace. Some of the passengers went on shore to join in domestic and public worship with men who, in other days, would have eaten them as a choice morsel; and at midnight a band of Fijians hurried the cargo on board, and the steamer started for her destination. Necessity with that converted cannibal knew a low-the law of God-He put the law of God first,-and far behind that law-human necessity; our legislators put human necessity first, and crowd the law of God far in the rear, and politely tell deputations from the Evangelical Alliance that they will break that law as little as is possible. And Christian men thank them! What of Him that sitteth in the circle of the heavens?

THE OLD IS BETTER.

The day in which we live produces its fair share of the never-failing crop of thinkers and writers who assume that the Church of Christ, as a whole, or in some of its distinctive features, is about to pass away. Sometimes we are told that the church is losing its hold upon the masses. Again it is said that the Bible no longer wields the influence that it once did. At another time it is affirmed that the influence of the ministry is no longer felt. Another new light will announce to the world that the doctrines of the Christian system are worn out and powerless. And, recently, one Rev. Professor David Swing tells us of The Failure of the Southern Pulpit.

Mr. Swing believes in "the gospel of modern progress," as taught by the "great preachers" of the age, such as Theodore Parker was a generation ago in Boston; as O. B. Frothingham was recently in | nel so much as in that day of the art of anti-New York; as David Swing now is in Chicago; and as other "advanced thinkers" are. Swing is willing to admit that "the Southern pulpit" preaches the gospel that promises the pardon of sin, the sanctification of the soul, and the salvation of those who believe in Jesus.

He concedes that old doctrines are being preached in "the Southern pulpit," as aforetime, but he sees in this a "narrowness of Christian doctrine." Swing believes that the pulpit should shandon its "old narrowness," and take "broad views." The pulpit that contends for the old methods, he indicates, is a failure, and has had its day. The preacher who will be abreast of the times, should, according to Swing, and writers of his school, teach his hearers how to vote, and that the day of election is of more importance than the day of judgment; and that clear views on the "third term" question are of greater practical value than clear views on the divinity of Christ.

Mr. Swing thinks that the pulpit of Canada is so far in the background as to be out of sight from his standpoint. A generation ago, when Parker preached in Boston, New England was first in " pulpit greatness." But, in these last times, the palm for pulpit greatness belongs to New York, and Brooklyn, and Chicago. And as he looks toward "old Virginia," and "Mobile," and "New Orleans," he exclaims: " No greatness of pulpit here."

A man is worthy of reward according to his deeds, rather than his professions. An army may be judged by its achievements rather than its attempts. A piece of machinery may be approved or comdemned according to the work it is capable of doing. And so we may judge of the efficiency of the pulpit. What does ning was a power in the land, and when "the gospel of modern progress" as presented by the "advanced thinkers" of Chicago, and Brooklyn, and New York, do for those great centres of population? What part of Canada, or of New England, or of that portion of that country, where the influence of the Southern pulpit has been wielded, need fear an intelligent comparison with Chicago, or Brooklyn, or New York? Where by all classes is there the greater respect shown to min. isters of the gospel? Where is the law concerning the sanctity of the Christian port. Fitty years ago the population of tend the Lord's sanctuary? Where is

most pronounced type. How much Meth- Where is there the least of beer-garden odist missionaries have done for this peo- rioting? When the so-called "advanced ple, Sir Arthur Gordon, a former Governthinkers" can show that the "gospel of the pulpit Per P. H. H. or of New Brunswick, and at present modern thought," as they term their novel-Governor et Fiji, told at a missionary ties, produces more abundant and better fruit than the preaching of the old doctrine of the cross, then, and not till then, spot once so dreaded by seamen, told the it will be time enough for them to put on

EXPERT TESTIMONY. We have frequent instances of physicians giving testimony in trials, involving ife and death, concerning the nature of ol ood stains. In the recent Hayden trial, in Connecticut, the testimony of several of the most competent medical experts in the United States showed that it was practically impossible to distinguish human blood from the blood of some animals af-, ter the corpuscles had become dry. case has been tried in Missouri, within the last few weeks, which has brought up this important question again. Clothes which were said to belong to the prisoners were stained with blood, and they were examined by several of the most eminent Western professors of physiology, and chemistry, to ascertain, if possible, whether the stains were those of human, or other, blood. Those professors have reached substantially the same conclusion. They claim that it is impossible to decide with any degree of certainty. from dried stains, between the red blood corpuscles of man, and those of many ed Revs. Daniel Curry, James M. Buckley. other animals.

RITUALISM.

One Canon Carter, a ritualist, in England, has come into collysion with his bishep. His bishop disapproved of his ritualistic demonstrations. The canon would not abandon either his principles or his practices, and therefore resigned his benefice. The London "Times," in a leader on Canon Carter's case, gives the following estimate of Ritualism:

Ritualism is the survival, as some would

say, the development according to others, of what our fathers knew as Tractarianism. At any rate, to the historical eye it appears as one of the controversies of a former age which have been superseded and overshade owed in the far deeper inquiries of the present time. Those who think at all seriously about religion now . . . go a good deal deeper and further than any questions about the authority of an ideal church, about the exact nature of the sacerdotal office, not to mention such trivial matters as the colour of a vestment, or the conduct of a cereminal. In its purely esthetic aspect, more over, Ritualism has little that is theological, and nothing at all that is strictly religious about it. At one time, it is true, it absorbed the reviving æsthetic impulse of the generation in which it grew; but the fashion of the day no longer runs in an ecclesiastical chanand of the classical revival

. . . When youths went to the Universities, and especially to Oxford, forty years ago, the great Tractarian controversy the air, and they were caught up into it as sparks fly up a chimney, as one of them said who felt and resisted its influence. Then arose a mighty theological storm, whose wrecks are still to be found on every shore. Of those who weathered it some became Ritualists, and gathered for a time a great following around them; others, among whom were men of singular " light and leading." sailed right out of the narrow seas of Tractarian theology and embarked on the wide ocean of thought and free inquiry. Ritualism, whatever may be its vitality in certain directions, now no longer counts as one of the great intellectual and spiritual forces of the time. As a mere fashion it is out of date, and as a serious religious theory t is antiquated.

THE centennial anniversary of the birth of William Ellery Channing, was comme morated on the 7th of April. Large meetings were held in Newport, Rhode Island, the place of his birth, and in New York. He was a representative Unitarian. He was the feremost man of his denomination a half century ago. He waged a vigorous warfare against the Calvinism of his day, and against slavery. Dr. Channing and Dr. Lyman Beecher were contemporaries, and representatives of two great antagonistic theological parties. Channing was a pure-minded, sweetsouled, preacher and writer. He was as brave and brilliant as he was good. He spoke and wrote eloquently in behalf of the unscriptural doctrines of Unitarian-

ism. The fifty years since he was in the zenith of his labours and powers prove that his Unitarian creed is a failure. The evangelical principles for which Lyman Beecher contended are prevailing more and more. Those old times when Chanall the newspapers of the country were filled with reports of the trial of Lyman Beecher for heresy, in the West, and Albert Barnes, for heresy in the East, were

Tun election for the House of Commons in England, has resulted in giving the Liberals majority over the Conservatives, without the aid of the Home-Rulers. It is expected that Beaconsfield will resign within a few weeks. A Bareny, it is said, will be conferred on Lord Beaconsfield, with a reversion to his brother. As the victory of the Liberal party is the triumph of Gladstone, it is inferred that he will be called upon by the Queen

The Rev. S. M. Terry, D.D., Presiding Elder of the New York Conference the pulpit. Rev. R. H. Howard dissents, to some extent, from the position taken by Dr. Terry, and says that, "very few men can think well on their legs." The editor of The Methodist in referring to the positions take by these two ministers says:

"It is true that too few think that they can think well on their legs—but many of the doubters are probably mistaken. Until recently the editor of this paper reckoned himself among those who could not extemporize Five years ago he resolved to return to his carlier mode of extempore preaching; and he has found it very easy to follow a line of thought previously arranged. The chief enbarrassment in such preaching, judging by our experience, is the temptation to fix the phrasing and the illustrations in the memory. When one leaves all that to come in its right place, or not to come at all-when he becomes willing to risk the loss of a certain class of adventitious excellencies—it is perfectly easy to recall the thinking previously done for sermon. And usually, we should say, the perfect phrasing is profitably exchanged for he well known advantages of extempora address. Many who doubt that they can think on their legs, have never satthfully tried to form the habit."

GENERAL CONFERANCE DELEGATES The following delegates have been elected by the New York Conference : Revs. Charles D. Foss, J. P. Newman, A. K. Sanford, M. S. Terry, G. S. Hare, and W. H. Ferris: and the following Laymen, Hon. H. H. Connolly and Stephen Barker.

The New York East Conference has elect-Dr. A. Goodsell, G. W. Woodruff, A. S. Graves, and L. S. Weed; and the following Laymen, Geo. I. Sevey, and G. G. Revnolds.

The delegates from the New England Confer ence are Revs. Wm. Butler, Samuel R. Upham, W. F. Mallalieu, C. S. Rogers, and S. Cummings; and the following laymen. James P. Magee, and E. Warren.

The General Conference will meet in Cincinnati, Ohio, Saturday, May 1st.

