

# The Wesleyan.

Pickard Rev. H. D.D.

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The following is one of the Hymns of the new Methodist Hymn Book of the Methodist Church of Canada.

My faith looks up to Thee,  
Thou Lamb of Calvary;  
Saviour divine;  
Now hear me while I pray:  
Take all my guilt away;  
O, let me, from this day,  
Be wholly Thine.

May Thy rich grace impart  
Strength to my fainting heart;  
My zeal inspire;  
As thou hast died for me,  
O may my love to Thee  
Pure, warm, and changeless be—  
A living fire.

While life's dark maze I tread,  
And grief around me spread,  
Be Thou my guide,  
Bid darkness turn to day;  
Wipe sorrow's tears away,  
Nor let me ever stray  
From Thee aside.

When ends life's transient dream;  
When death's cold sullen stream  
Shall o'er me roll;  
Blest Saviour, then in love,  
Fear and distress remove;  
O bear me safe above—  
A ransomed soul.

### HYMNS OF THE CROSS.

Of all the hymns of the cross, the "Rock of Ages" may well be styled 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 sonorous as a trumpet—

"When I survey the wondrous cross,  
On which the Prince of Glory died,  
My richest gain I count but loss,  
And pour contempt on all my pride."

Close beside Watts' glorious hymn belong those of Cowper, which Cowper sang in one of his inspired hours of joy, when the cloud of melancholy lifted from his soul—

"There is a fountain filled with blood."

This hymn is saturated with grateful love for the "dear dying Lamb." Its 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 immeasurably the greatest living poet then in Britain, he confesses that his is but a "poor, 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.

To these three hymns of redemption 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 contribution 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 Yale in 1830. Immediately after leaving college he came to New York, and spent a few hours each day in teaching young ladies in a school which stood in the then fashionable quarter of Fulton Street, behind St. Paul's Church. In December of that year (1830)—nearly 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 born 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 tears. The first verse reads thus:

"My faith looks up to Thee,  
Thou Lamb of Calvary,  
Saviour divine!  
Now hear me while I pray:  
Take all my guilt away;  
Oh let me from this day  
Be wholly Thine!"

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 "Spiritual Songs" which he (Dr. Mason) and Dr. Thomas Hastings were about to publish. The young college graduate drew from his pocket the lines—

"My faith looks up to thee."

Dr. Mason went home, and catching a similar inspiration to that of the author of the lines, composed for them that beautiful tune of "Olivet," to which

the hymn is wedded unto this day. Dr. Mason met the author a few days afterwards, and said to him prophetically, "Mr. Palmer, you may live many years, and do many good things, but I think that you will be best known to posterity as the author of this hymn." The prediction is fulfilled. The man who sang this sweet song of Calvary is still living, and has composed many tender and beautiful poems and discourses; but his devout mind flowered out in one matchless lily whose rich odours have filled the courts of our God with fragrance.

How many a penitent, while reading or singing that hymn, has looked up to Calvary's cross and found peace in believing! In how many a prayer-meeting has it been sung through tears of holy gratitude! To how many a sick chamber and dying bed has it come like a strain from that heavenly land which was already in full view! The poetry 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 glorious assurance of hope.

In the first verse the suppliant is represented as bowing before the crucified Saviour, and looking up to Him, and to Him only. He sees none but Jesus. His cry is—

"Take all my guilt 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 overhung with clouds of grief that lower black and terrible, and sometimes weep great showers of tears. Surrounded with these discouraging clouds of confusion and temptation he shouts out like one lost in the dark—

"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 distress remove;  
Oh, bear me safe above,  
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 House" in New York, and take by the hand our genial and beloved friend Dr. Ray Palmer.—*The Evangelist.*

### "FOR THEY DEALT FAITHFULLY."

Here is a record that challenges attention and close examination. At 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 facilities for taking advantage, the strictest honor was thoroughly maintained. Let us read the earlier account, as it stands in 2 Kings xii. 15, from which we have taken our heading:

"Moreover, they reckoned not with the men into whose hands they delivered the money to be bestowed on the workmen: for they dealt faithfully." This was in the reign of Josiah, 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. xxxiii. 8-14; xxxiv. 8-12. In the last-named passage we read: "And the men did the work faithfully."

We notice, besides, through how many trustworthy hands the money passed before reaching the artisans' hands. The Levites, who kept the doors, committed the funds collected to the care of three special delegates (mentioned by name), who were charged to deliver it to Hilkiah, the high-priest. He,

in turn, put it in the hands of the men that had the oversight of the house of the Lord, and they gave it to the workmen that wrought in the house of the Lord—a succession of five honest intermediate parties between the original givers and the layed artificers" (2 Chron. xxxiv. 8-12.) And, as the final crowning point in the narrative of the 24th chapter, we read that: "When they had finished it, they brought the rest of the money before the king and Jehoiada, whereof were made vessels for the house of the Lord, vessels to minister and to offer withal."

What an example is all this for American citizens, office-holders, trustees, and directors of every sort at the present day! Of how many contractors or bureau agents in our civil service, 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 bestowed 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 State, of such fraudulent appropriations from the public revenue by its own paid officers; of our poor Indians being 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 scathing rebuke of the prophet Jeremiah: "As a cage is full of birds, so are their houses full of deceit; 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, the cause of the fatherless; yet they prosper; and the right of the needy do they not judge. Shall I not visit for these things? saith the Lord. Shall not my soul be avenged on such a nation?"

But to Christians there is on the other hand, a beautiful teaching in this story. We read that Josiah directed as follows: "All the money that cometh into any man's hand to bring into the house of the Lord, let the priest take it to them, every man of his acquaintance. . . . And Jehoiada, the priest, took a chest 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 checked with four remarkable changes in four immediate generations. 1. "Rehoboam begat Abiam;" that is, a bad father begat a bad son. 2. "Abiam begat Assa;" that is, a bad father a good son. 3. "Assa begat Jehoshaphat;" that is, a good father a good son. 4. "Jehoshaphat begat Joram;" that is, a good father a bad son. I see, Lord, from hence, that my father's piety cannot be entailed; that is bad news for me. But I see also that actual impiety is not always hereditary; that is good news for my son.

When in my daily service, I read David's Psalms wherein he confesseth his sins, or requesteth thy pardon, or praiseth for former, or prayeth for future favors, in all these give me to raise my soul to as high a pitch as may be. But when I come to such psalms wherein he curseth his enemies, O, there let me bring my soul down to a lower note. For those words were made only to fit David's mouth. I have the like breath, but not the same spirit to pronounce them. Nor let me flatter myself that it is lawful for me,

with David, to curse thine enemies, lest my deceitful heart entitle all mine enemies to be thine, and so what was religion in David, prove malice in me, while I ask revenge under the pretence of piety.

I read of the two witnesses. "And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit, shall make war against them, and shall overcome them and kill them." They could not be killed while they were doing, but when they had done their work; during their employment they were invulnerable. No better armor aginst 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?

I read, at the transfiguration, that Peter, James, and John were admitted to behold Christ, but Andrew was excluded. So again, at the reviving of the daughter of the ruler of the synagogue, these three were in, and Andrew shut out. Lastly, in the agony, the aforesaid three were called to be witnesses thereof, and still Andrew left behind. Yet he was Peter's brother, and a good man, and an apostle; why did not Christ take the two brothers? Was it not a pity to part them? But methinks I seem more offended than that Andrew himself was, whom I find to express no discontent, 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.

St. Paul taught the art of heavenly thrift—how to make a new sermon of an old; "Many," said he, "walk of whom I have told you often, and now tell you weeping, that they are enemies to the cross of Christ." Formerly he had told it with his tongue, but now 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 sacrifice be the same, yet the dressing of it is different, being steeped in his tears 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. Obscure 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 clearly.

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 came to speak.

And if we desire to express our gratitude to any one for a kindness which we have received, we have no trouble as to what we shall say. When we determine to thank him, we employ the very words which are necessary to convey our feelings. We can form a conception only in language.

And when we make the request which we desire of any one, we then cease our asking. We do not keep on urging them to give us still other favors. We stop right there.

Now let us approach God in the same manner. Let us think beforehand just what we want to obtain from him. And then this definiteness of desire will supply us with the proper language. Prayer is the offering up of our desires to God. The best preparation for prayer, then, is a little honest thought be-

forehand, as to just what we want. When we do ask for things which we really do not desire, merely because it is generally thought to be the proper thing, we are not praying at all. Let us always remember that "it is not the arithmetic of our prayers, how many they are; nor the geometry of our prayers, how long they may be; nor the music of our prayers, how sweet our voice may be; nor the logic of our prayers, how argumentative they may be; nor the method of our prayers, how orderly they may be; 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 fervency.

### WHAT SHALL WE READ.

When Voltaire was a little boy he committed to memory an infidel poem, which blasted his whole life, degraded his mental powers, and made him an inveterate enemy to Christianity. When David Hume, the historian, was a boy he entered into a debate in favor of infidelity, and that debate settled his young mind ever afterward in the logical principles of infidelity.

### THE STRAIGHT PATH.

"The Bible is so strict and old-fashioned," said a young man to a gray-haired 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 and took 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 mean?"

