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\$2 PER ANNUM IN ADVANCE Postage Prepaid.

VOL XXXII.

HALIFAX, NOVA SCOTIA, FRIDAY, APRIL 9, 1880.

No. 15

THOUGHTS ON DEATH: AWAKENED BY THE DEPARTURE OF THE REV. JOSEPH HART.

Oh! death! what mysteries In thy domain are found; Thy victims rest in peace. Thy spoils are under ground; But soon thy triumphs will be o'er, Mankind will rise to die no more.

Awhile the dust retain, Of our departed ones: We know they'll come again, With life, and flesh, and bones Before the judge shall all appear, Their everlasting doom to hear.

Reluctantly we gave Our brother to thy sway; We linger at his grave, With tearful eyes to-day; Naught but his mortal dust is thine, Which Christ allows thee to refine.

With Christ in Paradise, The soul, the immortal part; This all thy skill defies, Strangly eludes thy dart; Safe in the better home above, Region of life, of light, and love.

Ended the fight of faith. The armour laid aside. No more to taste of death, No wish ungratified: No struggling thought for wider sphere, No mental haze, all bright and clear.

Is this the great reward? Which waits us in the skies, Thanks to our risen Lord, Our mediator wise; 0, blessed christian hope, how sweet! Our friends again we soon shall meet. G. O. H.

April, 1880.

THE CANDOR OF CHRIST. "Come see a man which told me all things that

ever I did; is not this the Christ?" Yes! it is not merely a general belief in Christ as the teacher who "will tell us all things," which suffices for Jesus spake. It was to one woman heart conviction of "the reality of Je- who approached him as he sat faint sus Christ," but the individual know- and weary by Jacob's well, that he ledge of Him as the searcher who "told spoke of that well of water that spring-

what led the woman of Samaria to ex-

was to her the irresistible proof of his

Messiauship. What about ourselves? If we know any thing of true intercourse with the Lord Jesus, our experience will not be unlike ners. When He who "searches Jerusalem with candles" turns the keen flame of his eves upon the dark corners of our hearts, and flashes their far-reaching, all-revealing beams upon even the far off and long-forgotten windings of our lives; when in his light We see the darkness, and in his purity We see the sin that has been, or that is; when he "declareth unto man what is his thought," and then convinces him that" as he thinketh in his heart so is he:" then we know for ourselves that he "with whom we have to do" is "indeed

Christ. He does not merely show us; it is something more than that. It is not merely an invisible hand drawing away a veil from hidden scenes, and a light brought to bear upon them, so that We can see if we will; it is more personal, more terrible, and yet more tender than that. He tells us what we have done; and, if we listen, the telling will be very clear, very thorough, very unhistakable.

Many feel what one expressed: Whenever I do think about it, I feel horribly bad, that I don't like to think any more." Ah, "if thou hadst hown, even thou, at least in this thy day," that it was not mere "thinking about it," but the voice of the Saviour reginning to tell thee what would have cleared the way for "the things which belong unto thy peace," what blessing might not the patient and wiling listening have brought! O do not stifle the voice, do not fancy it is only ancomfortable thoughts which you will not encourage lest they should make Notion spirited! Instead of that, ask him to let his voice sound louder and dearer, and believe "that the goodness of God leadeth thee to repentance." Only listen, and we will tell you not only all things that ever you did, but things which he has done for you. He never leaves off in the middle of all he has to tell, unless we willfully inter-

mpt him. Perhaps we have gone through all his, and known the humbling blessedless of being searched and "told" and hen pardoned and cleansed; and now

we have done, or are doing, which is will, and not merely what we expect; or if we hush up the first word of an | fies the great God. unwelcome whisper, and say, "O, that can't have any thing to do with it!" or, "I am all right there, at any rate!" We must simply say, "Master, say on;" and perhaps he will then show us, him the true and loving service which some poor despised one has rendered.

Never shrink from the probings of our beloved physician! Dearer and dearer will the hand become as we yield to it. Sweeter and sweeter will be the proofs that he is our own faithful perfectly heal.

### "SOME GREAT THING."

Many Christian people are as willing to do "some great thing" as was Naaman, when he went away enraged at the thought of curing his leprosy by sprinkling himself with the waters of the Jordan. They often imagine that their success depends largely upon great attempts, favorable opportunities, and wide fields of labor.

Such should remember that a large proportion of the work of the Lord Jesus Christ appears to have been done in personal, private conversation. It was in a quiet evening talk with Nicodemus that the great truth of being born again, and the glad tidings of God's love to a lost world, were so clearly stated that age after age has echoed with the wondrous words that me all things that ever I did." This is eth up to everlasting life, and enunciated the grand truth that not merely in claim "Is not this the Christ?" This Jerusalem and Samaria, but in every place where there were spiritual worshipers, there could be acceptable wor-"sermon on the mount" was not preached to the promiscuous throng: but "seeing the multitude he went up into a mountain, and when he was set his disciples came unto him, and he opened his mouth and taught them." Our Lord's great prophecy of the course of this age and its mighty consummation in his coming to judgment, was not delivered to a thousand gazing and wondering listeners, but with only a few of his most intimate disciples he sat down upon the Mount of Olives" and answered their earnest question-When shall these things be, and what shall be the sign of thy coming, and of the end of the age?" His most wonderful discourse, followed by that prayer which seems the beginning of the intercession which he still continues before the throne of the Majesty on high (John xiii.-xvii.), was uttered, not in the corners of the streets, nor in the precincts of the temple, but in the upper chamber where only his chosen disciples were assembled. More private still were his utterances when walking on the way to Emmaus with only two disciples, "Beginning at Moses and all the prophets, he expounded unto them in all the scriptures, the things concerning himself," and kindled in their burning hearts a flame of faith and ove which never could be extinguished. It was on the shore of the sea of Galilee, with only his disciples around him, that Jesus pressed upon Peter that important question: "Simon, son of

Ionas, lovest thou me?" Thus our Saviour dealt with men personally, singly, individually, or in little companies, where he could speak without reserve, and answered every question that might be raised; and those words spoken in secret have been proclaimed on the housetop; words which he whispered in the ear, have been told through all the lands and all

Perhaps while we are thinking of doing "some great thing" we are neglecting many little things. We are not without opportunities if we are content to labor in a narrow and lowly sphere; and a word in season, spoken to a few weary souls, which proves effectual to their salvation, is better than any conceivable amount of elegant than any content upon the ears of listening words poured upon the ears of listening the listening words poured upon the ears of listening words poured upon the ears of listening the list list listening words poured upon the ears of listening words poured upon the ears of listening words poured upon the ears of listening the listening words poured upon the ears of listening words poured upon the ears of listening the listening words poured upon the ears of listening the listening words poured upon the ears of listening the listening words poured upon the ears of listening the listening words poured upon the ears of listening the listening words poured upon the ears of listening the listening words poured upon the ears of listening the listening words poured upon the ears of listening the listening words poured upon the ears of listening the listening words poured upon the ears of listening the listening words poured upon the ears of listening the listening words poured upon the ears of listening the listening words poured upon the ears of listening the listening words pour listening the listening words pour listening the listening words pour listening the listening words and listening the listening words and listening the listening words are listening to the listening words and listening the listening words are listening to the listening words and listening the listening words are listening the listening words and listening words are listening the listening words are listening to the listening words and listening the listening words are listening to the listening words are listening to the listening words are listening to the listening words and listening words are listening to the listening words are listening t thing, a dim, vague uneasiness; we forget it all. Let us each in our little who are too lasy to get things right; be the forget it all. Let us each in our little who are too lasy to get things right; be the forget it all. Let us each in our little who find that guessing is easier than prayer.

the ages.

ticular," and yet there is something un- to bring men and women to personal studying; and who have spent the time satisfied and unsatisfactory. There is consideration of the things of God! Let which should have been employed to nothing for it but to come to our Mes- us press upon their minds, kindly and siah afresh, and ask him to tell us what earnestly, the thoughts of human need fooling, in cracking jokes and telling and human responsibility, and point stories in places of public resort. There not in accordance with his will. It will out to them Christ as the Saviour of are men who do not adorn the doctrine be useless coming if we are not sincerethe lost, the helper of the weak, the Re- of Gcd our Saviour; whose course of ly purposed to let him tell us what he deemer and deliverer of all who trust conduct is not calculated to inspire conin him. Nothing is little which glori- fidence in the Master whom they serve,

### A SERMON FOR ALL MANKIND.

I have found in myself a strong tenas he did Simon, that we have done It is not difficult to recall the faces of the right and the wrong; they somecompanions I habitually spoke of him their generation by the will of God. Friend, who only wounds that he may as the assassin. If ever a man wore a Slipshod saints are not to be cast away have felt thus toward him six months, Lord Jesus Chris; in all the ways and until one raw winter morning I saw | walks of life. promise of a betterment of the widow's such as never can be known to persons state, he kept her well supplied with of careless, indifferent, and slipshod tood and fuel whenever fier own relife. sources fell short. My God! I did not know it then, but that which I had mistaken for a frown was the involuntary expression of pain from a disease the Bible everywhere enforced in it, to others, the fiery vigor, the indomitwas a railroad conductor who had been ship offered to God. That wonderful an appeal from the poor for free transportation. I wish that I had never called him the assassin, for no more cruel injustice could have been done a fellow-creature was strove with all his might against his own painful afflictions to save and soothe the hurts of other suffering ones.

> SLIPSHOD SAINTS. There are many slipshod saints. They are not slipshod because they are saints. nor are they saints because they are slipshod; but they are saints ir spite of being slipshod, and slipshod in spite of all their saintliness. The grace of God renews men's hearts; but the reformation of their lives involves continuous instruction and careful training. There is a great difference between a welltrained vine and one that runs and climbs wherever it will-and yet both of these may be living vines. But there is a still greater difference between a living vine, however untrained it may be, and a dead one, even though it be pruned and tied after the most approved manner. A stick of timber may be badly bent and warped, or it may have been hewn without regard to proper lines or patterns, and so be comparatively valueless; but there is a great difference between even such a timber and a rotten stick, which, no matter how it may be shaped, is entirely worthless. So there are men who, in the judgment of charity and honesty must be counted as children of the Lord, through there are still clinging to them old habits, customs, irregularities, and defects, which through long-continued use have become second nature, and can only be eradicated with the greatest difficulty.

Among these slipshed saints are men who get in debt and do not pay; who do business without keeping accounts: who make promises which cannot be who spend their money for that which and strong drink : who are always behind the time; late in the morning. late at meeting, late in fulfilling their engagements, and slipshod in all their business arrangements.

There are slipshod saints in the pulpit, who find it easier to preach bad

improve their minds, in dawdling and nor the religion which they profess. They suffer themselves to be entangled in snares; they are overtaken in faults and imprudences; they are creatures of habit, and their habits are mostly bad : dency to personal dishke to strangers. they do not discern quickly between men whom I have met on common times do wrong with the best motives, ground, and to whom, without provo- and refuse to do right with consciencation, I have felt stirred in angry re- tious zeal. They need to be toned sistance. There was a man who used to down, strengthened in conviction, enfrequent one of my daily resorts. I rare- lightened in judgment, quickened in ly heard him speak, but to my confidential conscience, and so prepared to serve

murderous countenance he did. His or despised. They need instruction, brow was dark and lowering; his eyes honest reproof, plain speaking and were baleful; his figure was squat, and | plain dealing; and this course of treathis motions were feline. He carried a ment will do much towards straightenhabitual frown, and his whole bearing | ing them up, and making them what was singularly repulsive to me. I must they ought to be, followers of the

him carrying a heavily laden basket It is well for young persons to bealong a squalid street. He had lost ware of this slipshod method of living none of his bateful influence over me, and acting. Carelessness in regard to and without knowing or asking mysel personal habits, engagements, and buswhy, I followed him to his destination. | iness transactions, brings people at last It was a house in which lived a widow juto a condition of chronic unreliability whom I chanced to know, and whose of the lowest moral tone, and not only children had been sometimes for days subjects the persons themselves to conwith insufficient food, and often the tempt, but brings reproach upon the house was fireless. The basket that cause of Christ. The Lord calls on us my assassin carried contained a gener- to be examples of manliness. "Quit ous donation of necessaries, and from you like men," is the divine injunction. that time until the spring buds gave and when we do this we find a blessing

#### THE SPIRITUALITY OF GOD. Our lesson confirms the teaching of

the spirits of all flesh. The notions illuminated and illuminating inteldischarged because he could not resist our lesson gives us of God "are utterly lects, which were destined to spend inconsistent with any outward figure or shape, which would confine to a certain determinate portion of space him who declares of himself, "Do I not fill heaven and earth?' No sooner do men begin to make the Deity an object of their senses than they begin to think him altogether such a one as them. selves. Descending from the high and holy place where the Divine Being dwells, the mind, accustomed to comtemplate him under a visible form, gradually sinks lower and lower in approximation to his own level, till at last men come to conceive of him as compassed with infirmities like themselves. As the Infinite Spirit, however, God is the source of all the intelligence and wisdom which exist in created spirits. He must be perfectly acquainted with all the operations and results of all other minds, since he has constituted them, and they are entirely the effects of his own intelligence and wisdom. When the heathen world lost sight of the spirituality of God they also lost sight of his attributes, and after sinking gradually lower, in proportion as they receded farther from to be accomplished for his will there that view of his character, their no- should precede it the extraordinary tions of him became at length so debas- prayers of his people.—Edwards. ed that they invested him with a corporeal form. The spirituality of the divine nature having been attested by the Saviour, and made one of the principles of his religion, has raised the conceptions of the buman mind far beyond what the greatest philosophers could previously attain; and enabled children to surpass in both spiritnal and intellectual illumination the sages of pagan antiquity."

### IT IS SO.

When the sun rises there is light. Why, I do not know. There might have been light without the sun, and there might have been sun that gave ne depended upon; who incur obligations light; but God has been pleased to put which they know not how to meet; these two things together, sunrise and light. So whenever there is prayer, is not bread, and semetimes for tabacco there is a blessing. I do not know why. There might have been prayer without a blessing, for there is in the world of wrath; and there might have been a blessing without prayer, for it often is sent to some who sought it not. But God has been pleased to make this a rule for the government, of the moral grammar than to learn to correct it; and spiritual universe, that there shall who are too lasy to get things right; be the answer to earnest, believing teaching, he has been sowing for him-

THE DOCTRINE OF WORKS.

We cannot dwell to strongly on the rewards of Christian activity. Our doctrine of justification by faith may have somewhat obscured the other truth, that we are rewarded according to our works. It is faith that gives entrance into heaven; it is works alone that can give abundant entrance. It is by grace that we are saved; but it is only according to patient well-doing that we are rewarded. Whoever will may take the water of life freely, but the Crown of life can only be gained by the most intense and resolute and persistent toil. Have you noticed that in almost every allusion to the rewards of the judgment-day our works are spoken of as the ground of our commendation or condemnation? "Behold, I come quickly; and my reward is with me, to give to every man according as his work shall be." No reference to our faith in the bestowal of the rewards of glory. If you have received the word of life into your heart, you are regenerated and saved. But if you want wages you are told, "He that reapeth receiveth wages.'

#### THE HELPFUL DISCIPLE.

"But Barnabas took him and brought him to the apostles, and declared unto them how he had seen the Lord in the

Next to the man who achieves the greatest and most blessed deeds is he who, perhaps himself wholly in capable of such high work, is yet the first to help and eucourage the genius of others. We often do more good by our sympathy than by our labors, and render to the world a more lasting service by absence of jealousy and recognition of merit than we could ever render by the straining of personal ambition. Thus did Barnadas save Saul for the work of Christianity. To his self effacing nobleness is due the honour of recognisthat God is a spirit, and the Father of able energy, the splendid courage the themselves in the high endeavor to ennoble and evangelize the world.

> Nothing more powerfully argues a life beyond this, than the failure of ideals hear. Earth gives us only fragments of humanity, fragments of heart fragments of mind, fragments of charity, love, and virtue : and instead of being a world, is only a handful of seeds out of which a full-blown world might grow but has not yet grown.

JOHN NEWTON SAYS: "I measure ministers by square measure. I have no idea of the size of a table, if you only tell me how long it is; but if you also say how broad. I can tell its dimensions. So when you tell what a man is in the pulpit, you must also tell me what he is out of it, or I shall not know his size."

