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Rev. A. W. NICOLSON,
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From the Montreal *Witness* we learn that Principal Dawson has been lecturing on that theme so fruitful of controversy—the Deluge. From such a source the opinions advanced would be very valuable. Says the *Witness*:

Principal Dawson on Friday afternoon gave his sixth and last lecture of the series which he has been giving to the Protestant theological students lately. There were present Rev. Prin. MacVicar, Rev. Prin. Wilkes, of the Congregational College; Rev. Prof. Campbell, of the Presbyterian College, and Rev. Prof. Shaw, of the Wesleyan College. The lecture was delivered in the library of the Presbyterian College. He treated of the deluge and believed that before the flood, the human race had become separated into two divisions, characterized by their different modes of living. He thought that the antediluvians had not spread over much of the surface of the earth, the better to defend themselves against wild beasts, but that the part inhabited by them was probably densely populated. Much discussion had arisen as to whether the deluge was local or universal, and the lecturer cited several reasons why the former was the more likely supposition. The story of the deluge in Genesis was probably written by an eye-witness, as the whole tale justified this conclusion: perhaps Noah or one of his sons was the author. It was an exceedingly likely thing that long before the deluge, the deep had gradually been encroaching upon the land, and that the time Noah occupied the ark was but the culminating point of the overflow. Such a flood as that described could not be limited to a single valley, but to a tract of country. A curious fact was that there was no race without some story of the deluge. Some of their traditions were localized, however to agree with the different nations. A photograph of one of the bricks discovered in the East, which had the history of the flood inscribed upon them, was shown. At the close of the lecture a vote of thanks to Principal Dawson was moved by Prof. Campbell in the name of the students, and seconded by Dr. Wilkes, and was cordially adopted. Great credit is due to Dr. Dawson for thus favoring the theological students, notwithstanding the pressure of his arduous duties. It is certainly a gratifying fact that in Montreal is found the man who is now recognized on both sides of the Atlantic as the ablest champion of orthodox science, and who is using the influence of distinguished scholarship for the defence of revealed truth. In acknowledging the vote of thanks he appropriately and strongly urged the students to keep up with the development of scientific investigation at the present day, that they may be fully qualified for the honorable position before them.

Our neighbors in Newfoundland are to have a new Governor. He is to have a twofold mission if we are to believe the *Manchester Guardian*.

THE NEW GOVERNOR OF NEWFOUNDLAND.—Sir John Glover's duties at St. John's will, I have reason to believe, not be limited to the narrow round discharged by his predecessors. There is a talk of his being charged with a special mission of a twofold character. In the first place, Newfoundland is encumbered with the troublesome fishery question. There is an International Commission now sitting at Paris to bring that question to a settlement, but I hear that notwithstanding its labors have already stretched over a good length of time, it is still far from its desired goal. Sir John left last night for Paris, and the fact that he is to confer there both with Lord Lyons and with Captain Millar, our representative on the Commission referred to points with tolerable clearness to the object of his trip to France. We must get rid of the French somehow, and as they do not appear inclined to vacate the ground without a *quid pro quo*, it is probable that they will have to be bought off. The payment will not necessarily have to be provided by Parliament, for it is rumored that the second object of Sir John's mission is to extend Lord Carnarvon's confederation policy from the American continent to the island which at present, alone of all our North American possessions, is not part of the Dominion. In the event of the last named scheme being realized, I believe that an ar-

angement would be found possible for defraying the compensation for French fishery rights from Dominion funds, in the same manner as the Dominion found the money on a previous occasion for compensating the landed proprietors in P. Edward Island.

ANOTHER NOVA SCOTIAN KNIGHT.

A NATIVE OF BARRINGTON KNIGHTED BY THE PRINCE OF WALES IN INDIA.

The Halifax correspondent of the *Yarmouth Herald* is responsible for the following—

Some six or seven years since, a son of Mr. Alexander Hogg, of Barrington who was well known in that Township, bade good-bye to his native land, and, crossing the Atlantic, wended his way to the Indian Empire of Britain. Years previous to this his brother had preceded him, and from occasional letters it was known that he had met with a fair measure of success in mercantile pursuits. Alexander found, on his arrival in India, that his uncle was dead and had left no heirs. He at once received an appointment in Calcutta, which gave him control of the River Police of that city. By close attention to his official duties he won favor from the authorities, and last year was appointed Commissioner of Police. But the most interesting portion of my story is yet to be told. On the 1st of January, 1876, the correspondent of the *Illustrated London News* telegraphs that among other important events in connection with the visit of the Prince of Wales to Calcutta, Mr. Stuart Hogg, Commissioner of Police, was knighted for distinguished services rendered on the occasion of the Prince's visit to that city. In letters to his friends, no mention was ever made of any other person in the same service bearing his name; and as the error in the christian name has either been caused by the correspondent, or in the transmission of the message, we may safely congratulate our Barrington friend upon the honors he has received and the distinction shown him at the early age of thirty.

The many friends in England, as well as Scotland, of Dr. W. B. Robertson, of Irvine, will be glad to learn that a colleague has been secured for this accomplished and genial minister. The Rev. George K. Henghan, the co-pastor, would appear to be a man admirably adapted for the post. At the ordination dinner, Dr. Walter C. Smith, of Glasgow, told a capital new ministerial anecdote, which is equal to the best specimens of "dry" clerical humour to be found in Dean Ramsay. He said he was sure it would not be difficult to get on with Dr. Robertson. He was certain that the collegianism would be as satisfactory, but not for the same reason, as a collegianism he had heard of. Collegianisms in general did not get on well. Whatever might be the reason, Scotch ministers did not get on well together. There was, however, a case he had heard of in Edinburgh, which was quite a wonderful example of the opposite kind. One day the minister who was to preach in the afternoon went into the session-house and found his colleague who had preached in the forenoon sitting pondering at the fire. The latter remarked, "I was just sitting admiring the way of Providence about you and me." "What?" rejoined the other, "do you see in that I admire?" "I admire it," was the reply, "because if we hadna been colleagues, we wad hae emptied twa kirks instead o' ane."

DR. GULICK is "his own interpreter" of the passage, "How should one chase a thousand, and two put ten thousand to flight," and he makes it to mean that a missionary ought to be married. A wife helps mightily in the work among the heathen. He says that his wife learned the language quicker than he could do it, and held meetings while he held the baby.

CENTENNIAL NOTES.

Congress presents its compliments and begs the Centennial to accept a million and a half for account of current expenses. The Commissioners no doubt accept with pleasure, although they intimate that they could have done without the comfortable little douceur in question. Everyone is interested to know how the appropriation found the grounds, buildings, and accessories in general looking on Washington's birthday, and as we have not of late given any space to a detailed account of the present state of things, we do so herewith:

Provisions for the transportation of visitors from all parts of the Union and Canada will be very complete. Tickets at reduced rates for trips to Philadelphia and return will be sold at every place of importance in the two countries; also tickets at similar rates from the larger cities in other parts of the world. The managers of the lines of railroad in the vicinity of Philadelphia expect to run many local trains over their respective roads, and from the Exhibition, daily.

The calendar of the Exhibition is as follows:

Reception of articles began January 5, 1876.
Reception of Articles ends April 19, 1876.
Unoccupied space forfeited April 26, 1876.
Exhibition opens May 10, 1876.
Exhibition closes November 10, 1876.
Goods to be removed by December 31, 1876.

According to the latest published estimates, the areas of the buildings and their probable cost are as follows:

	Area, acres.	Probable cost.
Main building or Industrial Hall.	21.47	\$1,500,000
Memorial Hall.	1.50	1,500,000
Machinery Hall.	14.00	600,000
Horicultural Hall.	1.50	253,000
Agricultural Hall.	10.15	280,000
Totals.	48.62	\$4,103,000

Upon the highest ground in the park there has been erected an observatory 150 feet high, which commands an uninterrupted view of the grounds and of the neighboring city.

The plan of the grounds embraces seven miles of roads and foot-paths, bridges across shaded and precipitous ravines, summer-houses, and numerous fountains fed from George's Hill Reservoir, just outside the inclosure. This contains 40,000,000 gallons; but in addition to this source the river which skirts the northern rim of the Exhibition grounds, will supply through pumping engines 6,000,000 gallons more a day. Nor only the fountains, but the boilers of the steam-engines in the Main Building, the Machinery Building and Agricultural Hall, are thus to have plenty of water; and the mains and drains, which are said to be complete for all emergencies, will be thoroughly drenched and purified. Water, steam and exhibition space are to be furnished to exhibitors without charge.—*Ch. Union.*

TEMPERANCE ITEMS.

The tobacco nuisance has become so universal that it is very gratifying to note any successful effort in any quarter to place it under restraint. The American Institute of this city has a fine library and reading-room which latterly has been infested by smokers, regardless of the right of other members resorting to it "not to smoke." At a recent meeting of the Institute a resolution was offered to prohibit smoking in the library. A vigorous fight ensued, numerous amendments were offered, the resolution was called for and read no less than four times, when it was finally adopted, and copies were ordered to be posted in the library. We are glad also to see in the catalogue of Swarthmore College, located near Philadelphia, and founded by the Society of Friends, the following notice to prospective students: "The use of tobacco being strictly prohibited, those addicted to its use, unless prepared to renounce it entirely, should not apply for admission." It would be greatly to the advantage of young men if every college and educational institution in the land would adopt a kindred regulation. Next to that of strong drink, the tobacco scourge is the most annoying, wasteful, and destructive.—*National Temperance Advocate, New York.*

A CRUEL LAW.—And now observe the cruelty which a license law involves. Ponder its provisions. Liquor shall not be sold to a drunken man. The rum seller can make as many drunkards as he pleases. The law authorizes him to do this. And when he has effected the direst thing in the traffic, it bids him halt and turn his attention to another sober man, and proceed as fast as he can to render him a drunkard too, and so on indefinitely! The law implies that it is quite harmless to convert sober husbands, fathers and sons into drunkards!

SIGNS OF THE TIMES.—THE DEVIL'S CHAIN.—The following paragraph, from the pen of the regular correspondent of a Yorkshire paper which in the past has been but little favorable to temperance legislation, shows clearly which way the wind is blowing. The triumph of the last election has been dearly bought by them if it is to end, as it evidently is to end, in a great awakening of the moral conscience of the nation. They would better have been contented with Mr. Bruce, and let things alone, if they desired peace. The harassed interests must look out for fresh troubles:—"Having referred to questions connected with Permissive Bill legislation, I am reminded to note the fact that there appears to be a quickly rising tendency outside teetotal circles to believe that something will have to be done more than has been generally agreed to as yet to limit, and if possible, to some extent, to suppress the course of drinking. There is a specific reaction upon the publicans and hard drinkers' political movement of two years ago; and I find people who never had anything to say on the subject before now definitely declaring that something should really be done. Mr. Edward Jenkins' book, 'The Devil's Chain,' comes in at the moment and gives powerful voice and expression to this feeling, and the book is running a great race of popularity."—*Alliance News.*

A DIFFICULT PROBLEM.—The *Church at Work*, Rev. Dr. Talmage, editor, in a recent rallying temperance call, declares: "It is high time that non-committal Christians got down off the fence." It also says: "What to do with the advocates of the liquor-traffic we know. We shall fight them to the bitter end. But what to do with those men who sit astraddle the fence on this subject we know not." What shall be done with the "astraddle" obstructionist? "Would thou wert cold or hot?"

The Boston *Watchman* gives three extracts from contemporary Journals, bearing on the Temperance question. They are racy in their way.

P. T. Barnum says that he would give more for a drunkard who succeeded in business, as a public curiosity, than for anything he ever exhibited.

We think the great showman would increase his fortune amazingly could he find such a subject. But he may abandon the search before he begins it, for while he may find double-headed monsters, and unprecedented deformities in abundance, a drunkard who succeeds in business he will never find. Another paper publishes this item:

"James F. Death is the name of a distiller at Warsaw, Ind."

And a very proper and significant name it is. None could be more appropriate. But think of a man reading it over a store door, and entering in to drink of the stuff bearing its brand. Yet another journal publishes the following:

"SINGULAR.—How singular it is that people who were never alarmed that whiskey should poison men, denounce the poisoning of pigs with the grain from the distilleries, and think that the law should punish the offence."