"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 bells, to insure their ringing when hung. God tests us by afflictions and troubles, so that we may ring well when we are set on high in the better world.

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 him?

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 consolation.

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 profigate.

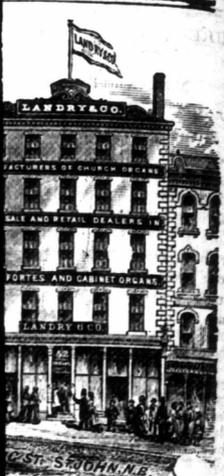
Preserve your conscience always soft and sensitive. If but one sin force itself into that tender part of the soul, and dwell there, the road is paved for a thousand iniquities.

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

No one who has been converted and tasted that the Lord is good will lightly esteem the world of God which is able to make him wise unto salvation.

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

An Adventist Conference, held at Worcester, Mass. recently discussed at length certain non-beliefs of Daniel, and decided that they indicate that the end of the world will come in February, 1884.



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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 bedside. 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, looking 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.

Sir,— 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 unobscured honesty, uncompromising fidelity and indomitable 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 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 night 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 howling, and forcibly drove the speaker from the platform. They had not the least idea of being irritated by anything that was said, they did not allow anything to be said, they deemed themselves invulnerable.

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 together," (Acts xix. 32). I have repeatedly spoken to the old Judge about that memorable "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 by Dr. Mair, in which his medical knowledge served him good purpose, entitled "Nephelina, or Total Abstinence from Intoxicating Liquors in Man's Normal state of Health, the Doctrine of the Bible." I was a-keed, 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 home 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 honesty and frankness with which they are advanced, and the extensive 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 obituary, that, to some of your readers, these hurriedly drawn up reminiscences of the venerable and venerated deceased would not be uninteresting. Believe me, Mr. Editor, Very truly yours, R. F. BURNS. 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 feeling universal. "How can she be spared?" for to her might truly be applied the words of Solomon:

"She stretcheth out her hand to the poor; yea she reacheth forth her hands to 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 praiseth her. 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 her own works praise her in the gates."

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 thy 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 her friends were weeping beside her 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 made 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 above our 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

eyes now see the King in his beauty; they behold the land that is very far off. When parting with Mrs. Dawson, about two hours before her death, we little thought we should never meet until we, too, shall have crossed the dark river, and stand in the presence of God:

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

A shadow has fallen upon several homes, and it almost seems as if a light had gone from out those dwellings, so much are missed the cheery words and wise counsels of the friend who has left this social circle. Towards the ministry of her church she had a warm affection and kindly welcome, as many can testify, when memory carries them back to the different times when she entertained the whole Methodist Conference. The poor and the sick have also lost one of their best friends, for she considered the poor, and turned not a deaf ear unto the cry of the needy. The last Sabbath evening she spent upon earth she was in her place in the House of God, and witnessed three of her children received into the Church, afterwards 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 themselves, on that Sabbath night, to the Lord.

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 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 had 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 sang their funeral anthem, amid tears and sobs, while she, for whom that great congregation 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 Archangel's 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 them. A. C. 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 prominence was due to his great activity and zeal, conjoined with intellectual endowments above the average.

His conversion was an epoch in his life. It was of the old-fashioned Methodist 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 earnestness, 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 acknowledge the Saviour he had found. From that time, more than forty years

ago, he has been a "living epistle, read and known of all men." He joined the Methodist Church on the Horton Circuit, and was soon appointed class leader, an office for which he possessed many qualifications. 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 familiarly been called of late, to the utmost boundaries of their extensive Circuit to assist them as an exhorter in connection with the special services in which they were engaged. He was thoroughly and intelligently in sympathy with Wesleyan Theology. Mr. Wesley's works he had early procured, read and studied. Their teachings he accepted as thoroughly consistent with themselves, and fully in accord with the Word of God.

Some four weeks ago he had a shock of paralysis, from which he never recovered. During his illness he said but little—indeed it was with seeming difficulty he spoke at all—but what he did say was to the point, expressive of his abiding trust in Christ. Father Armstrong was in the 79th year of his age at the time of his death. A. D. M. Hantsport, April 5, 1880.

Died, March 20th, 1880, in Ogdensburg, N. Y., U. S., in peaceful triumph, after years 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 Edward Wood, Esq., of Baie Verte, N. B., aged 8 years and 5 months.

Though not able to attend Sabbath School and the other services of the 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 these: "Behold the Lamb of God which taketh away the sin of the world"; and "Draw nigh unto God, and He will draw nigh unto you." On the occasion of his funeral Rev. C. W. McCormick, 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. B. papers please copy.)

MRS. MARGARET E. GRANT. Mrs. Margaret E. Grant, wife of Bro. John Grant, died on April 1st, at her residence, Anderson Settlement, after a lingering illness of about two years and six months. 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, and regular service commenced, she appeared 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 soul after thee, O God."

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 on every side, then he who is one with Jesus realizes "the peace of God which passeth all understanding."

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

CANADIAN METHODISM: ITS EPOCHS AND CHARACTERISTICS.

By THE REV. DR. RYEBSON. ESSAY IV.—PHENOMENA AND PHILOSOPHY 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 sanctification, as illustrative in the lives and labours of the early Methodist 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 Phenomena 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 languor; 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 attention 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 circumstance." In nature it is an appearance the cause of which is not immediately obvious, as the phenomena of the heavenly bodies, of terrestrial productions and substances, of heat or colour, etc., etc. But the phenomena in the realm of mind, and in the kingdom of God, in the soul of man, are not less remarkable, though invisible to the bodily eye, than those of the material universe; and 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 reasons or philosophy, of the work which gives them birth, may be reverently and profitably studied.

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 phenomenon, but a miracle, and is so recognized by the Church of England herself; 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 sins, it is God who worketh that great miracle in us." In a revival of religion, such a miracle is multiplied by scores, sometimes by hundreds and thousands, as on the day of Pentecost. All these displays of Divine power are attended with phenomena arising from the varied constitution of the human mind, and the "divers manners" in which God manifests Himself unto those whom He calls, pardons, and saves.

The first phenomenon which has arrested 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 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 themselves 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 hundreds 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 history of the church has presented a phenomenon more remarkable for self-denial 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 circumstances connected with many of them. Of the nature of conversion, and the inward process of adoption, I have spoken sufficiently in the essay on the "Supernatural Character of

Canadian Methodism, induced ample authority. I now speak of the sudden conversions. Methodist revivals of especially in the early days, both in the United States, and in Canada. Wesley to the present, sister upon the conversion; but he have recognized it when followed by a conversion. "Mr. Methodist," says I taught that all the instantaneous, though 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 nothing been known to prod. But to some persons come in the slow process, instruction, and so childhood; to others sented, in all their once; or they may be in their minds; and have the additional it from novelty, their taken them out of instruction, their r having either been expressions obliterated tice of vice. In such son can even a phil the display of the st truths of the Gosp living preacher with plicity, and pathos, strong and sudden e impressions thus m deep and lasting? "A true philosoph minds are differently some men are slow to and that what they duces any immediate pression is made t flection; for like the mals, they do not fe digestion, but reserv process. In others powers are more acti tions more yielding; no reason why this p tial disposition shoul ligious experience, th man agent must need carrying on His de ing His influence with stitutional qualities, manifestly absurd to conversion may follow sion upon yielding n that it must be conf hesitating intellects, course of action of a low when motives to a susceptible spirit, them is immediately minations of the will, in effort, are esse tial proper conduct of any whatever variety of the ed the human spirit, i posed that it has in a tution which renders and perseverance, imp effects do not always reluctant operation are inconsistent with The cautious need e watchfulness and sup thing rich in sentimen and constant in acty each class of charact the contrary would b our Maker, who uses means of exhibiting never sacrifices it to h beneficent purposes, a pabilities of His creat "From these sudd mud to impressions of what then can be read? Why, that co a natural process, th through and by our a are better instructed Scriptures and the do Churches—that sudd are mere circumst ne connected with the essen We believe the testi that the Spirit is not disciples of Christ aft that character, but in coming his disciples; to the words of our Lo convince the world of that they may believ that whenever the Go claimed by the minist is "the power of God every one that believ so by the accompanying Holy Ghost. If this ed, it will be difficult to ley a fanatic for his bel of sudden conversion prescribe a mode to Dr Who, if he believes suc accompanying the truth to say, that when inspir posed, the attention shall be roused by a g process only? or that the mind is genuine a operate not in the pres that the Holy Spirit Himself of the variety the mental constitution, fect His purposes of m

CANADIAN METHODISM: PHENOMENA AND CHARACTERISTICS.

THE REV. DR. RYERSON.

PHENOMENA AND PHILOSOPHY OF EARLY METHODIST REVIVALS OF RELIGION.

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From these sudden yieldings of the mind to impressions of a religious kind, what then can be reasonably concluded? Why, that conversion is not a natural process, though carried on through and by our natural powers...

These physical phenomena were not uncommon in the early years of Methodism in Canada, and especially in those great rural assemblages known as "camp-meetings," and they have occurred from time to time to this day...

Canadian Methodism," and have adduced ample authorities.