So is God's will, that the prayers of his saints should be one great and principal means of carrying on the design of Christ's kingdom in the world. When God has something very great

ly is asked, "How can God be influenced by our prayers?" It is a sufficient answer to reply, that he says he is so influenced. If asked again, "How can God answer a particular prayer in a world of general laws?" it is a sufficient reply' that he is God. - J. Tompson.

IF we are not to expect that the devil should go out of a particular person, that is under a bodily possession, without extraordinary prayer, or prayer and fasting; how much less should we expect to have him cast out of the land and the world without it.

WHEN you say you will begin to take pains to-morrow, be assured that it is the same thing as if you said: "To-day I will be shameless, impertinent, base; it shall be in the power of others to grieve me; I will be passionate. I will be envious to-day."-Epic-

HELL is the harvest of iniquity; every sinner reaps what he has sown. Heaven is the harvest of holiness: every saint reaps what. Christ has sown for him, and what under divine SIVELY AS A LOAN FUND.

DEAR MR. EDITOR,—I have been watching with great interest the reports of the "Relief and Extension" movement in the Guardian Lam pleased to find the amount of \$102.555 reported, with, perhaps, 200 circuits yet to hear from. According to the last Missionary Report the debt of the Society in round numbers is \$68,000, leaving a balance of \$34,555, half of which, \$17,277 now stands to the credit of the Extension Fund. It is safe to assume that the amount will at least reach \$20.000.

The question naturally arises, iu what manner is this amount to be disbursed? To the ministers who have given so liberally and labored so faithfully for the success of this movement, and to the large number of lavmen who have so nobly contributed, this is no insignificant question. For reasons found below, I plead for its being used exclusively as a Loan Fund, to the trustees of needy churches or parsonages in our newly settled aistricts of the North West.

CHURCH EXTENSION IN THE M. E. CHURCH, U. S.

I have just received the Church Extension Annual of the U.S. for the three previous years, with your permission. Mr. Editor, I will give the latest statistics, and from the several "Annuals" a very condensed summary of the rules and re gu ations of the Board, especially with respect to their Loan Fund. Their map of the United States dotted over with crosses showing the localities of churches assisted during the year, and their diagams of the various styles of cheaper churches, make the "Annual" very interesting; but I must not digress.

#### STATISTICS.

Receipts on general account (14 years) \$1 200 595 Of which during that time the interest amounted to Interest received 1879 Recipts, Loan Fund (12 years) 629.920

Loans returned during that time Receipts. Loan Fund 1879 Of which the loans retuined amounted to And property sold Number of churches aided by loans (12 yrs) 612

Churches aided during 1579:-By do again and again. mations, 242; loans, 15; by donations and loans, 30 Total 287.

A person, Church or Conference contriburing \$5,000 or more at one time, has the privilege of naming that fund. Its separate investment is reported annually. Summary up to Jan 1st, 1879

The Loan Funds not named aided 1/5 shurches with 8 Loan Funds, named, aided 454

134,688 sittings.

569,180,000 WESLEYAN METHODIST CHURCH, ENG-

LAND.

From the "Annuals" we gleam the following statistics respecting the Wesleyan Church in England. They have had a Loan Fund in successful operation for over 50 years. It is divided into two departments-loans for new buildings and loans for relief. The fund now amounts to \$434.000. The average loans returned during 25 years are over \$45,000 per annum. The Fund will thus repeat itself once in ten years.

### OTHER CHURCHES.

The Baptists of the United States have a "Church Edifice" Fund amounting to \$250,000. It is all loaned, not given. They aid about 40 churches per annum. The rate of interest it 7 per cent. semiannually-never more, never less. Loans are never in excess of \$500, and only on condition that all other debts are fully paid, and their claim the only incum brance. Bonds or notes and mortgages are required in every case, as they deal trictly on business principles.

The Congregational Church, U. States takes a trust bond and mortgage containing a provision, that in case the church shall ever be disorganized, or the property be alienated from the denomination. the amounted granted with lawful interest thereon, shall be returned to the treas-

The Presbyterian Church, U. States says :- " What the thumb is to the hand. the Board of "Church Erection" is to our great agencies in home evangelization; it completes their grasp, and brings their results into permanent possession.

REGULATIONS AND MAXINS, M. E. CHURCH

1-Loans are not made for a longer period than five years, nor in sums exceeding \$5,000 to any church. The maximum rate of interest not to exceed 7 per cent. In certain cases the Board loans without interest. On large sums the interest is payable semi-annually; on small sums, annually. Failure to pay the same within 30 days from the time that it becomes due makes the principal due and collectable. If not attended to within 60 days, the Board will collect by legal process, especially where failure to pay has been clearly owing to want of effort, or a manifest disposition not to pay.

2. A blank form (on which all applica-tions are to be made) has been prepared, after careful examination of those in use among the Wesleyans of England and the Presbyterians of the United States. It asks for the population and prospects of the place; number of Church members; legal incorporation of the Board of Trustees; location, size and prospective value of the site; probable cost; probable re-

3 Individual security is insisted on as far as practicable. The Church property is the ultimate security, but personal res. ponsibility and individual effort must first be secured. Where such security is objected to, the Board concludes as the people best acquainted with the locality consider the securities are not such as they themselves would accept, that the risk is too great, and therefore decline to loan. No part of the money loaned can be given away under any circumstances. and no loans are made where it is probable the principle and interest will not be

4 The "Annuity" feature is peculiar-

THE EXTENSION FUND EXCLU- Ily adapted to elderly persons who wish to place their capital where the income will be secure beyond contingency during their lives, and then be devoted to a benevolent purpose without the danger of litigation over wills, which so often defeats the cherished purpose of a lifetime. The Board pays to persons needing, or desiring, the income during life, an annuity equal to reasonable interest. saie annuity to be paid annually, semi-annually, or quarterly, as the contributors may desire. and furnishes them with "scrip" or certificate to this effect.

5 Their motto is Church extension not Church relief, except it be to avoid Church contraction.

Where the necessities of the case admit of it, loans are recommended in preference to donations, because (1) to help a people to help themselves is better than a donstion, as it cultivates a spirit of self-reliance; anb (2) the return of loans will furnish means to aid others.

#### FAVORABLE OPINIONS.

The Report of the Board to the General Conference of 1876 says:-" Our experience thus far in the administration of our Loan Fund has vindicated the wisdom of the plan upon which it is founded. The Loans returned have already come to be more than double the amount of the annual expenses.

Bishop Morris said "I regard the Loan Fund as the best strike that has yet been made for the cause.

Bishop Ames said, "Such a [Loan] Fund is indispensable to the wise and efficient working of the organization.'

Bishop Kingley said, "I am exceedingly well pleased with the Loan Fund feature of the Board of Church Extension I can think of nothing that impresses me more favourably, or as favorably, as putting money into this Loan Fund, to go on repeating itself, and reproducing its blessings from age to age. It don't stop simply with the first blessing. It helps build one church, and comes back with the glad tiddings of what it has done, and goes again and builds, or helps to build, another church, and coming back again, says, 'Here am I, send me,' and goes

ILLUSTRATION FROM REV. W. ARTHUR. On reading the Rev. Wm. Arthur's lecture on "The Duty of Giving Away a Stated Proportion of our Income," I was. struck with the following illustration, which, by a little variation, each one for himself may apply to the subject in hand :

Two brothers enter a town with a cap. ital of £50,000 The one seeks out 50,000 poor familes in the town and country, and gives away all his capital among them-a pound to each. The other invests his fifth thousand in a factory. Return in five years, and mark the effect of the two sums upon the people. Of the first fifty thousand, the only trace you can find is here a de ayed bonnet, there a worn-out cloak, and in some humble homes a very grateful recollection; but no permanent public benefit. As to the other fifty thousand, it fed and clothed many families, and it is pormising to do so in | felt the Master's presence. perpetuity.

It is possible, and more than possible that in this case the one who gave away his all, did it from the noble motive of self denial, and most assiredly he will have his reward. It is also possible that the other acted from the commonest selfishness, and can look for no credit beyond that of wordly wisdom. But the fact that he who acted from a noble motive did no permanent good to the poor, while he who acted from a low one did much, forces us to inquire, Does not the one case indicate the existence of a law against the dispersion of property in indiscriminate gifts, and the other a law in favor of its employ. ment to elicit and reward useful labor?

HOW MAY THE FUNE BE UTILIZED? Several proposals could be made, among

which might be mantioned the following 1. By salaries to new missionaries to the North-West. [In regard to this, I would remark that the salary, outfit, and travelling expenses of twenty-five men would exhaust the fund in one year, or fifteen men in two years. At the end of the first or second year, the Missionary Society would then be called up in to pay their salaries, on the ground that the original Extension Fund was exhausted, and the men could not be recalled.]

2. By investing the fund, and yearly devoting the interest to what enterprise seemed most needy at the time. 3. By donations to the trustees of

churches, or donations and loans. 4. By loans exclusively. Of the above much prefer the last.

1. By a loan to a Church we aid in establishing a permanent centre of light and

2. by a loan which according to its nature, repeats itself, we creat a perpetual blessing.

3. Those in the North-West to whom oans are made will be well able to repay us in the future. It is only in the beginning that assistance is needed. Under such circumstances a loan will answer every purpose, and on its return will assist others similarly situated.

#### CONCLUDING REMARKS AND SUGGES-TIONS.

1. That a Board of Church Extension be organized, pro temproe by the General Conference Special Committee, or by the Joint Committee that perfected the arrangements last August; the Board to have its headquarters in Toronto, and for the present, at least, be in connection with the Missionary Society. That as soon as the necessary disciplinary and legal steps can be arranged, the Board be incorporated in order to be able to hold property. And that the Board elect from among its members a judicions Loan Committee.

2. Though, by the original design, this present scheme is confined to the North-West, the plan might be developed in the future, so as to extend the benefits of cheap loans to other parts of the country -say, for instance, to the Muskoka terri-

3. Never to go a dollar into debt.

this scheme. As no promises have been made, no one can plead that his expecta-

lions will be rudely destroyed. 5. That the rate of interest be five per cent., and in certain very exceptional

cases no interest be charged. 6. Great care and firmness of administration will be needed, but what has been done by others can be done by us.

7. The easiest way to dispose of this \$20,000 is to give it away; to loan it means trouble, and sometimes annoyance. To give it away is to procure only a local and temporary advantags; to loan it is to make it a widespread and perpetual blessing, bearing precious fruit long after the original doners are aleeping in the dust.

London, Ont.,

#### OBITUARY.

#### MES ALEXANDER BELL.

At Port Mouton, on the 21st of Jan'y 1880, in the 68th year of her age, of heart disease, Eleanor, the beloved wife of Alexander Bell.

The deceased was converted to God and joined the Methodist Church, under the faithful ministry of Rev. R. Wasson, in the year 1866, and up to the time of her death was a consistent and useful member, her seat in the sanctuary always being filled.

Of a quiet and reserved disposition, she possessed a kindly nature which practically manifested itself in the interest she took in the welfare of the ministers on the circut; and often have we been cheered in our work by her kindness; by her death the ministers loses a friend.

During her illness, a tea meeting being held for the purpose of removing a debt on the furniture of the parsonage, she sent a liberal supply of the good things needed on such occasions.

For two months previous to her death she suffered much pain, being unable to lie down, having great trouble in breathing, which she patiently bore without complaininn.

It was our privilege to visit her during her illness; the day before her death. while repeating some of the precious promises of God's word (so dear to believing souls, as they enter the "valley of the shadow of death"), and that beautiful hymn, "Jesus, lover of my soul," when she came to the second stanza, "Other refuge have I none, hangs my precious soul on thee," she looked up and said :-That is all my hope. I asked if all was bright for the future, she answered yes, "I'll soon be home." We commended her to God in prayer, during which we

The next day, while changing her position, she suddenly passed away without struggle or tear.

Thus "one is taken and the other left." Her sorrowing husband deeply feels the loss, but is cheered by the thought that she is not lost, only gone before, and is now "far from a world of grief and sin." Heaven for him has now one more attrac. tion, and he looks forward to time when he shall meet her again.

A large congregation attended the funeral sermon, which was preached the following Sabbath, when we spoke for the encouragement of the bereaved from the words: "But though he cause grief, yet will he have compassion according to the multitude of his tender mercies."

Thus one by one God removes his children from the church militant to the church triumphant. May God sanctify this bereavement to the good of friends.

### CORRESPONDENCE.

MUSGRAVE TOWN, NFLD.

MR. EDITOR,-In this circuit we have a fine church and ministry. But we are in need of a good parsonage. Our services are well attended, and taking a review of the whole mission the past year has been one of success, for which we thank God and take courage. Our annual Missionary Meeting took

place on Tuesday, Feby. 24th. The proceedings commenced with singing the 691st h ymn, given out by the resident

Come, then, conqueror of the nations, Now on thy white horse appear; Earthquakes, deaths, and desolations Signify thy kingdom near. True and fasthful, Stablish thy dominion here.

After prayer was offered, Mr. John Oldford took the chair, and in the course of his address he gave us an account of a missionary named Lemalutele, who came to Samoa with his one mode of preaching which he called fishing. The different towns and places he visited he called his wires. Giving a speech on one occasion, Lemalutele said the wanted more fishermen (missionaries), but it's no use our asking for them if we do not send fishing

The fishing-twine, of course, meant money; and, bear in mind, he said, now is the time to know which of his wives small hanks (sixpences, &c.,) nor even the takes for a business man, and the fine general deluge.

4. Now is the best time to inaugurate large ones (half dollarf), but bring the tunes he knows and gives us. We think whole bundle (a dollar).

> O, Sagone; you are called a favourite place of Lemalutele; show your love for him to-day. Depend upon it, if you don't find twine, we get no more fishermen.

The Rev. S. Snowden spoke of former times when men were contended to sing, with Dr. Watts:

And sit and sing ourselves away To realms of everlasting day.

And said I should think that all here, at least, are prepared to acknowledge that we have made some great advance now, than we can, with Bishop Heber, joyfully sing:

Salvation! oh, salvation! The joyful sound proclaim; Till each remotest nation Has learned Messiah's name

meeting, on which platform there would be the converted Chinaman, from the Celestial Empire; the converted Red Indian munity. The very next Sabbath prayer from the banks of the Mississippi ; the was answered; the church was baptized converted black negro, from the swamps with the Holy Spirit. There was a shout of Western Africa; the converted black of triumph from hearts touched as they brown Kaffir, from its southern limits; had not been for a long time, and some the converted Esquimaux, from the re- never in the same manner before. Also a gions of eternal snow; and the cenverted Hindoo from the burning banks of the Ganges. All relating the triumphs of be tried, but it was a blessed trial. It Emmannel

For near an hour be entertained the audience with a thrilling, effective, and humorous speech; closing his remarks with are more happy, many of them, and can the Rev. Peter McKenzie's advice, receive and sympathize with them. There which is very good.

tion, and the devil comes to you when you are in the act of giving, and tells you, you can't afford it, say to him, if you don't keep quiet, I'll double it, and he'll soon give it up.

Give as the morning that flows out of heaven, Give as the waves when their channel is riven. Give as the free air and sunshine are given. Lavishly, utterly, joyfully give. Not the waste drops of thy cup overflowing, Not the faint sparks of thy hearth ever glowing, Not a pale bud from the June roses blowing,

Give as He gave thee who gave thee to live. The meeting was also addressed by Messrs. G. Way and Elias Brown. Spe cial pieces were sung. Mrs. Snowden presided at the harmonium.

The meeting closed with the benedic-

A Missionary Meeting was held in South East Arm Church the following pews. night, Feb. 25th, when the advocacy of Last night, after the service closed, we this noble cause warmed and fired our found many in the seats bowed down on

A similar meeting was also held at ciously present and powerful was God to White Rock, in the large and commo- bless, that some had found peace a none dious house of Mr. Wm. Handcock, which the congregation, there not being room was crowded to excess, and the interest - enough for them to come forward. It ing cause of missions advanced. was by far the best meeting of the three, power. Never have we seen the hand of and was addressed by Rev. S. Snowden, God more visible. Never have we felt and Messis. Gideon Way and John Perry. | more helpless, as if God wanted to show

There were people present over sixty years of age, who said it was the first time in their lives that they attended a missionary meeting.