Why, no, not singular at all! Alas! is it not true that many people think more highly of their swine than they do of themselves? Was it not so with the Gadarenes? Did they not prefer their swine to the Lord Jesus, when they "besought Him that He would depart out of their coasts?" May not Gadarenes live here as well as in Palestine?

ALL THINGS BY AND FOR THE SON OF GOD.

1 COL. I., XIV.

(By Rev. RALPH BRECKEN, A.M.)

Ever since the incarnation of our Saviour there has existed a class of persons who, however otherwise differing, willfully deny His essential divinity. Since the books of the New Testament became canonical they have freely resorted to the gospel armoury in order to find weapons which might be devised against this stronghold of the Christian's hopes. One of the passages most freely used is the verse preceding our text which is made to serve so disloyal a purpose by being dis severed from all the context. Thus,—"Who is the image of the invisible God"—an image concedes the pre-existence of an original, hence God, the Father, existed before Christ, the Son. "The first born of every creature," hence Christ is a creature, though highest in the order of creation. If we place these conclusions in immediate connection with what follows, their falseness will appear. Christ is a creator, "for by Him were all things created that are in heaven and that are on earth." The whole of the passage, from the beginning of the ninth to the end of the seventeenth verse, is one long and involved sentence, referring to Christ's office and work as the Saviour of mankind, and no one portion of it can be interpreted except as it is limited and qualified by the rest and by the general intention of the whole.

The evidence for the essential divinity of our Saviour has always been too conclusive to admit of gain-saying by any but his wilful rejectors, and the Apostle Paul was not inspired for the supererogation of proving what was already a foregone conclusion. He assumes it as a first principle that Christ is divine, and with that as a starting point arrives at a great many other truths, such as His right to be heard and unhesitatingly obeyed, the infallibility of His atonement and the glory of our redemption. This sixteenth verse was not needed so much to afford a proof of Christ's divinity as it was to fix the meaning of the terms which had just been employed, "Who is the image of the invisible God, the first born of every creature," expressed of Him who in His mediatorial work is the Son of Man as well as the Son of God.

The passage, however, can serve as an index in the process of our faith. It is an inquisition of the human mind that who-ever creates is God,—is that ultimate, supreme intelligent being whom we call by the awful name of God. The apostle says "He who made all things is God." It is beyond the presumption of the most negative of contradictors to deny this axiom of our common reason. The easy process of our faith then is this "Christ made all things, therefore Christ is God." Into further issues than this we are unwilling to trust our unaided reason, except into territory guaranteed by the warrant of heaven, "For the mouth of the Lord hath spoken it." Ask for the complete analysis of creation, and we are silent; but when the evil heart of unbelief ventures its sarcasms, when scepticism blushes its petty cavils, after we have patiently listened to each grave defence of spontaneous birth and self-generative life, when we have heard out each absurdity on which is based the pretext for the eternity of matter, we make the simple reply, "Through faith we understand that the worlds were framed by the word of God," and the assurance of the child triumphs when the wisdom of the sage falters.

But learning from revelation that Christ is maker of all things, another thought arises, why did he make all things? and more especially why did he make this world? Was it merely to display His skill and power? Did He fling it off from his forming hand as a boy flings off a bubble to watch at leisure the product of his skill floating through the air and radiant with beauty? Was it just to deck the heavens with another gem that he hung our earth on nothing? Was it merely to traverse the well nigh trackless vault of immensity with another beacon-light by which the stars might steer their course that he poised our earth in space? Or, when I find that He not only formed the earth but created man upon it, was it that the experiment might wind up with the conclusion, that "all is vanity and vexation of spirit," or was it that the complaint so often heard, "Wherefore hast thou made all men in vain," might be well nigh justified in the sufferings of the human race? Here are themes upon which we can reason in the light of revelation. While the "How" which curiosity asks meets no ready response, the why is indulged so far as it is necessary to human happiness and safety. Having learned the satisfactory truth that all things were made by the Son of God, and having learned it from a source higher than all the powers of inference, and taking our stand firmly on the immutable basis of the fact, and leaving scientific men to split hairs over the rationale of the method, we proceed to the further fact that all things were made for the Son of God, and from the spirit of the context, that all things were made for him with special reference to his mediatorial and redemptive work.

I. First in order of importance, and of thought, though not of time, we observe that man was made by and for Christ in order that He might have a fit subject on which to display the vast resources of his omnipotent love. Following the light of Scripture we must abandon the thought that God's original expectation was that man should continue in the innocence in which he was created, dwelling forever in a world of unshorn beauty, and when that expectation was blasted by the fall, the Son of God as a last resort undertook to redeem the race and repair the damages inflicted by sin, as though his conduct were paralleled by ours when some of our pet schemes have failed, and we fall back upon a second suggestion to redeem the mortifying discomfiture, and do the next best thing we can after the first has failed. Was it then only just at this crisis in which the world had apostatized and would have been abandoned to its fate that Christ espoused its cause and resolved to repair the wreck as far as he consistently could? Thrown aside a thwarted and an alienated thing, an unwittingly flawed in the midst of a perfect universe, the Son of God then, for the first time, conceived in the depths of his compassion that it might yet be made a thing of beauty and a joy for ever? We reply most emphatically, no. For God the Father, God the Son, God the Holy Ghost foreknew before man was ever made that he would be sure to sin and go astray.

WESLEYAN ALMANAC FEBRUARY, 1876.

First Quarter, 2nd day, 9h. 39m. afternoon. Full Moon, 9th day, 1h. 22m. afternoon. Last Quarter, 17th day, 6h. 11m. morning. New Moon, 25th day, 2h. 6m. morning.

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

THE TIDES.—The column of the Moon's Southing gives the time of high water at Parrboro, Cornwallis, Horton, Hampport, Windsor, Newport and Grand.

High water at Pictou and Cape Tormentine, 2 hrs and 11 minutes LATER than at Halifax. At Annapolis, St. John, N.B., and Portland, Maine, 3 hours and 25 minutes LATER, and at St. John's, Newfoundland, and 20 minutes EARLIER than at Halifax. At Charlestown, 2 hours 54 minutes LATER. At Westport, 1 hour 34 minutes LATER. At Yarmouth, 2 hours 30 minutes LATER.

FOR THE LENGTH OF THE DAY.—Add 12 hours to the time of the sun's setting, and from the sum subtract the time of rising.

FOR THE LENGTH OF THE NIGHT.—Subtract the time of the sun's setting from 12 hours, and to the remainder add the time of rising next morning.

(Continued from first page.)

Then the question arises, if God by his infallible prescience foreknew that man would inevitably plunge himself headlong into misery—why did he create man? or if he did, why not render it an utter impossibility for man ever to transgress? Let us go back in thought as well as we can to the time when the earth was without form and void, and darkness was upon the face of the deep. God wished to scatter that darkness into light, to convert that shapelessness into beauty and fill that desolate silence with life, and activity, and sensation and thought. His love prompted him to create things susceptible of the highest enjoyment, and surmount them with everything conducive to their welfare. Consistent with this purpose was the plan of forming a creative man with a spiritual nature whose mind and affections should be moulded after a copy of His own, though necessarily limited in the range of their own capacity to whatever extent His wisdom should see fit to render them finite. But co-existent with this idea of creation in God's mind there must have existed a knowledge of the precise manner in which the whole matter would terminate if man were circumstanced as intended. In order to avoid this unforeseen catastrophe either one or two things might commend itself to our judgement. Either abandon the idea of creating man, or else constitute him so that he cannot transgress. God's wise benevolence has made us all that is comprehended in being human, with every conceivable degree of elevation within the reach of the earnest and the true, and He has taught us the worth of nobility and moral excellence by making its attainment a struggle. The wisdom and the kindness of God are justified from all aspersions that might be cast upon them by the short-sighted, while the Son of God is amply rewarded for His pains in the multitudes who shall, by His sufferings, be raised to angelic life. "He shall see of the travail of his soul and shall be satisfied."

(To be continued.)

MR. PEARSALL SMITH.

The British papers are bandying about a religious scandal of almost equally painful nature to that which has disgusted the readers of the American press for a year back. Mr. Pearsall Smith is the leader of a certain class of believers to which Mr. Henry Varley, well known on this continent, belongs, who consider that perfect holiness is attainable by an act of faith in Christ, after which attainment, as Mr. Varley puts it, it is easier to do right than to do wrong. We may not be logically exact in stating the doctrine, and do not express any opinion on its merits, as we have always avoided questions of the kind. Mr. Smith is accused in a very vague and mysterious way of having used his familiar intercourse in families for the dissemination among females of the foulest doctrine, compared with which, as a Baptist paper says, Mormonism and Socialism are moderate and tame. He is not accused of any overt acts which would be legally criminal, but of moral obliquity even more damning, and the matter has become subject of such general comment that it cannot be ignored. It is evident that he has laid himself open to some accusation, we know not how serious. His apologists own that he has not been so judicious as he perhaps ought to have been, and his sudden flight, as it is called, from the Old World, is said to have been to avoid scan-

Heaven fell on his head and mercy would demand that law should take its course.

Under these circumstances we conceive God would rather have left the dark chaotic world a blank, without a being to walk its surface in whose mind the light of intelligence might flash, and in whose soul the deep warmth of love might glow, than that he should have brought into existence a race which would ultimately fling itself into irrecoverable shame and sorrow and death.

The matter was deliberated in the Council Chamber of Heaven. We speak it reverently when we suppose that any matter requires the deliberation of the eternal mind. In the working of that infinite mind, to which all knowledge is present, that deliberation only occupied a moment. Can we provide means for the restoration of man after he unfortunately falls into sin, and leaves his nature and his manhood untampered by the reformation? Unless some adequate remedy is devised man never shall be made. Can we avert his final destruction, restore him to our Saviour, and make it possible for him to regain all that he forfeits by the fall, and do all this consistently with justice and truth? Certainly we can; and the eternal Son of God avowed his readiness to undertake the work, and the eternal Father's love willingly gave up the Son and the eternal Spirit love pledged Him at the behest of both to be man's Comforter and Guide. The purposes of redemption were coeval with the purpose of Creation. The Son of God from the beginning pledged himself to redeem the world at the cost of untold humiliation and all the wrath of a sacrificed life, therefore he is often denominated in heaven "the Lamb that was slain from the foundation of the world." Paul declares He was "delivered by the determinate counsel and fore-knowledge of God—and again he says, God hath "chosen us in Him before the foundation of the world," and Peter substantiates the same truth when he asserts that He is as "a Lamb without blemish or without spot, who verily was foreordained before the foundation of the world."

Once the pledge was given and the scheme of redemption devised the decree went forth to create. Then said the triune God, "Let us make man in our image after our likeness, and the curtain of night was withdrawn from the embryotic earth, and it was shapen into comely beauty, and furnished a goodly home for man's abode, and on man's natal day the morning stars sang together, and all the sons of God shouted for joy, and all the harmonies of heaven joined in concert over this latest product of God's skill and triumph of his love.

If any to-day suffer the wretchedness and the shame of sin, and are demoralized by its influence, and haunted by the shadows of eternal death, it is a matter of their own free choice and from no necessity of their creation. No one can question his Maker—why hast thou made me thus? or throw upon passions and human nature the blame of his own follies, and failures, and trespasses. God's wise benevolence has made us all that is comprehended in being human, with every conceivable degree of elevation within the reach of the earnest and the true, and He has taught us the worth of nobility and moral excellence by making its attainment a struggle. The wisdom and the kindness of God are justified from all aspersions that might be cast upon them by the short-sighted, while the Son of God is amply rewarded for His pains in the multitudes who shall, by His sufferings, be raised to angelic life. "He shall see of the travail of his soul and shall be satisfied."

dal Mr. Varley, in reply to the Baptist paper just mentioned, certainly appears to descend to the level of an ordinary Englishman in the following passage from a letter addressed to the Baptist Freeman, which has already been quoted in a Canadian paper:—

"In our trade you would be horsewhipped as an example and warning. I do not know whether you have a short and easy method of this sort. I am in writing to you; in the same article you dared to call the honored servant of Christ, Pearsall Smith, an exposed arch-deceiver. Sir, it is a malignant slander, and I will give £50 to be paid to bring an action against you for one of the vilest defamations of character ever attempted, namely, the attempt to attach a vile slander, reproach, and stigma, not upon Pearsall Smith only, but upon thousands of God's children taking part in the Oxford and Brighton Conventions. To attempt to identify the teachings of these conferences with this personal case is the consummation of iniquity, a heinous crime, and an outrage worthy the Prince of Darkness."