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 Methodism, both in England, the United States, and in Canada. No one from Wesley to the present day has ever insisted upon the necessity of sudden conversion; but he and his followers have recognized it as the work of God...

"A true philosophy teaches that minds are differently constituted; that some men are slow to judge and to feel, and that what they bear rarely 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 affections 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 supposed carrying on His designs, and exerting His influence with, and by, our constitutional qualities. It would be as manifestly absurd to deny that true conversion may follow a sudden impression upon yielding minds, as to affirm that it must be confined to slow and hesitating intellects, or that a decisive course of action of any kind cannot follow when motives to it are urged upon a susceptible spirit, and the force of them is immediately admitted. Determinations of the will, and perseverance in effort, are essential to rational and proper conduct of any kind. But with whatever variety the Creator has formed the human spirit, it is not to be supposed that it has, in any case, a constitution which renders decisive choice, and perseverance, impracticable. These effects do not always result from slow 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 contrary would be a reflection on our Maker, who uses variety as the means of exhibiting His wisdom, but never sacrifices it to his own great and beneficent purposes, and the moral capabilities of His creatures.

"From these sudden yieldings of the mind to impressions of a religious kind, what then can be reasonably concluded? Why, that conversion is not a natural process, though carried on through and by our natural powers. We are better instructed, I hope, in the Scriptures and the doctrine of all true Churches—that suddenness and slowness are mere circumstances, quite unconnected with the essence of conversion. We believe the testimony of Scripture, that the Spirit is not only given to the disciples of Christ after they assume that character, but in order to their becoming 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 is 'the power of God unto salvation to every one that believeth,' and is made so by the accompanying influence of the Holy Ghost. If this doctrine be allowed, it will be difficult to prove Mr. Wesley a fanatic for his belief in the reality of sudden conversions. Who, shall prescribe a mode to Divine operations? Who, if he believes such an influence accompanying the truth, shall presume to say, that when inspired truth is proposed, the attention of the careless shall be roused by a gradual and slow process only? or that no influence on the mind is genuine and divine, if it operate not in the prescribed manner? that the Holy Spirit shall not avail Himself of the variety which exists in the mental constitutions of men to affect His purposes of mercy by different methods? and that the operations shall not present, as well as those of nature, that beautiful variety which so much illustrates the glory of Him who worketh all in all.

"And who shall say that even the peculiarities of men's natures shall not in many instances, be even set aside in the course of a divine and secret operation touching the spring of action, and opening the sources of feeling; giving intensity of action to the one, and a flow to the other, which shall more eminently mark His finger in a work which His own glory, and the humility proper to man, require should be known and acknowledged as the work of God alone? Assuredly there is nothing in the reason of the case to fix the manner of producing such effects to one rule, and nothing in Scripture. Instances of sudden conversion occur in the New Testament in sufficient number to warrant us to conclude that this may be often the mode adopted by Divine wisdom, and especially in a slumbering age, to arouse attention to long-despised and neglected truths. The conversions of the day of Pentecost were sudden, and, for anything that appears to the contrary, they were real; for the persons so influenced were thought worthy to be 'added to the Church.' Nor was it by the miracles of tongues that the effect was produced. If miracles could have converted them, they had witnessed greater than even that glorious day exhibited. 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 impression of the miracles of tongues alone, but by that supervenient gracious 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 merely the suddenness of conversion, but the extraordinary circumstances connected with them—physical agitations and prostrations. The words of the Church of England Homily on Fasting may here be repeated: 'When men feel in themselves the heavy burden of sin, see damnation to be the reward of it, and behold with the eye of their mind the horror of hell, they tremble, they quake, and are inwardly touched with sorrowfulness of heart, and cannot but accuse themselves, and open their grief unto Almighty God, and call upon Him for mercy. This being done seriously, their mind is so occupied, partly with sorrow and heaviness, partly with an earnest desire to be delivered from this danger of hell and damnation, that all desire of meat and drink is laid apart, and loathing of all worldly things and pleasure cometh in 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, after quoting these words, comments upon them thus to the objector: 'Now, what if your wife, or daughter, or acquaintance, after hearing one of these field preachers, should come and tell you that they saw damnation before them, and beheld with the eye of their mind this horror of hell? What if they should 'tremble and quake,' and be so taken up 'partly with sorrow and heaviness, partly with an earnest desire to be delivered from this hell and damnation, as to weep, to lament, to mourn, and by both words and behaviour to show themselves weary of life;' would you scruple to 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, if you are so inclined, in the first part of the 'Homily on Fasting.' And, consequently, what you have preemptorily determined to be mere 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 conviction in some instances. While the word of God was preached, some persons have dropped down as dead; some have been as it were in strong convulsions; some roared aloud, though not with an articulate voice; and others spoke the anguish of their souls.

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These physical phenomena were not uncommon in the early years of Methodism in Canada, and especially in those great rural assemblages known as "camp-meetings," and they have occurred from time to time to this day. Examples of them are needless; they have been supposed by some to have originated in Canada, and to be a characteristic of Canadian Methodism; but this is a mistake.

(To be continued.)

LACHINE CANAL.

NOTICE To Machinist-Contractors.

SEALED TENDERS addressed to the undersigned (Secretary 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 THURSDAY the 31st day of APRIL, next for the construction of gates, and the necessary machinery connected with them, for the new locks on the Lachine Canal.

Plans, Specifications and General Conditions are to be seen at this office on and after THURSDAY the 29th day of MAY, next, where forms of 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 attached the actual signatures, the nature of the occupation and residence of each member of the firm; and, further, an accepted bank cheque for \$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 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 Department does not, however, bind itself to accept the lowest or any tender.

By order, F. BRAUN, Secretary. 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 on 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 April.

By order, F. BRAUN, Secretary. Dept. of Railways and Canals, Ottawa, 1st April, 1880, till May 15

CANADIAN PACIFIC RAILWAY. Tenders for Iron Bridge Superstructure.

TENDERS addressed to the undersigned will be received up to noon on FRIDAY, the 15th MAY next, for furnishing and erecting Iron Superstructures over the Eastern and Western outlets of the Lake of the Woods. Specifications and other particulars will be furnished on application at the office of the Engineer in Chief, Ottawa, on and after the 15th April.

By order, F. BRAUN, Secretary. Dept. of Railways and Canals, Ottawa, 1st April, 1880.

WELLAND CANAL. Notice to Bridge-Builders.

SEALED TENDERS addressed to the undersigned (Secretary of Railways and Canals) and endorsed "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 stationary 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 railway purposes are to be of iron. Plans, specifications and general conditions can be seen at this office on and after MONDAY, the 31st 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 sum 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 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 estimates will be paid until the completion of the work. This Department does not, however, bind itself to accept the lowest or any tender.

By order, F. BRAUN, Secretary. Dept. of Railways and Canals, Ottawa, 29th March, 1880, till June 15

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SEE WHAT PHYSICIANS AND THE PEOPLE SAY ABOUT IT. Messrs. Scott & Bowne: 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 regard it as a valuable preparation in scrophulous and consumptive cases, plethoric and effluvia. 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, especially in diseases of children. It is agreeable to the most delicate stomach; which renders it a very reliable agent as a nutritive remedy in consumptive and scrophulous cases. October 12, 1879. Yours respectfully, A. H. SEXTON, M.D. Baltimore.

Messrs. SCOTT & BOWNE—Gentlemen—Within the last two months I have fairly tried SCOTT'S EMULSION of COD LIVER OIL with HYPOPHOSPHITES, and I candidly declare that it is the finest preparation of the kind that has ever been brought to my notice; in affections of the lungs and other wasting diseases, we consider it our most reliable agent, in a perfectly elegant and agreeable form. December 10th, 1878. Very truly yours, H. F. SLOCOM, M.D., New Orleans, La.

Messrs. SCOTT & BOWNE—Gentlemen—In September 1877, my health began to fail and my physician pronounced it spinal trouble; under his care I got some relief from pain, but my general life 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 life, 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 freely give it to my friends of 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, H. F. SLOCOM, Lowell, Mass.

About the 25th of last April I got a bottle of your EMULSION, and at that time I was so prostrated that no one who saw me thought I could live but a few days at most. I could retain nothing on my stomach and was literally starving. I commenced the use of the EMULSION in small doses; it was the first thing that would stay on my stomach; I continued its use, gradually increasing the dose; and from 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 recover. I am yours, R. W. HAMILTON, M.D. For Sale by all Druggists at \$1 per bottle.

SCOTT & BOWNE Manufacturing Chemists, New York and Bellville, Ont A

SAMUELA. CHESLEY, M.A. Attorney-at-Law, &c., Lunenburg, N.S.

July 1st BORDEN & ATKINSON, BARRISTERS AND ATTORNEYS-AT-LAW, Solicitors, Conveyancers, Notaries Public, &c. OFFICE—C. B. RECORD'S BRICK BUILDING, Main Street, Moncton, N.B.