The missionary spirit has been stirred among our people, notwithstanding an effort to do something for the Relief and Extension Fund. Our Missionary receipts are in advance of last year.

> Yours, etc., AN OBSERVER.

BONAVISTA, NFLD..

### Musgrave Town, Feb. 28, '80.

FEBRUARY 14, 1880.

Mr. Editor,-Bonavista bas taken a step forward. The church is large and beautiful, but no provision was made for heating it, and in the winter it was a pain instead of a pleasure to worship in it. Last summer the trustees decided to get furnaces, and have them placed under the church. The undertaking seemed so great that many feared it could not be done. There was no basement, and a chimney would have to be built, and the fishery was almost a failure, the voyage falling far short of other years. Yet, taking courage and asking for the labou r. the room under the church was soon made, the chimney built, and the furnaces

To help furnish the parsonage, and repair it, we had a Christmas tree, which was quice a success, realizing \$120.00, and no expenses. To the many kind friends in Bonavista, Saint John's, and elsewhere. who contributed towards it, and these who patronized it, we feel very grateful.

put in their places. This cold winter we

have found the good of them. The cold-

est day of the winter we could worship in

comfort.

A great improvement has taken place in the musical part of our services, both vocal and instrumental. Dr. Forbes has taken charge of the choir. He is the person, a preacher of righteousness right man in the right place. His aim is to get good congregational singing. To accomplish this he invites as many of the congregation as take an interest in sing- shows that it refers to the general deluge ing to remain and practice with the described in Gen. 7. It is further evident choir. He is an excellent leader and train- from the frequent similarity of expreser. Jabez Saint, Esq., is our organist, sions, in the two setts of passages, in love Lemalutele best. Don't pick out the and it is surprising what an interest he Peter, that they both relate to the same

our choir is second to none outside Saint John's. The change is marvellous, and has given new life to our services.

The choir was practicing the piece-

" Sing it out with a shout, Hallelujah, On the plains of Bethlehem the angels sing. For the Lord is come, Hallelujah, etc.,

for a certain Sunday evening's service be fore reading the Scriptures, but before they got it perfect enough to sing, the Lord did come as we had not felt him before. Then they were able to sing it with joy and in truth.

In the meantime we invited the members of the church to meet, the object he ing to devote ourselves more fully to God and his work. There some felt a desire ta seek heart purity, which many believe is He saw in the distance a missionary the privilege of all believers. and agreed to spend some time every day in prayer for the Lord to come and bless the comcry for mercy was heard.

For a week or two our faith seemed to brought the church nearer to God. It prepared it to receive converts, and as happy as the converts are, the members is a noble band of workers united in par-He says, if you have a greedy disposi- pose; all seem to understand that it is not the worthiness of any member that moves God, but faith in the love, power. and promises of God. Glorious has been the result. From the Sunday mentioned. January 18th, we were encouraged now and again by one and another finding peace. Still, the great blessing expected seemed to delay. The first week in Feb. ruary the Lord removed the suspense. from the 4th His power was increasingly felt Sunday the 8th, the communion rail was crowded with penitents, many finding peace. This week we have had services in the church every night; and every night the number of penitents has increased. The two last nights more than sixty each night have come, filling not only the communion rail, but also several of the front

their knees seeking the Lord. So graus the way to lay more of the burden upon himself. He is "mighty to save."

More than one hundred have found peace. There are thousands on the circuit not converted. We ask an interest in the prayers of the people of God every where, taat the whole circuit may be blessed, that every family and every heart may be blessed.

The members have agreed to pray for three things: The entire sanctification of pelievers, firmly convinced that "holiness is power." The conversion of sinners and the destruction of the liquor traffic, which is such a bane to the progress of religion. Brethren, pray for us, that our faith may be increased; that from Bonavista may go an influence that will be felt around the Bay, and many other places.

MR. EDITOR,—Your correspondent "J. V. J.," of Charlottetown, P. E. Island, in his letter in your paper of last week, has been trying his hand at explanations concerning the sublime work of creation, described in chap. 1 of Genesis. He thinksthat this globe of earth existed long before its formation described in that chapter, and founds that opinion on the following passages in 2 Peter, chap. 3: "For this they (the scoffers) willingly are ignorant of, that, by the word of God, the heavens were of old, and the earth standing out of the water, and in the water; whereby, the world that then was, being overflowed with water, perished. But the heavens and the earth which are now, by the same word, are kept in store, reserve unto fire against the day of judgment, and perdition of ungodly men.

It would seem that he has formed that erroneous opinion from having forgotten or failed to compare, those passages with the following verse in the preceding chap ter of that Epistle: "And spared not the old world, but saved Noah, the eighth bringing in the flood upon the world of the ungodly."

The mention of Noah, in this last verse,

The words "old ter 2d of Peter, 201 in chap. 3: "Heav The words in this le overflowed with w with the words in th in the flood," etc. chapter 3: "see men." are similar world of the unged! words in chapter 3 ing in the water an cannot, as "J. V. J." be applicable to the old world, for in th tioned in verse 2 of earth, "standing of all visible was was " Darkness was upo and the Spirit of face of the waters " And God said, let heavens be gathered place, and let the de was so."

Moreover, the visit ment, was not created day," and the sun. until the "fourth" creation, and so th old world must, inde gloomy and wretched of those beautiful their delightful and heat and light. The J." originated many

To the other parts objection. He is c sidering the days of of 24 hours each.

The publication of your journal, Mr. Ed teresting to some of oblige,

Yours re

MR. EDITOR.-In a WESLEYAN there app titled " The inheritan which article there strange if not mean and one incorrect Sci

Three ideas of the advanced. The first of Under the second head following quotation. knowledge of our Lo The word "further" d passage referred to, no sion "further knowled ture. I refer to this n count of its appearance as on account of its fr lic, speaking and pray ters and laymen. Wo their quotations, to la

go directly to the sacr A little further one this expression, "The is certainly a contri Every one possessin gence knows the mes 'endless" and "end." perceive that the one fy the other destroys the phrase "endless en

-if possible less than

upon the following se

a glorified reproduction

Coming to the thir

earth experiences in to savor of the Swede heaven. Does J. M. that the Christian wi life in a glorified state that the resources of will be ample enough a new book of experie our privilege to expl thought, and though withersoever He goe again follow him thro and ruffled experien world. The Christian here, is progressive. to grace," from exper Only those who have and backslidden state peat their experience shall we, when we have or realm, the heaven f go no more out, have our imperfect earthly ly not-no more than in the experience of a the reproduction of he learned in his chi rience here is but the beyond, and I trust w that alphabet so as to repeat it when we higher school. We back to our earth grateful feelings, view sive steps by which ed that state of endles than this, we shall nei

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seem that he has formed that pinion from having forgotten, compare, those passages with g verse in the preceding chap-Epistle: "And spared not d, but saved Noah, the eighth preacher of righteousness, the flood upon the world of

ion of Noah, in this last verse, t refers to the general deluge Gen. 7. It is further evident requent similarity of expreshe two setts of passages, in they both relate to the same ANGLICAN SUTHORITIES ON CHURCH GOVERNMENT.

The words "old world," in that chap-

ter 2d of Peter, correspond with the words

in chap. 3: "Heavens and earth of old."

overflowed with water, perished," agree

with the words in the former: " Bringing

in the flood," etc. Again,-the words in

world of the ungodly." But, further, the

words in chapter 3: "The earth stand

ing in the water and out of the water,"

cannot, as "J. V. J." supposes, mean, and

be applicable to that supposed previous

old world, for in the chaotic state men-

tioned in verse 2 of Gen. 1, there was no

earth, "standing out of the water," but

all visible was water. Verse 2 says:

" Darkness was upon the face of the deep :

and the Spirit of God moved upon the

face of the waters." And in verse 9:

" And God said, let the waters under the

heavens be gathered together, unto one

place, and let the dry land appeab, and it

Moreover, the visible heaven, or firma-

day," and the sun, moon, and stars not

until the "fourth day" of this world's

creation, and so that supposed previous

old world must, indeed, have been in a

gloomy and wretched state, having none

of those beautiful planets which give

their delightful and cheering influence of

heat and light. That opinion of "J. V.

To the other parts of his letter, I see no

sidering the days of creation, to be days

The publication of this brief letter in

your journal, Mr. Editor, may prove in-

teresting to some of its readers, and will

Yours respectfully,

MR. EDITOR,-In a recent issue of the

WESLEYAN there appears an article en-

titled "The inheritance and the heirs," in

which article there occurs one or two

strange if not meaningless expressions

Three ideas of the heavenly state are

advanced. The first of these we pass over.

Under the second head we meet with the

following quotation. "In the further

knowledge of our Lord Jesus Christ."

The word "further" does not occur in the

passage referred to, nor does the expres-

sion "further knowledge" occur in Scrip-

ture. I refer to this not so much on ac-

count of its appearance in the WESLEYAN-

as on account of its frequent use in pub

lic, speaking and prayer, both by minis-

ters and laymen. Would it not be well

for ministers in order to be correct in

their quotations, to lay aside custom and

A little further on we are greeted with

this expression, "The endless end." This

is certainly a contradiction of terms.

Every one possessing ordinary intelli-

gence knows the meaning of the words

'endless" and "end," will very readily,

perceive that the one being used to quali-

fy the other destroys its meaning. Hence

the phrase "endless end" means nothing

Coming to the third idea our eyes fall

apon the following sentence, " Heaven is

a glorified reproduction of the Christian's

earth experiences in grace." This seems

to savor of the Swedenborgian notion of

heaven. Does J. M. T. mean to assert

that the Christian will relive his earthly

life in a glorified state? It seems to me

that the resources of the glorified; world

will be ample enough to furhish us with

a new book of experience, that it will be

our privilege to explore other fields of

thought, and though following the Lamb

withersoever He goeth, we shall never

again follow him through the checkered

and ruffled experiences of this lower

world. The Christian's experience, even

here, is progressive. He goes "from grace

to grace," from experience to experience.

Only those who have fallen into a cold

and backslidden state are required to re-

peat their experience, while here, and

shall we, when we have reached the high-

or realm, the heaven from which we shall

go no more out, have a reproduction of

our imperfect earthly experiences? Sure-

ly not-no more than the ripe scholar has

in the experience of a mature scholarship,

the reproduction of the alphabet, which

he learned in his childhood. Our expe-

rience here is but the alphabet to the life

beyond, and I trust we shall have learned

that alphabet so as not to be required

to repeat it when we have entered the

higher school. We may indeed look

back to our earth experiences with

grateful feelings, viewing them as succes-

sive steps by which we shall have reach-

ed that state of endless finition, but more

than this, we shall neither want nor have.

It is more inspiring to think of heaven as

it is described in the following lines.

"No rude alarms of raging foes,

No cares to break the long repose, Ne midnight shade no clouded sun, But sacred, high, eternal noon.

-if possible less than nothing.

go directly to the sacred Wora?

and one incorrect Scriptural quotation.

J. G. MARSHALL.

J." originated many years ago.

of 24 hours each.

Hooker says " To change those things The words in this latter chapter: "Being that are not essential to salvation, as forms of church government, it is no otherwise to change the plan of salvation than a path is changed by altering chapter 3: "scoffers," and "ungodly only the uppermost face of it, which, be men," are similar to the words: "The it laid with gravel, or with grass, or paved with stones, remaineth still the same path. Doctrine is like garments that cover the body of the church—the other like rings, bracelets and jewels which only adorn it. The one is like the food which the church doth live by; the other like that which maketh her diet liberal dainty and more delicious." Again "Let the Bishops bearin mind. that it is rather the form of custom -whereby the church, having so long found it good to continue under the regimen of her virtuous bishops, doth still uphold, maintain and honour them in that respect—than that any such true and heavenly law, can be showed, by the evidence whereof it may ment, was not created until the "second of a truth appear, that the Lord him. self hath appointed presbyters for ever to be under the regimen of bishops. Their authority is a sword, which the church hath power to take from them." (Eeci. Pol. VII. 8.)

On Hooker's views, Warburton, a no less learned divine, remarks. "The great Hooker was not only against, but laid down principles, that have subverted all pretences to a divine, unalterable right in any form of church government whatever."

objection. He is certainly right in con-Bishop Cosins says, "Are all the churches of Denmark, Sweden, Poland. Germany, France, and Scotland in all points, either of substance or circumstance disciplinated alike? Nay, they neither are nor can be, since it cannot be proved that any set and exact particular form is recommended to us by the word of God." (Ans. to .. bstract, sec. 18, page 58.)

Archbishop Usher-" For the testifying of my communion with these churches, which I do love and honour as true members of the church universal I do profess that with like affection I would hands of the Dutch (i. e. presbyterial) ministers in Holland, as I would at the hands of the French ministers.'

Bishop Tomline says, " I readily admit that there is no precept in the New Testament which commands that every church should be governed by Bishops. The scriptures do not prescribe any definite form of church government."

Lord Bacon writes: "For the second point, that there should be but one form of discipline in all churches, and that imposed by necessity of a commandment and precept out of the word of God. 1, for my part do confess, that hopes," and high medical authorities on revolving the Scriptures, I could ever find any such thing; but that God hath left the like liberty to the church government that he hath done to the civil government, to be varied according to time, and place, and accidents, which nevertheless his high and Divine Providence doth order and dispoee. So likewise in church matters. the substance of doct ine is inmutable, and so are the general rules of government: but for rites and ceremonies, and for the particular hierachies policies and disciplines of churches they be left at large; and therefore it is good we return to the ancient bonds of unity in the church of God, which was one faith, one baptism, and not one hierarchy, one discipline. (Works volume

#### CHRIST'S DESIGN TO BLESS MAN BY MAN.

Every thing that Christ said of his followers and to them; makes it apparent where rightly understood, that he intended them as the recipients of his grace, to be the agents in his hands. to make known his saving plan to the world; and in their spirit and character, their daily life, and work, to be a sweet savour of Him, "We are the light of the world." "Ye are the salt of the salt of the earth." Your mission is to counteract and diffuse good. This is the mission of his followers generally. "Go ye therefore and teach all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." This is the mission committed to the ministers of Christ's gospel; to evangelize the world of mankind. This enters into all his plans, and designs, and great talents are not indispensable for the accomplishment of this mission of benevolence. Where God has given great talents, it is that they may be consecrated to this object, and there is scope for the greatest minds, and the most eloquent tongues; but the humblest ability, can find useful employment here. It does not indeepensibly require great talents, or learning or eloquence, to invite men to Christ, to pronounce a word of one syllable; but when pronounced in the spirit of Him who "with pitying tenderness divine," bid mea come to him for soul rest; it can work wonders. All can pronounce the word to the lost and p-rishing: " Come," and that pronounce ed from a full heart and a tongue of

fire, can work moral wonders. "The Spirit and the Bride say come, and let him that heareth say come; and let him that is athirst come, and whosoever will let him take the water of life free-

The Canada Conference of the English Primitive Methodist Church will celeorate this year the semi-centennial of the planting of the Church in Canada by s pecual services and the raising of money for missionary operations," &c.

The ages of the M E Bishops are as follows : Bishop Scott, is 78; Bishop Peck, 69; Bishop Simpson, 69; Bishop Bowman, 63; Bishop Harris, 63: Bishop Foster, 60; Bishop Wiley, 55; Bishop Merrill, 55; and Bishop Andrews, 55.

Among the persons in the United Kingdom who are each owners of above 100.-000 acres of land are the following:-The Duke of Argyle, 175,114 Duke of Athol, 194,640; Evan Baillie of Dochfour, 165,-648; Earl of Breadalbane, 374,279; Duke of Buccleuch, 459,260; Cameren of Lochiel, 121,574, Earl Camdor, 101,657; J S Chisholm, 113,255; Duke of Cleaveland, 102,774; Maiquis of Conyngham, 173. 314; Earl of Delhousi, 138,921; Duke of Devonshire, 193,381; Farquharson of Invercauld, 109,561; Earl of Fife, 257,662 Earl Fitzwilliam, 113,963; Earl of Ken mare, 105,359; Lord Leconfield, 110.720; Lord Lovat, 161,574; RS McKenzie, 164. 680; Duke of Montrose, 10g,760; Duke of Northumberland, 185,515; Duke of Rich mond and Gordon, 286,407; Sir Charles W Ross, 166,866; Marquis of Sligo, 122, 902; Duke of Sutherland, 129,125; Lord Willoughby D'Esesby, 132,320.