CANADA TEMPERANCE ACT.

The friends of Temperance throughout the Dominion will rejoice on learning the decision of the Supreme Court of the Dominion on the Canada Temperance Act. A telegra m from Ottawa on the 13th inst, reads as follows: "The Supreme Court met this morning and gave judgment upon the Canada Temperance Act. Chief Justice Ritchie held that the Canada Temperance Act per # is within the scope and authority of the Deminion Parliament. He argued the case from the trade and commerce clause of the Union Act of 1867; and declared that the Louis L egislatures have no power to prohibit the sale of spirituous liquors. The Dominion alone has. He was of opinion that the appeal should be allowed. Tournier, Tacheran, and Gynne concurred.

Henry dissented from the conclusions of the others, holding that the powers of the Local Legislature and the Dominion Parlisment are of limited extent, and that there m ust be express authority conferred by the I mperial Statute of 1867 upon the Dominion Par liament before it can deal with the gener al question of prohibition, especially in vi ew of the fact that the specific power of lic ensing is by the Statute conferred upon the Local Legislature. The Princess Louiss was present when the judgment was deli-

All Local Acts were declared to be ultra

Quite a sensational story has been going the rounds of the press recently to the effect that the "Philadelphia University of Medicine and Surgery" has been issuing diplomas to unworthy persons. It was affirmed that several persons received the M.D. degree, who never had studied medicine for even s single day. This story is a well got up production of one of the "canard" manufacturing establishments of the States. Some parties may regret that such a nice story should be spoiled after it has had such a wide circulation. But it now appears to have been entirely destitute of foundation.

THE Rev. Hugh Stowell Brown, of Liverpool, will preach the anniversary sermon for the Wesleyan Missionary Society, on Friday, April 30th, in the Great Queen Street Chapel, Lincoln's-Inn-Fields, London, England.

"Our esteemed friends, the Buckeys Publishing Company of Minneapolis, Minn., offer to send 'THE HOUSEKEEPER' free for one year to every preacher's rife in the United States and Canadas, who will send them her address and ten cents to pay postage. The paper, as we say by our standing notices at the head of this column, is the best housekeeper's paper in this country. It is full of the actual results of practical experiments in all the various phases of housekeeping. Let every preacher's wife who desires the paper free of charge, send her name and post office address to The Housekeeper, Minneapolis, Minn. Could greater liberality be asked than that shown by the enterprising publishers of this paper?"-Cenral Baptist, St. Louis, Mo.

We acknowledge the receipt, with thanks, of "The Letters of Resticus, from John Dougall & Son, Montreal These Letters were written by Mr. David Currie, the special correspondent of the Montreal Witness; and are the result of investigations in Manitoba and the North West, for the benefit of intending emigrants. The pamphlet contains 82 pages closely printed matter, and two maps. Price 30 cents.

A pamphlet ehe Angio-Isralas been receiv the writer of th word "folly" in zon. We have n the subject, on greats, with suffi warranted in giv merits of this wresting one. an chi," as given art M Connel the publisher., .

Landry's Mumins three pro and dance; G men; and R m Lange. Le at. grable amount wher information Mairs. Publishe King Street, st. J

We have receive to 10 and 12 Day sambers of "To raming Canon F work contains a t. dex in full. May LOUIII.

W. J. Gage a West Toronio, n manuel for teach Retain Attention. Inspector of Scar ments. This volum careful considerar. it has been prepar the Dominion we his advantage to in warchase of this ma

The first volume History of England and Government, fr to our own times, 1 K. Funk & Co., work will be comple is in the "Standard a marvel of cheapn it a very large sale. Book Room-30 ce

POSTAL

(WEYMOUT BARTON, DIGBY

Mr. Editor,-It to Almighty God tha result of some spec Plympton, some nine enced religion, and o Saviour. It was my privileg

probation yesterday shom were baptized.

CORRESP

SUNDAY SCHOO

On Tuesday night, odist church was wel concert given by the ars and a select choir and Mr. John Sti read selections from followed by music a children. Miss Sut the organ. Solos, di zetts were well sung Suzzie Webb, Lavin age, Ada Smith, Min Smith and others. was given by some of After which Mrs. J at the organ, when t salled Jerusalem was er choice piece . A ap in aid of the f amounting to more and thus ended a ver ment, and it is hoped the last but that we m other such a treat.

RIVER JOHN, N MR. EDITOR,-W write for your column ungrateful on our p record some few facts selves and our work past. The old year d bringing cheering ev will of this kind per year dawned it brou prise in the form of our River John fri from-a few fr ends when in February la our family, the kindne again shown in th manner. Evidently here mean to gain tions and our mem shall take from ther

On February 22nd. ored in having wi President in connects ary anniversary. He tive sermons, the one on the miss mary su which he presented th gard to the requireme work, Coll ctions an then taken when the alized-one member of giving \$25. In meeting week, the President at Hale rendered us valu pect to raise on circui per cent more than la

During March we h in River John for nea interest at first was ling extended to all our fabers were very much re ended, a number profe Christ, and others wer We are indebted to H Weldon for generous ar this season. For what v. S. M. Terry, D.B., Presiding the New York Conference, ondemns the reading of sermons in Rev. R. H. Howard dissents, to ent, from the position taken by Dz. d says that, "very few men can on their legs." The editor of The in referring to the positions taken wo ministers says:

rue that too few think that they can Il on their legs-but many of the e probably mistaken. Until reditor of this paper reckoned himthose who could not extemporize. ago he resolved to return to his of extempore preaching; and d it very easy to follow a line of viously arranged. The chief emin such preaching, judging by acc, is the temptation to fix the d the illustrations in the memory. come at all-when he becomes sk the loss of a certain class of excellencies-it is perfectly easy thinking previously done for a nd usually. we should say, the sing is profitably exchanged for own advantages of extempore my who doubt that they can egs, have never fatthfully tried

CONFERANCE DELEGATES wing delegates have been elected York Conference : Revs. Charles P. Newman, A. K. Sanford, M. G. S. Hare, and W. H. Ferris: lowing Laymen, Hon. H. H. Con-Stephen Barker.

York East Conference has electaniel Curry, James M. Buckley. odsell, G. W. Woodruff, A. S. 1 L. S. Weed; and the following o. I. Sevey, and G. G. Reynolds. gates from the New England Con-Revs. Wm. Butler, Samuel P. F. Mallalieu, C. S. Rogers, and gs: and the following laymen, agee, and B. Warren.

, Saturday, May 1st. DA TEMPERANCE ACT.

ral Conference will meet in Cin-

ds of Temperance throughout on will rejoice on learning the the Supreme Court of the Dome Canada Temperance Act. A om Ottawa on the 13th inst, reads "The Supreme Court met this d gave judgment upon the Canada Act. Chief Justice Ritchie Canada Temperance Act per se scope and authority of the Doament. He argued the case from d commerce clause of the Union and declared that the Local have no power to prohibit the rituous liquors. The Dominion He was of opinion that the ape allowed. Tournier, Tacheran. oncurred.

sented from the conclusions of olding that the powers of the lature and the Dominion Parlialimited extent, and that there ress authority conferred by the atute of 1867 upon the Dominion before it can deal with the genn of prohibition, especially in fact that the specific power of by the Statute conferred upon gislature. The Princess Louiss when the judgment was deli-

Acts were declared to be ultra

nsational story has been going the press recently to the effect iladelphia University of Medigery" has been issuing diplomas persons. It was affirmed that ns received the M.D. degree, d studied medicine for even a This story is a well got up prone of the "canard" manufacshments of the States. Some regret that such a nice story iled after it has had such a wide But it now appears to have destitute of foundation.

lugh Stowell Brown, of Liverach the anniversary sermon for Missionary Society, on Friday, the Great Queen Street Chapnn-Fields, London, England.

emed friends, the Buckeys Company of Minneapolis., o send 'THE HOUSEKEEPER' ear to every preacher's wife I States and Canadas, who m her address and ten cents e. The paper, as we say by notices at the head of this e best housekeeper's paper ry. It is full of the actual ctical experiments in all the s of housekeeping. Let evewife who desires the paper e, send her name and postto The Housekeeper, Minn-Could greater liberality n that shown by the enterthers of this paper ?"-Cent. Louis, Mo.

wledge the receipt, with The Letters of Resticus, Dougall & Son, Montreal. were written by Mr. David pecial correspondent of the ness; and are the result of in Manitoba and the North benefit of intending emipamphlet contains 82 pages ed matter, and two maps.

A pamphlet containing the "Letters on the Anglo-Israel Folly, by A Malachi," been received. We are not sure that ing and larger success. the writer of this pamphlet applies the word "folly" in precisely the right direction. We have not studied both sides of the subject, on which this pamphlet weats, with sufficient thoroughness to feel warranted in giving an opinion on the merits of this work. The theme is an in-

worthy of consideration. Mr. Robthe publisher.

Landry's Musical Journal for April, contains three pieces: Sweet as a peach, song and dance; Golden Balls, by Edw. Hoffmon; and Remembrance, by Gustav Lange. It contains a catalogue, a considexable amount of reading matter, and sther information in reference to musical affairs. Published by Landry & Co., 58 King Street, St. John, N B.