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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 September 26th, 1879. The meetings were remarkably successful. Secretaries were designated to take the name and residence of each person who professed to be converted. 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-favored congregation hung upon the good Bishop's eloquent lips instructed, comforted, charmed, enthused, until, in the sublime peroration, spontaneous outbursts of Methodist 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 needed 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 were given in the space of an hour and a 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 do 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 Conference 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 children, some of whom still carry on the 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 an effective speech of which Zion's Herald gives the following condensed report:

"In Mexico, we have now, as one result, governmental protection and assured defense 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 combined. 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 bosom 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. Zion's Herald has the following paragraph in reference to Dr. Butler's election:

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 overwhelmed; the tears started, and it was several moments before he could recover himself. It was a compliment 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 Dr. Dashiell.

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 presented:

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. 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 too generally admitted necessity of the mail-train 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 quantity of freight awaited her call at a Fijian port. Fifty years ago the population of the Fijian group were cannibals of the

most pronounced type. How much Methodist missionaries have done for this people, Sir Arthur Gordon, a former Governor of New Brunswick, and at present Governor of Fiji, told at a missionary meeting, in London a year or two since; but the despatch of that steamship to a spot once so dreaded by seamen, told the same story more emphatically. The vessel 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 determined 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 law—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 yields 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 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 at one time, but he sees in this a "narrowness of Christian doctrine." Swing believes that the pulpit should abandon 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, N. w 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 condemned according to the work it is capable of doing. And so we may judge of the efficiency of the pulpit. What does "the gospel of modern progress" as preached 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 ministers of the gospel? Where is the law concerning the sanctity of the Christian Sabbath most respected? Where does the greater proportion of the people attend the Lord's sanctuary? Where is the law of marriage most respected?

Where is there the least of beer-garden rioting? When the so-called "advanced thinkers" can show that the "gospel of modern thought," as they term their novelties, produces more abundant and better fruit than the preaching of the old doctrine of the cross, then, and not till then, it will be time enough for them to put on their boasting Pharisaical airs.

EXPERT TESTIMONY.

We have frequent instances of physicians giving testimony in trials, involving life and death, concerning the nature of blood 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 after the corpuscles had become dry. A 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 other animals.

RITUALISM.

One Canon Carter, a ritualist, in England, has come into collision with his bishop. 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 of which we are now the far deeper inquiries of the present time. Those who think that 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 ceremonial. In its purely æsthetic aspect, moreover, 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 channel so much as in that day of the art of antiquity and of the classical revival.

When youths went to the Universities, and especially to Oxford, forty years ago, the great Tractarian controversy filled 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. Thus 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 it is antiquated.

The centennial anniversary of the birth of William Ellery Channing, was commemorated 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 foremost 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, sweet-souled, 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 Unitarianism. 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 Channing was a power in the land, and when all 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 stirring times.

The election for the House of Commons in England, has resulted in giving the Liberals a majority over the Conservatives, without the aid of the Home-Rulers. It is expected that Beaconsfield will resign within a few weeks. A Baresny, 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 to form the new Government.

The Rev. S. M. Terry, D.D., Presiding Elder of the New York Conference, strongly condemns the reading of sermons in 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 of their legs." The editor of *The Methodist* in referring to the positions taken by these two ministers says:

"It is true that to few think that they can think well of their legs; but many of the debaters 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 earlier mode of extempore preaching; and he has found it very easy to follow a line of thought previously arranged. The chief embarrassment 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 adroitly excellent illustrations—a perfectly easy way to recall the thinking previously used for a sermon. And usually, we should say, the perfect phrasing is profitably exchanged for the well known advantages of extempore address. Many who doubt that they can think on their legs, have never faithfully tried to form the habit."

GENERAL CONFERENCE 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 elected Revs. Daniel Curry, James M. Buckley, Dr. A. Goodsell, G. W. Woodruff, A. S. Graves, and L. S. Weed; and the following Laymen, Geo. I. Sevey, and G. G. Reynolds.

The delegates from the New England Conference are Revs. Wm. Butler, Samuel E. Upham, W. F. Mallieu, 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 telegram 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 se* is within the scope and authority of the Dominion Parliament. He argued the case from the trade and commerce clause of the Union Act of 1867; and declared that the Local Legislatures 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, Taché, and Gynne concurred.

Henry dissented from the conclusions of the others, holding that the powers of the Local Legislature and the Dominion Parliament are of limited extent, and that there must be express authority conferred by the Imperial Statute of 1867 upon the Dominion Parliament before it can deal with the general question of prohibition, especially in view of the fact that the specific power of licensing is by the Statute conferred upon the Local Legislature. The Princess Louise was present when the judgment was delivered.

All Local Acts were declared to be *ultra vires*.

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 a 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 Backus Publishing Company of Minneapolis, Minn., offer to send "THE HOUSEKEEPER" free for one year to every preacher's wife in the United States and Canada, 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 house-keeping. 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?—*Central Baptist, St. Louis, Mo.*

We acknowledge the receipt, with thanks, of "The Letters of Restina," 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 sent the Anglo-Israelite has been received, the writer of the word "folly" in relation to the subject, on a treatise, with sufficient warrants in favour of the merits of this work, interesting and valuable as it is. It is published by the publishers, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

Laundry's Manual, a new and complete manual for the laundry, containing all the latest information on the subject, published by King Street, St. J.

We have received No. 10 and 12 Day numbers of "The Standard" containing Canon Foss of St. Paul—25¢ work contains a large amount of interesting matter in full. May 1st.

W. J. Gage, West Toronto, has a manual for teaching Latin Attention, Inspector of Schools, Toronto. This volume contains careful consideration of the subject, it has been prepared by the Dominion and has advantage to the purchase of this manual.

The first volume of History of England and Government, from our own times, by I. K. Funk & Co., work will be complete in the "Standard" a marvel of cheapness and a very large sale. Book Room—30 cent.

POSTAL

(WEYMOUTH) BARTON, DIOBY MR. EDITOR.—It is to Almighty God the result of some special Plympston, some nine saved religion, and of Saviour. It was my privilege probation yesterday whom were baptized. Yours

CORRESP

SUNDAY SCHOOL WIND On Tuesday night, odist church was well concert given by the ars and select choir, and Mr. John Stitt read selections from followed by music as children. Miss Sutt the organ. Solos, duos, trios were well sung by Guzzie Webb, Lavinia age, Ada Smith, Miss Smith and others. A was given by some of After which Mrs. J at the organ, when the called Jerusalem was or choice piece. A up in aid of the fund amounting to more than and thus ended a very ment, and it is hoped the last but that we hope other such a treat.

RIVER JOHN, N.

MR. EDITOR.—Write for your column grateful on our part record some few facts selves and our work in past. The old year of bringing cheering evening will of this kind year dawned it brought prize in the form of our River John friends from a few friends at when in February last our family, the kindness again shown in the manner. Evidently we mean to gain a home and our money shall take from them. On February 22nd, I had in having written President in connection with anniversary. It is five sermons, the one on the missary which which presented the gard to the required work. Collections and then, taken from the total—some member of giving \$25. In month week, the President and Hale rendered us valuable to raise on circuit per cent more than last. During March we had in River John for near interest at first was limited to all our fathers were very much needed, a number prof. Christ, and others were we hope to see casting. We are indebted to H. Weldon for generous at this season. For what

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S. M. Terry, D.D., Presiding of the New York Conference, condemns the reading of sermons in the Rev. R. H. Howard dissects, in part, from the position taken by Dr. Terry says that "very few men can on their legs." The editor of The Wesleyan referring to the positions taken by ministers says:

It is not too few think that they can stand on their legs—but many of the positions are probably mistaken. Until the editor of this paper reckoned himself those who could not extemporize, he resolved to return to his old way of extempore preaching; and it is very easy to follow a line of extempore preaching. The chief danger is the temptation to fix the illustrations in the memory, and to recite all that comes in his right hand to come all when he becomes sick the loss of a certain class of excellencies—it is perfectly easy to think previously done for a and usually, we should say, the using is profitably exchanged for known advantages of extempore. Many who doubt that they can on their legs, have never faithfully tried habit."

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

York East Conference has elected-aniel Curry, James M. Buckley, dsell, G. W. Woodruff, A. S. H. L. S. Weed; and the following o. I. Sevey, and G. G. Reynolds. ates from the New England Con- Revs. Wm. Butler, Samuel E. F. Mallalieu, C. S. Rogers, and g; and the following laymen, agee, and B. Warren. ral Conference will meet in Cin- o, Saturday, May 1st.

DA TEMPERANCE ACT. ds of Temperance throughout ill rejoice on learning the the Supreme Court of the Domo Canada Temperance Act. A om Ottawa on the 13th inst, reads "The Supreme Court met this gave judgment upon the Canada Act. Chief Justice Ritchie Canada Temperance Act per scope and authority of the De- nament. He argued the case from d commerce clause of the Union ; and declared that the Local s have no power to prohibit the ritous liquors. The Dominion He was of opinion that the ap- e allowed. Tournier, Tachern, occurred.

ented from the conclusions of holding that the powers of the alature and the Dominion Parli- limited extent, and that there ress authority conferred by the tute of 1867 upon the Dominion before it can deal with the gem- of prohibition, especially in fact that the specific power of by the Statute conferred upon gislature. The Princess Louise when the judgment was deli-

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nowledge the receipt, with "The Letters of Brestons," Dougall & Son, Montreal, were written by Mr. David special correspondent of the s; and are the result of in Manitoba and the North epanet of containing 82 pages d matter, and two maps.