If the statements are indeed slanders, we are inclined to agree about the horse-whipping, even though the paper only used the word "arch-deceiver" where Mr. Varley quotes "arch-fiend." If they are true the horse-whipping is needed somewhere else. Indeed no punishment seems equal to the occasion in either sense. It should be noticed, however, that the charges seem to be of a somewhat intangible nature, and might possibly be hard distinctly to prove or disprove. The pronounced humanitarianism of Mr. Beecher was supposed to be in some way connected with the cloud which came over his history, and doubtless led to a very strong reaction against that mode of thought. We have the extreme opposite in the doctrine of Mr. Pearsall Smith, who urges with special vehemence the work Christ has done for man, almost as some insist to the ignoring the human will. This doctrine also cannot fail to be associated in men's minds, whether correctly or not, with its fruit in the life of its most prominent and successful promoter. We do not desire to discuss further the charges against Mr. Smith unless we may be put in a position to announce his exculpation. If these terrible accusations have any truth in them, their repetition would prove nothing but sickness in the extreme.—Montreal Witness.

AMUSING THE BABY.

When the baby first opens its eyes, it is not uncommonly induced to gaze upon the light. "Ze putty zed yid," is supposed to be exquisitely amusing. Had it power to tell of the torment thus inflicted we should hear a very different story. And then it is jumped at, screamed at, tossed up into the air, and otherwise startled, until its nerves are disturbed beyond quieting without medicine.

It is a subject of marvel to most people that so many children die in infancy, but to an observing mind the wonder is that any children live to maturity. When you and I feel miserable, we want to be left in quiet. Repose is the sweetest remedy for nervousness or other ills; but baby is trotted, bounced, toted, "ketchy-ketchied," chucked under its chin, poked in its cheeks, or somebody's thumb is thrust into its toothless mouth, irrespective of a need of abatement, and then if baby isn't happy it is reputed very irritable. Tickling the baby's feet, creeping the fingers like the motion of a mouse across its breast, and up into its fat, sensitive neck-wrinkles, is another mode of amusing baby. Of course the child laughs, and the idiots who torment it forget that it is the same expression with which they reply to a similar process from the hand of some mischievous but torturing friend; and yet we all know that this laugh from a man is a hysterical outcry of nervous irritability. When the laugh ceases, weariness brings weeping, or perhaps a restless and unrefreshing sleep, followed by depression, and probably by indigestion and colic.

Nothing should ever be done to startle a child—even a too frequent playing of bopeep, if violent, has been known to bring on St. Vitus' dance. All surprises are dangerous to the nervous system, just as all sudden atmospheric or dietetic changes are very unhealthy, and sometimes fatal. If music is selected to please the young child's ears, it should be gentle and soothing.—Sanitarian.

NOTHING TO GIVE.

So said a member of — Church to one of the appointed collectors for foreign missions, and yet he professed to be a disciple of Jesus Christ—to be governed by the self-denying principles of his Gospel.

Nothing to give! And yet he talked of the preciousness of the Gospel to his own soul—of the hopes he entertained of his salvation through its blood-purchased provisions.

Nothing to give! And he sometimes attends the monthly concert and prays that God will send the Gospel to the ends of the earth. If dollars were as cheap as words, the treasury of benevolence would be full.

Nothing to give! That means the missionaries may starve, and the heathen may perish, before I part with any of my money for their relief.

Nothing to give! And he wears decent apparel, lives in a comfortable house, sets a plentiful table, and seems to want for nothing necessary to the comfort of his family.

Nothing to give! And yet he indulges freely in little luxuries, gathers his friends sometimes around a well-stored board, in convivial enjoyment, and can well afford the expense.

Nothing to give! And the heathen are stretching out their hands in imploring petition for the bread of life; and warm-hearted Christian ministers and even Christian women, are standing upon the shores of our own land, and looking across into the darkness, and weeping for the means to carry them there, that they minister to the spiritual necessities of those perishing millions.

Nothing to give! Yet God in His providence, is constant and munificent in His benefactions. God never answers to the claims of His creatures upon His daily benevolence. "I have nothing to give."—London Weekly Review.

NEW YORK appears to double its assessed valuation every fifteen years. At least that has been the rule, starting from 1841. Going thirty years further back, the increase was still more rapid. In 1811 New York had fairly distanced Philadelphia in the number of its population, and started as the first city of the Union with a population of 95,000, and an assessed valuation of \$55,000,000. By 1841 the population had nearly quadrupled, while the assessed valuation had increased tenfold, amounting then to \$251,194,920. After an interval of fifteen years—in 1856—the population had all but exactly doubled, and the assessed valuation had doubled also, amounting then to \$511,740,492. The next fifteen years added only fifty per cent. to the population, but doubled the valuation of real and personal property. In spite of sundry obvious obstacles to a steadily maintained rate of increase, it is not too much to anticipate that by 1886 the gross assessment of property on Manhattan Island will be over \$2,000,000,000.

DR. GUTHRIE AND THE RITUALISTS.

The following description of a Ritualistic congregation is given in Dr. Guthrie's life: "I resolved to see the largest exhibition I could get of the Ritualists of the Church of England. The congregation consisted chiefly of very poorly or very grandly dressed women and young men. Mine was the only grey head in the church. The appearance of the young men (en masse) was quite marked, and I found that it had forcibly struck Mr. Chubb as well as myself. Poor fellows; they were devout indeed—some of them most devout—but they had long necks, very sloping shoulders, faces like birds, low foreheads, and retiring chins. As I looked at some of them they recalled to my mind the caricatures of Ritualists in Punch. Often during the sermon I thought of Sydney Smith's description of "Posture and Imposture."

OBITUARY.

RECENT DEATHS ON THE POINT DE BUTE CIRCUIT.

How suggestive to a minister of Christ, and how fruitful in varied thought and feeling, is a visit to an old field of labour, especially after a considerable interval of years. A return to the Point de Bute circuit of an ex-pastor of a score of years, I am sure, would most deeply impress him with the great change that has taken place in the complexion, at least, of the central congregation. What diminished numbers in the house of God! What rapidly increasing numbers in the adjacent house of the dead! Various causes have operated in the shrinkage of the congregation, but death has had a prominent place.

Our fathers, where are they? is a question that frequently rises to our lips. While from two or three seats in the house of God comes the response. Here the scythe of the great mower is taking a wider sweep this year than usual on this circuit.

ELIZABETH WRIGHT, daughter of Mr. Samuel Wells, and beloved wife of Capt. George Wright, passed suddenly to her rest, August 14th, 1875, aged 33 years. This much lamented sister—brought to God when quite young, possessed in no ordinary degree the ornament of a meek and quiet spirit, which in the sight of God is of great price. The last few years of her life were years of great bodily languor, and at times of severe suffering. Her afflictions however, by the grace of God but chastened and refined her spirit, and made her heavenly rest more welcome.

While living she had a ready entrance to all hearts, and now that she is gone her memory is affectionately cherished by a large circle of relatives and friends. Most appropriate is the inscription selected by her husband and carved upon her tombstone. "The blessing of her quiet life fell on us like the dew."

MR. AND MRS. MARTIN BENT OF FORT LAWRENCE for many years members of our Church, having lived together as husband and wife for over half a century, in death were not long divided. Mr. Bent entered into rest Oct. 5th, 1875, in the 83rd year of his age, followed by Mrs. Bent only three days afterwards, in the 76th year of her age. For a period of years covering the pastorate of many excellent men of God, brother and sister Bent were steadfast friends of the cause of God, always among the foremost in advancing its interest. At the mention of their names I am persuaded the thoughts of not a few of the ministers of the Maritime Conferences will revert to the kindly welcome and unstinted hospitality of their home. May the mantle of Martin Bent fall upon the some that have inherited his name and example.

Little CATHERINE FLOWHER, encompassed in the arms of the Good Shepherd was borne to the heavenly fold, Dec. 20th, 1875, aged 7 years. This dear child suffered much, but in the midst of keenest agony enjoyed the gracious revelations made to babes, and out of her mouth he perfected praise. "And some bodily suffering she said 'I love God.' Again 'I want to go home but I cannot walk. The Lord's chariots are in waiting.'

STEPHEN TRUEMAN, fell asleep, Dec. 29th, 1875, in the 68th year of his age. He was a good man. This is high praise, but the uniform testimony of those who knew him best. Thoughtful and deliberate in the constitution of his mind, calm and gentle in disposition, we never saw him ruffled or irritated. His integrity as a follower of Christ was unshaken, and throughout his Christian course, commencing in early manhood, he illustrated whatsoever things are of good report. He was a loyal Methodist, intelligently and constantly attached to the doctrine and polity of our Church. His fidelity to the cause of God and the ordinance of his worship was highly noteworthy. We commend his example in this respect to those who were witnesses of his life. We commend the sorrowing widow and daughters to the guidance and consolation of the God whom he served.

DANIEL SMITH, son of Mr. Charles Smith, of Joliet, died in peace in Fall River, Mass., U. S., Jan. 5th, in the 23rd year of his age. He left a wife and child to the guardianship of a covenant keeping God. Point de Bute, Feb. 22, 1876.

JOHN GEORGE MERLIN.

Death has again entered our church, and this time has taken one of our oldest members—John George Merlin, of Harrietsfield, who on the 14th of February, fell asleep in Christ, in the 90th year of his age. He was a member of the church here for over forty years, and for many years was a useful and honoured class-leader. At all times he was ready to witness for the Master, and we have seldom heard a testimony so clear as was his, as to the time and manner in which the Lord spoke peace to his soul, after he had long seeking him, having been awakened by the Spirit, by the reading of the 3rd chapter of John's gospel, immediately after his conversion he connected himself with the church—not in name only, but became at once an active member, showing his faith by his works.

He loved the house and people of God, and while strength permitted, was regular in attendance at the means of grace, although living six miles from the church, and when the infirmity of age prevented his attendance here, his own house was opened for the preaching of the Word, and for some years has been a regular preaching place.

Since being on this circuit we have been privileged with many opportunities of enjoying his Christian fellowship. Often have we listened eagerly as he told of the days gone by when this part of the country was a forest, settlers were few, and the Gospel privileges seldom enjoyed; and then as he followed the gradual spread of civilization, and growth of the church to the present state. To know him, was to love and honor him. He was blessed with a strong constitution; until within a few months of his decease, sickness was almost unknown to him. At last it pleased the Lord to lay him low—not suddenly—but slowly his health failed, and through the fall he weakened away and it became evident that his days were numbered. At first clouds seemed to gather on his mind, but the struggle was short, his faith soon triumphed, and Christ was all in all. His sufferings, sometimes were intense, but led him nearer to Christ, and he always had a lively view of the agony of Christ for him. His sun set in peace. As the sheaf fully ripened for the garner he was gathered home. For some hours before his death, he lay in happy consciousness, though almost unable to speak. The last articulate words were, "happy, happy" and soon entered his rest. "Let me die the death of the righteous, and let my last end be like his." B. H. Sambro, N. S., Feb. 19, 1876.

We regret to record the demise of JOSEPH H. ARCHIBALD, Esq., who for some years and up to a recent period was manager of the Western Union Telegraph at this place. As a business man he gave every satisfaction to the public, and personally he was high-toned and honorable to a degree. His untimely death in early manhood is much regretted. The remains were brought to Sackville on Monday for interment, and the funeral services took on Tuesday.—Sackville, N. B. Post.

Mr. Archibald was a model young man. Possessing talents and education which were generally concealed by his modesty, he also excelled in all that is implied by the words moral and upright. We have seldom known the equal of our departed friend, as a complete man. [Ed. Wesleyan.]

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THE WESLEYAN, The only Methodist Paper published in the Maritime Provinces. \$2 PER ANNUM, IN ADVANCE POSTAGE PREPAID.

ARTHUR THE BIOGRAPHER OF GIDEON OUSELY.

No little interest had been awakened by the announcement that one of the greatest living Irishmen was to write a life of an Irish apostle, whose name has gained a world-wide celebrity.