We have received from I. K. Funk & Co., 10 and 12 Day Street, New York, two taining Canon Farrar's Life and Works of St. Paul-25 cents each part. The

W. J. Gage & Co., 11 Wellington St., I have it from the most unquestionable West Toronto, have published another authority, that Mr. Tuttle did not "start Betain Attention, by James L. Hughes, Inspector of Schools, Toronto. Price, 50 sents. This volume is well worthy of the closures, to assist him in the defence of careful consideration of those for whom any doctrine which he as a Methodist minit has been prepared. Every teacher in ister holds. I asked Mr. Hall to give me the Dominion would, no doubt, find it to chapter and verse, if he had one, to prove his advantage to invest fifty cents in the that it was necessary for the "dear brothwarchase of this manuel.

The first volume of "Knight's Popular History of England: A history of Society and Government, from the earliest period to our own times," has been issued by 1 K. Funk & Co., New York. The whole work will be completed in 8 volumes. It in the "Standard Series" form. It is a marvel of cheapness. We predict for it a very large sale. May be had at our Book Room-30 cents per volume.

POSTAL CARDS.

(WEYMOUTH MISSION.) BARTON, DIGBY Co, 5th April, 1880.

MR. EDITOR,-It is with thankfulness

to Almighty God that I expect that as the result of some special services held at Plympton, some nine or ten have experienced religion, and others are seeking the Saviour.

It was my privilege to receive seven on probation yesterday (Sabbath) four of hom were baptized. Yours, &c., Wm. AINLEY.

CORRESPONDENCE

SUNDAY SCHOOL CONCERT AT WINDSOR.

On Tuesday night, April 6th, the Meth edist church was well filled to listen to a concert given by the Sunday-school scholars and a select choir. The Rev. R. Breckand Mr. John Stirling. superintendent read selections from Pilgrims Progress, followed by music and singing from the children. Miss Sutherland presided at the organ. Solos, duetts, trios and quarletts were well sung by Fanny Chisholm, Guzzie Webb, Lavinia and Florence Savage, Ada Smith, Minnie Dimock, Fanny Smith and others. A Scripture Dialogue was given by some of the older scholars. After which Mrs. J. W. Webb prseided at the organ, when that beautiful anthem called Jerusalem was well sung, with other choice piece. A collection was taken up in aid of the funds of the school amounting to more than twelve dollars, and thus ended a very pleasant entertainment, and it is hoped that this may not be the last but that we may shortly enjoy an-Yours, other such a treat.

RIVER JOHN, N. S., April 6, 1880. MR. EDITOR,-We are not wont to write for your columns, but it would seem angrateful on our part not to place on secord some few facts in regard to ourselves and our work here for some time past. The old year did not die without bringing cheering evidence of the good will of this kind people, and as the new Jear dawned it brought us a pleasant surprise in the form of a cash present from our River John friends, and a donation from a few friends at West Branch. And when in February last we had sickness in our family, the kindness of our people was again shown in the most praiseworthy manner. Evidently many of our friends here mean to gain a place in our affections and our memory which none other

shall take from them. On February 22nd, we were highly favored in having with us our esteemed President in connection with our Mission. ary anniversary. He delivered two effective sermons, the one in the evening being on the missionary subject, at the close of which he presented the main facts in regard to the requirements of our mission work. Collections and subscriptions were then taken when the sum of \$50 was realized-one member of our congregation giving \$25. In meetings held the same week, the President and Bros. Angwin and Hale rendered us valuable aid. We expect to raise on circuit for missions fifty

per cent more than last year. During March we held special services in River John for nearly four weeks. The interest at first was limited but gradually extended to all our families. Our members were very much refreshed and quickended, a number professed decision for Christ, and others were awakened whom we hope to see casting in their lot with as. We are indebted to Bros. Angwin and Weldon for generous and efficient help at duet, sang charmingly, and received a subscription of about \$200; and we hope this season. For what is past we give well-deserved encore. Miss Sweet's piano by a tea or some other means in a year or

thanks to God, and trusting in him we las solo was well received. Miss Mackintosh two to have our new and very comfortable

Yours, &c., J. ASTEURY.

MR. EDITOR,-In the Christian Messenger of the 7th inst., Rev. W. E. Hall volunteers a confession, which, from his merits of this work. The theme is an instand-point I should judge is not very creditable to him." "I was," he says, over three years with this church before I ever referred to the question of baptism mt McConnell, printer, Truro, N. S., is in any of its pulpits, and not then until after Mr. Tuttle had preached on the uestion several times and then brought Mr. Musgrave this way to aid him." A man who can, only in the act of immersion see a person "following his Lord," obeying his commands, &c.," and yet spend three long years on his charge without bringing such an important matter before his congregations, must certainly carry within him a consciousness of neg lectfof duty. I take no exception to Mr. Hall preaching his doctrines. If he is a faithful minister he ought to preach sambers of "The Standard Series," con- what he honestly believes. He will hear my voice and read my record, only when he steps out of his way to give an unchriswork contains a table of contents and In. | tian thrust to the doctrines of others, and diex in full. May be had at our Book make uncalled for boasts of his presumed victories in connection with his " dear Pedobaptist" converts.

manuel for teachers: How to Secure and the discussion" referred to by Mr. Hall,neither did he require the importance of talent-not even from Paradisiacal ener" to be immersed in order to "obey his Lord, &c." He has I presume made diligent search and refers me to Matt 28. 19. If that is the strongest proof he has for the necessity of immersion in order to "obey his Lord," then we must compliment Mr. Hall on his ability to defend his system with very weak weapons. Of course Mr. Hall would play on the well worn string of his Baptist harp, "Baptism is Immersion, and Immersion is Baptism,' which would be a begging of the entire question—an assertion without proof— which never has been proven and never can be. We comply with the Lord's command. He, to be consistent with his creed cannot. We, on account of our glorious doctrine preach the gospel to every creature. When Mr. Hall does so he has to move off his own ground. We can baptize all nations—children being part of the nations we baptize them too. Mr. Hall to be consistent with himself cannot. We. can stand at the dying bed of the repenting sinner and perform the ordinance of baptism. He has to deny to such a man immersion and ask God to accept of man's will for the deed. What becomes of Mr. Hall's "following the Lord" and "obey-ing the command" now? He puts a bar-rier in that man's way by demanding the necessity of ummersion in order to his obeying the command," or else Mr. Hall must admit that it is pessible to "follow the Lord" without immersion. I seem to have touched Mr. Hall in a

dear brother's" convictions to whom he referred. It might have been considered by some that I was complimenting Mr. Hall's peculiar ability. But he rises up with all the righteous indignation possible for a man to manifest. He cries out in stentorian tones that make me tremble. 'I ask," he says "when and where the profession was made? I want no evasion. ask for no bombast but demand an explanation or a confession that the statement is not true. Injured innocency!! I refer Mr. Hall to his own letter in the Christian Messenger of March 10th, for my "explanation" and "confession," in which he says "the fruit of a discussion started here last spring, etc.;" also "One dear brother, brought up a Pedo-haptist, listened to the discussion on both sides, became convinced and yesterday obeyed bis Lord." I hope Mr. Hall will discover no bombast in that explanation. He will not be disposed to deny the statement over his own signature. But Mr. Hall did not attempt to account for the convictions of some who were brought up under Baptist influences, and joined the Methodist Church. That was not such agreeable work for him—there would be no boasting in that. He endeavored however to throw what suspicion he was able on my statement, by saying, "I do not know of one such case in this community. That is an ungenerous putting of the case by Mr. Hall. He wants their names. I hope not for the purpose of entering a crusade against them. They are written in heaven Mr. Hall. Thanking you Mr. Editor for your space, and assuring My. Hall that in connection with the question of baptism, Methodist ministers act only on the defensive. I remain,

J. GAETZ. Yours truly. Aylesford, April 10, 1880.

HALIFAX, April 10th 1880.

MR. EDITOR,—The "Olio" given by the "Young Ladies' Literary Institute," in the lecture-room of Brunswick Street | the pantry. We expect as soon as spring Church, last evening, was a decided success. Thanks to the energy and tact of the managing committee, seconded by the able efforts of those who assisted in carrying out the programe, the Ladies' Parsonage Aid Society will receive quite an addition to its funds. This is the second time this winter that the ladies of this congregation have demonstrated their ability to conduct an entertainment without the assistance of the gentlemen.

National Hymn," by the Marquis of Lorne, the music of which was composed for the occasion by one of the members. was sung with good effect, though lacking are now at work raising funds to furnish a depth of tone, which can only be supplied by male voices. The Misses Knowlan played a piano duet very nicely. An amusing recitation by Miss Somers came next. Misses Chase and Shaw, in a vocal

voice and distinct enunciation. Starr was executed in a manner which showed a perfect command of that instrument. We must not forget to mention zeal and labor in behalf of our parsonage. the most prominent feature of the programe, the institute paper, the first part of which, "Tne Sheaf," was read by Miss Mirchell; "The Aftermath," by Miss Bell. The articles were all well written, and lost nothing of their force or beauty in the hands of the accomplished readers. The variety of subjects chosen showed that the ladies could find other occupation for their pens than taking down the young men. After a few happy remarks from the chairman, the Rev S. F. Huestis, "Auld Lang Syne" and "God Save the Queen" were sung, and the audience

We understand that the younger ladies have been circulating the example of their big sisters, and have asserted their independence by starting a similar co-operative society on their own account. Let us hope that their efforts may be abundantly successful.