A pamphlet containing the "Letters on the Anglo-Israel Folly, by A. Malachi," has been received. We are not sure that 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 treats, with sufficient thoroughness to feel warranted in giving an opinion on the merits of this work. The theme is an interesting one, and the views of "A Malachi," as given in his pamphlet, are no doubt worthy of consideration. Mr. Robert McConnell, printer, Truro, N. S., is the publisher.

Landry's Musical Journal for April, contains three pieces: Sweet as a peach, song and dance; Golden Balls, by Elw. Hoffmann; and Remembrance, by Gustav Lange. It contains a catalogue, a considerable amount of reading matter, and other 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 numbers of "The Standard Series," containing Canon Farrar's Life and Works of St. Paul—25 cents each part. The work contains a table of contents and Index in full. May be had at our Book Room.

W. J. Gage & Co., 11 Wellington St., West Toronto, have published another manual for teachers: How to Secure and Retain Attention, by James L. Hughes, Inspector of Schools, Toronto. Price, 50 cents. This volume is well worthy of the careful consideration of those for whom it has been prepared. Every teacher in the Dominion would, no doubt, find it to his advantage to invest fifty cents in the purchase of this manual.

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 I. K. Funk & Co., New York. The whole work will be completed in 8 volumes. It is 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 whom were baptized.

Yours, &c., WM. AINLEY.

CORRESPONDENCE SUNDAY SCHOOL CONCERT AT WINDSOR.

On Tuesday night, April 6th, the Methodist church was well filled to listen to a concert given by the Sunday-school scholars and a select choir. The Rev. R. Brecken and Mr. John Stirling, superintendent read selections from Pilgrims Progress, followed by music and singing from the children. Miss Sutherland presided at the organ. Solos, duets, trios and quartets were well sung by Fanny Chisholm, Gizzie 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 presided at the organ, when that beautiful anthem called Jerusalem was well sung, with other choice pieces. 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 another such a treat.

Yours, Music. RIVER JOHN, N. S., April 6, 1880.

MR. EDITOR.—We are not wont to write for your columns, but it would seem regretful on our part not to place on record 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 year 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 Missionary 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 quickened, a number professed decision for Christ, and others were awakened whom we hope to see casting in their lot with us. We are indebted to Bros. Angwin and Weldon for generous and efficient help at this season. For what is past we give

thanks to God, and trusting in him we labor on looking for more abundant blessing and larger success.

Yours, &c., J. ASBURY.

MR. EDITOR.—In the Christian Messenger of the 7th inst., Rev. W. E. Hall volunteers a confession, which, from his standpoint 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 in any of its pulpits, and not then until after Mr. Tuttle had preached on the question several times and then brought Mr. Mansgrave 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 neglect of duty. I take no exception to Mr. Hall preaching his doctrines. If he is a faithful minister he ought to preach what he honestly believes. He will bear my voice and read my record, only when he steps out of his way to give an unchristian thrust to the doctrines of others, and make uncalculated boasts of his presumed victories in connection with his "dear Pedobaptist" converts.

I have it from the most unquestionable authority, that Mr. Tuttle did not "start the discussion" referred to by Mr. Hall, neither did he require the impotence of talent—not even from Paradoxical enclosures, to assist him in the defence of any doctrine which he as a Methodist minister holds. I asked Mr. Hall to give me chapter and verse, if he had one, to prove that it was necessary for the "dear brother" 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 dead. What becomes of Mr. Hall's "following the Lord" and obeying the command? He puts a barrier in that man's way by demanding the necessity of immersion in order to his "obeying the command" or else Mr. Hall must admit that it is feasible to "follow the Lord" without immersion.

I seem to have touched Mr. Hall in a very tender place. I referred to his expertness in ascertaining the cause of that "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. I ask for no bombast but demand an explanation or a confession that the statement is not true. Injured innocence!! 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 Pedobaptist, listened to the discussion on both sides, became convinced and yesterday obeyed his 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 Mr. Hall that in connection with the question of baptism, Methodist ministers act only on the defensive. Yours truly, J. GAETZ, Aylesford, April 10, 1880.

AMHERST, April 12, 1880.

MR. EDITOR.—In connection with our public service last evening, seven persons were received into church fellowship. I am thankful to be able to say, that my own health, as well as that of the remaining 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 situated 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 neat 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 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 the pantry. We expect as soon as spring 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 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 are now at work raising funds to furnish 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 subscription of about \$200; and we hope by a tea or some other means in a year or

solo was well received. Miss Mackintosh sang a pretty song with her usual acceptance. A reading by Miss Georgie Currie was finely rendered. Miss C. has a good voice and distinct enunciation. The Misses Tidmarsh favoured the audience with a vocal duet. A piano solo by Miss Starr was executed in a manner which showed a perfect command of that instrument. We must not forget to mention the most prominent feature of the programme, the institute paper, the first part of which, "The Sheaf," was read by Miss Mitchell; "The Attermath," 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 their pens had taken 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 dispersed.

We understand that the younger ladies have been emulating 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.

MR. 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 fane 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 earnest co-operation of the members of our 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 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.

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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 subscription of about \$200; and we hope by a tea or some other means in a year or

two to have our new and very comfortable mission premises entirely free from debt. And this we think will be much better than making a yearly demand on our mission fund for rent to keep down the interest. Too much praise cannot be given to Mr. George Vessey, chairman of our building committee, and Mr. Isaac Selier, Recording Steward of the circuit, for their zeal and labor in behalf of our parsonage.

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 been converted and will unite with the church. 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 practical 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 Yarmouth.

The weather during the past week has 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 Zealand."

NEW BRUNSWICK.

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

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 dead end. He does not say who struck the blow, but intimates that Annie Parker was present. This man resembles the description given by Parker of the "midnight visitor." It will be remembered that there was no mark on the skull, or skin, or brain of McCarthy to corroborate the Parker girl's story; but there was a mark of a bruise on the forehead of McCarthy, and on the brain indicated an injury received in its frontal region.

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

The anniversary of the Carmarthen Street Methodist Sunday School was celebrated 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 smashed.

An accident occurred on the Intercolonial at Nanwigawank 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 Brunswick 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. Rev. 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 hand of fellowship, 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 Church recently. Last Sunday evening he received twelve persons into the Church by the right hand of fellowship.

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 develops 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 'rheumatism.' The father lived well, probably knew nothing of doctors, had winter bronchitis, and died of some disease. The present representative of the family has attacks of articular gout, a great toe that occupies a good deal of his attention, and thickened knuckles—indeed, a full-blown gout."

THE PROBATIONERS AND CANDIDATES for the Methodist ministry of the N. B. and P. E. Island Conference, will meet, for examination, in the Methodist Churches of the following places:—  
Moncton, - - - - - May 5, 9 a.m.  
Fredericton, - - - - - May 12, 9 a.m.  
Charlottetown, - - - - - May 5, 9 a.m.  
J. J. COLTHER,  
Secy. Board Examiners.  
St. John, April 13th, '80.

PREACHERS' PLAN HALIFAX

MONDAY, April 13th, 1880.  
Halifax, Brunswick St. 7 p.m.  
Rev. L. M. Mellick, Rev. W. H. Evans.  
Halifax, Grafton St. 7 p.m.  
Rev. W. H. Evans, Rev. S. B. Dunn.  
Halifax, Kaye St. 7 p.m.  
Rev. W. A. Black, Rev. W. A. Black.  
Halifax, Charles St. 7 p.m.  
Rev. S. F. Huestis, Rev. W. H. Evans.  
Halifax, Cobourg Road, 7 p.m.  
Rev. C. M. Tyler, Rev. W. A. Black.  
Halifax, Dartmouth, 7 p.m.  
Rev. S. B. Dunn, Rev. L. M. Mellick.  
BEECH STREET, 8.30 p.m. Rev. L. M. Tyler.  
Preachers' Meeting every Monday Morning at Brunswick St. Church, at 7 o'clock.