"Let me take the liberty of adding one word, out of pure self-interest. I am not open to applications to write biographies, and wish to be spared the pain either by promise or by commencement, than I have reasonable prospects of being able to complete. Besides, working for a biography is working on manuscripts."

Then comes a remark only to be explained by an expression on a previous page, to this effect—

"The task of dealing with manuscripts has been for me one of great physical difficulty. Even in reading printed books I am obliged not only to use spectacles, but a large hand glass such as people employ in looking at photographs."

This is very affecting. It carries the memory back to those "Reminiscences of the Mysore," in which Mr. Arthur reveals how, stricken with disease of the eyes, he was compelled to return from India, having failed in his missionary project, though a foundation was laid for such authorship as the world is not often privileged to peruse.

This notice of his affliction will explain a fear which had sometimes been expressed, that this latest of Mr. Arthur's writings might not sustain his reputation. It is quite possible the opinion may be confirmed in the minds of some who will read the biography of Ousely. There are grand passages even at the opening, which remind one of the "Tongue of Fire," as for instance, in referring to Ousely's hours of mental darkness and conviction:—

"Now the strong man was a prisoner. Leisure and solitude were imposed upon him. Death had knocked at his door, and he felt that God alone had saved him. The brain became cool and gradually clear. The one female figure near was that of his admirable wife. Time, not now killed by the fable of food, but living and moving, stretched its long wings, full of eyes, and slowly floating past under the broad vault of eternity, searched him through and through."

But many of the earlier portions of the work bear traces of a disposition to get on—to bring to completion a task which drained the energies of the writer. There are but few paragraphs introduced of that incidental kind which Mr. Arthur, philosophic and reflective, could interweave, and has frequently interwoven in the "Successful Merchant," with such wonderful effect. Yet saying this, we shall be understood as still admiring the sanctified genius which Mr. Arthur always possesses. We have neither the ability nor the spirit to criticise such a writer.

Gideon Ousely descended from a rich and respected parentage. He lived in such sin and folly for twenty-eight years as prevailed in his neighborhood, and as Mr. Arthur describes in alluding to the "wakes"—watchings with the dead,—occasions perhaps the most boisterous in Ireland as they were the most solemn elsewhere:—

"All the fellows in the neighborhood who were wits, or thought themselves such, looked on the wake as a stage for the development of their talent. Whoever could invent the most boisterous sport was considered the greatest man. * * * The anguish of the death wall mingled, and at least repeatedly alternated, with indecorous songs and jokes, and many a wild oath found its place between."

Through the agency of pious soldiers he was led to see his sinfulness. A Methodist preacher visited the neighbourhood and pointed him to Christ. Through accident, affliction and anguish, he was led to the Saviour. For some time he preached to his neighbours, sustained by a wife who is thus described in the biography:—

"In about a twelvemonth after his conversion she became a partaker of his precious faith. Thenceforth husband and wife were as one soul. If he was the one to brave the storm, she bore the cold, and many observers felt that it was hard to know which to admire most, the husband in his labour, or the wife in her solitude."

Persecution soon came, but it is a singular fact that what other early Methodist preachers turned to such good account by detailing to others, Mr. Ousely studied to conceal, so that we are told—"Often the first his relatives would hear of some peril and escape would be when notices of it occurred in public papers." Those relatives professed to be ashamed of Gideon's habits, though, when occasion offered, they could resent an insult offered to him. A brother, Ralph Ousely, was in the army. A companion ridiculed in his presence Gideon's street preaching. Ralph challenged him to a duel. Twice he received his opponent's fire, without drawing his trigger. Then he called for an apology. When this was given, Ralph aimed at a dog some distance off and shot him dead—a significant hint of what the antagonist might have expected had he refused the alternative.

Wesley and Coke soon sought out Ousely. With Charles Graham, another eloquent Irish preacher, he was sent out with authority to proclaim Christ crucified. Wesley knew well the value of such an agency, irregular though it was. He was himself an evangelist, and by his illustrious example gave encouragement to an itinerancy sufficiently flexible to meet all exigencies. The effect produced by the oratory of these men was sometimes extraordinary. One of Scotland's greatest divines recently affected an audience in that centre of staid, cultivated society, Edinburgh, to such a degree that by one felicitous sentence and gesture he brought hundreds to their feet. This was thought a great achievement. Under Gideon Ousely's sermons "congregations would simultaneously rise from their seats, as by a sudden impulse, and all falling down, cry out with earnest tears, seeking for mercy." To the priests this was intolerable. "I remember Priest Grady," writes Mr. Ousely, "brought a number of poor creatures, bare-headed and bare-footed, through the streets, as public spectacles, and then made them kneel down to ask his pardon, and God's, for having heard His holy word." Most of this labour was spent among a people whose best accommodations to the evangelist was "a bit of boarded floor between the rafters over part of the kitchen."

The ministry of Gideon Ousely was so fruitful that hundreds of men now preaching the gospel in Ireland, the United States, Australia, Canada, and the mission fields, can trace to him their spiritual relationship. Not long ago we heard in our own E. B. A. Conference, the quaint expression from a gifted, eccentric minister—"Gideon Ousely was my spiritual grandfather." A word casually spoken by him on his journey would often lead, through mercy, to results which secured for him an open door and warm welcome on his return.

Ousely was a genuine wit. "You know Father O'Shaughnessy, the Parish Priest?" "Yes, your riverance." Will you carry a message to him for me? "To be sure, your riverance." "Well, take Gideon Ousely's compliments to the reverend father, and ask him, can he make a fly? not a fly for fishing, but one of those flies buzzing about your ears." "It's no use, your riverance, shure we know he couldn't." "Ah, then gentleman, if you're sure he couldn't make a little fly out of a bit of clay, how could he make the blessed Saviour out of a bit of bread?" Philip Rorke, one of Ousely's converts, tripped a priest once in similar fashion. He sought the ecclesiastic under great trouble of mind. "Receive the Lord's body," said his reverence.

"Does your reverence think you can make the Lord's body for me?" "I have that power, Philip. Can you doubt it?" "Then, your reverence, I have two little hens, but no cow. Now, if you can turn them into two milch cows for the children, to give us milk, I shall believe you have the power you say." "Get a' gone! Get a' gone!" Yet who can doubt that the parishioner's proposal would have been the easier or the two? Ousely died as he lived—in Christ. The book will be read by thousands with gratitude and profit. At present its price is in the vicinity of one dollar, our currency; it will probably be reduced in time to half that sum.

"The Wesleyan acknowledges, tacitly at least, the remarkable, and, so far as we know, unique circumstance of the Legislature of Nova Scotia giving \$1000 a year to an Academy in New Brunswick, and \$400 a year to a College in the same Province. * * * The Methodists expend the amount no doubt very wisely in New Brunswick.—Presbyterian Witness.

There need be no differences on this point. We are honest journalists. A sufficient explanation will bring either of us back if we have erred. The Academy and College in Sackville are our Nova Scotia as well as New Brunswick Institutions. The honored founder gave land and money for the object in that convenient locality, and Methodism, being a united church in both Provinces, adopted the scheme. The institutions happen to be a few miles beyond the border; but much of the work done there—all the Academic and Collegiate work of Nova Scotia Methodism in fact—is performed in Sackville. If this objection had been anticipated, the buildings might have been placed fairly on the line, one half in each Province. We think we can find parallel cases.

When we said that all the educational property of the Presbyterian Church was represented in Dalhousie, we knew that three distinct Theological Professors were engaged in Halifax in teaching students who attended Dalhousie; but we could not—cannot now—by any kind of reasoning include the theological as a part of what is implied in the present controversy by Educational work. It is purely denominational training for denominational pulpits. Educational work with our Presbyterian friends is supposed to be pretty well completed before the Theological course is entered upon. If we have really misrepresented, however, we will make the amende.

NEW CONFERENCE SCHEME FOR ENGLISH METHODISM.

The following communication explains itself. In the name of our readers we sincerely thank Mr. Lawrence for this news. It will be noted by those who have kept their eye on our own organization in Canada during recent years, that a strong hand, whose cunning is proverbial in Methodism, has been helping materially to mould this new constitution. The plan is but crude so far, and will doubtless be polished considerably at the Annual Conference in August.

Bast Kewick, England, Feb. 9, 1876. REV. SIR,—You may be interested in reading the items respecting the proposed scheme of two Wesleyan Conferences for England and Scotland, which I have been able to collect from different sources. I give you them as I have them from others, and believe in most respects they may be correct.

I am, my dear Sir, Your truly, JOSEPH LAWRENCE.

That the Wesleyan Conference consist of two Conferences:—

1st.—A General and Financial Conference, consisting, in addition to the President of the past year, of an equal number of Ministers and Laymen, say 640 in all.

The Legal Hundred, Chairman of Districts, and one Representative from each Department, are to be included in the Ministerial List, and the rest of the Ministers to be elected by the District Meetings.

Twenty of the Laymen to be elected by the Laymen of the different Connexional Committees. The other Lay Representatives to be elected by the laymen at the District Meetings, from themselves, or from persons who have regularly met in class fifteen years, and are members of the Circuit Quarterly Meetings.

The General and Financial Conference to meet ten days and deal with Division of Circuits, Education, Schools, Children's Fund, Home and Foreign Missions, Temperance, and Committee of Privileges.

2nd.—A Pastoral Conference, to consist of the Legal Hundred, and the Ministers now attending our Conferences, to discuss, review and accept, modify, postpone, or veto, the resolutions of the General and Financial Conference.

The relations between the two Conferences may be somewhat similar to those subsisting between the Upper and Lower House of Convocation of the Established Church in England, or the Episcopal Church in Ireland, or, possibly, between the British House of Commons and Lords.

The measures passed in the Financial and General Conference to be submitted to the Pastoral Conference.

The spirit in which the question of College Grants is discussed, seems to us really beautiful. The harmony of the churches need not—should not—be disturbed by these conflicting interests. So far as the Presbyterian and Methodist relation is concerned, it would be a sad day that would destroy the growing attachment of the past ten years, and we are gratified with the assurance afforded on every hand that no such result can be permitted. Looking about us this moment we cannot see any other church so well prepared to act in entire unison with us in all respects as the Presbyterian. The Spirit of God has been, and is, preparing this evangelical brotherhood for great things in the way of Christian agency. When the college question has reached a fair solution, we shall be found just where we were when it began—getting nearer each other and to Christ.

DENOMINATIONAL EDUCATION.

In a communication to the Evening Reporter of this city, Rev. J. Lathern urges that, in addition to vested rights, denominational colleges have strong claims on other grounds to respectful recognition. Amongst the reasons stated are the following:—

They supply needed oversight. The public schools of the Province are free, unsectarian, and untouched by denominationism; but then, during the period of school-life, scholars of all grades are under parental care. Passing from school to college, the student leaves home, and at a most critical period of life, when keenly susceptible to all moulding influence, is beyond parental care and control. In the absence of home influences the denomination alone can make adequate arrangements for suitable supervision, and beyond guarantees of moral and religious training, which, though no part of the Educational course, are felt by many parents to be a consideration of first importance.

They evoke generous liberality. Education is very far, under the system, from being left to "Chance, Church and Charity." At great sacrifice the friends and founders of denominational Colleges have persecuted their work, and have built up institutions which deserve well of the country, from the halls of which young men have come forth equipped for life work, and which constitute a noble and enduring monument of liberality and of educational enterprise.

They awaken enthusiasm. The discussions and advocacy of higher educational interests in every important charge throughout the length and breadth of the Province, for which arrangement is annually made through Conference of Convocation, stimulate thought, excite thirst for literary and scientific knowledge, fire the ardor and ambition of young men, secure the co-operation of wealthy members of the church and congregation, and around the college gather sympathies, resources and forces, which, but for such organized agency and appeal, would have remained dormant and inactive. In very many parts of the Province the only ventilation that education ever receives in public is that which takes place at the denominational education meeting.

As evidence of the capabilities and possibilities of denominational education, and of its liberal and vigorous and progressive character, facts of a most suggestive kind are furnished.