Y. M. W. I.

MONCTON, April, 1880. ME. EDITOR,—We are glad to say that the good work commenced here some four or five weeks ago is still being continued. Many who have been resisting the strivings of the Spirit for some time past have yielded themselves to His Divine Influence and are coming to the feet of Jesus, and we pray that many more may be induced to follow in their footsteps. Our pastor, Bro. Duncan, is ably assisted by Bros. Tweedie and Johnson; and with the ear-

church, we have no hesitancy in saying that much good will be done. Last Sunday our pulpit was occupied by Bro. Thomas, of Shediac, (Bro. Duncan being at the Centenary Church, St. John.) The texts chosen were: In the morning, Revelations 14 Chap., and 13 verse. "And I heard a voice saying unto me, write, blessed are the dead which die in the

nest co-operation of the members of our

Lord; yea, saith the Spirit, that they may rest from their labors, and their works do follow them. In the evening, Acts 16, and parts of 30th and 31st verses. 'Sirs, what must I do to be saved?" and they said, "Believe on the Lord Jesus Christ and thou shalt be saved." The discourses were treated in an able manner and gave general satisfaction to all who listened.

Bro. G. R. Sangster, who has been to Ocala, Florida, for the past few months, has returned looking well after his long trip. He informs us that it is the intention of our people there, numbering some 27 families, to erect a church and school in which to worship.

AMHERST, April 12, 1880.

MR. EDITOR,-In connection with our were received into church fellowship. I | by Parker of the "midnight visitor." ing members of my family, is improving. Permit me, in behalf of Mrs. R. and myself, to take this opportunity of thanking my dear brethren in the ministry for their letters of sympathy during our recent bereavement. Their kind words, together with the assurance that we were remembered by them in their prayers have tended to strengthen and cheer our hearts.

Yours truly, J. A. ROGERS.

LITTLE YORK, P. E. I., April 10, 1880. MR. EDITOR,-We have now been living some time (since last October) in our new mission house; and you will be glad to hear that we find it both comfortable and convenient For the information of brethren who hereafter may be appointed to this field of labour, perhaps a short description of this new mission premises will not be out of place.

The site, containing half an acre of land, donated by Thomas Vessey, Esq., is aituated in Little York, directly opposite the church, within five minutes walk of Post Office and the Railway Station, and about six miles from the city of Charlottetown. On this site a nest and comfortable house and stable have been erected within the last year. The house is 35 ft. long by 27 feet wide, 15 feet posts, roof a a sharp pitch with dormer window over front door, and hall in the centre. In the rear there is a snug kitchen. On the ground floor of the main house there are parlor and sitting-room, family bed-room and dining-room, also pantry off back end of the hall opening into the kitchen. Height of ceiling on first floor 10 feet, on second floor 9 feet. The second story is divided into four rooms, one of which is the study. Under the main house there is an excellent cellar 7 feet deep, the last two feet of which were excavated from the solid rock; and this renders it perfectly dry and at the same time forms a good floor. There are front and back stairs, outside hatch and trap door to cellar from opens to sink a well in the yard.

The ladies (what great and good work can be carried on without them?) of the circuit have comfortably furnished the family bed-room, dining room and kitchen. The ladies of Little York have furnished the sitting-room with a beautiful Brussels carpet and hangings for the windows, &c, and have also covered the hall with beautiful oil cloth. The ladies of Union Road have provided the The opening chorus, the "Canadian house with four excellent new stoves, and have also wrought a piece of matting for the hall which would adorn any home. The ladies of B. P. Road and Stanhope

the spare bed-room and study. The total cost of the whole premises. exclusive of furniture is about \$1500. There is at the present time a debt of \$350. To meet this we have a remaining by a tea or some other means in a year or gout."

bor on looking for more abundant bless- sang a pretty song with her usual accept- mission premises entirely free from debt. ance. A reading by Miss Georgie Currie And this we think will be much better was finely rendered. Miss C. has a good than making a yearly demand on our mis-The sion fund for rent to keep down the inter-Misses Tidmarsh favoured the audience est. Too much praise cannot be given to es of the following places :with a vocal duet. A piano solo by Miss Mr. George Vessey, chairman of our building committee, and Mr. Isaac Seller, Re. cording Steward of the circuit, for their

> Spiritually we are not without some tokens of the divine favour. A series of services held at Stanhope this winter have resulted in greatly quickening the church, and in convincing about a dozen persons of sin and danger. Most of these have PREACHERS' PLAN HALIFAX been converted and will sunite with the church. May the divine Redeemer be glorified in seeing multitudes more turned from sin to holiness!

Yours, &c., H. R. BAKER.

NEWS OF THE WEEK.

NOVA SCOTIA.

Polly Bog, in Nova Scotia, is to be known hereafter as Alton.

The Legislature of Nova Scotia closed its sittings for 1880 on Saturday last, having been in session six weeks and two days. Provision was made for going on with the work on the Nictaux and Lunenburg Railway, subject to important conditions, whereby the interests of the Province are protected. Legislative enactments have also been passed whereby a practicable way for settling existing difficulties among railway authorities on the roads between this city and Yarmouth has been secured. The several existing Railway Companies may now unite in a new company, with one management for the whole line between Halifax and

The weather during the past week has Lot 48, to Miss Sarah L. Mutch, of the same place. been generally unusually cold and disagreeable for the season.

Some sharper has been trying to pass a \$10 bill in this city, purporting to be of the Halifax Merchant's Bank.

Three persons were drowned near Halifax last week, by the upsetting of a boat, namely, George Mason, John Wilson, and David Languille.

Rev. W. G. Lane delivered an excellent lecture in Truro recently, on "Reminiscences of Five Years' Residence in New

NEW BRUNSWICK.

The project for a cotton mill at St Stephen, N. B., is growing more favorable. The friends of the enterprise are confident

A sewing-machine repairer has recently turned up at Shediac, N. B., who says Tim. McCarthy was killed near the pump in the Waverly House yard, by a blow over the eye with a deal end. He does not say who struck the blow, but intimates that Annie Parker was present. public service last evening, seven persons | This man resembles the description given very tender place. I referred to his expertness in ascertaining the cause of that own health, as well as that of the remaining the cause of that McCarthy to corroborate the Parker girl's Maitland, Hants Co., N.S. story; but there was a mark of a bruise By Rev. G. O. Huestis, at Bu-lington, March on the forehead of McCartby, and on the 31. Mr. Wm. Sanderson of Newport, to Miss Amy brain indicated an injury received in its Card of Burlington.

> The Portland Methodist Sunday School gave an excellent concert one evening last week.

frontal region.

The anniversary of the Carmarthen Street Methodist Sunday School was delebrated on Sunday last.

An accident occurred to a train of the New Brunswick Railway, near Woodstock Junction, on the 10th inst. One man seriously injured, and a car badly

An accident occurred on the Intercolonial at Nauwigewauk on the 10th inst. Not much damage done.

Charles R. Ray, Esq., has been re-elected

Mayor of St. John without opposition The Legislative Council of New Branswick has rejected the bill which proposed extending the time for the Grand Southern Railway to go on with the work.

The Exmouth Street Methodist Church, St. John, has recently been holding revival services with good results. Hev. H. McKeown, pastor, and President of the N. B., and P. E. I. Conference, received twenty-five persons into the membership of the Church, by the right nand of the lowship, on Easter Sunday.

An imaginative witness in a trial in the Supreme Court, at St. John, testified under oath, one day last week, that he was born at Granville Ferry, Nova Scotia, and lived there until he was fifteen years of age, and that a bridge connects Granville Ferry and Annapolis. Nobody else ever saw a bridge there.

Rev. R. W. Weddall has been holding successful services in his Chur a recently. Last sunday evening he received twelve persons into the Church by the right

Moncton has been the scene of a fire. On Wednesday morning last an extensive block of buildings on Main Street, in which the large mercantile business of Messrs. McSweeney Bros. was carried on, was destroyed.

According to Dr. J. M. Fothergill, gout requires about three generations to fully develop. He says: "The grandfather lived well and died old, without ever having had a touch of gout, unless it was in the muscular pains he called 'rheumstics' The father lived well, propably knew nothing of doctors, swore at his rheumatism should have a bottle of Fellows' Speedy Relief. occasionally, had winter bronchitis, and died of aortic disease. The present repre sentative of the family has attacks of will cure Rheumatism, Neuralgia, Burns Bruise, articulate gout, a great toe that occupies and cheapest medicine ever offered to the public, a good deal of his attention, and thickened knuckles-indeed, a full-blown it should always be kept near at hand in case of

for the Methodist ministry of the N. B. and P. E. Island Conference, will meet, for examination, in the Methodist Church-

Charlottetown, - - May 5, 9 a. m.

Secy. Board Examiners. Sar sbury, April 13th, '80.