MARRIED

At St. John, N.B., on the 31st ult., at the residence of Mrs. T. P. Williams, Orange Street, by the Rev. J. Read, Capt. David E. Taylor, of New York, to Maggie, daughter of William S. Bovey.  
At Holderville, Kings Co., N. B., on the 25th ult., by the Rev. George R. Pearson, 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 Desert, Lot 48, to Miss Sarah L. Mutch, of the same place.  
At Pownal, P. E. I., on the 25th ult., by the Rev. W. Maggs, Mr. Theophilus Bredant, of Alexander, Lot 49, to Miss Elizabeth M. Cousins, of the same place.  
By the Rev. Isaac N. Parker, at the Wesleyan Parsonage, Richmond, 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., N. B.  
Also by the same, on the 4th inst., Mr. Wallace F. Taylor to Miss Mary Findlay, both of Charlottetown, P. E. I.  
By the Rev. John Goldsmith, at Wellington, Lot 16, P. E. I., on the 10th inst., Mr. Robert Barlow to Miss Laura G. Blakely, adopted daughter of Mr. H. Kilpatrick, and daughter of the late Isaac Blakely, of Salisbury, N. B.  
On the 4th inst., by the Rev. W. Wase, at the residence of the bride's father, Tower Hill, N. B., John Cass, of Dumbarton, N. B., to Mary Jane Logan.  
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 Ek., to Miss Hannah J. Ripple, of the Parish of Derby, Miramichi.  
April 6th, at the residence of the bride's father, by the Rev. H. R. Baker, assisted by Rev. E. A. Tonkin (Bible Christian) John M. Crockett of Tracadie Lot 34, to Miss Lydia, eldest daughter of William Mellett, Union Road, Lot 33.  
At Maitland, April 6th, by the Rev. Thomas D. Hart, Capt. Silas N. McNutt, to Miss Joanna E. Duffie, daughter of Capt. William McDuffie, all of Maitland, Hants Co., N. S.  
By Rev. G. O. Huestis, at Burlington, March 31, Mr. Wm. Sanderson of Newport, to Miss Amy Card of Burlington.

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 60th 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 Canada, Matilda, widow of the late John Belcher, Esq., 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 years.  
On the 3rd inst., at the residence of P. R. Chilton, Kingsport, of diphtheric 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 suffering, Emma Mand U., eldest child of Mr. P. 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 daughter's residence, Mrs. Everett, Digby, Mrs. Jane Cornwell, aged 95 years widow of the late Mr. Samuel Cornwell.

TENDERS for Rolling Stock.

TENDERS will be received by the Undersigned, up to Noon of THURSDAY, the 29th April, instant, for the immediate supply of FOUR LOCOMOTIVES.  
Drawings and Specifications may be seen and other information obtained, on application at the Mechanical Superintendent's Office, Intercolonial Railway, Moncton, N. B.

By order, P. BRACUN, Secretary.

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

LAME HORSES.

Do not give your horse up till you have tried Leaning's Essence. It will cure Spavins, Ringbones, Curbs, Splints and Stiff Joints.

GOOD ADVICE.

If you are troubled with Indigestion, Jaundice, Bilious Complaint, Bad Breath, Sick Headache, Stomach, Bloating, Liver Complaint, Loss of Appetite, Heartburn, Costiveness, etc., try Fells Dyspepsia Bitters. They will cure you. Price 25c.

EVERY HOUSEHOLD

should have a bottle of Fells' Speedy Relief. For sudden Colds and Sore Throat no remedy has ever been discovered to equal it. As a liniment it will cure Rheumatism, Neuralgia, Burns, Bruises, and wounds of every description. It is the best and cheapest medicine ever offered to the public, and should always be kept near at hand in case of accident. Price 25 cents.



tion Road, Lot 51, P E Ie-
ceived to No. 32 as follows:
tioned in the Bible: Lu-
Seir.
tree: Olive.
stone: Diamond.
Israel: Saul.
Haran: Lot.
Syrac: Habbah.
list: John.
ive plane: Shinar.
ee used in building Solo-
ple: Ivory.
And my soul shall be
rd; it shall rejoice in his
aim 35: 9.
Y. Y. Smith: M L Sperry.
Elen H Harrison, Mac-
Cahill, Harboville; Car-
Paradise: Bessie Alcorn,
ay R ad, Nappan.
N. N. C. J. has sent us
an Fifteen Puzzle boxes.
e correct solution, they say
date of their writing, April
vered. The offer of \$100
they say, is still made.

HEUMATISM.
ne years been very much
rheumatic pain, and weak-
ness, so that it was with great
I could walk about; and
re of every thing I had
paired of ever finding any
d cure me; but, by the ad-
I gave GRAHAM'S PAIN
trial, one bottle of which
y cured me, as I have not
of that complaint since
ine, more than seventeen

GURLAND COX, J.P.
S. Dec. 6, 1879.

aine Liqueur Law all clubs
essed as nuisances. An-
visions is that a person
ed in the street or in his
be put in gaol for thirty
second offence for ninety

now on the continent and
in Germany as the Coun-
and Princess Beatrice of
Baltimore.

Recently, a Broad Church
ian minister gave great
ing at a fancy dress ball
n and dancing with great
the devil personated by

the subject of raising Sum-
merican Cultivator says:
progressive agriculture
to learn that the beet-
a New England, so recent-
ory, pronounced by some
horities as visionary and
has been reduced to a plain,
business operation. That
be successfully raised in
that beet-sugar can be
ctured in our own midst
atters of doubt, even in
most skeptical, however
sition may have appeared
the enterprise. The fact
past ninety days nine
sugar and molasses have
by a single company in
city of Portland, from
ew England, is of itself
on, making as it does
read and remunerative

ce of this fact is, how-
en we consider that the
ar and molasses, which
in Boston and New York
as been produced upon
, or less than two square
; in other words, each
3 pounds of sugar and
200 pounds of sugar and
molasses, which exceeds
et per acre from sugarc-

form is making way in
hancellor of the Excheq-
nd in a public speech:
nness become more
ore
We are more and more
the frightful evils which
has any leading public
ver said so much as that
h? Mr. Wilfred Law
duced a resolution into
ng the principle of local
for it to a debate and a
or of it to 214 against
in the eye of a general
ever in the hands of
egarded in England as
Thus far the temper-
England has been kept
to the small adventurers
to much mischief in this
as been handled in a
The coffee-houses are
proud rival of the
ces of social resort for

the "sun-spot" theory
Cushing there is a cycle
decreasing solar energy
d in about 11 1/2 years.
relationship he affirms
and sun-spots." The
spots is thought to co-
appearance of historical
Cushing has made a
s such coincidences
m is due in 1881-82
he theory we may ex-
year. The more cer-
is that this kind of
ay well remain us of
the ancient men who
ughed at for studying
the relations of plan-
human health and hap-
piments when all our
only a grotesque sort
tiveness 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" representa-
tives there is not a whole Englishman to
be found! Mr. Macdonald, to some ex-
tent, and Messrs. M'Mullen and Arthur
entirely, may be claimed by Ireland, so
that in this "totality of being" England
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-off
against grumbling, of which there is much
of one kind and another.
It is satisfactory that such men are go-
ing out to America. They are a toss-up.
Neither are they afraid of daylight, but
men of "the present," who keep their
eyes open; and if even they should see
the sun rising in the west, they would not
be dismayed, but take a note of it and go
on with their work. Lay representation
came from the West—America, Canada,
Ireland, to England—who now expresses
her thanksgiving in a sum exceeding a
quarter of a million of money!

The Salvation Army has secured a
strong foothold in England. It has a
large annual income, and its organization
includes 120 corps, 180 officers, and 3,256
speakers. It held 50,000 meetings in the
course of a year in 143 theatres and music-
halls, besides about 40,000 open air meet-
ings. An estimate of the aggregate of the
of the audience place it at 2,000,000 per-
sons.

On Saturday night three churches were
set on fire at Ottawa—the Bank Street
Presbyterian Church, St. Joseph's Roman
Catholic Church, and St. Alban's Episco-
pal. These fires took place at the same
hour, and alarms were consequently given
from different localities at the same time,
creating great confusion among the fire
brigade. 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 harm was done.
The tabernacle was broken open and the
chalice carried away. St. Alban's was con-
siderably damaged inside. Further ex-
amination shows that St. Alban's Presby-
terian 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 con-
certed scheme of wide spread arson.

To love all mankind, from the great-
est to the lowest (or meanest) a cheer-
ful state of being is required; but in
order to see into mankind, into life,
and, still more, into ourselves, suffer-
ing is requisite.—Bichter.

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

A weak Christian, when watchful, is
in less danger than the strongest, when
secured.

Advertisement for Benson's Caprine Porous Plaster, describing its benefits for various ailments and its ease of use.

Advertisement for Geo. McLellan, Victualler, located at 206 Argyle St. and 36 Spring Garden Rd., dealing in meats and poultry.

Advertisement for Organ Beatty Piano, highlighting its quality and availability.

Advertisement for John M. Geldert, Jr., L.L.B., Attorney-at-Law, Notary Public, Commissioner Supreme Court, &c., &c.

Advertisement for Agents wanted for the Pictorial History of the World, containing 672 fine historical engravings.

Advertisement for New Books, listing titles such as Blackburn's History of the Christian Church and Green's Short History of the English People.

Advertisement for Lady Readers of the Wesleyan, offering Spring and Summer Dresses and a Catalogue.

Advertisement for Mme. Demorest's Patterns of New Style for Spring & Summer 1880, including a list of items and prices.

Advertisement for Wm. Crowe, Agent for Nova Scotia, located at 133 Barrington St., Halifax.

Advertisement for VICK'S ILLUSTRATED FLORAL GUIDE, a beautiful work of 100 pages with 500 illustrations.

Advertisement for McCALLUM'S COMPOUND GENTIAN & TARAXICUM BLOOD AND LIVER BITTERS, describing its medicinal properties.

Advertisement for JOHN M. GELBERT, JR., L.L.B., Attorney-at-Law, Notary Public, Commissioner Supreme Court, &c., &c.

Advertisement for Organ Beatty Piano, highlighting its quality and availability.