Turning to the neighboring republic, where denominational colleges have done a work of incalculable importance, taking the record of the one denomination with which I may be supposed to be best acquainted as illustrative of the sympathy evoked, facts such as the following speak volumes:—To a single denominational college property has been bequeathed by one gentleman estimated at the time of his death at three millions of dollars. Two other colleges, belonging to the same denomination have received endowments from two gentlemen—one \$700,000, and the other \$250,000. Another institution belonging to the same church, named after its munificent benefactor, has, as the result of voluntary liberality, spacious and splendid buildings, costly apparatus, wealthy endowments, and an equipped staff of seventy professors. Another University of the same denomination, with its 750 students in all departments, located in Boston, the Athens of America, has effected arrangements with European Universities for its students to pursue, when desired, post-graduate studies—thus making a step in advance of all the colleges on this continent.

The Methodist Episcopal Church may well be grateful for the position which her higher institutions of learning are beginning to occupy. The Syracuse University in western New York, not referred to in the above communication, is being splendidly organized and equipped with all educational departments and appliances. The pressure of business stringency does not cut off the stream of liberal contributions—by which its funds are being augmented, "within a few days, the gift of \$100,000 has been announced."

There is the other University of Americans—Methodism not yet mentioned. MIDDLETOWN UNIVERSITY, founded more than forty years ago, which may well claim to head the list. This noble institution has sent out 500 ministers, 205 lawyers, 64 physicians, 61 editors, 103 college professors, 43 college presidents, 67 officers in state and national governments, and 523 teachers. With a thousand graduates filling distinguished positions in various departments of life, there cannot, we may well believe, be much difficulty in raising the \$500,000 which it is proposed to add to its endowment. The only satisfactory solution of the educational difficulty in this Province, will probably be found in a university corporation existing only for the purpose of appointing examiners and of conferring degrees. The closing suggestion of Mr. L.'s letter may possibly, at some future time, take practical shape:—

Then in addition to an Examining and Degree-conferring University, embracing Colleges in the different Provinces, might not the system of education, having for its base the Public Schools, be crowned and

completed by a Dominion University, amply endowed, with complete facilities, but Professorial rather than Tutorial, affording superior facilities to gifted candidates for all the learned professions, and especially available for young men of abundant means, or of exceptional merits as students?

"A Methodist," in the "Chronicle," gives much gratuitous advice on the question of College Grants. His Methodism may be measured by the statement that there is no evidence that the Baptist and Methodist people are opposed to a Provincial University. If the amounts of money given by those to erect and equip buildings at Wolfville and Sackville be not evidence, where can it be found? Besides, he writes as if the Legislature or Government of the Province could coerce the denominations into the plan he suggests. The Government and Legislature have more sense than to attempt what they have no right to do. The Legislature represents the denominations—which "A Methodist" does not.

LORD LORNE has become a poet. Following the literary inclinations of his illustrious father, he promises to attain to such eminence in song as the other has reached in science. His subject is Italian in scene and character. Lady Lorne, if such a designation may be permitted when alluding to a Princess—has illustrated her husband's book with her ready pencil. It is surely something to be proud of when a royal family vies with scholars and leaves its impress on the literature of the country.

REV. W. H. MILBURN, "the Blind Man eloquent," was, when last reported, in New York, on his way to Europe with the intention of passing another lecturing tour. Many of our readers have felt the thrill of this man's eloquence contained in books; we wish we had the further treat of seeing and listening to the living man.

An article has been contributed by T. M. Lewis, Esq., Yarmouth, to the "Herald" of that town, on the murder of Josie Langmaid by Fredrick LePage—a French Canadian. The "Herald" attributes to the writer the motive of warning mankind that crime will have its revelation. That object will doubtless be obtained. But to our observation the most significant feature of the article is the revelation it makes of a kind of talent not often met with, and which is allowed to slumber with only an occasional awakening to usefulness. Mr. Lewis writes admirably.

PERSONALS.—Rev. J. B. Giles has been ill for some weeks of Rheumatic Fever. He was better at latest advices.

Rev. Henry Pope, Jr., St. John, was confined to his house for several weeks by a disease in his back, which seemed to baffle somewhat his physicians. No recent news of his case has reached us.

At a recent meeting of the Committee of the Nova Scotia Auxiliary Bible Society, the resignation of Mr. Russel, the Agent, who has been called to a church in New Brunswick, was read and accepted. A complimentary resolution was passed and duly recorded in the books, expressive of regret at Mr. R.'s resignation, affection for him and appreciation of the manner in which he has discharged the duties of the office for the past fourteen years. Applications for the office vacated by Mr. Russel will be received by Mr. Farquhar, Secretary of the Nova Scotia Auxiliary, till the 21st March.

WE fully endorse the following extract from the Presbyterian Witness. From the specimen copies in our possession, we are quite convinced the Encyclopedia is to be one of real value.

ZELL'S POPULAR ENCYCLOPEDIA.—We have received the first four numbers of the New and Revised Edition of this invaluable work, published by Baier, Davis & Co., of Philadelphia. It is a Universal Dictionary of the English Language, Science, Literature, and Art, and a Gazetteer of the World. It is edited by L. Colange, LL.D. The issue will be completed in 64 parts costing 50 cents each. The complete work will consist of 2 volumes of 2600 pages, with about 150,000 articles, 3000 illustrations, and 18 superb maps. The reputation already won by Zell's Encyclopedia is very high; but this revision of it will entitle it to a place in the front rank of convenient works of reference. It is up to the day in Biography, Geography, and every other department of knowledge. Printed in ordinary type and page, it

would make Two less than \$5 each work. We can see the samples before commendation. The Eastern States inces is Horace Conn.

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A TRADESMAN'S Leeds County Court Daniel, Q.C., judge, came before him, by necessary to exam grocer, living at H The witness, it trans a colt from the debt representing the tru him with reference to purchased. We wit witness, who was we was said, has succ business for someti was apparently qu or write, and knew He had never been life. His Honour membered the mont that he did not and neither read nor obs the witness would no think, Mr. Ferns, who said he could satisfy man was speaking the said it was the mist that he never wen Honour; But surely y of the year? Witne without somebody Honour: Do you me can't tell me wheth or spring? Witness you that, sir; but I month.—His Honor: to say you don't know Witness (after a pance His Honour: Well, w ness (after looking va for some time): Six His honour: "Sixty Sixty-six. (Laughter such ignorance seem Ferns: If your honou Horsforth I am sure y equally brilliant spec (Laughter.) Mr. T Honour will not receiv an intelligent popul Mr. Ferns: I do not m may be a liar, but wha all that.—His Honour ly had before him fre ignorance in well-dress large businesses whic extreme surpluses wh into the witness box b neither read nor writ there was an instan day or two ago. A la from Nottingham, turr sands yearly, acknowl not write. His Honour ing surprize and discus only show our own igni ing the existence of suc

would make Twenty Volumes, worth not less than \$5 each, or \$100 for the entire work. We can speak of it, judging from the samples before us, with unreserved commendation. The General Agent for the Eastern States and the British Provinces is Horace King, Thompsonville, Conn.

Two papers in England, the Freeman and the Christian World, contain a letter from eight of the chief promoters of the Brighton Convention. They sign the document as a deliverance evidently on the case of Pearsall Smith, referred to in an extract we have given elsewhere from the Montreal Witness. It is a most painful affair, but from this statement it would appear there was brain disease at the foundation of the irregularities. The letter says:—

Rumours of an exceedingly painful character, with regard to a prominent teacher, which had for some time been in private circulation, having now had currency given to them in your and other papers, we consider it right, in the interests of truth and in justice to the person in question, to make the following statement:—

Some weeks after the Brighton Convention, it came to our knowledge that the individual referred to had, on some occasions, in personal conversation, inculcated doctrines which were most unscriptural and dangerous.

We also found that there had been conduct which, although we were convinced that it was free from evil intention, was yet such as to render action necessary on our part.

We therefore requested him to abstain at once from all public work; and when the circumstances were represented to him in their true light, he entirely acquiesced in the propriety of this course, and recognized with deep sorrow the unscriptural and dangerous character of the teaching and conduct in question.

In addition to the above, a return of the distressing attack on the brain, from which he had previously suffered, rendered the immediate cessation from all work an absolute necessity.

S. A. Blackwood, R. C. Morgan, Evan H. Hopkins, Radstock, Marcus Martin, T. B. Smithies, Donald Matheson, Henry Varley.

The Freeman adds this note:—

Whatever was the motive for teaching the doctrines referred to—and we are willing to believe that the motive was a desire to promote what was supposed to be personal holiness, we have reason to know that they indicated a sad misunderstanding of the nature of true holiness; that in fact they were attended by the highest moral danger, and made doubly dangerous because of the persons to whom to whom they were addressed and the secrecy with which they were taught.

It is almost astounding that an incident like the following can be verified by a respectable English Paper in this nineteenth century.

A TRADESMAN'S IGNORANCE.—At the Leeds County Court yesterday, before Mr. Daniel, Q.C. judge, a case in bankruptcy came before his honor in which it was necessary to examine a tradesman, a grocer, living at Horsforth, near Leeds. The witness, it transpired, had purchased a coat from the debtor; and Mr. Turner, representing the trustee, now examined him with reference to the date when it was purchased. We withhold the name of the witness, who was well dressed, and who, it was said, has successfully pursued his business for sometime in Hensforth. He was apparently quite unable to read or write, and knew nothing of accounts. He had never been at a school in his life. His Honor asked him if he remembered the month? Witness replied that he did not and could not. He could neither read nor observe that probably the witness would not be at the trouble to think, Mr. Ferns, who appeared for debtor, said he could satisfy his Honor that the man was speaking the truth.—The witness said it was the misfortune of his youth that he never went to school.—His Honor: But surely you know the months of the year? Witness: No, sir; I can't, without somebody tells me first.—His Honor: Do you mean to say that you can't tell me whether it is summer, winter, or spring? Witness: Yes, I might tell you that, sir; but I could not tell the month.—His Honor: Really, do you mean to say you don't know what this month is? Witness (after a pause): No, I don't, sir.—His Honor: Well, what year is it? Witness (after looking vacantly at the ceiling for some time): S-i-x-t-y. (Laughter.)—His Honor: "Sixty"—what? Witness: Sixty-six. (Laughter.)—His Honor said such ignorance seemed incredible. Mr. Ferns: If your honor went to Pudsey or Horsforth I am sure you could readily find equally brilliant specimens of intelligence. (Laughter.) Mr. Turner: I hope your Honor will not receive that slander upon an intelligent population. (Laughter.) Mr. Ferns: I do not know whether truth may be a liar, but what I say is truth for all that.—His Honor said he had certainly had before him frequent instances of ignorance in well-dressed men carrying on large businesses which had excited his extreme surprise. They would often come into the witness box and say they could neither read nor write. Mr. Ferns said there was an instance in the court only a day or two ago. A large woollen draper from Nottingham, turning over his thousands yearly, acknowledged that he could not write. His Honor: Well, in expressing surprise and disbelieving the subject we only show our own ignorance in not knowing the existence of such a state of things.

CORRESPONDENCE

SUPPORT OF MISSIONS.

MINISTERIAL BENEVOLENCE—AN EXAMPLE TO THE LAITY.

MR. EDITOR.—A writer in your issue of 19th inst., under the above heading makes this statement: "The average Subscriptions of the Methodist Ministers of this Province are nearly double the average Subscriptions of our people," which he proves (to his own satisfaction) by certain figures taken by "a lad at his elbow who has a penchant for cyphering" from the Missionary lists as published in the Minutes of Conference.

Now Sir, to his proof, with which I join issue—admitting that he is correct in the number of Ministers—59—and the amount subscribed by them—\$360—thus making their average subscription \$6.10—what is his next statement? It is this, "Leaving out the Rev's, &c., there are 2,588 names, whose united subscriptions amount to \$7985.39, which makes the average subscriptions of our people to be something like \$3.07; thus our ministers subscribe man for man nearly double the amount subscribed by our people, not a very flattering result." Well perhaps it would not be were it true but, what is the fact? I have gone carefully over the list of subscribers as published in the "Fifty-first annual Report of the Missionary Society of the Methodist Church of Canada," and instead of 2588 names (there are not that many Subscribers in the Lower Provinces) there are but 946, less the 59 Preachers leaves 887, dividing therefore \$7985.32 by say 890 makes the average subscription of "our people" \$8.97 so that instead of the ministers subscribing "nearly double our people man for man to make the matter still plainer our people "subscribe" man for man "nearly as much more as the amount subscribed by our ministers"

But Mr. Editor what has this phase of the subject to do with the mission cause? Comparisons are said to be odious, and if it is intended to bring the Ministry and the Laity in conflict upon this question such remarks as those of your correspondent (coupled with the tone) backed up by such erroneous conclusions "not very flattering" the end may be accomplished, and as one of the supporters of our beloved Methodism and her mission work I protest against such a style of reference to the Methodist Laity than whom a nobler and more generous set of men do not exist to-day.