AN ALLEGED CURE OF CON-SUMPTION.

There seems to be grounds at last for hoping that a really effective curative agent against consumption in all its forms has been found. Professor Klebs, of Munich, some time ago, calling attention to the large number of internal diseases known to be caused receive the blessed sacrament at the by infection, classed among them tubercular diseases. Dr. Max Schneller. of Greifswald, being interested in the subject, trice several experiments, and having produced tuberculosis in two groups of rabbits, subjected one group to the ordinary treatment, and put the other for several hours daily "in a box filled with the vapor of a solution of what the Geamans call "benzoesaures Natron.'" The former group died, the latter recovered perfect health. Professor Rokitansky has since tried making his consumptives at Innabruck inhale similar vapors daily. The results are said to have "far surpassed his are of the opinion that at last a real advance has been made in solving one of the most important and difficult of medern medical problems.

> ACCIDENTS FROM CHLOROFORM VAPOR.

A preventive of those accidents which so trequently occur in the administration of chloroform to produce a sthesia has been suggested by Dr. Wachs. muth, of Berlin; the method consisting simply in the addition of one part of rectified oil of turpentine to five parts of chloroform. The oil of turpentine in vapor appears to exert a stimulating or lite-giving effect on the lungs, and protects those organs from passing into that paralyzed state which seems to be produced by chloroform narcosis. It appears that Dr. Wachsmuth while lying on a sick bed, accidentally breathed the vapor of turpentine, and he experienced from this a strongly refreshing feeling-a fact which induced him to try the plan of adding oil of turpentine to chloroform when using the latter for anæsthetic purposes.

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

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

C. C. LOCKWOOD, M.D.

MESSERS. 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 Hypophesphites 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

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Yours 19 1879. Yours respectfully,

MESSES. SCOTT & BOWNE-Genslemen-Within the last two months I have fairly tried Scott's Masses. Scott & Bowns—General With the last lwo moths in lave larry 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 brough to my notice; in affections of the lungs and other wasting diseases, we consider it our most reliable agent, in a perfectly elegant and sgreenble form.

December 10th, 1878.

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

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

Very truly yours, HF SLOCUM, Lowell, Mass,

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

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### THE WESLEYAN

FRIDAY, APRIL 9, 1880.

#### AN ERRATIC CORRESPONDENT.

The Presbyterian Witness of last week contains an article purporting to have been written by "A Methodist Minister." As the article evinces bad taste on the part of its writer, and is open to serious objections on several grounds, it is to be regretted that he did not favour its readers with his name. This objectionable correspondence is so unlike what any Methodist minister ought to write, that it has been suggested to us whether or not some person, who is not a minister at all, has not attempted to defame and wound the Methodist ministry and laity of these Provinces, and has obtained access to the columns of the Wilness through misrepresentation, and deceit. It the writer in the Witness be really what he professes to be. he has done what no Methodist minister ought to do. in publishing, in a newspaper of another denomination of Christians, such calumnious statements as his article contains. If the author to whom we refer be really a Methodist minister, it is some satisfaction, perhaps, to know that he speaks of himself as a "young preacher." Some weaknesses and improprieties on the part of the young may be but gently dealt with, while similar offences in those of mature years would deserve harsher treatment

This "voung preacher" attempts to show that the style of preaching which is generally acceptable to "the rank and file of our congregations," is an "oldfashioned" style; "disjointed, helter-skelter, senseless rattle on the one hand, or dry and stupid common-place on the other." He further announces that he "prefers the manuscript:" he "writes in full:" and he "memorizes from the first word in the exordium to the last in the peroration." He also informs the readers of the Witness that "in nine cases out of ten" the eloquence of those Methodist ministers who do not take a written sermon into the pulpit is "bombast, and their preaching rant." He admits a prevailing dislike to the use of the written sermon in the pulpit. But, he says, "may it not be attributed to culpable indolence on the part of the clergy, and stupid prejudice on the part of the laity?" He also writes of a minister of the New Brunswick and Prince Edward Island Conference, without giving any name, who, he says, is "popular." who "commands our first pulpits," and who is "successful," who once "boasted" in his "presence that his sermons cost him only three quar-

It is easy to understand how an average preacher can, when an extraordinary emergency arises, go to a pulpit and preach a sermon, with even less time than three quarters of an hour for special preparation. Such emergencies do sometimes occur; and every Methodist minister is supposed to be able to meet such an emergency when it presents itself to him. The writer in the Wilness may have heard one, or more, of our ministers indicate his readiness, with only an opportunity of three quarters of an hour for preparation, to try and meet some such extraordinary and unexpected demand

The correspondent of the Witness. however, does not appear to refer to any such contingency. He must have almost unbounded confidence in the verdancy of the readers of the Witness if he expects them to believe that, within the limits of the New Brunswick and Prince Edward Island Conference, a minister can become "popular." can "command the first circuits," and can secure " success." whose "sermons cost him only three quarters of an hour in preparation." Every person in these Provinces, who possesses powers of analysis, knows that such a story is in both warp and woof supremely absurd. There is no man amongst us, who rejoices in the ownership of a fair share of ordinary intelligence, who will believe such a thin and shoddy "canard" as that.

When some would-be witty writers wish to say some sensational things, it is desirable to select one or more prominent public persons, through whom to display their wares for observation. In this way, innumerable things, humorous, or commendable, or malicious, or otherwise, have been said about well known men • that had no foundation in fact. When a popular biographer of the day had written a Life of Dr. Horace Greeley, and had his manuscript pretty well spiced with pleasant stories about the great paragraphist, he took his pages to Greeley for his endorsation. He came away a sad. of pulpit preparation. der and a wiser man. He learned from Greelev that all his best anecdotes were

Witness about pulpit preparation being ccomplished in "three quarters of an hour," would be found to be as completely destitute of truth as any of the improbable stories that were ever told about Horace Greeley, or any other public man.

In our experience we have been brought into somewhat frequent intercourse with a considerable number of Methodist ministers in New Brunswick and P. E. Island. to one of whom the correspondent of the Wieness may refer, namely, ministers who are "popular." who "command the first circuits," and who have "success." We think we know enough about their methods of pulpit preparation: their recogniion of the greatness and the responsibility of the ministerial office; and their desire to be faithful workmen that need not be ashamed, to be able to affirm that the statement of the "young preacher." in the Witness, does not apply to any of our acquaintances.

We assume, moreover, that he who imagines that any of our ministers, even in our least informed localities, can sustain himself in his pulpit work, on three-quarters of an hour preparation, does not rightly estimate the intelligence of our people, and misreads the signs of the times. Much less is it possible for any man, even if he have Shaksperian genius, to become "popular," to "command our first circuits," and to secure " success" in such a cheap and easy way There is no excellency in ministerial work, there is no "success" among the occupants of "our first circuits," without pains-taking effort, and continuous labor.

#### PULPIT PREPARATION.

The "voung preacher" who recently informed the readers of the Witness that a minister of the New Brunswick and P. E. Island Conference has become "popular." commands its first circuits." and secures "success;" and that his preparation for pulpit work, involves only the incredibly short space of "three-quarters of an hour" per sermon, obviously does not comprehend what pulpit preparation involves. With him pulpit preparation means writing out a sermon carefully and correctly, and committing it thoroughly to memory. He would take his sermon into the pulpit, and unreel it from the storehouse into which memory had denosited it, "with, or without, a glance of the eve" at his paper. "This kind of pulpit work" he says, "means labor," He also informs us that those preachers who do not do as he does "say things in the pulpit that ought not to be said, and leave things unsaid that ought to be said .- Of course, clerical snobs and egotists will not feel this." And, further, he adds, this sort of thing "encourages indolent preachers to remain indolent." We do not purpose in this connection to object to our "voung preacher's" way of doing his work. His methods may be best for minds of a certain grade. But let us see if there is not. at least for some minds, a more excellent

- 1. There is, first of all, in preparation for the pulpit, what may be called the preliminary stage. This includes choice of subject and selection of text. Then there will be the gathering of ideas. This work may, or may not, involve the use of a pen. The sermon will grow. Its growth may be rapid involving not more than a day, possibly even less than a day, or it may involve a considerable number of weeks.
- 2. A second stage will involve the arranging process. The thoughts will take shape on paper in the form of a plan or sketch, more or less fully written out. This plan will be arranged, and re-arranged, until it reaches as simple and clear and logical a form, as the workman can
- 3. A third stage will involve the further development of the sermon. As women leave the kneaded dough to rise so at this stage may the sermon be left. The wisest and most appropriate thoughts will be gathered around the various points. Illustrations will be brought into requisition. The mind becomes filled with the theme.
- 4. A fourth stage will involve the devotional element. There will be prayer and fasting. The heart becomes deeply interested. There is a truthful message to deliver. It is a message from God. It is for imperilled men. Thus does the is no real preaching such as Christ demands except the preacher speaks the truth, and feels it. "I preached," said John Bunyan, "what I felt; what I souls, and building up God's people in the faith, goeth not out but by prayer and fasting. This, then, is an essential part
- 5. A fifth stage will involve the delivery of the discourse. The delivery in-

upon his faithful grappling with the min ds and the hearts of his hearers; and, secondly, there will be the preachers thorough dependence upon God, for the heavenly baptism, as if God alone should give the increase. Our correspondent of the Witness thinks the preacher is a "clerical snob and egotist" who "leaves out something" when delivering his discourse that he had intended to say," or who says something he had not intended to say." We think, on the other hand, it is an exceedingly appropriate, and proper thing, for the preacher in the pulpit to give the Holy Ghost an opportunity, then, and there, to use him, as his spokesman, whereby not the preacher only, but God himself, may speak to the people.

It is a marvel that even our "voung preacher" who figures in the Witness does not see that the opportunities for "indolence" are vastly greater in favor of him whose preparation consists in writing a sermon, and following his written discourse in the pulpit. And, moreover, may we not affirm that he who imagines that pulpit preparation, such as will command acceptance and success in the highest places, can be accomplished within three quarters of an hour, by any living man, even the most gifted of the earth, does not comprehend what pulpit preparation

We will venture still further to assert that there is not one minister of the Conference to which the "young preacher" in the Witness alludes, who is "popular" and "commands our first circuits," and has "success," who does not include in his pulpit preparation, substantially, the several elements which we have now indica-

Our "young preacher" has manifestly great deal yet to learn. He obviously regrets that he is not "popular," and does not "command the first circuits," and has not "success." We think he is egregionsly mistaken in assuming that all this is because "of a stupid prejudice on the part of the laity." and because he is not a 'clerical snob," and does not wield a wagging tongue."

#### TALKING IN THE PULPIT.

Our correspondent of the Witness, who so grossly misrepresents the ministers and laity of the Conference of New Brunswick and Prince Edward Island. appears to be very much afraid of talking in the pulpit. He says: "I memorize not because I can't talk, but to prevent my talking." To talk means to speak familiarly; to reason; to confer. One reason, we think, why some preachers are not " popular" or do nottake the "first circuits." or have not "success," is because they do not talk more in the sacred desk. They assume that when a minister officiates in the pulpit, he should speak in falsette, or grandiloquent, or sepulchral, or some other unnatural tones. It is supposed one should speak like some dignified bishop, or some great oratorical celebrity. All this is a pitiful mistake. A man should always be himself, and if sometimes his style becomes naturally elevated, let him, at least, occasionally, change his manner of address, somewhat, and talk to his congregations. Webster says, to talk is to reason Paul reasoned of righteousness, and temperance, and judgment to come, and some of his hearers "trembled."

The first and greatest preacher of the new dispensation, when preaching to the woman at the well in Samaria, "talked' to her. If he had read a sermon to her as we have heard some preachers read. she would either have gone away unmoved, or would, perchance, have gone to sleep. During the memorable walk to Emmaus, on the day of the resurrection, Jesus "talked" with his disciples, expounding the Scriptures, and showing them how it behoved him to suffer, and to rise again from the dead. Their hearts burned within them as he "talked" with them by the way. If our "young preacher" will only give up his fastidiousness, and his dread of talking, and do, when he desires to expound the Scriptures. as Jesus did, he would be amazed, probably, to see how the hearts of some of the peuple will burn, and with what increased attention they will listen to him.

We once went into a large and costly stone church in New York. A preacher was preacher come to feel his message. There in the pulpit. He preached in an assumed and unnatural voice. His style was namby-pamby. He read his discourse. He. apparently, did not like to talk to the people. We looked around. There were smartingly did feel." Success in winning empty seats. Some were struggling to keep awake. Others were slumbering. If, for five minutes, that preacher had risen from his unnatural style of address. and had talked to the people, he would have aroused his uninterested congregation. We went to Plymouth Church, in absolutely untrue. We suspect that if we cludes a good deal more, with some Brooklyn, on a Friday evening. The could put the preachers of the New preachers, than reading a paper or pro- large audience-room was packed full. Brunswick and Prince Edward Island nouncing a memorized sermon. Two The people expected a Lecture Room Conference, to whom the writer in the important particulars are here involved. Talk. Beecher talked. Every eve and Witness refers, on the stand, and ascer- there must be first, the thoroughly aroused every ear were open. Our "young tain the facts, the statement given in the intellectual and spiritual activities of the preacher" has mentioned the name of sensitive Christian ministers.

preacher, as though everything depended Bishop Simpson in his letter to the Witness. Let him sit at the feet of the eloquent bishop when he is proclaiming the message, and he will hear a man talk of the things of God. and of the mysteries of the kingdom, very much as Jesus talked, when proclaiming his message to the people. And while the bishop is talking, his audience will listen with rapt attention, and the hearts of many will burn within

The theory which this "young preach-

er" assumes is radically wrong at its base,

and throughout its superstructure. He assumes that the sermon, which preacher is to pronounce, is the main thing. The sermon should be a means to the attainment of something beyond. The good sermon is the sermon that does good. The sermon that brings wayward wanderers to the feet of Jesus is the good sermon. The sermon that encourages, or stimulates, or comforts, or strengthens the Lord's people, is the good sermon. The preacher who imagines that the read ing of a written discourse with faultless emphasis, and intonations, and inflections. and the unreeling of one from memory. without missing a word, and his total abstinence from "talking" to his people, is the model preacher; and that he who fails more or less in these things is, necessarily, a "clerical snob," does not comprehend what is required in an ambassa. dor for Christ. Ministers should be fishers of men. He who wields a pretty pole. decorated with glittering tinsel, and a dainty line, and hook, and handles his tackling stylishly, but catches no fish, is a failure. He who preaches great sermons, pretty, and sparkling with gaudy rhetoric. "never missing a word," and never winning a soul for Christ, is a failure. Great sermons of that class are a delusion and a snare. Some men thought Paul was beside himself; some called Wesley a fanatic; others spake of Whitfield as an enthusiast; Bishop Simpson has been regarded as a "clerical snob;" and Bishop Haven has been falsely accused. Those men had an "old-fashioned" way of speaking; and they talked out of full hearts, not being particular what any manuscript sermon contained, but spake as God gave them utterance.

What the correspondent of the Witness condemns, as "the stupid prejudice on the part of the laity" of the Methodist Church in these Provinces, we regard as indicating an admirable and commendable instinct. The "rank and file of our congregations" know what the gospel is when they hear it, and when it is preached with power. When "the rank and file of our congregations" lose their relish for the kind of preaching that came from the heart and the lips of Paul, and Wesley, and Whitfield, and Summerfield, and that we now have in Simpson, and a host of others, less prominent than thev. and cry out for the man with "the paper," who has "every word memorized from the beginning of the exordium to the end of the peroration," and who never rises to that grand height whence he can " talk" to the people as Jesus was wont to do, then, when that dark day comes, it will be a sorry time for our Israel: "Ichabod" will then be written on our walls. and the glory will have departed. For such a day no dawning yet has come.