Advertisement for John M. Geldert, Jr., L.L.B., Attorney-at-Law, Notary Public, Commissioner Supreme Court, &c., &c.

Advertisement for Agents wanted for the Pictorial History of the World, containing 672 fine historical engravings.

Advertisement for McSweeney Bros, Importers of Dry Goods, Carpets, Furniture, Manufacturers of Clothing, &c., &c., located in Moncton, N.B.

Advertisement for Webster's Unabridged Dictionary, 1928 Pages, 3000 Engravings, 4 Pages Colored Plates.

Advertisement for A Supplement of Over 4600 New Words and Meanings, and a New Biographical Dictionary of over 9700 Names.

Advertisement for You Will Find by Giving the Peristaltic Lozenges, a fair trial that they will cure you of Costiveness and its results.

Advertisement for Allison & Co., Proprietors Montreal, BROWN & WEBB, Wholesale Agents for the Maritime Provinces.

Advertisement for MENEELY & COMPANY BELL FOUNDERS, WEST TROY, N.Y., established fifty years.

Advertisement for PEASOUP SYMINGTON'S Prepared Pea Soup, Made from their Celebrated Pea Flour.

Advertisement for LIEBIG'S EXTRACT OF MEAT, DELICIOUS, NOURISHING, Anti-Dyspeptic.

Advertisement for WM. JOHNSON, 28 St. Francois Xavier Street, MONTREAL, SOLE AGENT.

Advertisement for GEORGE E. FULL, DEALER IN Boots, Shoes, Hats, Caps, Trunk and Valises, CHARLOTTETOWN, P. E. I.

Advertisement for Nils Anderson, of Mومence, Fillmore Co., Nebraska, U.S., Sells Lands, Pays Taxes, and Collects Monies.

Advertisement for CORNER GRANVILLE AND SACK VILLE STREETS, NOVA SCOTIA Steam Machine Paper Bag Manufactory.

Advertisement for THE CHEAPEST IN THE MARKET SEND FOR PRICE LIST, ALSO BOOK BINDING.

Advertisement for THE HYMNAL, prepared by Ministers of our own Conference for use in our Prayer Meetings and Sabbath Schools.

Advertisement for WHOLESALE DRY GOODS SPRING 1880, Our STOCK will be complete in all Departments.

Advertisement for ANDERSON, BILLING & Co., Warehouses 111 & 113 Granville Street.

Advertisement for PROVINCIAL BUILDING SOCIETY, Office—5 Canterbury Street, St. John, N.B.

Advertisement for ASSETS 1st January 1879, \$116,457.38, BOARD OF DIRECTORS.

Advertisement for F. S. SHARPE, Secretary, Loans made on Security of approved Real Estate for terms of from one to ten years.

Advertisement for GOLD MEDAL at Paris Exposition, 1878, CO-LABORERS' do do, 1878, GOLD MEDAL Sweden & Norway, 1878.

Advertisement for MASON & HAMLIN CABINET ORGANS, the present season. The award at Paris is the highest distinction.

Advertisement for Four Leading Quarterly Reviews, The Edinburgh Review—[Whig], The Westminster Review—[Liberal].

Advertisement for BLACKWOOD'S EDIN'GH MAGAZINE, which have been established in this country for nearly half a century.

Advertisement for H. G. LAURILLIARD, 219 HOLLIS STREET, HALIFAX N.S., Agency for New York Fashions.

Advertisement for JUST RECEIVED, Kurtz's Church History, (2 vols. in one) 325 Lives of our Leaders in the Church Universal.

Advertisement for Works by Rev. W. Taylor, Christian Adventurer in South Africa, etc., The Model Preacher, gift edition.

Advertisement for THE LEONARD SCOTT PUBLISHING CO., 41 Barclay Street, New York.

Advertisement for THE LEONARD SCOTT PUBLISHING CO., 41 Barclay Street, New York, reprinting works by Rev. W. Taylor.

Advertisement for JOB PRINTING REPORTS PAMPHLETS Posters, Handbills, cards, Billheads, Circulars, Custom and Mercantile Blanks.

Advertisement for AT MODERATE RATES, WITH NEATNESS AND DISPATCH, AT THE 'WESLEYAN' OFFICE.

Advertisement for WOODBURY BROS., DENTISTS NEW YORK, Dr. H. WOODBURY, Graduate of Philadelphia Dental College.

Advertisement for OFFICE OVER CONNELLY'S BOOK STORES, CORNER OF GEORGE AND GRANVILLE STREETS, Halifax, N.S.

Advertisement for GOSPEL HYMNS, Nos. 2 & 3, GOSPEL HYMNS, words only, each \$ 06, Nos. 1, 2, & 3, do. do. with Music, Boards, each 35.

Advertisement for H. PICKARD, METHODIST BOOK ROOM, 125 GRANVILLE ST., Entrance 97 Granville St.

Advertisement for BLYMYER MFG CO BELLS, Church, School, Fire-alarm, Fire-works, Musical, Brass, Cast-iron, Bell-foundry, Cincinnati, O.

Advertisement for THE DEAF HEAR, PREPARED BY all Ordinary Conversation, Secular, Collected, etc., by New Channels.

Advertisement for HENDERSON'S SEEDS AND PLANTS, Sent free to all who apply by letter, 35 Cortlandt Street, New York.

Advertisement for AGENTS WANTED Everywhere to sell the best A FAMILY KNITTING MACHINE ever invented.

Advertisement for WRIGHT & MACGOWAN, COMMISSION MERCHANTS AND General Agents, QUEEN'S WHARF, CHARLOTTETOWN, P.E.I.

Advertisement for CUSTOM TAILORING! H. G. LAURILLIARD, 219 HOLLIS STREET, HALIFAX N.S., Agency for New York Fashions.

Advertisement for Important to Bible Students, We have just received COLLINS' TEACHER'S BIBLE, Turkey Morocco, Kid lined, gilt edge, \$7.00.

Advertisement for JUST RECEIVED, Kurtz's Church History, (2 vols. in one) 325 Lives of our Leaders in the Church Universal.

Advertisement for Works by Rev. W. Taylor, Christian Adventurer in South Africa, etc., The Model Preacher, gift edition.

Advertisement for THE LEONARD SCOTT PUBLISHING CO., 41 Barclay Street, New York, reprinting works by Rev. W. Taylor.

Book Steward's Department

The Rev. H. PICKARD, D.D., Book Steward. The Rev. T. W. SMITH, Assistant Book Steward.

All letters relating to the business of either the Book Room or the Wesleyan Newspaper Office, and all remittances of money for the Wesleyan as well as for the Book Room should be addressed to the Book Steward and not to the Editor.

But all Books to be noticed, and all communications and advertisements designed for insertion in the Wesleyan, should be addressed to the Editor and not to the Book Steward.

INSTRUCTIONS AS TO REMITTING MONIES—

- 1.—When sending money for subscribers, say whether old or new, and if new, write out their Post Office address plainly. 2.—See that your remittances are duly acknowledged. A delay of one or two weeks may be caused by the business of this office. After that inquire if they do not appear. 3.—Post Office Orders are always safe, and not very costly. Next to them, a money order is the best. Money sent in any other way is at the risk of the sender.

RECEIPTS for "WESLEYAN"

Table with columns for Name, Amount, and Date. Includes entries for J. D. Sperry, Rev. J. G. G. for N. Patterson, Sen., Z. Nelly, Frederick Jacques, James R. Inch, Esq., Hon. H. Black, Rev. H. P. Cowperthwaite for Charles Maxwell, W. A. Palmer, Rev. J. A. Weldon for Marjorie Wall, Rev. J. A. Rogers for W. A. McDonald, Rev. G. W. Fisher for Samuel Guiton, H. A. Truman.

NOTICE OF REMOVAL AND CARD OF THANKS.

THE SUBSCRIBER having removed his old premises 122 Upper Water Street to 184 GRANVILLE STREET, (One door North of the Arms and Navy Depots) Tenders in thanks to his many Friends and Patrons, and in his new premises will be retained their old and new extended patronage. With Central Post-office, Superior Facilities, and greatly enlarged Stock of Goods, which he hopes to guarantee satisfaction in every article of all kinds. READY MADE will be sold at remarkably cheap. Gentl. Furnishing Goods, SHIRTS, COLLARS, TIES, BRAVES, &c., &c. William Cunningham, April 16-3m.

E. BOREHAM, WHOLESALE AND RETAIL DEALER IN Boots, Shoes, Rubbers, &c., &c.

Notwithstanding the Great Advance in Prices of Leather and Shoe Findings generally we will still sell our large and well selected Stock of Boots, Shoes and Rubbers, (With very few exceptions) AT THE OLD PRICES.

Country Dealers are requested to examine our Stock and Prices. Orders accompanied by cash or good references filled as near as possible according to order.

Our Establishment closes at 7 p.m. 10 p.m. on Saturdays.

232 Argyle Street, 3 Doors North Colonial Market N.B.—We refund money if Goods do not suit. mar 5-9m.



The Greatest Blood Purifier EXTANT IS GATES' LIFE OF MAN BITTERS BUT FOR CHRONIC DISEASES THE INVIGORATING SYRUP SHOULD BE USED IN CONNECTION.