A LAYMAN. Charlottetown, Feb. 24, 1876.

NOTE BY THE EDITOR.—Our friend and Brother will see, by making even an approximate estimate of names in the Nova Scotia Minutes, that 2588 subscribers for missions is rather below than above the fact. The General Report does not give subscribers for small amounts, thus differing from the Lists for Annual Conferences.

The writer of the Article in question would, we believe, sincerely deprecate any conflict between the Ministry and Laity on this or any other subject. His style may have appeared harsh in some respects; but his aim—at least so we assumed—was to follow the injunction Apostolic—which may be obeyed with profit by all classes— "Provoking one another to love and to good works."

Remarks on this subject have reached us from other quarters, none of which have the same colouring with this letter of "A Layman." It may be well to indicate their tenor. The absence of Minister's names from the Missionary lists is deprecated by one; and we sincerely think, for example's sake, those names should go in, even if only with a small subscription. Others—and they are Laymen—deplore the fact—which cannot we fear be disputed—that the number of professing Christians who do little or nothing for the support of God's cause is fearfully large, and calls for enquiry as to the instructions afforded the Methodist people on this subject. There must be a great deal of ignorance prevailing upon the relation of God's servants to their use of means by Him bestowed.)

To the Editor of the Wesleyan.

MY DEAR SIR,—I know perfectly well that you would not willingly do an injustice to Presbyterians—or to any one else. A sentence in your last issue seems unjust to us Presbyterians. You say: "All the Educational property of the Presbyterian Church is represented in Dalhousie."—The facts are these: We contribute to Dalhousie College, \$4,500 a year, and we have a Theological Hall which costs us about \$6,000 more. Our whole expenditure for Education, then, amounts to not less than \$10,500. Less than half of this is represented in Dalhousie. As your statement might mislead some readers, you will greatly oblige by inserting this note.

Yours, respectfully, A PRESBYTERIAN. Halifax, Feb. 29, 1876.

[Which we do with the utmost pleasure. The merits of each claim can only be ascertained by statement of facts. These, we have no desire to conceal.—ED. WESLEYAN.]

An effort was lately made before the Supreme Court in San Francisco to obtain a new trial for a person convicted of a State-prison offence on the ground, among other reasons, that the jury who convicted were permitted to have intoxicating liquor in the jury-room during their deliberations. The point was well taken. Any conviction under such circumstances is as likely to be wrong. In connection with the court-room, as with the legislative chamber, intoxicating honors art not unfrequently the source of flagrant corruption and cruel injustice.—National Temperance Advocate.

NEWS IN BRIEF.

NOVA SCOTIA.

A valuable seam of cannel coal has been newly opened at Bridgeport, C. B. A Tobacco Factory has been started at Pictou.

Twelve thousand boxes of herring were shipped to Glasgow from Digby last fall and have realized 85 cents per box.

Dr. Muir of Truro, one of the oldest and most respected medical men in the Province, died on the 24th ult.

Some railway navvies have been committing outrages on property near Weymouth.

Father Chiniquy is paying a visit to this Province. He has spoken at Pictou and Halifax.

A man named Livingstone was found dead in one of the Cape Breton county jails the other morning.

The house of Mr. J. McElmon, London-derry bridge, was burned on the 26th ult., and the proprietor perished in the flames.

It is proposed to erect a "cairn" at Herring Cove as a memorial to the late George Brown, the orator.

The Mahone Bay packet struck on Hobson's Nose, near Lunenburg, and sank in deep water, the crew having a narrow escape.

The "Faraday" has arrived at Tor Bay to enter upon the work of repairing the cable broke between Tor Bay and Rye Beach, N. H.

A number of Halifax merchants are making arrangements to start a marine insurance company under the style and title of the Chebucto Marine Insurance Company.

NEW BRUNSWICK & P. E. ISLAND.

Fredericton had rather a heavy fire on the 25th ult.

The P. E. Island Legislature is to meet on the 10th inst.

The President of the P. E. Island Legislative Council is dead.

It is believed that the night trains between St John and Halifax will commence running about the beginning of April.

During last week a man named W. Vanderburg while cutting trees at Cambridge, was literally crushed to death by a tree falling upon him.

The P. E. Island Grand Lodge of Freemasons have passed a resolution prohibiting the use of intoxicating liquors at public demonstrations of the Order.

UPPER PROVINCES.

The Napanee Town Council have fixed the license of shops and taverns at \$200.

Mr. Crooks has been sworn in as Minister of Education for Ontario.

Dr. Jenkins of Toronto died on the 24th ult.

A Montreal firm of lumber merchants gave assigned during the past week, liabilities \$80,000.

A Kingston farmer named Grace, has been killed by a threshing machine falling upon him.

The County Orange Lodge of Montreal has passed resolutions declaring it will resist the encroachment of Popery.

Mr. Blake's abortion bill makes it murder to attempt to procure abortion, when death follows the attempt.

Mr. Elliot, a barrister, has been entrusted with the work of forming a ministry for British Columbia.

Major Voger, Superintendent of Quebec police, accidentally shot himself the other day while explaining to a friend the working of a pistol.

M. S. Foley, editor of the New York "Journal of Commerce," has been arrested on the charge of attempting to murder Mr. J. G. Brown, architect.

An application has been made in Montreal to file a criminal information against the "Witness" and Rev. C. Chiniquy, in connection with the publication of names of converts from the Romish faith.

Gordon Bennett, of the N. Y. "Herald," and a party of friends have been visiting Ottawa, Montreal, and other places. On their return the special train ran off the track, but no serious damage was done.

MISCELLANEOUS.

The Carlist insurrection is about over. Preliminaries of peace between Egypt and Abyssinia have been arranged.

The Grand Duchess Marie, sister of the Russian Emperor is dead.

General Schenck the American minister in England has resigned.

Detroit had a shock of earthquake on the 21st ult.

It is feared the Japanese government will go to war over the Korean question.

Longfellow's Evangeline has been translated into Portuguese.

Gen. Babcock has been acquitted on the charge of complicity with whiskey frauds.

The old elm tree on Boston common, which was over 200 years old, was blown down on the 13th of last month.

A bill abolishing the death penalty has passed both houses of the Maine Legislature.

The river Danube has overflowed its banks, but at latest accounts the waters were subsiding.

The English House of Commons has sanctioned the purchase of the shares in the Suez Canal.

Washington's birth-day was celebrated with great eclat at New York and other places in the U. S., on the 22nd ult.

Eleven sailors of the crew of the ship "Lennie" will be tried at London for the murder of the captain.

By the burning of a sleeping car on the Harlem railway during last week, Mr. Bissell, proprietor of the Sherman House, Chicago, and his son lost their lives.

A slight explosion in the building where the Keely Motor is being brought to completion caused some alarm in the immediate neighborhood, but it has been allayed.

Dion Boucicault the actor has recently lost both a son and daughter by accidents, the former in a railway collision, and the latter by the sinking of the Strathclyde.

The members of the whiskey ring at Washington are making great efforts to secure the resignation of Secretary Bris, owe.

The Prince of Wales has been presented with a sword valued at \$50,000. It is studded with precious stones from hilt to point.

The Belgian steamship Switzerland while steaming up the English channel recently sank the brig Hero off Folkestone and four of the crew lost their lives.

CIRCUIT INTELLIGENCE.

BERMUDA.—I have been a reader of the Wesleyan for nearly 20 years, and I like it better than ever. I am pleased to inform you that a gracious revival is in progress in our Methodist Churches throughout the Islands, and a new appointment has been made at our little village during the past three months. Much is due to our esteemed Bro. Rev. Jos. M. Fisher, in whose circuit the revival commenced. The good work is still progressing, and the people of this place (mostly colored) purpose building a Methodist church. I trust ere long we shall see one commenced. I have only been living at the Flatts Village 15 months, and I hope to see further improvement.

We would be glad to see you or any of your Nova Scotians, who might visit our Island. It is well worthy of a visit at present. We have had a very mild winter, and everything is green and flourishing. Farmers are busy with their planting, and I trust we shall have a good harvest, which ends when your planting season begins.

The Islands are very healthy at present, and we enjoy many blessings for which we should be thankful. A. O.

GRANVILLE FERRY CIRCUIT.—While we rejoice that God is giving showers of blessings, we thank Him that we too have been favoured with manifestations of his power. Special services were held at Parker's Cove in December, and the Lord saved souls. We have now a fine class there, met by Bro. J. Gilliat, a faithful worker.

At the Ferry we joined with Rev. P. R. Foster (Baptist) and his people, in services during the week of Prayer. The Lord so manifested His presence that for five weeks longer, we continued making united prayer for his blessing. Both churches have been greatly quickened, and many have realized the power of converting grace.

While our dear people are joyfully, for the most part, labouring with us faithfully in spiritual things, they do not forget our need of temporal things. I was "surprised" a short time ago by receiving a beautiful rubber coat. Close upon this surprise came an invitation to spend the evening at Sister Blair's, Parker's Cove, and meet our friends there, who sent us away more wealthy by \$50, and by kindly expressed love. A few days ago our Parsonage was filled by our friends of different denominations, who spoke many kind words to us and gave us a further donation of \$150 towards circuit funds, besides presenting a well filled purse to my better half. So far, this year's receipts compare favourably with last year's, although the circuit was divided at last Conference.

We feel sad when we think of leaving so loving a people, but we trust our God will guide us in the future as he has in the past. J. R. H.

SOCIAL TEA AND CONCERT.—A Social Tea Meeting and Concert came off at Centreville, Digby Neck, on Wednesday, 16th inst. The amount received was \$40.50, which being added to the donation held a few weeks previously, gives \$81.50 towards Circuit receipts, the greater part of which was contributed by the people of Centreville. On the following evening a Concert and Literary Entertainment was given by the children of the Sabbath School connected with the Church at Sandy Cove. This school is in a flourishing condition. COM.

DONATION AT GAGETOWN, N. B.—Mr. Editor, On Thursday evening of the 10th inst., a number of lady and gentlemen members of the Wesleyan and other Churches at Gagetown, assembled at the

Wesleyan Mission House of that place for the purpose of giving to the Rev. J. N. Parker, a substantial evidence of the esteem in which he is held by not only members of his own congregation but by this community at large. After the edibles were disposed of (which were provided by the visitors) and the tables cleared, Mr. James Reid was elected Chairman, who at once called the meeting to order, and requested that contributions be placed upon the table; the readiness with which the company responded to this last request, was sufficient evidence that in this case giving was a pleasure to each. Fifty-four dollars in cash, and about twenty-five dollars in dry goods and groceries being collected, it was (with a suitable address by the chairman) presented to Mr. Parker, who accepted the gift and responded in a very pleasing manner. The company enjoyed themselves in various ways until about eleven o'clock, when they separated, all feeling that it was good and pleasant for them to have been there.

Yours, faithfully, ONE OF THE VISITORS.

SYDNEY.—The Lord has been with us in this place. Our little church has been revived and strengthened, and souls have been converted to God. Many circumstances have combined to hinder the success of Methodism here, among others the unfavourable location of our church edifice, and the exceeding smallness of the number of those who have been brought under our direct influence. We have, however, great cause for thankfulness and rejoicing. Within a year there have been thirty conversions in the congregation, or a full third of all who adhere to us in the town. Two years ago the membership was thirty-six. It now amounts to fifty two, and the present work of grace will, it is believed, add from fifteen to twenty to our active force.

The fact that most of those who have lately given themselves to the Lord, are either young or in the full vigor of life, is not the least promising of the results of the present revival. We have now on trial for membership, a convert from Roman Catholicism. Our work looks hopeful, and we believe a brighter day for Methodism has dawned upon Sydney.

I cannot close this brief note without gratefully recording the unity and love as well as the spirit of helpfulness which exists among us. Our members seem to be growing more and more to be one family in Christ.

We are preparing for a Fancy Sale to be held (D.V.) in July next. Any assistance in the way of goods or money will be gratefully received by a church which, although weak in resources, is hopeful and earnest.