An esteemed correspondent writes to us to say that he does "not think it fair to publish such a befogging article as is the extract from the Guardian which appeared in the WESLEYAN a fortnight ago." He desires, as a kind of offset thereto, that we should give our readers the following paragraph from Zion's Herald. We cheerfully comply:

The Brooklyn Eagle, for March 10, contains the probable appointments of nearly all the Methodist ministers in Brooklyn and vicinity, and the portion of New York city embraced in the New York East Conference. It certainly shows progress of a certain kind in our denominational traditions to read what might be considered the possible discussions and decisions of the cabinet in reference to a full third of a large Conference a month before the session. Within the recollection of men whose hair has not yet whitened, such (probably largely correct) announcement would not, and could not, be made six hours before the adjournment of Conference. These approintments have largely been arranged with the concurrence of the presiding elders, amicable proposals having been made and accepted by committees of charges and pastors. After this adjudication both churches and expectant ministers settle down into a blissful rest usually, although, sometimes, a disturbing element is aroused before or during Conference. Herein is the serious difficulty in our polity. The choice of a minister turns often upon the accidental hearing of him by one or two members. He may not have the qualifications of others near at hand. But the appointment is determined upon. are made, there are scores of able and devoted ministers who have not been asked for. The places where their talents demand that they should be sent, and where they would accomplish the most good, are already filled by those whose qualifications are questionable, but whose gifts have happened to strike the fancy of certain members. It is on this side that our polity is seriously threatened. It bears too hard upon the selfrespect and endurance of noble-minded but

HON. JUDGE MARSHALL

The venerable JOHN G. MARSHALL died in this city, on Wednesday, April 7th, at the age of 94 years. He was in our office on Tuesday of last week, and was apparently in his usual good health The next day he felt the first effects of that illness which has proved tatal Although so far advanced in years, the announcement of his death comes to us as a sudden shock. An article from his pen appears in this week's WESLEYAN. This is the last correspondence the public will ever have from the busy and versatile hand of the departed. He has been for many years a devoted Methodist. Ha was an earnest advocate for whatsoever things are lovely, and honest, and of good report. He was a devout student of the Word of God. He was ever ready earnestly to contend for the faith once deliered to the saints. He retained his mental taculties undimmed until the last. He has served his generation well. His weariness he will no more carry: he has laid his burdens down: and now he may rejoice with the unspeakable jov

The Halifax Hera d of Wednesday morning contains the following notice of the deceased Judge

It is with a sincere sorrow, that will be shared in by the whole community, that we have to announce this morning the death of Judge Marshall, after a brief illness. The deceased gentleman was, on Monday of last week, about the city, in his usual good health but on Wednesday following, took to his bed from a severe cold, and gradually sank, until this morning, about one o'clock, when he breathed his last-at the advanced age of 94 vears. It is hard to realize that the active old gentleman whom up to a few days ago. we were accustomed to meet daily on our streets, was a boy studying law in this city when this century was in its infancy, and ha been a member of our legisture for severa years, when the battle of Waterloo was fought. Yet such was the fact! HON. JOHN GEORGE MARSHALL Was born in

1786, and was the son of Capt. Joseph Mar-

shall, who represented the County of Sydney in our Provincial Assembly from 1800 til 1811. He was educated at the Halifax Grammar School, and commenced the study of lav in 1803, in the office of the late Judge Wilkins-the father of the present Judge He was admitted to the bar in 1808, and practiced for a few years in Pictou, and afterwards in this city. In 1811 he was elected to the Assembly for the County of Sydney which then embraced both the Counties Guysborough and Antigonish, and continued to represent it until 1818. In 1820 he was again elected, and continued to take a leading part in the Assembly, until April 27th 1823 when he was appointed Chief Justice of the Court of Common Pleas for the Island of Cape Breton, and Custos of the various Courts of Session throughout the Island. He continued to reside in Sydney, C.B., and discharge the duties of these important offices until 1841, when the Court of which he was Judge was abolished, and he was granted a pension for life. For the next twenty years devoted himself almost exclusively to the advocacy of the Temperance Reform, of which he became an enthusiastic supporter. In 1846 he visited Great Britain, where he labored incessantly and gratuitously in temperance work for four years, delivering upwards of 500 lectures in 250 different towns and village throughout the United Kingdom. In 1850, he returned to Nova Scotia, and in 1852 visited the Upper Provinces, in 1854 he visited Newfoundland, and in 1856 again returned to England, and spent two years there-all in the interests of Temperance

The late Judge was a prolific and versatile writer, having written numerous books and pamphlets, embracing treaties on law, politics, history, and theology. Several of these are distinguished by great research and abilily, and all of them by a profound and active aith in the truths of the religion which he professed, and loved, and lived. His death will be mourned by a large circle of friends both here and abroad, and his bereaved relatives will have the sympathy of the public regardless of creed or class.

FRIEND AFTER FRIEND DEPARTS. Thomas B. Smith, of Fredericton, N.B. died, at his residence, in that city, April 1st, 1880. He, and the editor of the WES-LEYAN, and several other persons, were received as members of the Methodist Church, on trial, just forty years ago (March, 1840), in Fredericton. We were then small boys, and were placed under the leadership of Michael Colter, Esq., who still lives in that city, venerable in years, and honourable with long and useful servitude in the Church of Christ. During the early years of our church life, a day of grand festivities was to be observed on "the flats," a mile, or two, below the city. The horse-racing and other incidents of the day were strongly condemned by our leader. He advised us to have no part or lot in the scenes of that occasion. The published programme of sports had great attraction for our boyish mind. But we had confidence in the practical wisdom of our leader. Were we loyal to our church obligations, and followed the advice given to us. When the sports were being enacted, we walked about the almost entirely deserted streets, somewhat cheerless and lonely. Bye and bye we found a boy who had not gone to the sports, and who was, apparently, as lone-After these personal arrangements some as we were. It was Thomas B. Smith. The discipline of that day was by no means valueless. The companion of our early days has been loval to the claims of duty upon him during all these forty years. Those who only knew him as he appeared upon the surface could not recognize his worth. He was a graduate of the University of New Brunswick. He was well versed in classic lore. He was

well read in English a diligent and succ Bible. He was a tru ished his work, and Of that large class 1840, we now alone ranks of the church. and on the left, our en one by one. W the graves. How ev in the secular and and in church, and these forty years.

We regret to learn Wolf, Esq., of Wolfvi sul, etc., died at his I on the 5th inst. His to this city, on Wedn A brother of his, Edwi lector of Customs at within a week previous They were both greatly circle of friends. Th late T. A. S. DeWolf.

Daniel C. Palmer. Friday, April 2nd, at the years- At the time of brarian of the Brunsw Sunday School, and lib Men's Wesleyan Institu

A service in mento JOSEPH HART WAS he Church, Sackville, on The pulpit was drape whole service was very Messrs, Paisley, Chapn Pickard and Dr. Stewar dent of the College, Dr. the services. Mr. Har dent of the circuit three to 1876. During his there the spacious chu services were held, was mory of the just is bles are the dead which die is

The General Election in is now in progress. The ed up to the 7th inst., upw The Conservative Govern Several parties are talked the Liberal party, which m power. Gladstone will pro premier. The elections v it is assumed, give increase

MR. GEORGE McQUINN, the last three years the les in the Methodist Church, M is now about to remove fro the recipient of an address. from the members of the friends, at the close of the day evening last. Mr. M ready to assist in all the congregation during that pe carry with him the best friends for his future prospe

#### HISTORY OF THE CHURCH

Within the Territories En late Conference of E America, including Nov Brunswick, Prince Edw Bermuda, by T. WATSON Nova Scotia Conference Halifax, N.S., Methodis

This closely printed vol

five hundred pages is design

moiety of a complete histor hopes that the sale will jus of the second half, and in cordially concur. Mr. Smi plain, clear, style, intent on ing his story fully. This ru ity and directness of manne which grows upon a reader, time to concentrate his wh upon the narrative. The his dism in Eastern British worth the writing. It for chapter in the record of our stern steadfastness, for her for dauntless courage, for se zeal, for evangelistic fervot devotion to the Church of the early Methodist Preache British America deserve to side with the foremost of th at home or on the mission-fie thodist laymen were their we helpers. Mr. Smith pursues into every possible detail. biography of every Minister prominent layman who had tiou, however brief, with I Newfoundland and the vinces; and we are faithfulailure and a postacy. Mr. written an interesting and rather lengthy book. The widently intended chiefly for cithe Colonies, or we should sp absolute necessity of a map is understanding of the narrative and published in Halifax, N. S. ally, though not invariably American orthography, and grates on English ears. It is our British Colonists across th adopt the hideous fashions in the United States rather than ancient and elegant, and we will correct modes of the mother ce

Mesars, I. K. Funk & Co., of write us as follows:

Certain publishers are persistently use press and the public that we are graing Canon Parrar and Edwin Arnold in their works in our STANDARD Sa in the absence of an international and their appeals to readers to an our editions of these works, are in witnessing this solicitude, on the particles.

JUDGE MARSHALL.

able John G. Marshall died. on Wednesday, April 7th, at years. He was in our office of last week, and was in his usual good health. day he felt the first effects ess which has proved fatal. far advanced in years, the nt of his death comes to us as ck. An article from his pen is week's WESLEYAN. This rrespondence the public will om the busy and versatile eparted. He has been for a devoted Methodist. He est advocate for whatsoever ovely, and honest, and of He was a devout student of od. He was ever ready earn. end for the faith once delivints. He retained his menndimmed until the last. He his generation well. His will no more carry: he has ns downs: and now he may

Hera d of Wednesday mornhe following notice of the

e unspeakable jov.

incere sorrow, that will be whole community, that we e this morning the death of after a brief illness. The man was, on Monday of last city, in his usual good health lay following, took to his bed ld, and gradually sank, until out one o'clock, when he -at the advanced age of 94 rd to realize that the active hom up to a few days ago, med to meet daily on our y studying law in this city was in its infancy, and had four legisture for several battle of Waterloo was was the fact! ORGE MARSHALL was born in

son of Capt. Joseph Marented the County of Sydney l Assembly from 1800 till lucated at the Halifax Gramcommenced the study of ne office of the late Judge her of the present Judge. d to the bar in 1808, and years in Pictou, and after-In 1811 he was elected for the County of Sydneyaced both the Counties of Antigonish, and continued til 1818. In 1820 he was continued to take a lead seembly, until April 27th appointed Chief Justice of mon Pleas for the Island of d Custos of the various throughout the Island. He e in Sydney, C.B., and disof these important offices the Court of which he was ned, and he was granted a For the next twenty years if almost exclusively to the mperance Reform, of which ritain, where he labored ratuitously in temperance rs, delivering upwards of 0 different towns and vilne United Kingdom. In

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### FRIEND DEPARTS.

n, of Fredericton, N.B., nce, in that city, April the editor of the WESal other persons, were ers of the Methodist just forty years ago redericton. We were d were placed under Michael Colter, Esq., nat city, venerable in ole with long and usehe Church of Christ. ars of our church life, vities was to be ob-" a mile, or two, beorse-racing and other were strongly coner. He advised us to n the scenes of that lished programme of action for our boyish onfidence in the praceader. Were we loyal ations, and followed s. When the sports we walked about the ted streets, somewhat

Bye and bye we ad not gone to the apparently, as lone-It was Thomas B. ne of that day was by

The companion of been loyal to the him during all these who only knew him the surface could not He was a graduate ew Brunswick. He assic lore. He was

well read in English literature. He was a diligent and successful student of the Bible. He was a true friend. He has finished his work, and entered into his rest. Of that large class of boys, organized in 1840, we now alone remain in the militant ranks of the church. On the right hand, and on the left, our companions have fallen one by one. We are standing among the graves. How eventful, in our homes, in the secular and in the religious world, and in church, and in state, have been these forty years.

We regret to learn that Thomas R. De-Wolf, Esq., of Wolfville, United States Con sul, etc., died at his residence in Wolfville on the 5th inst. His remains were brought to this city, on Wednesday, for interment. A brother of his, Edwin DeWolf, Esq., Collector of Customs at Wolfville, had died within a week previous in the same locality. They were both greatly esteemed by a large circle of friends. They were sons of the late T. A. S. DeWolf, Esq.

Daniel C. Palmer, of this city, died, on Friday, April 2nd, at the age of twenty eight years. At the time of his death he was librarian of the Brunswick Street Methodist Sunday School, and librarian of the Young Men's Wesleyan Institute.

A service in memory of the late REV. JOSEPH HART was held in the Methodist Church, Sackville, on Sunday, March 28. The pulpit was draped in black. The whole service was very impressive. Revs. Messrs. Paisley, Chapman, Burwash, Dr. Pickard and Dr. Stewart; and the President of the College, Dr. Inch, took part in the services. Mr. Hart was superintendent of the circuit three years from 1873 to 1876. During his superintendency there the spacious church, in which the services were held, was built. "The memory of the just is blessed." "Blessed are the dead which die in the Lord."

The General Election in the British Islands is now in progress. The Liberals have gained up to the 7th inst., upward of sixty seats. The Conservative Government must resign. Several parties are talked of for premier of the Liberal party, which must now come into power. Gladstone will probably be the new premier. The elections yet to be held will, it is assumed, give increased Liberal gains.

MR. GEORGE McQuinn, who has been for the last three years the leader of the choir in the Methodist Church, Moncton, and who is now about to remove from that town, was the recipient of an address, and testimonial, from the members of the choir and other friends, at the close of the service on Sunday evening last. Mr. McQuinn was ever ready to assist in all the enterprises of the congregation during that period. He will carry with him the best wishes of many for his future prosperity and happi-

#### HISTORY OF THE METHODIST CHURCH

ness.

Within the Territories Embraced in the late Conference of Eastern British America, including Nova Scotia, New Brunswick, Prince Edward Island and Bermuda, by T. WATSON SMITH of the Nova Scotia Conference, volume I Halifax, N.S., Methodist Book-Room.

This closely printed volume of nearly

five hundred pages is designed as the first moiety of a complete history. Its author hopes that the sale will justify the issue of the second half, and in that hope we cordially concur. Mr. Smith writes in a plain, clear, style, intent only upon telling his story fully. This rugged simplicity and directness of manner has a charm which grows upon a reader, and it allows time to concentrate his whole attention upon the narrative. The history of Methodism in Eastern British America was worth the writing. It forms a noble chapter in the record of our church. For stern steadfastness, for heroic patience, for dauntless courage, for self-sacrificing zeal, for evangelistic fervour, for loyal devotion to the Church of their choice, the early Methodist Preachers in Eastern British America deserve to stand side by aide with the foremost of their brethren at home or on the mission-field; and Mehodist laymen were their worthy fellowhelpers. Mr. Smith pursues his subject into every possible detail. We have a legraphy of every Minister and every cominent layman who had any conneciou, however brief, with Methodism in dewfoundland and the Lower Provinces; and we are faithfully told of failure and a sostacy. Mr. Smith has written an interesting and profitable, if ather lengthy book. The work is evidently dently intended chiefly for circulation in the Colonies, or we should speak of the absolute necessity of a map for the due aderstanding of the narrative. Printed and published in Halifax, N. S., it generdy, though not invariably follows the merican orthography, and sometimes rates on English ears. It is a pity that Our British Colonists across the Atlantic dopt the hideous fashions in spelling of the United States rather than the most scient and elegant, and we will add more birect modes of the mother country.

Mesars. I. K. Funk & Co., of New York, vite us as follows:

Certain publishers are persistently urging upon press and the public that we are gravely wrong Canon Farrar and Edwin Arnold in publishing their real. their works in our STANDARD SERIES. The as of these men to the "public conscience" the absence of an international copyright and their appeals to readers to buy their, histic. We are sure the press will rejoice with witnessing this solicitude, on the part of A me ons of these works, are somewhat

rican publishers, that justice be done foreign au-thors. The time was when such solicitude was not apparent. We trust it will continue, deepen and spread. But these charges of injustice are and spread. But these charges of injustice are wrongly directed—utterly so—when aimed at us. As we announced in our first issue, it is our purpose to deal justly with the foreign authors. And it will be seen below that the solicitude of our brother publishers lest we wrong the eminent authors above named is wholly gratuitous, not being shared in the least by the authors themselves.

17 DEAR'S YARD, WESTMINSTER, S. W. LONDON, March 12, 1880.

MESSES. I. K. FUNK & Co. "I beg to thank you for your letter. Any acf knowledgement, by way of royalty on the sale omy books, in the form issued by you, will of source has contable and the more so because I have be acceptable, and the more so because I have scarcely ever received from America even the most trivial pecuniary recognition of the sums gained by the sale of my books. I am gentlemen,

Faithfully yours, F. W. FARRAR.