2. N	DAY, April 18	th, Issu	
lla.m. Rev. I. M. Melij-	Brunswick S	liev.	Huestis
Hev. W. H. Evan	Grafton St.	1.0.8	7 рын В Риы
lla.m. Eev W.A. Black,	Kaye St.	Rev. C.	H. IV or
Ha.m Rev. S. F. Huest	Charles St		7 p.r.
li a.m. Rev. ⊖. M. T _j ler			
Rev. S. B. Dunn	. 1	lev. I. M.	Melli-h,
Preachers' Meet Brunswick St. Ch	ing every Mo	onday Mo	rning at

MARRIED

At St. John, N.B., on the 31st ult., at the dence of Mrs. T. P. Williams. Orange Street the Rev. J. Read, Capt. David E. Taylor, of New York, to Maggie, daughter of William S. Bailey. At Holderville, Kings Co., N. B., on the 24th ult., by the Rey. George B. Payson, Mr. John Thomas Middleton, of Holderville, to Miss Louise B. Long, of St. Mary's, York County.

At Pownal, P E.I., on the 24th ult., by the Rev. W. Maggs, Mr. Daniel Mutch, of Mount Herbert, At Pownal, P.E.I., on the 25th ult., by the Rev.

W. Maggs, Mr. Theophilus Brehaut, of Alexandra, Lot 49, to Miss Elizabeth M. Cousins, of the By the Rev. Isaac N. Parker, at the Weslevan Parsonage, Richibucto, Kent, Co., N.B., April 7th,

1880. Mr. James Freeman Card, only son of Mr. William Card, of Berwick, Kings County, N.S., to Miss Mary Jane Oulton, only daughter of the late John Edwin Oulton, Esq., of Welford, Kent Co., Also by the same, on the 4th inst., Mr. Wallace F. Taylor to Miss Mary Findlay, both of Char-

By the Rev. John Geldsmith, at Wellington. Lot 16, P.E.1., on the 16th inst., Mr. Robert B Barlow to Miss Laura G. Blakeny, adopted daugh ter of Mr. H. Kilpatrick, and daughter of the lat Isaac Blackeny, of Salisbury, N.B.

lottetown, P.E.I.

On the 4th inst., by the Rev. W. Wass, at the residence of the brides father, Tower Hill, N.B., John Cass, of Dumbarton, N.B., to Mary Jane

On April 6th, at Derby, N. B., by the Rev. D. H Lodge, at the residence of the bride's mother, Mr. Benjamin R. Hosford, of South Esk, to Miss Hannah J. Ripple, of the Parish of Derby, Miramichi. April 6th, at the residence of the brides' father, by the Rev. H. R. Baker, assisted by Rev. E. A. Tonkin (Bible Christian) John M. Crocket of

Tracadie Lot 34, to Miss Lydia, eldest daughter of William Mellett, Union Road, Lot 33. At Maitland, April 5th, by the Rev. Thomas D. Hart, Capt. Silas N. McNutt, to Miss Joanna E. Duffie, daughter of Capt. William McDuffie, all of

DIED

At Digby, on the 9th inst., George Henderson, Esq., aged 63 years, leaving a wife and aged mother At Truemanville, Cumberland Co., on the 20th March, in the 50th year of her age, Sarah, wife of David Lawrence, Esq., and daughter of the George Glendenning, Esq., Warren.

On the 27th ult., at the residence of her son Mr. William Belcher, Upper Canard Matilda, widow of the late John Belcher, Esqr., aged 83 years. She calmly fell asleep in Jesus.

On the 2nd inst., at Canning, Kings Co., after a severe and protracted affliction, Julia M., the beloved wife of Dr. F. W. Borden, M. P., aged 25 On the 3rd inst., at the residence of P. R.

Chriton, Kingsport, of dipthentic croup, Thomas Howard, son of Mr. Thomas Bustin, St. John, N. B., aged 9 years and 4 months. On the 5th Inst., at Canning after intense suffer-

ing. Emma Maud B., eldest child of Mr. F. Northup, aged 5 years and 5 months. She is now ' Safe in the arms of Jesus.'

At Horton Landing, on the 2nd inst., Sarah, wife of Capt Amos Rathbun, aged 68 years.

On the 9th at her daughters residence, Mrs. Everett, Digby, Vrs. Jane Cornwell, az-d 25 years widow of the late Mr. Samuel Cornwell.



Tenders for Rolling Stock.

MENDERS will be received by the Undersigned, up to Noon of TUESDAY, the 20th April, instant, for the immediate supply of FOUR LO-COMOTIVES.

Drawing- and Specifications may be seen and

other information obtained, on application at the Mechanical Superintendent's Office, Intercolonial Railway, Moneton, N.B.

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EVERY HOUSEHOLD

SUNDAY SCHOOL LESSON.

LESSON V.-MAY 2, 1880.

THE FEANSFIGURATION .- Matt. 17: 1-13 TIME.-Summer of A. D. 29. Six days the events of the last lesson Night. Place.-Some mountain near Cæsarea o pr; perhaps Hermon, but very un-

RULEES.-Tiberius Cæsar, emperor of Pontrus Pilate, governor of Judea; Herod Antipas, Gairlee; Herod Philip, of other parts.

INTRODUCTION.

After our Lord's prediction of his sufferings and hint of his glory (chap. 16: 21-28), three chosen disciples receive a supernatural testimony and plodge of that glary. But the primary purpose probably, was to give to our Lord, at this crisis, consolation from his Father, who by an attesting voice, ushered in the suf ferings as he had done the successes.

1. And after six days. The account of this event is given also by Mark (9: 28) and Luke (9: 28-36). It is referred to distinctly and directly by Peter (2 Pet 1 16 18), and perhaps by John (John 1 14). All the evangelists give this note of time. Luke says, about an eight days; possibly he includes both the last day of the preceding conversation, and the day of the transfiguration; or his language about may be taken to indicate that he is not, and does not claim to be, definite. Jesus taketh Peter, James, and John. These three had been selected before as witness es of the raising of the daughter of Jairus, and afterwards were chosen to accompany their Master in his agony in Geth. semane. The flower and crown of the apostolic band. Peter who loved him so much, John whom he loved so much, and James who should first attest that death could as little as life separate from his love. Into a high mountain. The situation of this mountain is uncertain. It was in your columns for a few thoughts on probably not Tabor, according to the legend; for on the top of Taoor then most likely stood a fortified town. Nor is there any likelihood that it was Panium, near Cæsarea Puilippi; for the six days would probably be spent in journeying, and they appear immediately after to have come to Capernaum. It was most likely one of the mountains bordering the lake. St. Luke speaks of it merely as "the mountain" (country).

the new Testament (with the exception of the parallel, Mark ix. 2) the word is used only in its spiritual sense, and is there rendered "transformed." St. Luke does not use the word, but describes the change which it implies, "the fashion of his countenance became other than it had been" (ix, 20). He adds the profoundly significant fact that this was while he was in the act of prayer. It was in that act of communion With his Father that the aivine glory flowed out into visible brightness. His face shone as the sun; his garments became white "as the light" (Matt) | into the fold on condition that it alter the ie, luminously white, "as no fuller on wording of its creed, we simply opened earth can white them" (Mark), i.e., with a our eyes and lips and whistled. Our sursupernatural whiteness; "white and glistering" (Luke), i.e., flashing. The transfiguration then consisted, apparently, in we said, when lying awake that night-Is a luminous appearance which pervaded the whole face and figure of Jesus (compare Exod 34: 29, 30).

And behold. Indicating that this was even more marvellous than his own trans. formation. There appeared unto them (i. e., the disciples) Moses and Elias, or Elijah. These persons were really present. It was not a vision, as is plain from the account of Luke. The implication is, that they not only saw the appearance, but recognized, in the person, Moses and Elijah. How this recognition was af-forded, is not streted; perhaps by a subtle spiritual power of recognition. We often appear to ourselves to recognize in dreams persons we have never seen; why may not the soul, in special spiritual conditions, possess a similar power of recognizing, in reality, unknown persons? That Moses and Elijah were recognized at the time. by the apostles, is evident from Peter's proposition, verse 4. Moses represented "the law," Elijah, "the prophets," and both together the whole testimony of the Old-Testament Scriptures, and the Old-Testament saints, to Christ; now not borne in a book but by living men, not to a coming but a come Messiah; visibly, for they "appeared," and audibly, for they Thus, while false Judaism rejects the Messiah, the true owns and adores him in the persons of its two most | Is that any stronger than Titus iii. 5, and illustrious representatives. The old covenant and the new meet together on the glorious mount, as righteousness and The close of the ministry of each was not after the "common death of all men." No man knew of the sepulchre of Moses (Duet 34:6), and Elijah had passed away in the chariot and horses of fire (2) Kings 2: 11).