JOS. G. ANGIN.

A PROPOSED CHANGE.—An interesting meeting took place in the room of the Sussex Police Court yesterday, over which Wm. H. White, Esq., J. P., presided. The object of the meeting was to consider the advisability of moving the Methodist Church from what is known as the Upper Corner to the vicinity of the Sussex Railway station. A committee was appointed to carry out the above object. At the conclusion a vote of thanks was unanimously passed to the chairman and to the Stipendiary Magistrate for the use of the court room.

LECTURE IN MONCTON.—The Rev. Mr. Lawson, of St. John, delivered his popular and interesting lecture, "Things I Have Seen, and Things I Have Not Seen," to a large and attentive audience, under the auspices of the Moncton Ladies Temperance Union, last evening. At the conclusion the Rev. Mr. Brown moved, and the Rev. Mr. Todd seconded, that a vote of thanks be tendered to the lecturer for his very able and instructive address. A vote of thanks was then tendered to the ladies for securing Mr. Lawson to open their course of lectures. James McAllister, Esq., presided.—Telegraph.

SERMON BY REV. DR. IVES.—Last evening this eloquent New York divine preached to a very large congregation in the St. James street Methodist Church. Taking his text from St. Luke x. 42, he dwelt upon the benefits of religion as the "one thing needful." He referred to temptations and snares for the young being more numerous in this age of the world than ever they were before, and the different lives that young men would lead who were found supporting saloons, billiard halls and gambling dens if they had religion. He depicted scenes from the lives of young men of praying parents who had been laid astray. The effects of the remembrance of praying fathers and mothers had been the turning point with many, and he made a strong appeal to parents and guardians to perform their duty towards those in their charge; if they had not done so previously they should begin at once. Many could be seen in the congregation weeping. The drunkard's ranks never seemed to get less, and never would so long as they were constantly recruited by the young and from some of the best families. He asked all to accept Christ to night, and get "the one thing needful" for their happiness on earth and through eternity. After the service was closed all were invited to the prayer-meeting in the lecture room, which was filled, and about twenty-five showed their desire for religion by going to the altar. It was announced the meetings would be continued all this week.—Montreal Witness.

CIRCUIT INTELLIGENCE.

SHELburne.—We are being strongly reminded by the shortness of the time, that with the few remaining months of this ecclesiastical year, our term of three years on this circuit will come to a close, and as, with the exception of ordinary notices of marriages and deaths, I have not seen you any communication for insertion in the WESLEYAN during that time; perhaps a word or two in reference to the Shelburne Circuit will not be unacceptable, and we may be allowed to review a little as well as to speak of the present.

Well, Church building commenced in this circuit about a year and a half ago, and which has resulted in the erection of a new Church in Shelburne, dimensions, 60 ft. by 40 ft.—27 feet post, and about 112 feet from ground to top of the spire. Architects, Kenny, Haly, Co., Yarmouth. Builder, Rupert Doane, Esq., Barrington. The Church has a basement story, glass rooms, &c. These last are beautifully finished inside, and the whole requires a good fence around the church to make all complete outside. The church, proper, above, inside, is not finished, except the handsome windows which keep the weather out; this requires to be finished as soon as ever means will permit. The entire cost of the church when finished, may be about \$7,000. Some of our people in Shelburne have done nobly for this Church, and others would have done more if they had had the means. We had some help, too, from friends outside of our own congregation in the town, and given as expressions of good will were very encouraging to us. We received largely help from friends in Yarmouth who with princely liberality gave us over \$1,000. This was just like them who are so fruitful in every good work, and are every ready to help the weak. May they have an abundant reward. We have also had considerable help from other places, the names of which perhaps I need not mention here, for all of which we would be very grateful. The basement of this church was opened for Divine service a year ago last January. This church presents a fine appearance, and is allowed on all hands to be one of the chief ornaments of the sang and improving town of Shelburne. The only drawback at present is that there is a debt on it; and with the cost of completion will require considerable effort. We have also succeeded in putting up a very neat and respectable little Church at the Jordan Falls, a place about 7 miles from the town of Shelburne, which was very much needed and which is finished outside. Here we have a struggling cause, and a few people who probably would have been more than they are had they built this church sooner, but are now doing their best to build up the church of their choice. This building is 45 ft. long by 26 ft. wide, with beautiful spire, and has cost so far about \$1,500. It is unfinished inside. Architect, Rupert Doane, Esq., Barrington; Contractors for the building, Stewart, Freeman & Co., Jordan Falls. This Church was opened for Divine service last June. I am sorry to say that there is considerable debt on this church. They have received very little help outside for this work. If this letter should reach the eye of any of our wealthy Methodists, I would just say that if they have anything to bestow for benevolent purposes, scarcely any object is more worthy of their attention than this. I would be glad to receive any such help and promptly hand it over to their building fund. The remaining obligations would not have been so great but for the unlooked for depression in business, and the dullness of the times. Friends help and the Lord will bless you.

In purely spiritual matters we believe the Lord has been with us. Our congregations, though not so large sometimes as we would like to see them, yet are sometimes very encouraging. Devout attention is paid to the Divine word preached. There is a deepening spirituality on the part of the membership. A steady progress in the experience of Divine things, with now and then a few added, such as are being saved, for which we ascribe all the praise to God. During the time we have been here death has made many inroads among us; several of our Church members have died. Too many to mention separately in this letter, but they have died in the Lord and fully sustaining the statement that the Methodists die well. Their memory is blessed.

Our Sabbath School in Shelburne is enjoying considerable prosperity, and in proportion to the congregation, is large and is likely to become more so under its talented Superintendent, and the able staff of Teachers by which it is conducted. We have another Sabbath school at Jordan Falls, which in due time will do well. May the Lord bless these institutions, and may the dear children and young people all be won for Christ.

Dear Mr. Editor, on the 5th inst., about 7 o'clock, p.m., a very cold night, I was sitting by the fire, thinking over my work for the next day, which was the Sabbath—a knock at the door—door opened—a bag of apples thrown inside, and then about 30 friends, male and female, young and old pour in, one after another, bearing baskets of good things, and with such smiling countenances, who had come to make us a visit. It was a surprise party, truly a surprise—a grateful surprise. Well sir, after we had enjoyed a good tea, with these kind friends out of the abundance, they had brought, and after exchanging friendly greetings, and had some good music and singing—Mrs. Prestwood was presented with a purse containing \$25—myself with the material for an excellent winter driving coat, and after some attempt at speechifying and further music and conversation the party withdrew, and upon examination had we found other valuable presents of provisions &c. in the house, amounting in money and all to the value of \$50. To us the whole thing was a complete surprise, knowing nothing of it before it occurred, and now one scarcely knows which most to admire, the kindness which suggested it, the dexterity with which it was managed, or the enjoyableness of the occasion. In these hard times it

was a valuable present in itself, and equally so as an expression of goodwill.

There are many other things one would like to mention, but my letter is long. I will conclude by referring to our recent missionary meeting. This meeting was held last Sabbath, 13th inst. Deputation Brethren Sargeant and Evans, Bro. Evans preached on Sabbath morning on Ezekiel 33-11 and gave us a very impressive and useful sermon. Bro. Sargeant in the afternoon at Jordan Falls on Acts 1:8, a very good sermon. At night the missionary meeting was held in town. After the preliminary exercises of devotion, and reading report, the brethren of the deputation spoke on the subject of Christian Missions with great power and effect. The choir interspersing sweet music with the addresses. The congregations were large and attentive, and I think we should be quite safe in saying that this missionary meeting was the best that has been held in Shelburne for some years past. I believe that a true sympathy was felt for the great Mission cause. The collection at the meeting was \$8. The subscriptions are taken up after, which, considering the other obligations of the circuit, will, I think, be respectable, and I hope considerably in advance of last year.

P. PRESTWOOD, Shelburne, Nova Scotia, Feb. 17, 1876.

ANNAPOLIS CIRCUIT.—Mr. Editor: In October last we held some special services at Clementsport on this circuit, in which Brother Craig, of the Bridgetown Home Mission, gave us very efficient and valuable aid. And although all the good we had a right to expect was not realized, the cause of God here is in a more satisfactory state than it has been for a long time.

The "Week of Prayer," at the commencement of this year, was observed in Annapolis by the Baptists, Presbyterians, and ourselves together. The meetings for united prayer and effort during the week were interesting and profitable. The next week two union prayer-meetings were held. After prayerful consultation, Rev. Mr. Higgins, pastor of the Baptist Church, and myself concluded to commence a series of special services in the Baptist and Methodist Churches alternately, on Monday, the 17th of January. We are still holding the series with encouraging results.

The interest has increased from the commencement, and some say there never was as much thought and enquiry upon the subject of religion in Annapolis as now. But the winter of 1864, when we had a work of grace here which for interest and power I have seldom seen exceeded anywhere, must be excepted.

What the results of the present movement will be none but God knows. This we can say, quite a large number, some in one way and some in another, have evidenced a desire to "Flee from the wrath to come." Several have found peace with God, and a few who had wandered had returned to the fold of the Good Shepherd. Sabbath-School scholars are among the seekers of salvation; and our hearts are made glad by seeing a goodly number of young men starting in the good way. May they be steadfast and useful! There is a strong tide of opposition from the world here, but so long as "the Lord is on our side" we have nothing to fear. Many have said in substance, and may they ever say, "The Lord is my strength and my shield; my heart trusted in Him, and I am helped; therefore, my heart greatly rejoiceth; and with my song will I praise Him." Psa. 28: 7.

C. LOCKHART, Annapolis, Feb. 22, 1876.

SOURIS EAST, P. E. I.—For some time past we have been holding special services at Dundas, and we are glad to be able to report that it was not without a good result. The blessing of God attended our labours. Old members drank deeper of the spirit of holiness, backsliders were reclaimed, strong men wept, sinners were deeply convicted, and led to seek for salvation with, we trust, tears of true repentance. A general seriousness and awakening was felt and seen in our evening meeting.

Notwithstanding the disadvantage that arises from being alone on such an occasion, good was done and I trust souls saved.

Praying that all may be kept faithful, and that there may be a still greater outpouring of his Spirit to convince and to convert on this field of labour.

D. H. LODGE.

THE VOICE OF SCRIPTURE ON BAPTISM.

MR. EDITOR.—Many thanks premised for the promptitude and generosity with which you opened your columns for three, or at most four letters, (I asked and now ask no more); I thank the Editor of the Messenger also for the first article of Feb. 2, copied from the Watchman. It has the true ring; and I am much mistaken, if the author is not the talented, educated, and noble Baptist wife of a Baptist minister in Boston; one who would scorn to drive an opponent from the fields by sneers, lies and slander, or evade an argument by the "let alone, things-are-well-enough" allegation. Things are not well enough. Our denominational Christianity is not of God. Different churches, occupying different localities are, but different churches holding their several peculiarities in doctrine and discipline, are not recognised in Scripture. For this we should strive, to this we must come, that we all speak the same thing, that their be no divisions among us; but that we be perfectly joined together in the same mind, and in the same judgment. Professors in Galatia had turned aside to another gospel, and are addressed simply as the Church of Galatia.

Mr. Saunders has taken up his pen again but, strange to say! has not even attempted to set aside the evidence by which I urged the charge against Wayland and the Baptists of Nova Scotia—that they deny the Old Testament Scriptures to be a rule of Faith and Practice under this dispensation. This is not the old charge raised from the dead, and reshaped; but a perfectly distinct charge. Dr. W. after declining to notice the imputation of denying the inspiration of the Old Testament, goes on to state precisely what he does believe; and in terms definite, as in the English language, can supply his statement that nothing but the New Testament is a rule to Christians in this age. And Mr. Saunders has accepted his doctrine. How does he propose to meet the charge? The charge against Dr. W. it seems, fell dead "under the contempt of his dignified silence," and Mr. Saunders would copy the example of dignified silence, as he thinks. "It is not probable that any Baptist will regard it necessary to refute the charge." This is quite a convenient way of evading a precise statement on the subject. The charge is not, as he says it is, frivolous, and it is founded; and a declaration of Baptist views must be eluded if possible. He seems to think, old as I am, "He (I), will most probably, outlive this charge he has brought against the Baptist body." If I do live, I fervently hope to outlive it. Let us have a public, explicit, and authoritative declaration, that the Baptists of Nova Scotia do own and acknowledge the Scriptures of the Old, as well as of the New Testament, to be their rule of religious faith and practice; and, although my judgement of Dr. W.'s views in that matter shall remain unaltered, I assure Mr. Saunders and all whom it may concern, that I will have more pleasure in withdrawing the charge than I had in bringing it. The withdrawal shall be prompt, hearty and joyful; but if such declaration is proudly and contemptuously withheld, I shall still consider the charge as just, not however, because the declaration is kept back, but on the evidence on which it is grounded. How I am to outlive the charge, if the Baptists refuse to speak out, is a secret. I am persuaded they are afraid to place their views of their allegiance to the God of the Old Testament before their own people or us.