EDWIN ARNOLD has also written, thanking us heartily for having included "The Ligat of Asia" in our Series. The immense sales of the Standard Series have made it necessary already for us to send several sums of money, in the way of royal-ties to England. It affords us pleasure to be able to successfully combat the sensational novel, which pays no royalty, and yet be just to all authors.

We are in receipt of No. 8 of "The Standard Series" containing Carlyle's Essays on Goethe, Burns, Luther's, Psalm, Schiller, Mirabeau, and Death of Goethe. Published by I. K. Funk & Co., 10 & 12 Day Street, New York. Price 20 cts. May be ordered through our Book Room.

The Bible and its Study, has come to hand. This is a volume of 95 pages, and contains essays on Why study the Bible: importance of Bible Study; The right spirit of Bible study; Can we trust our English Bible; Scripture explaining Scrip. ture, etc., etc. Published by John D. Wattles, 725 Chestnut St., Philadelphia.

LITTELL'S LIVING AGE -The numbers of The Living Age for the week ending March 20th and 27th respectively, contain the following articles: Bishop Wilber-force, and the Romance of Modern Travel, Quarterly; British Lighthouses, Edinburgh; The Halcyon's Nest, Macmillan; A Wild Irish Girl, Temple Bar; The History of Writing, Something about Milk, and Artificial Production of Diamonds, Nature; Street Discords, Saturday Review: Quarrels in a Library, and Mr. Bright as a Churchman, Spectator: with instalments of "He that will not when he may," by Mrs. Oliphant, and " Adam and Eve," by the author of "Dorothy Fox."

ber for April 3rd, this is a good time to For fifty two numbers of sixty-four large pages each, (or more than 3,000 pages a year), the subscription price \$8 is low; while for \$10.50 the publishers offer to send any one of the American \$4 monthlies or weeklies with the Living Age for a year, including the extra numbers of the

As a new volume begins with the num-

ton, are the publishers. CANADIAN METHODIST MAGAZINE for April. 96 pp. 8vo. William Briggs, Toronto. \$2 a year; single numbers 20 cts.

The present number has three illustrated articles-" A Canadian in Europe, "Mission life in Southern Seas," and "Mountain Travel in Virginia." The Editor describes, with the aid of graphic cuts, his adventures on the Mer de Glace and Mount Blanc, and at Geneva, Lausanne, and Chillon. Dr. Ryerson discusses some of the remarkable phenomena of early Methodist revivals and camp meetings. Dr. Dewart explains and defends the compilation of the new Methodist Hymn-Book. The Editor records the tragic story of the Great Reformers, John Huss and Jerome of Prague—a story with which every Protestant should be familiar. The story of Barbara Heck describes the incidents connected with the American occupation of Montreal in 1775. Several other articles make up an interesting number. A portrait and life-sketch of the Rev. Dr. Sanderson, and an article by the Rev. Dr. Scadding on "Bells and Chimes in the Old World and the New," are announced for the May num-

### POSTAL CARDS.

DIGBY, April 6. Last evening at our regular sacramental service, a most hallowed and precious season of holy communion was enjoyed. Four persons were received into the church. This makes in all 38 persons to whom we have had the high privilege of giving the right hand of fellowship since the beginning of this year. There are a few others who yet may come into our church as the result of the good work of God among us. R. W.

FREDERICTON, April 5, 1880. We had an entertainment in the Methodist Sunday school room, on Thursday evening last, with a fair attendance. Selections from the Pilgrim's Pregress were read by the scholars, and they answered questions about the characters and plot of the work in a ready way, which showed that they had been thoroughly drilled. After each selection, diagrams of the characters were shown and explained by Mr. M. Lemont, Jr. In addition to the readings. solos were sung by Miss Barbara Staples, Miss Hattie Mail, and Master Tyler Parker; there was a quartette composed of Mr. C. H. B. Fisher, Mr. Wm Lemont, Miss Atherton, and Miss Hogg, and several choruses were rendered. Mrs Jos G Gill and Martin Lemont, Jr., had charge of the literary part of the entertainment, and Mrs M A Akerly, Mrs Wm Lemont, and Mr Wm Lemont, of the musical. R.

MONCTON, March 80. MR. EDITOR,-I have returned from Millstream, (Apohaqui circuit) where I have been assisting my brother for three weeks in special services. Congregations were very large and attentive. Marked improvement in church life-upwards of 30 forward for prayer. Several professed to find the Saviour. To God be all the glory. Thankful to be able to do some work for th: Master. / Yours, R. Twesdie,

RICHIBUCTO, N B, March 4, 1880. Our friends at Little River, Buctouche, gave us a handsome donation last Monday evening, supplementing the amount previously given—\$175.00. I. N. P.

#### CORRESPONDENCE

MB. EDITOB,-The resolutions of Conference concerning invitations, having been brought before the Quarterly Board and fully discussed, the following resolution passed unanimously:

" That this Board approve of the system of in-ARTHUR DAVISON.

Res. Steward Amherst Ct. WALLACE, April 1, 1880.

MR. EDITOR,-At our March Quarterly Meeting a resolution passed unanimously in favour of bringing the present of invitation to an end, believing that the interests of both ministers and circuits would be best conserved by leaving the matter of appointments entirely in the hands of the Stationing Committee

Our circuit finances were found to be in a more encouraging condition than they have been for some years past; leaving both minister and stewards to cherish the hope that the year will close with little, if

any, deficiency.
We have been favoured, of late, with donations from different parts of the circuit, and have received in this way up. wards of one hundred dollars.

Quite an interesting Sabbath School service was held on the evening of Sabbath, 21st ult. The service consisted in a review of the lessons of the past quarter, singing, and a few recitations. The childred performed their parts in an admirable manner, and showed that quite an amount of labour had been spent by the superintendent and teachers in preparing them for the service.

The proceedings were interspersed with some fine music, rendered in good style by our excellent choir. Brief addresses were given by the pastor, and Bro. J. B.

Canfield, the superintendent of the school. We have been engaged in special services for some time on Six Mile Road. The congregations have been good, and the Lord has been with us. The members of the church have been greatly blessed. Several who have wandered out of the way have been requickened, while some have been led to dedicate themselves to the service of the Lord. We feel we have great reason to say: "Bless the Lord, O my soul, and all that is within me, bless His holy name."

JOS. HALE.

MR. EDITOR,—For four weeks we have been occupied in holding special services in the church at Mill Stream. The weather has been delightful, and the attendance latter, both postpaid. Little & Co., Boshas been unusually large, while the deepest attention was manifested throughout all the services.

We were favoured for a week with the assistance of Bro. W. Allen, who appears to have lost none of the zeal in seeking to awaken sinners and build up believers.

Bro. Robert Tweedie, of the Nova Scotia Conference, spent some weeks with us, and his faithful appeals and practical expositions of the word of God, prove him to be a workman that needeth not to be ashamed: and we hope that his physica strength may be so far restored that the church may not long be deprived of his valuable services. With regard to the result of our labours, we are not prepared to form any just estimate at present. Some who had wandered from God profess to be restored to his favour, and others have professedly entered upon the Christian life. We hope they may all prove faithful unto death.

We are expecting to hold a few extra meetings at Carsonville shortly. May the Spirit from on high rest upon the people. I have no doubt you will be pleased to learn that we are to have a Methodist Church on Snider Mountain. The pews are sold, and the tenders out for the erection of the building, which we hope to see completed by next October. The swamping of the boat. Two of the men friends appear determined at once to sank and were, drowned. One man was arise and build. In many respects this is picked up with his arms over an oar, by a very comfortable field of labour. We which he was kept affoat, but when pickhave seldom laboured among a kinder people. Soon we shall take our departure, taken off of the overturned boat alive, but and, I trust who ever may succeed me, may come in the fulness of the blessing of the Gospel.

W. TWEEDIE. Mill Stream, March 29, '80.

HANLY MOUNTAIN, April 2, 1880. MR. EDITOR,—In the last issue of the Christian Messenger," the Rev. J. H. Robbins again appears,-not indeed to offer an humble apology, as was his duty to do to the several parties he has injured and misrepresented,-nor even to attempt a manly, and honourable, clearing of himself from the several charges already proved against him; but he appears in the "Christian Messenger" the third time for the same reason he appeared there in his first communication of the present series-namely, to malign and misrepresent. He attempts to charge somebody with perversions others with "perjuries, -and several other things such as his attempt to slander the trustees, as men "who neither fear God, nor regard man. Then they must be perfect outlaws." We have only to say at present, that we hope it may be the good fortune of Rev. Mr. Robbins and ourselves to have a " record" as fair and spotless as that of the men whom he attempts to injure before the public: but more, by your consent, on this matter hereafter, with notes of comparison of character.

At present permit us to remind Rev. Mr. R. that his former charges are not yet done with. His "simple affirmation" (as he calls it) is not sufficient now to set aside the witness recorded against bim and his slanderers. He must not utter false statements, damaging to character, and then drop them, for new ones, at pleasure. Rev. Mr. Robbins has not yet made good his bold statements:

lst-As to the getting of "deeds" by sophistry.
2d—As to our trustees violating origin-

3d-As to the minister and trust ees shutting him out of the church. And,

4th-Equally shamefully has he failed to support his slander of a female member of another church, in draining a millpond, on the Sabbath, to prevent baptism. But on the contrary, all his statements have been proved to be untrue.

Now, let that rev. gentleman prove his statements. or ignominously retire, and wear the self-imposed brand as a prophetic "caution to others" of what they wrote for the " Christian Messenger" concerning other people.

JAMES H. MILLER.

St. John, April 2, 1880. MR. EDITOR,-I am happy to inform you that a blessed revival of religion has taken place in several parts of the Saint John City Mission, in connection with the labours of our excellent brother, the Rev. D. Moore. About seventy-two persons in all have experienced the pardoning love of God, and either have, or will, unite with the Methodist Church of Canada. As a result of these revivals four classes have been formed, and three Sunday schools. It was my privilege, not long since, to administer the rite of baptism to twelve persons at Silver Falls, and also to administer the Sacrament of the Lord's Supper

to a goodly number of new converts. I might also state that a Quarterly Board in connection with the Mission has been formed, with J. A. White, Esq., a most worthy brother and local preacher, as Recording Steward. Bro. White has rendered valuable aid to this newly-formed mission, not only by making his house the home of the youthful missionary, but by attending and taking part in all the revival services held during the past winter, in various parts of the mission.

Mrs. White has also done good service in connection with the Sabbath School at Crouchville. There is, up to the present time, no abatement in the revival interest on Bro. Moore's field of labour, but his health will not permit of his doing the work necessary in order to greater progress being made. Sufficient, however, has been done to justify the wisdom of the Conference in establishing the mission, and also in the appointment of Rev. D. Moore as its first missionary.

Avondall, April 5, 1880.

MR. EDITOR,—We are glad to report encouraging success in our labours on this circuit. A work of deep religious interest has been in progress. At Belmont six adults have been baptized of late, and thirty received on trial. At Avondale a class of ten youths has been formed, most of whom, we believe, have been cavingly converted. The attendance at Sabbath School has greatly increased, and a feeling of religious thoroughness pervades the exercises. We are looking and praying for the salvation of all the young, and believe that our paayers will be answered.

Our Recording Steward has sent you statement of the vote of the Quarterly Board on the Conference resolution submitted to them. The resolution which, after some discussion, passed unanimously evinced the feeling of the community at large. Having tried both plans, our people consider the interests of the cause here have been served as effectively by those who have come solely by Conference appointment as when invitatious have been given; and are therefore content to leave the question of circuit supply in the hands of the Stationing Committee, when duly authorized to deal with the matter.

### NEWS OF THE WEEK.

On Sunday last, during the severe gale that prevailed, four artillery-men, while attempting to cross from Fort Clarence to George's Island, in a small flat boat, were precipitated into the water by the which he was kept afloat, but when picked up he was dead. The fourth man was nearly exhausted.

The weather in Halifax, during the latter part of March and early part of of April had a very wintry appearance. This was followed on Sunday by heavy rain and a warm southerly gale. On Tuesday the signs of coming summer ap-

peared. The closing entertainment of the Y. M. C. A., for the season was given on Tuesday evening last. Mr. J. S. Maclean was in the chair. Mr. Shannon, Miss Shannon, Miss Fowler, Mr. Grant, Dr. Trenaman, Miss Mackintosh, Mr. Longley, Mr. Smith, Mr. Henry, Miss Starr and Miss Morrow took part in the proceedings. The audience was large and the pro-

gramme was successfully carried out. A company for digging, and raising. Manganese, and other minerals has been formed in New Brunswick, called, The St. Martin's Manganese Company." ital \$125,000, in 25,000 shares of \$5.00 ea.

A man by the name of Peter McLag-gan, committed suicide at Tay Creek, Nashwaak, on Saturday last, by shooting himself through the heart.

Capt. Tower is being tried in the Supreme Court, at St. John, for scuttling the barque Brothers' Pride, and setting fire to her. Revival meetings are being held in the

Queen Square Methodist church, St. John. PORTLAND METHODIST CHURCE.-Last evening the pulpit of the Portland Methodist Church was occupied by John Mellish, Feq., M. A., of Halifax. He held the congregation in rapt attention with a masterly exposition and enforcing of the text, "What shall it profit a man," etc. -St. John Sun.

C. H. B. Fisher, Esq., and J. A. Vanwart, Esq., of Fredericton, are about making a pleasure trip to include visiting San Francisco, and other points in California and Oregon, as well as many intermediate

1880.	8	SUN.		High Water.		Clogk	
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14 W	5 21	6 39	8 07	10 36	129	0 "	
15 Th	5 19	6 40	9 02	1I 09	2 02	0 "	
16 F	5 18	6 42	10 00	11 49	2 35	0 "	
	5 16	6 43	11 03	12 00	3 15	0 "	

PHASES OF THE MOON.

Last Quarter 2nd day, 1h, 58m, a.m. New Moon, 9th day 10h, 53m. a.m. First Quarter, 17th day, 3h, m, p.m. Full Moon, 24th dah.y, 5 36m, a.m.

1I George Canning, Statesman, born, 1770 12 Henry Clay, statesman, born, 1777.

12 Bossuet, bishop, orator, died, 1704.

13 Handel, musical composer, died, 1759.

14 York Division, S. of T. Fredericton, inst. 1847 15 Abraham Lincoln, died. 1865. 16 Battle of Culloden, 1746. 17 Benjamin Franklin, died 1790.



LACHINE CANAL NOTICE

### To Machinist-Contrators.

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 THURS-DAY the 3rd day of SUNE, next for the construction of gates, and the necessary machinery connected with them, for the new locks on the La-

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 to bear in mind thet tenders will not be considered unless made strictly in accordance with the printed forms, and -in the case of firms-except there are attached the actual signatures, the nature of the occupation and residence of each member of the same; and, furthes, an accepted bank cheque for a sum equal to \$250, for the gates of each lock, must accompany each tender, which sum shall be forfeited if the party tendering declines entering into contract for the work at the rates and en 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 tander 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 bepartment does not not, however, bind itself to accept the lowest or any tender.

> By order F BRAUN,

Department of Railways and Canals, Cottawa, 29th March. 1880, ap 9 ju 3 CANADIAN PACIFIC RAILWAY.

### Tenders for Tanks and Pumping

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

Machinery.

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

F. BRAUN.

till may 15

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

CANADIAH PACIFIC RAILWAY.

Tenders for Iron Bridge Superstructure. TENDERS addressed to the undersigned will be received up to noon of 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 n Chief, Ottawa, on and after the 15th April. By order, F. BRAUN,

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

## Notice to Bridge-Builders.

WELLAND CANAL.

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 stationery bridges at various places on the line of the Welland Canal. Those for highways are to be a combination of iron and wood, and those for 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 request-ed 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 leclines 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 espective 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 antil the completion of the work. This Department does not, however, bind itself to accept the lowest or any tender.

By order

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

#### THE HOLY GIANT.

TRE STORY OF SAINT CHRISTOPHER.