Then answered Peter. The foremost to speak; awe silences the rest, but not him. Compare with his characteristic impetuosity here, the incidents recorded in John 20: 5, 6; 21: 7. Let us make here three tabernacles. Tents, booths (eee Lev 23: 34), for shelter, and a dwelling. This expressed Peter's desire to abide there. Yet he would build three, not six. He would plan only to keep these glorious personages there. One for thee, one for Moses, one for Elias. Peter, in his inconsiderateness, may have thought of inaugurating a new communion, with Christ for its centre. Moses its lawgiver, and Elijah its zealot (prophet), thus amalgamating externally the Old and New Testa-

Behold, a bright cloud. A luminous cloud, not dark like that on Sinai. It was analogous to the pillar of cloud by day and fire by night in the wilderness, hortation to "all that pass by." and to the shechinah of the Old Testament; a symbol of the glory resting on the New Testament Church, separating

iem. Overshadowed them. The language of the English version in Luke would, leave the impression that all, including the disciples, entered this cloud; but such is not the significance of the original. Christ, Moses, and Elijah, are alone represented as entering into the cloud, which separated them from the disciple's sight, and out of this cloud the voice spake to the disciples. A voice out of the cloud. The same voice which had once before been heard at the baptism, and which should salute him again as he thus at the beginning, at the middle, and or Hymn 35, verse 7. at the close of his ministry. Hear ye him. These words and the disappearance of the heavenly messengers are symbollically connected, as signifying that God, who had spoken in times past to the fathers by the prophets, henceforth would speak

Elias is come already. So far as the pro-Elijah, that prophecy had been fulfilled in the Baptist, all unconscious of it as he was, as coming in the spirit and power of Elijah (Luke 1: 17). The disciples need not look for any other personal appression to religious sentiment, and canpearance. The use of the present and future tenses in verse 11 point to a deeper truth, which they were to learn afterwards. The Elijah ministry, the work of the preacher of repentance, is not a transient phenomenon belonging to one ics to music, as to put the metapdysics of stage only of the Church's history, but was to be, throughout the ages, on to the end of all things, the indispensable preparation for the coming of the Lord. Only through it could all things be restored, and the path made ready for the heralds of forgiveness and of peace.

CORRESPONDENCE

A PLEA FOR HYMN 616.

MR. EDITOR-If the invitation "boom" has subsided, perhaps you may find space another subject of interest to Methodists. The Hymn Book Committee have done admirably. Their work of revision and excision, and addition, will commend itself to the judgment of our people, and will merit their highest gratitude. May it not be possible, however, that certain theological scares have produced a temporary alarm in the minds of even such a And was transfigured, &c. Elsewhere in deliberate and experienced body of men, and led them to be too nice in their criticisms? The severe treatment that this pet hymn, No. 616, received at their hands, led us to reach this, perhaps unwarranted, conclusion. It was touching a tender spot in old memories.

> When a much-respected member of the Committee told us, some time ago, that this hymn was, at first, ruthlessly excommunicated, and then only received back prise found no other language. What Charles Wesley to be arraigned for heterodoxv! Is the author of Sermon III. vol. I. the co-labourer with the author of the "Checks to Antinominism." the brother of the great preacher of a personal righteousness, the co-founder of the people who practice a method in their religious life to be suspected of leaning to Antinomanism? Charles Wesley would be very unlikely to abuse a poet's licence in his theology.

If Wesley's words are truth, we ought to be afraid of abuses of them by such sects as the Plymouth Brethren. It seems to me there is one side of the many-sided atonement sang gloriously in this lyric. To alter the verse is to destroy the author's meaning by the whole, not by parts: explain one sentence by others, and one verse by others. The spirit of Exhortation to Repentonce, prompted by the superlative love of the atonement breathes in every line of this hymn. Let us examine candidly the phrases most objected to, "Yoar debt he hath paid, and your work he hath

many similar passages? Does it in any way lessen the duty of repentance and peace shall soon meet on that other hill bringing forth fruits meet for repentance? which is already before the eye of Jesus. If either the British or Turkish Governments ransom Col. Syne from the possession of the Greek brigands, Col. Synge has no hand in that merciful transaction; but there is a great deal he can do when ransomed, that he never could do if not ransomedand there are duties ehat the ransom will impose on him. I parallel is imperfect, but a great deal that is said against a "commercial view" of the atonement is oversaid. We are bought, purchased, ransomed, but the freedom of the will is not taken away by ransom. Being purchased at such a cost, it becomes us to ask, "Lord, what wilt thou have

Acquitted I was

Certainly! If ever I am acquitted, that was the time, and that was the ranson for my sins. Notice. This is the experience of the justified author, addressed in exwishes every one to embrace this purchased grace, see verse 6th. If there is to pinch off the terminal buds when the

could adopt the hymn in toto. Some of the new hymns the Committee have selected might be objected to, were one disposed to be too nice,-e. g., Cow-

" There is a fountain filled with blood."

Our Baptist friends will not find fault with that, though it is not Scriptural. Net even Zech. xiii. 1st, supports it. The blood of Christ is the blood of sprinkling. stood on the threshold of his passion; How much better Hymn 346 expresses it;

Nearer my God to thee-nearer to thee," etc.

The only value of that hymn is the sentiment expressed in the first two lines. In a great many of the verses it is hard to tell just what the authoress is driving at. phecy of Malichi required the coming of It is very presty. It is like the boquet of flowers the Unitarian places on his pulpit, but there is no force in it.

Our inference is this: Hymns give exto be criticised as theological theses. You might as well attempt to put mathemattheology to song. Verses that lead the universal heart to penitence, faith, and devotion, are all that is required.

HOW TO PLANT, CULTIVATE, AND MAKE A HEDGE.

The osage orange can be grown and cultivated in all parts of the U. States. The ground should be thoroughly pulverized by plowing or spading, before And what is true of that State is true the seed is planted. The surest way is of the whole North. to sprout the seed, as it is slow to germinate when put into the ground without being sprouted. To sprout the seed put into a vessel and cover with warm water, not hot, keep the vessel in a warm place, and change the water in the centre. Shake off along this once a day. Let the seed soak about five or six days, after which pour off the water, and cover the vessel with a damp | to the ridge four feet long and ten inchcloth-kept in a warm room and stir es wide. These holes need not be deep, occasionally. In about a week more but the soil in the bottoms should be they will begin to sprout and be ready for planting. There are about 10,000 seeds in a parcel; and it is fair to pre- with the roots extending right and left gusto vis a-vis to the devil personated by sume one half of them will grow and (in the holes), then fill up as usual. In a young student. the ground produce five thousand the autumn, before danger from frost plants. The seed should be sown in April or May, with twelve good seed to by cutting the roots growing lengththe foot, in drills 20 inches apart. If wise of the ridges with a sharp spade, the season should prove dry they will not disturbing the original roots that want watering freely—the plants will were planted. Lay down the trees usually make their appearance in (lengthwise of the ridge) pegging down impracticable, has been reduced to a plain, from two to six weeks after planting, the branches that may need to be, then matter-of-fact business operation. depending on the amount of rain or cover with earth six or eight inches sugar beets can be successfully raised in watering they get. They should be deep. In the spring, at the time of this section and that beet sugar can be kept free from weeds, the young plants | corn planting, remove the earth from | profitably manufactured in our own midst are very delicate and tender till they the trees and raise them to their posi- the minds of the most skeptical, however get full 3 or 5 inches high. They can be set out in hedges the next spring in rows six inches apart, but should be cut back within one inch of the ground before they are set out, and to make a thick hedge it will be necessary to cut back the first 3 years growth, leaving only 8 inches of the season's growth. Under proper treatment a good hedge can be grown from seed in from 3 to 4 years, which will turn stock. D. M. Ferny & Co., Detroit, Mich. Retail price is as follows: 1 oz 10 cts, $\frac{1}{4}$ lb 15 cts, 1 lb 60 cts.

THE FIG.

BY G. F. NEEDHAM.

In a climate like ours every addition to the luxury of fruits is to be studied. We cannot have many of the productions of the more southern climes, but by a little care we can have some that are seidom grown. Ripe figs, for example, are generally very acceptable. yet how few grow them; and there is no more delicious and healthy fruit.

The fig (ficus corica of Linn, belong.

ing to the bread fruit family) is indigenons in Asia and northern Africa. With us it is a deciduous tree or shrub. with large deeply-lobed leaves, which are rough on the upper side and downy beneath. Its flowers are so curiously concealed that many persons think it has none, though they are numerous. They are formed within a hollow receptacle under the young bark, and appear in the axils of the leaves as small round buds. Two crops of fruit are produced annually; and in hot climates the second crop is the principal one. They are called summer figs and are export.

The fig tree fruits very young, and is grown from cuttings as easily as the current or grape. The number of named varieties is numerous, bearing fruits that are white, black, or yellow, and which vary in size from a hickory nut to a Bartlett pear. For our climate the medium size fruit-bearing are the most desirable. There is an idea prevalent that in our northern climes the fig will not ripen, but will drop off prematurely. This erroneous opinion has arisen from ignorance of the culture of the tree. The truth is, the figs do as well or better in our temperate region than in hotter climates.

In a moderately fertile soil, about the only requisite to have plenty of fruit is

type of the splendor of the New Jerusa- tion of Universalism, bus no Universalist In an unfavorable soil or climate the M Moore. Union Road, Lot 51, P E Is. ripening of the fruit may be bastened by touching the eye of the fig with a drop of sweet oil. This is the Italian method. Another method of hastening the ripening is is to ring the bark just below the fruit. By selecting suitable varieties the ripening season may be extended from July to the middle of September. When the fig is half grown it is in bloom, and if the hard green skin is pulled open, the beautiful rose color of the interior will rival any flower of the garden.