NORTON, KING'S CO., N.B., Aug 2, 1879. C. GATES, SON & CO.—Sirs—This is to certify that I have been afflicted for over twenty years with liver complaint, and have tried different doctors and preparations, and was treated by an Indian Doctor, but all to no good effect until a year ago I commenced taking your Life of Man Bitters, No. 2, and Invigorating Syrup, No. 1, using your Nerve Ointment and Acacia Linctus externally, and with God's blessing I can candidly say that I have not been so well for twenty years as I am at the present time, and would heartily recommend your medicine to all suffering from liver complaint and impure blood. You are at liberty to use this as you deem best for the benefit of the afflicted, and I will give further particulars to any one wanting to know about them.

MRS. RACHEL M. McCREADY. SOLD EVERYWHERE.

PURE SPICES

BROWN & WEBB, (LATE AVERY BROWN & CO.) WHOLESALE DRUGGISTS, AND SPICE MERCHANTS HALIFAX.

Invite the attention of readers of the WESLEYAN to the

UNRIVALLED EXCELLENCE

of the Spices ground and sold by them. For more than Twenty-Five years, our House has made

PURE SPICES A Specialty.

Having been Pioneers in introducing and advocating their use in place of the MISERABLE TRASH very commonly sold in these Provinces as Ground Spices. We were the FIRST, and for many years the ONLY packers of really Genuine Ground Spices in Halifax, and with little or no advertising Avery, Brown & Co's

Unadulterated Ground Spices

have come to be recognized in most parts of Nova Scotia as THE BEST. The result has been the gradual creation of a demand for better Spices, and other packers and dealers have been forced to meet this growing improvement in popular taste by furnishing better goods than formerly.

Still, while most grinders profess to supply Pure Spices, they also send several inferior grades, thus admitting that they practice adulteration. The recent reports of the analysis of Spices and Foods, by the Inspectors appointed by the Dominion Government, have thrown fresh light upon the enormous extent of the adulteration practiced upon Spices. Reference to these reports will show that

BROWN & WEBB'S SPICES

have invariably stood the test, and been reported

Absolutely Pure Spice.

The only excuse for the adulteration of Spices is that the price is thus reduced; but this really only benefits the dealer at the expense of the consumer. In reality as the value of Spice depends only on its Strength and Flavor

The Best is Always the Cheapest.

Our sale of Pure Spices has increased to a very gratifying extent, and as we purchase the whole Spices in large quantities in the best markets of the world, we are enabled to offer our Genuine Spice at little, if anything, higher prices than are demanded for inferior goods of other brands. Be it understood, however, that we will never sacrifice the QUALITY of our goods to the rage for CHEAPNESS, but will always maintain the standard of purity which has given our brand of Ground Spice the preference wherever it is known.

Our Spices are ground by Steam Power, on our own premises, packed in tinfoil packets of 2 ounce and quarter pound, FULL WEIGHT, and labelled with OUR NAME. They may be had of all the leading retail grocers throughout the Maritime Provinces. We request the favor of a TRIAL of them by any who have not already used them, convinced that their own merits will secure their continuous use.

- Ground Allspice, Ground Cinnamon, Ground Cloves, Ground Ginger, Ground Pepper, Mixed Spices.

BROWN & WEBB WHOLESALE Drug and Spice Merchants HALIFAX.

April 2nd.

ENCOURAGE HOME MANUFACTURE.

New Boot and Shoe Store

We have just opened in the store lately occupied by C. R. THOMPSON, No. 166 Granville Street, next door South of the LONDON HOUSE, a splendid Stock of

BOOTS and SHOES, AT THE INDUSTRIAL SCHOOL,

The greater part of which have been MANUFACTURED BY OURSELVES. Expressly to suit the times, showing the purchasers the very best value for the smallest amount of money—and feel certain—that we can give better value than any house in the trade, in support of which, we call the attention of the public, to some of the advantages we possess.

FIRST—We make our Staple Goods by HAND at the INDUSTRIAL SCHOOL, and are thus able to produce a much better article than those made by machinery.

SECONDLY—By making our Goods and selling them ourselves, you buy them first hand, hence you have only to pay for the material and one small profit.

THIRDLY—As you buy from the maker his responsibility to you is greater than if he had purchased the goods of another and was selling them again.

If the style and size of the boot does not suit, you can have them made at a trifling additional cost. We sell for CASH and cash only to keep strictly true this we cannot send out for approval, all parcels being paid for before they are sent.

Should they not suit we will return the money.

Consequently the cash buyer is not compelled to pay those bills that are lost as the result of the CREDIT SYSTEM. These with many other advantages we could mention warrant us we think in asserting that we can give better value than any house in the trade.

COUNTRY MERCHANTS who buy in small lots for Cash, would do well to give us a call before purchasing elsewhere.

FISHERMEN'S and MINER'S BOOTS a Specialty.

Remember the place 166 GRANVILLE STREET, First Door South of the LONDON HOUSE. A. A. BLISS.

Mar 12-1y

WELLAND CANAL Notice to Machinist Contractors.

SEALED TENDERS addressed to the undersigned (Secretary of Railways and Canals) and endorsed "Tender for Lock Gates, Welland Canal," will be received at this office until the arrival of the Eastern and Western Mails on THURSDAY the 3rd day of JUNE, next, for the construction of gates and the necessary machinery connected with them, for the new locks on the Welland Canal. Plans, Specifications and General Conditions can be seen at this office on and after THURSDAY the 20th day of MAY, next, where forms of 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 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 firm; 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 cheque thus sent in will be returned to the respective parties whose tenders are not accepted. For the due fulfillment of the contract the party or parties whose tender is proposed to accept will be notified that their tender is accepted subject to a deposit of five per cent of the total 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 is not, however, bind itself to accept the lowest or any tender. By order F. BRAUN, Secretary.

THE LADIES of the METHODIST 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 thankfully received by the Committee— Mrs. Richards, Miss Loomer, Mrs. A. Lockwood, Miss Goldsmith, Mrs. Nicolson, Miss Ada Eagles, Miss Rice, Miss Cynthia Grey, Miss Sarah Hardwick, Miss Newcomb.

Feb. 6 S. L. SHANNON, & SON, Barristers and Attorneys-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, Chairman.

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, Chairman

CANADIAN PACIFIC RAILWAY. Tenders for Rolling Stock.

TENDERS are invited for furnishing the Rolling 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 do do 3 Express and Baggage Cars 3 Postal and Smoking Cars 240 Box Freight Cars 100 Flat Cars 2 Wing Ploughs 2 Snow Ploughs 2 Flangers 40 Hand Cars.

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Tenders will be received by the undersigned up to noon of THURSDAY, the 1st day July next. By order, F. BRAUN, Secretary Dept. Railways and Canals, June 30

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Rev. H. PICKARD Rev. DUNCAN D.

VOL XXXII.

In Memoriam JUDGE MA

ORIT, APRIL 7th, 1880.

A veteran falls! One foreman To combat error, and to Alike in principle and pu A man of mark, beside his In zeal, as well as years, he His coadjutors in the bu Alas! his place no more Those he exceeded in the all "Mark the perfect man be His "aging time" so h Beaming from Him who bow Naught in the "valley" of Verging on five-score, the h With labor, "faith, and pa April 15, 1880.

FIDELITY TO M

Methodism is a gre the hands of God fo ment and salvation of than a hundred years faithful, self-denying, ness for the Lord Jes can wonder that it ha Who need be surprised 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 has sometimes torn both ministers at been found who have b lined cause as true as s Dr. Bunting, Mr. Ratter born, Mr. Heald, Mr. Fa noble hymns have brave obliquely to serve Metho would Methodism have they had not done so? good and brave men ga to Methodism they gav tations to it, and in that fied themselves for its highest degree.

We cannot as a Church eaps trouble and difficulty. If we continue to be fa the devil will be against worldly trimming policy, tion to keep things all to have large congregatio of money at any price we Church, and if ver we policy it will run Met shall have to be firm and future if we mean to be trust and to the church God. Troubles are inev will do their duty, and t not apprehend great Com mities hereafter, it is in local difficulties will arise. ant of our laws, or opposer afraid to administer them mote mischief in the en sometimes put into office they are suitable in the because they are the best had. Sometimes minist easy, and allow irregular up for the sake of peace, a trimming policy ultimate thousand times more peace serves. If ever the Gonn ciple is broken down, if lo ties are allowed to accumu the Connexion, as we kno accumulating in some loc is not to be understood as Methodism must be turned monotony of uniformity. for variety, but it must be fined, sanctioned, and gure Conference; but the vari suits from lawlessness, di will, and caprice is a vari grown in sufficient force w 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 regulatio as Methodist polity and uti are involved, the point is parties concerned do not me it is sometimes their misfor know what is wisest and bes Financial and numerical g not the chief ends to be an our Church. The glory of salvation of the people, and rity of Methodism must be concern. If circuits want who will always please the are in the pulpit, and let them as they please out of the pe they want ministers and su dents who will allow people to on our polity rather than en it is easy to see what must ens