There was once, long, long time ago, a roving soldier, of the heathen race of the Canaanites, whose name was Offer. He stood over twelve feet high in his stockings, his breast was like a broad shield, and his fists like two iron knobs. He was a rude brawling fellow, who cared for nothing in the world but fighting. Wherever he went there was scuffling and stabbing, and all manner of uproar and confusion. Little did he care what what was said or thought of him. He knocked his way straight through all hindrances, and only laughed to hear the scolding behind him.

for his life he would consent to serve none but the very mightiest. When he heard that the Emperor was the head of all Christendom, he presented himself before the monarch, saying: "Sir Emperor, wilt thou have me? I will serve no meaner man." The Emperor measured him with his eyes from head to foot, and thought it was surely old Samson come to life again. "Yea," said he, "I will take thee, if thou wilt serve me forever." "As to torever," quoth Offer, "that not so soon said; but while I do serve thee, woe 'e to the head that raises itself against thee!" So he went up and down the land with the Emperor for a long time, and enjoyed himself mightily; for neither at boord nor at battle was found his

Now it happened that the Emperor had also a minstrel, who sang from early morning to the time of rest: and whenever the Emperor was weary with a long march, the sweet tones of his harp and voice refreshed him like a balmy sleep. Once just as the sun was setting, the army encamped before a thick forest. The Emperor sat down to eat; and while he feasted and quaff. ed the sparkling cup, the ministrel tried his best in rhyme. It chanced that he mentioned the Evil One in his song, and Offer observed that the Emperor thereupon made the sign of the cross. "What joke is this of my liege?" he asked. "It is," said the Emperor, "to guard me against the Evil One, who exercises a fearful power within this wood." "Up!" cried Offer scornfully, "let us hunt him from the forest." "No, Offer," replied the Emperor, mildly, "we might get harm to our souls." "Farewell, Sir Emperor," said Offer, " give me my wages and let me go. Since you tremble before the Evil One, he is the mightier, and him will I serve.'

Forthwith he plunged into the wood, forcing his way merrily throuh the tangled thicket into the very heart of the dark forest. There in the midst of a cleared space, stood an altar to the devil, whereon human bones and skeletons of horses shimmered white and gastly in the moonlight. Offer did not allow himself to be at all disturbed by the sight, gazed awife serenely at the skulls and bones, called thrice on the Evil One, then laid himself down and began to snore. About midnight, he heard the earth crack, and lo! on a coal black horse, rode out of the cleft a Moorish knight, with a long train of followers behind him! He dashed down furiously on Offer, breathing smoke and fire, and in a voice of fire demanded that he would bind himself to his service for ever. "Not so fast, my friend," said Offer, I will try your mettle awhile first." So he goes for a long time up and down the world with Satan, and likes his service better than the Emperor's. But it happened, as once they were proceeding along the highway, three old crosses stood before them on the road. At this sight Satan suddenly checked his black horse and whispered tremblingly, "Let us steal round by the forest path!" " Is my master afraid of the gallows-trees?" cried Offer, scornfully. "Know you not," said Satan "that the Son of Mary, who died on the cross, has great power? Take heed, or it will be the worse for you." "If that is so." quoth Offer, "good-bye to your worship. As I came to you uncalled, I will make myself free to go unbidden."

So on he rides, asking of every traveler he meets where he shall find the Son of Mary. But as few carry the Saviour in their hearts, he finds none to show the way to his dwelling. At length one evening he reached the cave of a picus hermit, who lodged him on a bed of straw, and refreshed him with food and drink. "Father," said Offer, when he had appeased his hunger, "I have long sought the Son of Marv. canst thou direct me to his dwelling? Then the boly man instructed him in his faith, and bade him, if he would save his soul, to retire into the desert. like John the Baptist and spend his life in prayer and fasting. "Nay, good fathe," said Offer, "I have no stomach for grassheppers and honey. If there's no other door to Paradise, I prefer to stay outside." "Nay, my son," said the wise hermit, "if thou hast no calling to spiritual exercises, thou must try good works." "That sounds like reason," said Offer: "whereto is my strength given me except for works? What shall I do?" Yonder," said the hermit, "flows a swift river, whose current will endure neither boat nor

bridge, obstructing the way of pious pilgrims to the Holy City. Let it be thy charge to bear them safely over on thy back." "Willingly," cried Offer; and forthwith he built a hut beside the stream, and waited for pilgrims. Hour after hour, day after day, patient as a camel or an elephant, he bore the pious burden from shore to shore; and if any one offered him money for the service, he said, "Nay, I do it for Eternal

And so he did many a long year, till

on a dark and stormy night, he heard a little piteous voice calling :- " Good Offer, gentle Offer, strong Offer, fetch me over!" Sleepy and weary was the old man; but he remembered the Son This rough soldier had but one rule | of Mary, grasped, yawning, the young nine-tree which he used as a staff to help him through the deep mire and rushing water, and waded lustily to the other shore. But no pilgrim is to be seen: he thinks he must have been dreaming, trudges back to his hut, and lies down to sleep again. Scarcely had he forgot himself when the little piteous voice again calls: Good Offer, gentle Offer, strong Offer, fetch me over!" He rises patiently the second time wades through the stream and looks about, but can see no pilgrim. So he lies down to sleep again. Then comes once more the little piteous voice, now shrill and clear; "Good Offer, gentle Offer, strong Offer, fetch me over!" The third time, he takes his pine-tree staff, and steps bravely into the cold, cold water. "Now will I find thee," said he, "be thou man or mouse, if I stay up all night for it. And sure enough, there he found on the other shore a little lad in a white mantle, with a head of golden curls, from which rayed a halo of soft light. With one small hand he grasped a little banner, showing a lamb on its blue ground; in the other lay a round globe. His clear eves looked up, full of smiling trust. into the face of Offer, who raised him with two fingers and set him on the top of his head. But his patience was nearly gone. "Methinks," he muttered, ' the child might as well have a pleasuring by daylight?" But as he descended into the deep flood, what means it?—the little one grows heavier than so much lead! Soon the strong man is fain to draw him down upon his shoulders. Heavier and heavier grows the burden; Offer sinks in the miry bottom till the water is almost to his head. Exhausted, with sweat pouring from his face, scarcely able to save himself from crowning, he at length staggers to the land, sets down the child and casts himself trembling on the earth. "Little master," he gasps, "I pray thee go no further; this time I have received a harm."

The child looks upon him with a gracious smile, spreads ont his little hands, and says, "Offer! thy sins be forgiven thee! Henceforth thou shalt be called Christopher, for thou hast borne the Christ, the Saviour of the world, the Son of Mary. Plant thy dry staff in the ground; in the morning thou shalt behold a sign that this is true."

He vanishes in pure light; Christophor folds his hands, looks up to heaven, and says: "My limbs tremble, my strength fails, I know that my end is near. So be it, Lord; for my sins are forgiven, and I have found the Son of Mary."

He plants the pine-tree in the earth. At dawn it had become green as the young grass in spring; as the day advanced it shot forth buds and crowned itself with flowers, as the almond-tree in time of blossom. At sunset the angels came down, and bore St. Christopher away to Abraham's bosom. EUSEBIA.

We add to the above beautiful version of the story of St. Christopher -the following metrical version of the same old legend, by Miss Dinah Milock of England.

A LEGEND OF ST. CHRISTOPHER.

" Carry me across ! The Syrian heard, rose up, and braced His huge limbs to the accostomed toil; "My child see how the waters boil! The night-black heavens, look angry-faced

But life is little loss. I'll carry then with joy, If needs be, safe as nestling dove; For over this stream I pilgrims bring In service to our Christ, a King Whom I have never seen, yet love,"
"I thank thee," said the boy.

Cheerful, Arprobus took The burden of his shoulders great, And stepped into the waves once more: When, lo! they leaping rise and roar, And 'neath the little child's light weight The tottering giant shook.

"Who art thou!" cried he wild, Struggling in middle of the ford! "Boy as thou look'st, it seems to me The whole world's load I bear in thee; Yet"—" For the sake of Christ, thy Lord, Carry me," said the child.

No sooner Arprobus swerved. But goined the farther bank, and then A voice cried, "Hence Christopheros be For carrying thon hast carried Me, The King of angels and of men, The Master thou hast served."

And in the moonlight blue, The saint saw-not the wandering boy. But Him who walked upon the sea And o'er the plains of Galilee. Till, filled with mystic, awful joy, His dear Lord Christ he knew.

Ob, little is all loss, And brief the space 'twixt shore and shore If thou, Lord Jesus, on us lay, Through the deep waters of our way, The burden that Christopheros bore-To carry Thee across.

H. W. BEECHER ON PULPITS Then when these questions are settled, it is also, incidentally, a matter of consideration how to seat the people, and whether the building can be made available for hearing! As to the pulhis hair was white with age. At length pit, but one thing is usually considered necessary, and that is, that it should be put as far as possible from all sympathetic contac with the poople to be influenced by it: that it should be so constructed as to take away from the speaker as far as it can be done every chance exerting any influence upon those whom he addresses. Therefore the pulpit is ripped up on the sides, set back against the wall where it looks like a barn swallows nest plastered in some beam. In this way the minister is as much as possible kept out of the way of the people; and all that is left is his voice. Posture, full gesture, motion, and that most effective of all gestures, the full form of an earnest man from head to foot, right before the people; advance or retreat; in short, the whole advantage which the body gives when thrown into argument or persuasion, are equivalent gain. In this sacred mahogany tub or rectangular box, the man learns every kind of hidden awkardness. He stands on one leg and crooks the other like a slumbering horse at a hitching post; he leans now on one side of the cushion, or lolls on the other side. And when a man thoroughly trained by one of these dungeon pulpits to regard his legs and feet as superfluous, except in some awkward and unaeway to crutch him up to the level of his cushion and paper, is brought out upon the platform, it is amusing to watch the inconvenience to him of having legs at all.

by the fire to bake. In the meantime the others were paring and cutting the apple into little pieces, for apple sauce, which they stewed in the tiny china saucepan. Then Jennie made cake-stirring the butter and sugar together, just as Aunt and his various experiments and blush-Kitty told her-putting in some egg ing considerations of what he shall do and milk, flour, and plenty of the nice with them. Is it any wonder that so raisins, with a little bit of yeast powder little is doue by preaching, when in a to make it light. And oh! such cungreat church, with a small congreganing little pans as they put it into! tion so scattered that no two touch each Some of them no larger than a thimble other, the bust of a man peering above all scalloped in the inside. These and a bulwark, reads a stale manuscript to the nice cracker pudding which the people, the nearest of whom is twentyboys made, they took down to the real five feet from him? The wonder is cook, and asked her to bake them in that anything is ever done. Daniel

Webster is reported to have said, that

If Chistians lived nearer to God they

would have no difficulty in loving one

A Story for our Young People.

THE CHILDREN'S PARTY.

One evening, only a little time ago,

as I was sitting by the fire with my

little Charlie, he said : "Oh! mamma,

do read me one story before I go to bed.

out of the WESLEYAN." So he drew his

little chair close to mine, and I read to

him that funny story of how Master

How he did langh over it, and wish

it was longer. "Oh!" said he, "do write

about our party, so all the other child-

ren can read about what fun we had.

cooking in my little dishes and pots and

kettles. They would all like it so much."

And Charlie danced about in great glee.

to think how fine it would be to have a

story, with his name in it (only it isn't

his real name, you see) printed in a real

So, as I always keep the promises I

make, I must tell you about our cook-

First, you must know, that right

across the way from where we live is a

very interesting family. There is a

father and a mother and four children

-and such happy, rosy, loving brothers

and sisters you never saw. Sometimes.

when I look out of the window, I can

see all four of the little heads, crowded

close together, so that they can see their

Auat Kitty and her sweet baby boy.

Then we throw kisses to one another.

and smile and bow in a way that aston-

ishes the people passing along the

Well one day I sent over an invita-

tion for Minnie and John (Lillie was

too little), to come to lunch with me,

They were in great excitement over

come, I heard little footsteps on the

stairs, and going out, there they were, just in time, and eager with curiosity.

But as they are very kind and con-

they played very quietly in their aunt's

room until one oclock. Then they were

asked down stairs to eat a real lunch.

just to fill up, until they could get the

great feast ready.

and cook their own entertainment.

live newspaper!

ing party.

street.

Robbie made Wiggletailbibo!

truth in philsophy ..

My dear little Friends:

and nice as could be. no lawyer would risk his reputation be-Then Minnie and Jennie stewed the fore a jury if he had to speak from a pulpit, and that he considered the suroysters—skimming them so carefully and when they were done, putting them viving of Chritianity in spite of pulpits into a china bowl for a tureen. as one of the evidences of Christianity. When all was ready they set the lit-We do not youch for the truth of this as an anecdote, but we endorse it as a

the great oven, and they were as brown

cake and preserves, and every now and

then Aunt Kitty would catch one of

them looking at her, in a very earnest

way, and when she caught giving a lit-

tle quiet laugh of joyous expectation.

a friend of Charlie's, was invited, and

the five little cooks, with towels pinned

around their necks, reported themselves

of raisin, an egg, a cup of milk, an

apple, some crackers, some oysters, and

"Are we, boys, going to cook?" said

" Why, no, John." said Jennie: boys

John, with great dimples in each

can't cook. Poor John looked to her

for a minute; but Aunt Kitty said

'yes, they can, just as well as girls,"

"Now, first," said she, "you boys,

must pound the cracker for the oysters

and plum-pudding." So the three went

to work, and soon the great pieces were

all pounded into powder. " Now, Min-

nie and Jennie, you must beat the egg.'

So one took the yolk and the other the

did beat until their little fat arms fairly

Then the boys picked the stems off

the raisins, and the little girls stoned

them. Minnie was through first, and

If ever you want a receipt for nice

tea biscuit, just ask Minnie Cook, and

she will tell you. How she did mix

and mold, and finally roll into the tini-

est little biscuits, just large enough for

the fairies to eat. Then she put them

was ready to make some biscuit.

and the smiles came again.

We had a large bowl of flour, a cup

ready for duty.

and some sugar.

Well, it came at last! Little Willie,

tle table—and you can see what an elegant entertainment they had! Biscuit, cake, cracker, plum pudding, applesauce and oysters. Then they had a dish of rosy apples, with lady-apples, and pop corn cakes, and fancy crack-

was the merriest little party you ever is no certain measure for the internal heard of.

At five o'clock the little folks went home, and left Aunt Kitty, and dear patient Bridget, to "clear up the muss," and wash all the dishes. Now what do you think of our party?

Would you like to come to such

I GIVE MY HEART TO THEE. I give my heart to Thee.

O Jesus most desired! And heart for heart the gift snall be, For thou my soul hast fired; Thou hearts alone would'st move. Thou only hearts dost love; would love the as thou lovest me, O Jesus most desired!

Here finds my heart its rest, Repose that knows no shock, The strength of love that keeps it blest In thee, the riven Rock. My soul, as girt around, Her citadel bath found

would love thee as thou lovest me, O Jesus most desired! -Old Latin Hymn translated.

### SCIENCE.

To CLEAN DISCOL ORED PIANO KEYS. First wipe ever partical of dust from the keys with a linen rag, going thoroughly round each; then dip another rag in some good whiskey (two teaspoonfuls will be amply sufficient to do them all properly) and wash them with it. rubbing vigorously. Let the keys remain wet for two bours, then polish well with an old piece of soft silk.

A NEW KIND OF PAPER.

The Boston Commercial Bulletin speaks of a new kind of paper-made from palmetto fibre-which is attractsuch a charming plan, and could hardly wait for twelve oclock. Before I ing considerable attention from the dreamed it was near time for them to trade. It can be washed with soap and water, as one would wash a piece of linen cloth, then rubbed, wrung out, and dried, and still remain intact. The paper resembles parchment in colour. siderate little people, when they found that the baby was asleep in the nursery, Of course it is not so strong, but is tough, though of uneven thickness. It is claimed that the paper can be manufactured in the South at a very cheap

They were not very long in eating Another Application of Electricity their chops and baked potatoes, and

A new thing in fire apparatus, says The American Journal of Industry, is the electric hose. A wire runs along in the cotton or rubber part of the hose, continuing the connection as each section is attached, and over this passes electricity generated by one of the engine's flywheels. Connected with the nozzle is a little contrivence by which the engineer can be told, although squares distant from the man who is playing water on a fire, to "turn her on,", "cut her off," "stop" or "go ahead," or anything else that can be agreed upon, by a signal which is struck on a gong on the engine.