> The method of drying figs is as follows: The fruit is put into baskets, which are dipped for two minutes in strong potash lye, and then into clear water. The lye eats off the coating, and improves the color of the fruit. The figs are placed in bundles, and dried in the sun by artificial heat, and when Spring Hill; May Read, Nappan. sufficiently soft to press closely they are packed in boxes.

the fig tree : " It is quickly grown, suits has not, up to date of their writing, April our climate admirably, is easily protect. not be as exact as prose. They trans'ate ed, is a sure bearer, and is very prolific. the feelings of the heart, and do not need | The trees begin to bear when two years old, and when four or five they produce from the same area, with less labour, a larger and more certain crop than either potatoes or tomatoes. I like them best fresh from the tree, and often breakfast on them. The demand by the family is very great. This fall I had a cart load of dried figs from an area of less than four square rods. Tue fig tree is eminently the fruit for the cottager and villager, and when its merits and adaptability to our climate become known, it will be as regularly grown for family use all over the Opio valley as either the potato or tomato."

> It remains to speak of the best methods of planting and giving winter protection to the fig in cold climates. In found intoxicated in the street or in his the spring, make one or more ridges own house is to be put in gaol for thirty eight feet wide and sixteen inches high centre distances ten feet apart. At these stakes dig holes in right angles pulverized. Separating the roots in two parts, set the trees in their places, in his M. A. gown and dancing with great prepare the trees for winter quarters,

> Thus it will be seen that the care of the trees is not great and the whole op- that within the past ninety days nine eration is quite simple. The unripe hundred tons of sugar and molasses have figs that were buried with the wood will | been produced by a single company in form the first crop of the next year. Fresh figs and cream make a dish fit to "set before"—an "American sovereign."-Zion's Herald.

SCRIPTURAL ENIGMA, NO. 23.

FIFTY LETTERS.

1.—16, 21, 49, 23, 48, 29, 50, 7, 4, 9, 14, a king of Assyria.

2.—8, 4, 2, 47, 35, 10, 3, 54, 5, 4, were captives.

3.-2, 37, 33, 28, 42, 7, is kindled by the breath of the Lord.

4.—40, 30, 39, 46, 43, 18, 11, 45, is God's 5.—16, 44, 29, 13, 20, 22, 25, 6, 26, condi-

tion of persons to whom Peter spoke. 6.-12, 39, 38, 32, 24, a place into which

Cain went. 7.—17. 24. 14. 27. 34, 25. 9, was suffered

by the early Christians. 8.-33, 15, 5, 23, 1, 36, 49, 8, a name given to Zaccheus.

My whole is the middle verse of the

Guysboro, April 10, 1800.

NO. 24. SIXTY-THREE LETTERS.

1.—A young man raised to life—16, 42, 20, 3, 43, 11, 9, 56.

2.—One who received many letters from nobles of Judea—59, 22, 1, 29, 24, 11.
3.—A Jewish month—13, 37, 26, 34, 47. 4.—A governor of Judea—63, 6, 14, 48, 17, 19, 58, 5.

5.-A man blessed because of the ark of God-27, 1, 6, 31, 16, 50, 46, 33. 6.—A symbol of God's presence—18, 61,

63, 5, 10, 38, 45, 59, 63. 7.—A woman who ministered unto Christ **—15**, **4**, 30, 48, 52, 62, 34.

8.—Wife of a governor of Judea—53, 41, 51, 39, 45, 25, 18, 12. -An evangelist-23, 29, 44, 51, 30. 10.-What grew in the field of the sloth-

ful-40, 54, J, 7, 17, 54, 39. 11.-Where Joseph once found his brethren-60, 32, 57, 11, 24, 35. 12.—One who heard John and followed

him-12, 21, 36, 8, 54, 28. The whole is a proverb of Solomon. E. R. B.

Yarmouth, N. S.

ANSWERS.

Additional answers to Enigmas Nos. 20 and 21, have been received as follows: No 20, from M L Sperry, Petite Riviere; and No 21, from M L Sperry, Petite Riviere; Minnie G Troop, Belle Isle, An-

Answers received to No 32 as follows': 1-Only mentioned in the Bible : Ln-

2-A mount : Seir.

9-An evangelist: Joun.

3-Name of a tree: Olive. 4-Grandfather: Grandfather of Joseph.

5-A precious stone : Diamond.

6-A king of Israel: Saul. 7-The son of Haran : L t. 8-A place in Syria: Hobab.

10-An extensive plane: Shinar. 11-A substance used in building Solomon's temple : Ivory.

The whole is: "And my soul shall be joyful in the Lord; it shall rej ice in his salvation." Psalm 35: 9. From H L B, Yarmouth; M L Sperry,

Petite Riviere; Ellen H Harrison, Maccan; James A Cahill, Harborville; Carrie E Bowlby, Paradise; Bessie Alcorn. Toe Montreal Novelty Co'y has sent us

one of their Gem Fifteen Pazzle boxes. Gen. Worthington, of Ohio, says of Thanks. The correct solution, they say 5th, been discovered. The offer of \$100 for the solution, they say, is still made.

RHEUMATISM.

I had for some years been very much troubled with Rheumatic pain, and weakness in my knees, so that it was with great difficulty that I could walk about; and from the failure of every thing I had tried, I had despaired of ever finding any thing that could cure me: but, by the advice of a friend, I gave GRAHAM'S PAIN ERADICATOR a trial, one bottle of which have completely cured me, as I have not felt any return of that complaint since using this medicine, more than seventeen years ago.

GURLAND COX. JP. Canning, N. S., Dec. 6, 1879.

By the new Maine Liquor Law all clubs are to be suppressed as nuisances. An. other of its provisions is that a person days, and for a second offence for ninety

The Queen is now on the continent and travels incognito in Germany as the Countess of Balmoral, and Princess Beatrice as the Countess Beatrice of Balmoral.

In Glasgow, recently, a Broad Church voung Presbyterian minister gave great offence by appearing at a fancy dress ball

Speaking on the subject of raising Sugar Beet, the American Cultivator says: 'The friends of progressive agriculture will be pleased to learn that the beetsugar industry in New England, so recently a matter of theory, pronounced by some conservative authorities as visionary and simple the proposition may have appeared to the friends of the enterprise. The fact our neighboring city of Portland, from beets raised in New England, is of itself worthy of mention, marking as it does the dawn of a grand and remunerative

industry. "The importance of this fact is, however, increased when we consider that the whole of this sugar and molasses, which found ready sale in Boston and New York for \$110,000, has been produced upon 1100 acres of land, or less than two square miles of territory; in other words, each acre of sugar beets in the State of Maine has produced 1633 pounds of sugar and molasses; or, to be more explicit, each acre has yielded 1200 pounds of sugar and 433 pounds of molasses, which exceeds the average product per acre from sugar-

cane in Louisiana. Temperance reform is making way in

England. The Chancellor of the Exchequer recently said in a public speech: The evils of drunkenness become more and more patent. We are more and more impressed with the frightful evils which arise from it." Has any leading public man in America ever said so much as that in a political speech? Mr. Wilfred Lawson recently introduced a resolution into Parliament favoring the principle of local option. He secured for it a debate and s vote of 134 in favor of it to 214 against it. This result, on the eve of a general election, more than ever in the hands of the publicans, is regarded in England as an excellent sign. Thus far the temperance movement in England has been kept out of the hands of the small adventurers who have done it so much mischief in this country, and it has been handled in a practical way. The coffee-houses are growing to be a formidable rival of the liquor shops as places of social resort for According to the "sun-spot" theory

of Mr. Ernest W. Cushing there is a cycle of increasing and decreasing solar energy which is completed in about 111 years. There is a close relationship he affirms between epidemics and sun-spots." maximum of sun spots is thought to coincide with the appearance of historical, epidemics, and Mr. Cushing has made a table which shows such coincidences The next maximum is due in 1881-82 and according to the theory we may ex. pect an unhealthy year. The more cer tain thing, however, is that this kind oscientific study may well remain us of out kindred with the ancient men who have been much laughed at for studying out-or trying to-the relations of planetary influences to human health and happiness. There are moments when all our science seems to be only a grotesque sort between the holy and the unholy, and a any danger in the hymn, it is in the direction that the direction in the direction in the direction of infantile inquisitiveness and blunder-like River, P E I; and L, Guysboro; Lavinia ing.

The Engli General Conf pal Church. Arthur and F. leave by the somewhat cu 'Irish" and to tives there is n be found! tent, and Mess entirely, may that in this is only represe while Ireland, own, may claim Truly this is u and ought to against grumb of one kind ar

It is satisfac ing out to Am Neither are th men of "the eyes open; and the sun rising be dismayed. on with their came from the Ireland, to Eng ber thanksgivi quarter of a un

The Salvati strong footho large annual in includes 120 c. speakers. It course of a year halls, besides : ings. An estu of the audienc sons. On Saturday

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tree : Olive. er : Grandfather of Joseph. s stone : Diamond. Israel: Saul.

Haran : Lit. Syria : Hobah. elist : John. ive plane : Shinar. ice used in building Solo-

aple: Ivory. " And my soul shall be rd; it -ball rejoice in his dm 35 : 9.

Yarmouth; M L Sperry, Ellen H Harrison, Mac. Cabril, Harborville; Car-Paradise : Bessie Alcorn, lay R ad, Nappan.