CLEANING THE EAR.

The external canal of the ear resem. bles the finger of a glove, the tip being the drum-head, and is lined with skin in which there are from one thousand to two thousand minute glands, which secrete the wax. This wax is gradually pushed out of the canal as it is formed. It is remarkable that the tendency of the wax is always to move outwards so that there is no necessity in a healthy state for removing it artifically. Those who try to clear it out with pins, push white part of the egg, and how they in more than they draw out, and also run the risk of injuring the delicate drum-head.

BAD MILK.

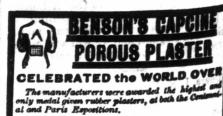
Says Nature: - In every grievence that arises on the score of bad or tainted milk, let us at least learn to distrust. the last place it has been in rather than the first, and ask ourselves whether it is not possible that a substance which has already gone so far out of its way to serve us may not have been finally " put upon" in a manner for which our own end of the transaction is alone responsible. Let it be borne in mind that our care of the milk we purchase is more important than that which precedes it, for two obvivous reasons-first, that we receive it at a late period of its life, when it has already sueffered from previous ill usage, and is, therefore, more susceptible of injury; and secondly, that we receive it in small puantities. and thereby expose a proportionally larger surface to contamination.

#### THE FEAR OF FAT.

No doubt it is unpleasant to be excessively abese; but the morbid dread of fat which his in recent years become fashionable has no foundation in physiological fact. Fat answers two purposes it acts as a non-conducting envelope for the body and pratects it from too rapid loss of heat, and it serves as a store of fule. In the course of exhausting diseases it not unfrequently happened that the life of a patient may be prolonged un il the reserve of fat is exhausted, and theu he dies of inanition. Fats supply the material of the heating pracess on which vitality mainly depends. In great excess it is inconveni-Minnie waited on the table, and it ent; but the external layings-on-of-fat development of adipose tissu a much less does a tendency to grow fat imply, or even suggest, a tendency to what is known as "fatty degeneration." It is time to speak on this point, as the most absurd notions seem to prevail. Again, it is not true that the special forms of food determine fat. That is an old and exploded notion. Some organisms will make fat let them be fed on the leanest and scantiest and least saccharine descriptions of food : whilst others will not be "fattened" let them feed on the most "fattening" of diets. The matter is one in regard to which it is supremely desirable and politic to be natural, ad apting the food taken to the requirements of health rather than substance. Simple foon, sufficient exercise, and regular habits with moderation in the use of stimulants, compose the maxim of a safe and healthy way of life.

OATMBL PUDDING.

The following is a new method of preparing oatmeal pudding, and differs some what from that in general use. Take one pound best oatmeal, one quart new milk, warmed. Stir the oatmeal into the milk, and let it stand ever night. Then butter a basin, put in the oatmeal and milk, stir in a spoonful of baking powder, and afterwards tie over the basin a well-flowered cloth and boil for two hours. If eaten as pudding proper, serve it up with custard sause, currant jelly, or treacle. If it is to be eaten in place of meat—for good mest it is—use tomato sause. With a sufficiency of tomato sauce it will make a nio meal for three or four adults and severs children, and gives a most wholesome and nutricious dish at a very small cost A very good variety is made by using half oatmeal and half wheatmeal. This is a dish fit for a king.



al and Paris Espections.

Far superior to common porous plasters, liniments, the so-called electrical appliances, &c. It is the best known remedy for Lame and Weak Back-rheumsism. Female Weakness, Sciatica, Lumbago, Disease Kidneya, Spinal Complaints and all ills for which porous plasters are used. Ask your Druggist for Benson's Capcine Plaster and see that you go nothing else. Sold by all Druggista, Price 25 ck. Mailed on receipt of grice by BRASURT & Josses, 21 PLATT STREET, NEW YORK.

SURE CURE FOI AND NEU MEDICAL ME

FROM A. H. PECK, N

Messrs. T. Graham -I have tried your REMEDY" in several with marked effect. Chronic Lumbago the more or less for severa or three doses (large Your PAIN ERADICAT am in hopes they hav cure; at all events, I return of that complain

medicines, more than I have had many o serving the good effe ERADICATOR in the years in Rheumatist plain's. From what their efficacy, and fro told me of the ingr them, and the eviden they are prepared, th use constitutes a very Rheumatism and Neur You are at liberty to as you see fit.

The invention of

Complete Sewing Mad Sewing Machine), mar important eras in the ery, and when we cons fulness and extremely it is very difficult to o vention for domestic us equal importance to great capacity for work and quiet movement, ra tainty and delightful that commends it above working parts are all durable, and will last a bins hold 100 yards of s the firmest of all neat and regula , and ca a moment to sew stitche length on coarse mate finest, so infinitesimal a cernable with the nake rapidity rendering it im them it has more attac other, and it does to pe of heavy, coarse, plai needle-work with ease, than required on other m no commendation, the raing demand, and volum from the press, and the nies who use them, ampl undoubted worth as a s liable household necessit popularity each day. T chine can be examined at paper. AGENTS WA company. Address them FAMILY SEWING MA BROADWAY, NEW Y

The Sabbath is a bl God has blessed it. H. bless him on it, and From the beginning of t now his people have fou them to wait upon God is perfect freedom. Hi of pleasantness. This i the Lord hath made. and rejoice therein.—

"Come out from amo ye separate." Do you s the Church will be know nothing that God or bas spoken from little Churches. God his followers, but weigh does not encourage th census; only one census in the Scriptures and a that. God delighted no but in character. "Fe flock, for it is your Fathe sure to give you the king

ORGAN BEAT'
NEW URIGANS 12 Stope, 25 set Golden T
Ence Hwells. Walnut Case, warnt'd 6 y
New Piamon, Stool, Cover & Brok. 5
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H. PIC Melhodist

PLICATION OF ELECTRICITY. ng in fire apparatus, says Journal of Industry, is the A wire runs along in the ber part of the hose, conconnection as each section nd over this passes electried by one of the engine's onnected with the nozzle ntrivence by which the ene told, although squares the man who is playing re, to "turn her on,", "cut op" or "go ahead," or that can be agreed upon, which is struck on a gong

HE EAR.

al canal of the ear resemen r of a glove, the tip being d, and is lined with skin e are from one thousand and minute glands, which ax. This wax is gradualof the canal as it is formharkable that the tendency always to move outwards. is no necessity in a healthy oving it artifically. Those ear it out with pins, push they draw out, and also, of injuring the delicate

re:-In every grievence the score of bad or taints at least learn to distrust it has been in rather than ask ourselves whether it le that a substance which cone so far out of its way may not have been finally in a manner for which our he transaction is alone re-Let it be borne in mind of the milk we purchase is ant than that which prewo obvivous reasons-first. ve it at a late period of its has already sueffered from usage, and is, therefore, ible of injury; and secondceive it in small puantities, expose a proportionally ce to contamination.

it is unpleasant to be exese; but the morbid dread his in recent years become has no foundation in phyt. Fat answers two puras a non-conducting envebody and pratects it from ss of heat, and it serves as nle. In the course of exseases it not unfrequently at the life of a patient may d until the reserve of fat is nd theu he dies of inanition. the material of the heating which vitality mainly degreat excess it is inconveniexternal layings-on-of-fat measure for the internal of adipose tissu a much endency to grow far imply, est, a tendency to what is fatty degeneration." It is k on this point, as the most ons seem to prevail. Again, e that the special forms of ine fat. That is an old and tion. Some organisms will them be fed on the leanest st and least saccharine desfood: whilst others will not d" let them feed on the most of diets. The matter is d to which it is supremely nd politic to be natural, adood taken to the requirealth rather than substance. , sufficient exercise, and its with moderation in the lants, compose the maxim

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In the list for March 17, John Harron, 2, should

J Hargreaves for George F Thomson, S G Blizzard, W R Venning ea 2

Rev R Wasson for Capt Chas Smith

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PREACHERS' PLAN HALIFAX SUNDAY, April 11th, 1880.

5 00

3 00

Brunswick St. Rev. S. B. Dunn. 11 a.m. Grafton St. 7 p.m. Rev. S. B. Dunn Kaye St. Rev. C. M. Tyler. Rev. W. H. Evans. Charles St Rev. W H Evans Rev. C. M. Tyler Rev. I. M. Meliish 11 a.m. Rev W A Black Dartmouth Rev. I. M. Mellish, BEECH STREET 3.30 p.m. Mr. A A Bliss Preachers' Meeting every Monday Morning at Brunswick St. Church, at 10 o'clock.

### 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.

### MARRIED

At the residence of the bride's mother on the 23rd day of March by the Rev. Edwid Mills, Miss Lizzie Turner of Simonds, to Mr. Robert Squires, of Kent, Carleton Co. N. R.

On the 14th February at the residence of the bride's father Feltyen South, by Rev. A. Hockin, Mr. Wm. Lohnes to Sophia Moser, only daughter

On the 19th Feby. at the Methodist Parsonage, Ritceys Cove, by the same, Mr. William Corkum, to Miss Annie Ross of La Have Ferry.

Bv the same, 25th March, at Kingsbury, Mr. Edmund Kaiser, of Kingsburg, and Miss Isabel Kreser of Lower LaHave. At Charlottetown, P.E.I., on the 11th of Dec.

by the Rev. George M. Campbell, Mr. William H. Godfrey, of Pugwash, N.S., to Miss Fannie Shaw, By the same, on the 27th of January, Mr. Wm. T. Down to Miss Matilda McLear, both of Char-

lottetown, P.E.I. March 30th., at the Methodist Church, Port Mulgrave, by Rev. Eben E. England, Miss Sarah Hattie, of Guysborough, to Mr. Robie McKay, of

### DIED

In Halifax, April 7th, Judge John George Mar-

At Moncton, N. B., April 5th, Annie L., eldest daughter of Thomas Rolston, in the 20th year of At Moncton, M. B., April 4, Edwyn T. S., infant son of Rev. Edwyn S. W. Pentesth, aged 24

Of Diphtheria at Feltyen South. on Feby. 18th,

Maggie, aged 7 years, and on Feby. 23rd, Elder, aged 5 years, the only children of Mr. Austin Corkum, also on March 25th of the same disease, Austin Corkum, aged 35 years.

At Kingsburg, on March 24th, Pernilla Seal, aged 13 years, eldest daughter of Mr. Isaac Seal. At Granville Ferry, on Tuesday, March 23rd, 1880, Matilda F., beloved wife of Robert Bath and third daughter of the late Rev. W. Wilson, in the

At Yarmouth, N.S., on the 9th ult., John Flint, Esq., in the 73rd year of his age. For many years a member of the Methodist Church. At New Canaan, Cumb. Co., N.S., March 28th,

48th year of her age.

Hiram Brown, aged 67 years. At Mapleton, Cumb. Co., March 28th, Rosamond beloved wife of Mr Joseph Lodge, in the 32nd year

At Petite Riviere, Lunenburg Co., March 24th, Mary A Drew, relict of the late W P Drew. in the 85th year of her age. Her end was peace.

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WE beg to call the attention of our friends to the Government Report on "Adulteration of Food," for 1879, just issued, page 28, 43 and 61, where it will be found that our Spices are in each instance marked "NO ADULTERATION," after thorough Chemical Analysis.

Our Packages of

Pepper Allspice Cassia

Cream Tartar, are guaranteed of same pure quality as that sold in bulk, Experiment will prove that PURE SPICES are better value than inferior kinds and mixtures at lower prices.

Our QUARTER POUND PACKAGES are put up n boxes of 15 lb and 25 lb each.

With our name on each Package and Warranted Pure.

### WHOLE SPICES.

PEPPER in bags MACE ALLSPICE, in bags, NUTMEGS, GINGER, in barrels CASSIA, in cases.

FORSYTH, SUTCLIFFE & Co., WHOLESALE DEALERS IN SPICES.

CAUTION-See that OUR NAME is on each package and take no other. Do not buy Spice in fancy packages WITHOUT ANY NAME, it is sure to be inferior stuff substituted for the real April 9

### TAPE WORM

INFALLIBLY CURED with two spoons of medicine in two or three houss. For particulars ad dress with stamp, H. ELCKHORN, No. 4 St.



### WELLAND CANAL

### Notice to Machinist Contractors.

SHALED TENDERS addressed to the undersigned [Secretary of Railways and Canals] and endorsed "Tender for Lock Gates, Welland 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 THURS.

Fancy Sale & Public Dinner can be seen at this office on and after THURS.

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 so 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 the gates of each lock, must accompany each tender, which sum shall be for-feited 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 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.



OO Terms and a \$5 outsit free. Address H. HALLETT & Co., Portland, Maine. May \$1,

## ENCOURAGE HOME

MANUFACTURE.

# Boots, Shoes, Rubbers, New Boot and ShoeStore

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

BOOTS and SHOES.

The greater part of which have been MANUFACTURED BY OURSELVES.

AT THE INDUSTRIAL SCHOOL.

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

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 triffing additional cost. We sell for CASH and cash only to keep strictly ty this we cannot send out for approval, all parcels being paid for before they are

### 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 reasserting 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.

March 12-1y





The Greatest Blood Purifier EXTANT 18

GATES' LIFE OF MAN BITTERS

BUT FOR CHRONIC DISEASES

### 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 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 Acadia Liniment externally, and with Goo'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

MRS. RACHEL M McCREADY. SOLD EVERYWHERE.

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ANNAPOLIS. intend to hold a

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 thank-

fully received by the Committee-Mrs. Richards, Mrs. A. Lockwood, Miss Goldsmith, Mrs. Nicolson, Miss Ada Eagles. Miss Rice, Miss Cynthia Grey, Miss Sarah Hardwick, Miss Newcomb.

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of the Feed with the usual quantity of corn or oats. In a short time your horse will be in a perfect condition, when you can deduct one fourth part of the usual grain feed. Discard all bran when using MANHATTAN FEED. Cows.—At each time of feeding mix at the rate of six pints for every dozen cows, with their usual

feed, and in two weeks you will be surprised at the large increase of milk and butter. Bullocks .- Mix same as for Cows. Calves and Lambs .- At each time of feeding nix half pint of the Feed with the usual quantity

of milk or oatmeal for every four animals. Hogs.-At each time of feeding mix half pint of the Feed with the usual swill or meal for each hog Poultry.-Mix half a pint of the Feed in a peck

A measure holding exact amount of one eed is enclosed in every bag.

PRICES. Bags containing 100 Feeds (25lbs) Bags containing 200 Feeds (50lbs), Bags containing 400 Feeds (100lbs) For Poultry, a specially prepared Feed, put up in 2½ lb boxes, 25 cents.

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

F. BRAUN, Dept. Railways and Canals. Ottama, 7th Feb. 1879.



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AOU XXXI

Nor let me r From Thee

When death'

Blest Saviou

Shalorr 1

Fear and dis O bear mesa HYMNS O Of all the hy " Rock of Ages the masterpiece

lines of Isaac V heard Mr. Spurg sonorous as a tru " When I survey On which th

My richest gain

place should be

And pour con Close beside W per sung in one o of joy, when the

lifted from his sou "There is a founta This hymn is sat love for the "d author glories of Christ, and lifts his crown of add above the crown brow- Although surably the greate Britain, he confes " pcor, lisping, sta sing the song of

promises to himse

song" when he

harp in the grand

To these three

which sprang from

Toplady, Watts,

has contributed a to stand in this It is, by far, the bution which Ame made to the hymne Church. The aut of "Little Compt Island-and was Yale in 1830. Imm college he came spent a tew hours young ladies in a in the then fashion ton Street, behind In December of tha ly fifty years ago, in his room, and memorandum-book which he says, " ' soul," and were no by another human e rapidly, and with h tears. The first ve

Take all my Oh let me t Be wholl He put the memo pocket, and carrie whole years-httle was carrying abon passport to immort Lowell Mason met

" My faith lo

Thou Lamb

Now bear i

Saviour d

of Boston, and as some hymns for the tnal Songs" which Dr. Thomas Hasti publish. The your drew from his pocke " My faith lool Dr. Mason went ho

similar inspiration t of the lines, compo beautiful tune of