N welty C'y has sent us em Fifteen Pazzle boxes. correct solution, they say late of their writing, April vered. The offer of \$100 , they say, is still made.

EUMATISM.

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GURLAND COX, JP. S., Dec. 6, 1879.

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orm is making way in hancellor of the Exched in a public speech: nkenness become more We are more and more e frightful evils which las any leading public ver said so much as that h? Mr. Wilfred Lawluced a resolution into g the principle of local ed for it a debate and a or of it to 214 against n the eve of a general n ever in the hands of egarded in England as Thus far the temper-England has been kept the small adventurers much mischief in this s been handled in a The coffee-houses are

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ces of social resort for

he "sun-spot" theory Jushing there is a cycle ecreasing solar energy d in about 111 years. elationship he affirms and sun-spots." The spots is thought to copearance of historical, Cushing has made a vs such coincidences m is due in 1881-82 he theory we may ex. year. The more cer er, is that this kind oay well remain us of the ancient men who ughed at for studying -the relations of planhuman health and hapmoments when all our only a grotesque sort itiveness and blunder-

The English representatives to the General Conference of Methodist Episco pal Church, at Cincinnati, Revs. Wm Arthur and F. W. Macdonald, it appears, leave by the Britannic, in a few weeks It is somewhat curious to note that in the on-'Irish" and two "English" representatives there is not a whole Englishman to be found! Mr. Macdonald, to some extent, and Messrs. M'Mullen and Arthur entirely, may be claimed by Ireland, so that in this "totality of being" Eugland is only represented by some 20 per cent., while Ireland, if every country had its own, may claim the remaining 80 per cent. Truly this is more than justice to Ireland. and ought to be accepted as a set-ff against grumbling, of which there is much

of one kind and another. It is satisfactory that such men are going out to America. They are n t fossils. Neither are they afraid of daylight, but men of "the present," who keep their eyes open; and if even they should see Mm. Demorest's Portfolio the sun rising in the west, they would not be dismayed, but take a note of it and go Mme. Demorest's What to Wear 20cts on with their work. Lay representation came from the West-America, Canada, Ireland, to England-wno now expresses DRESS. her thanksgiving in a sum exceeding a quarter of a million of money!

The Salvation Army has secured a strong footbold in England. It has a large annual income, and its organisation includes 120 corps, 180 officers, and 3,256 speakers. It bold 50,000 meetings in the course of a year in 143 theatres and musichalls, besides about 40 000 open air meet- Mme. Demorest's Quarterly, ings. An estimate of the aggregate of the of the audience place it at 2,000,000 per-

On Saturday night three churches were set on fire at Ottawa-th. Bank street Presbyterian Church, St. J. seph's Roman Catholic Church, and St. Alban's Episcopal. These fires took place at the same on receipt of price. hour, and alarms were consequently given from different localities at the same time, creating great confusion among the fire br.gade. The Bank street Church was badly gutted, nothing being left but the walls. In St. Joseph's Church the fire was put out before much barm was done. The tabernacle was broken open and the chalice carried away. St. Albans was considerably damaged inside. Further examination shows that St. Albans Presbyterian Church had also received attention, attempts having been made to enter it. It is confidently ascertained that attempts have been made in accordance with a concerted scheme of wide spread a son.

To love all mankind, from the greatest to the lowest (or meanest) a cheerful state of being is required; but in order to see into mankind, into life, and, still more, into ourselves, suffering is requisite.—Richter.

Few mercies call for more thankfulness than a friend safe in heaven. It is not every one that overcometh.-Rev. J. Hamilton.

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tender can also be obtained. Parties tendering are expected to provide the special tools necessary for, and to have a practical knowledge of, works of this class, and are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and-in the case of firms-except there are forms, and—in the case of firms—except there are attached the actual signatures, the nature of the occupation and resident of each member of the same; and, further, an accepted bank cheque for a sum equal to \$250, for the gates of each lock, must accompany each tender, which sum shall be forfeited if the party tendering declines entering into contract for the work at the rates and on the terms stated in the offer submitted.

The chaque thus sent in will be returned to the

The cheque thus sent in will be returned to the espective parties whose tenders are not accepted.

For the due fulfillment of the contract the party or parties whose tender it is proposed to accept will be notified that their tender is accepted subject to a deposit of five per cent of the bulk sum of the contract—of which the sum sent in with the tender will be considered a part—to be deposited to the credit of the Receiver General within eight

days after the date of the notice.

Ninety per cent. only of the progress estimates will be paid until the completion of the work.

This department does not, however, bind itself o accept the lowest or any tender.

By order F. BRAUN,

THE LADIES

CONGREGATION, ANNAPOLIS

intend to hold a

Fancy Sale & Public Dinner in the vicinity of the Railway Station, on

DOMINION DAY, Proceeds to assist in paying the Debt on their

Parsonage, and help the Sunday School. Donations of Articles or Money will be thankully received by the Committee-Mrs. Richards, Miss Loomer.

Miss Goldsmith Miss Ada Eagles Miss Cynthia Grey, Miss Sarah Hardwick, Miss Newcomb. Feb. 6

SHANNON, & SON. Barristers and Attornies-at-Law, 42 BEDFORD ROW, - - HALIFAX

Jan 9, 3m

BOOK COMMITTEE.

The Annual Meeting of the Eastern section of the Book Committee, will be held (D. V.) in the Minister's Vestry, Grafton St. Church, Halifax, on Wednesday, May 5th, at 9 o'clock, a. m. The meeting of the Executive will be held in the Book Room, on the evening previous at 8 o'clock. JOHN McMURRAY.

Hymn and Tune Book Committee. A meeting of this Committee will be held (D. V.,) in Grafton St. Vestry, on Tuesday, May 4th, at 3 o'clock, p. m.

JOHN MCMURRAY,

Tende s for Rolling Stock.

CANADIAN PACIFIC RAILWAY.

ling Stock required to be delivered on the Canadian Pacific Railway, within the next four years, comprising the delivery in each year of about the following viz:—

20 Locomotive Engines
16 First-class Cars (a proportion being sleepers.)

20 Second-class Cars

3 Express and Baggage Cars 3 Postal and Smoking Cars 240 Box Freight Cars

100 Flat Cars 2 Wing Ploughs 2 Snow Ploughs

Province of Manitoba

School or Congregation.

40 Hand Cars. THE WHOLE TO BE MANUFACTURED IN THE DOMINION OF CANADA and delivered on the Canalian Pacific Railway, at Fort William, or in

Drawings and specifications and other information may be obtained at the office at the Eggineer-in-Chief, at Ottawa, on and after the 15th day of MARCH next. Tenders will be received by the undersigned up to noon of THURSDAY, the 1st day July next.

By order, F. BRAUN,

Dept. Railways and Canals,

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Rev. H. PICKAR Bev. DUNCAN D.

VOL XXXII

In Men JUDGE MA

OBIT, APRIL 7TH, 1880

A veteran falls! One forem To combat error, and to Alike in principle and p A man of mark, beside his In zeal, as well as years, he His co-adjutors in the bu Alas! his place no more Those he exceeded in the all "Mark the perfect man b His "evening time" so h Beaming from Him who bear Naught in the " valley With labor, " faith, and r

April 15, 1880.

FIDELITY TO ! Methodism is a gre

the hands of God for ment and salvation of than a hundred years faithful, self-denying, ness for the Lord Jes can wonder that it ha Who need be surprise has directed against it lice, resources and stre trials through which passed are proofs of God has always raise have been faithful to M. various agitations by ed Zion nas sometimes torn both ministers an been found who have ligned cause as true as s Dr. Bunting, Mr. Ratte born, Mr. Heald, Mr. Fa noble laymen have brave obloquy to serve Methodi would Methodism have they had not done so? good and brave men ge to Methodism they gave tations to it, and in that ified themselves for its highest degree.

We cannot as a Churc

cape trouble and difficult

It we continue to be fa

the devil will be against

worldly trimming policy,

tion to keep things all to have large congregation of money at any price we Church, and if ver we policy it will ruin Met shall have to be firm and future if we mean to b trust and to the church God. Troubles are inev will do their duty, and the not apprehend great Conu mities hereafter, it is in local difficulties will arise. ant of our laws, or opposed alraid to administer them mote mischiet in the er sometimes put into office they are suitable in the because they are the best had. Sometimes minist easy, and allow irregularit up for the sake of peace, a a trimming policy untimated thousand times more peace serves. 11 ever the Gonn ciple is broken down, if lo ties are allowed to accumu the Connexion, as we kno accumulating in some loc us not be understood as Methodism must be turned monotony of uniformity. for variety, but it must be fined, sanctioned, and guite Conference; but the varie sults from lawlessness, d will, and caprice is a variet grown in sufficient force an would be a curse to Metho danger to Methodism is in the ence of its people, and in practical and historical ac with our laws and regulation as Methodist polity and adm are involved, the point is no Parties concerned do not me it is sometimes their misfort

know what is wisest and bes Financial and numerical not the chief ends to be at our Church. The glory of C salvation of the people, and rity of Methodism must be concern. If circuits want who will always please them are in the pulpit, and let the they please out of the pi they want ministers and su dents who will allow people to on our polity rather than resit is easy to see what must ens