The Messenger deals more wisely with the subject than Mr. Saunders, and with more of Jesuitical cunning; and he raises a new question, slyly introduced. Many readers would suppose it the same. He calls my charge against the Baptists "audacious and heavy." But what is it? According to him it is "that Baptists do not accept the Old Testament as divine authority. Observe divine authority. This is not the charge at all. I never charged them with not accepting the Old Testament as divine authority. I treat of the extent to which that authority is binding. If the Old Testament is inspired, of course it speaks with authority. The historical and biographical records contained in it are divinely authenticated. With divine authority it settles the civil and ecclesiastical polity of Israel; the constitution of the Church of old, its laws, ordinances, officers and discipline. In one word, it was with divine authority, the rule of faith and practice to Israel; but is it, in connection with the New Testament, the rule of faith and practice to the faithful under this dispensation? This is what I say the Baptists do not acknowledge; upon this point we have nothing but shuffling and evasion.

Mr. Saunders is not satisfied with my exposition of Rom. 6. and Col. 2: He thinks "it may be better to set aside the opinions of Mr. Saunders and all other commentators, and let the divine word interpret itself." This is a good flourish with which to close. This is precisely the rule I have adopted. Has he applied his own rule? No. Against my exposition, he does not appeal to God's word, but to Dr. Schaff's. How does "N." meet my argument? By a reference to nineteen twentieths of the Christian world,—"the ablest men of his own denomination, and the general opinion expressed by writers of other denominations." Does the Messenger deny his pitcher in the waters of the sanctuary to put out my candle? No. He proposes to use a *Pedo-baptist* extinguisher. The same song all round. Not the testimony of God, but uninspired record; not the judgement of God but uninspired opinions. According to the same rule of judgement, when I stated that our Lord did not partake of his own supper, the Messenger (Dec. 8) does not find his reply on an Evangelist or an Apostle, but on "the opinion of no less a man than the distinguished and scholarly Abbot *Pedo-baptist*—of Harvard University." I guess he has found out that I am right and Abbot and himself are wrong; for now the "matter"—in no way effects our argument," and "we do not feel certain which of the two learned gentlemen is correct in the matter," very different is the language he holds when the subject is introduced. He asserts twice that our Lord partook of the supper, and by that action made it his own, as he is supposed to have made immersion his own by being immersed. The reader who wishes to know the facts will learn all that the most learned can teach him, by comparing Luke 22: 15-20 with 1 Cor. xi: 23-30. The greatest men often talk loose-

ly and without thinking, even the Messenger, who sometimes provokes his readers to think he knows less of the Bible than of learned, elevated and honored Professors, Doctors, and Historians. But there is still hope that even I may be convinced "in the light of the following fact." What is it? Some fact from inspired history which I had overlooked, and in the light of which any "further attempt to darken counsel by vain reasonings" must end. Is it from Luke, or Paul, or—? Nothing of the kind. It is an Indian story with which the Rev. Mr. Bogus, associated with the Rev. Mr. McLaurin, is credited. There is not a thought in my heart which would lead me to question the veracity of either Mr. Bogus or Mr. McLaurin. But I cannot accept the report of what they have said from the Messenger. I have so much evidence of his capability in that line, that I can suppose the story very carefully manipulated to suit his purpose. The story is this: "A young man in India and by the Scriptures been brought to Christ, and wished to be baptised. 'It had never entered his mind' that there was any other mode of baptism than immersion. 'He saw in God's word that it was his duty to be baptised, and that immersion was the mode.' I shall take for granted that the story is true; and that this report of it is accurate. I have frankly and promptly answered two questions put to me by the Messenger, and now I have two to ask him. Had that young man received no previous instruction from a Baptist minister, or member of a Baptist church, or other person holding Baptist principles, which might have created a prepossession in favour of immersion; or was he dependent on the Scriptures alone for his knowledge of Christ and of Christianity? What version of the Scriptures did he use,—the Serampore or Bengalee version, in which, by rendering the word *baptize* by one equivalent to to immerse, God is made a Baptist whether he will or no; or a version in which the word is transferred, and the reader is left, by comparing passages where the word occurs, to learn the application of the term? Passing over many things evidently said for effect, there is only one matter on which I would animadvert. The Messenger has an insinuation to fling back. What is it? That Baptists obtain their views of Baptism from the name of ordinance,—*baptism*, as he explains it a few lines below, "in all its actual relations and uses." This I never said or insinuated. He seems utterly destitute of discrimination; or his prejudices have so blinded him that he cannot do justice to the plainest statement of an opponent; or he is a conscious sophist. My statement is limited to the mode of baptism. My words were before his eyes. He has quoted them in this immediate connection. They are, "It is too notorious to be denied that their main argument in support of immersion is derived from the meaning of the word baptize." This is true. Carson p. 111. "He may call upon me to find a place sufficient to immerse a couch. But I will go on no such errand. If I have proved the meaning of the word, I will believe the Spirit of God, who tells me that the Pharisees baptize their beds." P. 272. I care not where the water is to be found; if they were baptised they were immersed." P. 274. "The Jailor and his household were baptised therefore they were immersed." Crawley P. 126. If this (the word *baptize*) be found to possess a single specific meaning, everyone of course perceives that this must set the question forever at rest." Will the Messenger refuse the doctrine of Carson and Crawley?

Though this is my last letter to the Wesleyan, let not the Messenger suppose the argument is closed. He has been itching to get at *baby-sprinkling*, and if not happily anticipated, I shall help him to a remedy. I am sorry you have been exposed to reproach on my account. There is an influence creeping abroad, not originating in any love to Baptists, or their principles, which from its character, is exercised "by the walls and in the doors of the houses," and which will if possible, make Baptists the unconscious instruments of a revenge premeditated for years.

I would say to my Baptist friends,—and they are many, warmly attached to me, and to whom I am warmly attached,—if you read only what the Messenger says in this controversy, you will never know what my views or sayings are."

W. SOMEVILLE.

P. S.—"A COUNTRY BAPTIST," the sixth opponent with whom I have to do, has crawled behind the fence and raised a yell so fearful that folks are ready to start to their feet and ask, "Is any one being murdered? BAPTISTS INSULTED! Baby sprinkling is ridiculed. Nobody insulted! Infant baptism is hateful, a delusion leading to darkness. Nobody insulted! *Pedo-baptist*, ministers, as such are helping Satan to people hell. Nobody insulted! The *P. Advocate* of Saint John (Feb. 12) is responsible for the following:—"By an overwhelming vote of the Baptist ministers of New York and Brooklyn, one must not only be immersed to be a Christian; he must also be a member of a regular Baptist church." If this be true, then according to Baptist votes, there is not a

Christian in all the *Pedo-baptist* churches. But nobody is insulted! When I represent baptismal immersion as a disgusting, indecent ceremony, the character of the rite is transferred to the subject, and BAPTISTS ARE INSULTED. I am confident that there is not in Nova Scotia a Baptist lady of cultivated mind and refined sensibilities,—and there are hundreds such, pure in heart, true in speech, rare in life,—who would have submitted to immersion, had it not been thundered into her ears, loud and long, that it is necessary if she would follow Christ fully. It is a cross fell to be a cross,—*compelled* to be a cross. To my Baptist mothers and sisters, I would say with all affection,— "This is not a cross which Christ has laid upon you. That Lord, who requires his female members not to appear in *Christian* assemblies adorned, who enjoins modesty and *shamefastness* as woman's ornament, does not stultify himself by requiring you, out of doors, in an undress, to put yourself in a stranger's hands to be plunged over head and ears, before a gaping crowd. Custom and fashion will reconcile us to anything. The person who would come into his friend's house and proceed to treat his wife or daughter with the freedom that, as I learn, is used in the waltz would be turned out of doors.

W. S.

HOUSE AND FARM.

FLEAS IN THE BARN.—When a barn is infested with fleas, there is probably some cause for it that might be removed. Poultry will sometimes stock a barn with such vermin when they are permitted to roost in it. If hogs are kept under it, or manure is allowed to accumulate about it, vermin will gather and soon stock it. If any such cause as this exists, it should be removed. Then when the barn is empty in the summer, it should be well cleaned out; a quantity of hot clear coals should be placed on a heap of earth on the floor, and the doors being closed, a pound of sulphur should be burned upon the coals. After a thorough fumigation the barn should be white-washed inside.

A SAFE BARN LANTERN.—The frame is made of tin; the back is wholly tin, and the front and sides are of glass or sheets of mica, which slide in grooves in the corner posts of the frame. The bottom is pierced with holes to admit air, and the top is covered with a cap which prevents the wind from blowing down into the lantern, but which permits the heated air and smoke to escape. A handle in the shape of a hook is fixed to the back, by which it may be hung up in a proper place upon a staple or a screw-eye fastened in the wall or to a post. A common tallow candle is perhaps the best light, and a dish made to go easily into the lantern, and leave a small space around each edge for the circulation of air, will be found very convenient and cleanly in use. No spark can possibly drop from the wick and fall out of this lantern. A small oil lamp may be used in place of the candle, if found more convenient or desirable, but we have found no such difficulty in getting good burning oil that will not gum up and stop flowing, that the tallow candle made in the common mold was adopted as the best light in every respect. In making the candle, the wick should be divided into three equal parts, and loosely plaited into a flat, soft ribbon. In burning, this plaited wick will turn over to one side and the burned end will wave away at the flame, and require no snuffing, while the common form of wick must be frequently trimmed, or it will burn very dimly. The glass or mica slides can be slipped out of the frame when necessary, either to clean the lantern or to trim it, and the tin back should be kept clean and bright, to act as a reflector.

DIRECTIONS FOR "SPATTER-WORK."—Provide yourself with an old tooth-brush, a fine tooth comb, and some India-ink, which must be carefully rubbed up with a little water on a saucer; though purple ink, or almost any coloring matter will answer your purpose. (If, however, you use purple ink, you had better have some alcohol at hand at hand to take off misplaced "spatters" on hands or clothing.) Spread an old newspaper yourself, and take some on a brush. Take the brush in your right hand, and the comb in your left; hold the brush steadily over the card, about two inches off,—and draw the comb across the bristles towards you. You had better try it on some waste paper before spushing your card, as it requires a little practice and experience to spatter just right. Should the brush be too wet, the spots would be too large and so spoil the effect. You will soon, with a little care, acquire dexterity, and can easily make pretty ornamental articles—Swiss mountain tides, lamp-shades, card-racks, catechisms, and even pillow-shams and window-shades, with elegant designs in "spatter-work." A very graceful, pretty visiting-card may be made, by pinning a small piece of blank paper (large enough upon which to write your name) upon the card, either at one side, or in the center, and arrange the ferns tastefully about it, then spattering it. Names, mottoes, and initials, may be added by having ornamental (or plain) letters cut out in paper, and pinning them on in their places. On the table, place your blank card, paper, or muslin. Now arrange the ferns and leaves in a graceful position, and stick fine pins or needles through them on to the card, to keep them in position. Use plenty of pins, if they are so fine that they won't deface the work. Dip the brush into some water, and shake it well, slapping on to a paper or rag, so it must not be too wet. Pour into a butter-plate, or saucer, a little purple ink, or whatever coloring matter with which you have provided.—Selections from the American Agriculturist, for February.

CHILDREN

A HUNT, AND Come Towzer! Come, Tushy tail! leas'd Snapp! The chair, you see, him at last, Hurrah! my bravo, Down, Towzer! have him yet. Be civil, old fellow. Out here in the yard of space, And nothing to be a chase. "Now, Towzer! for the fun! There! steadily! be a run! Be sharp, now— There he goes! Quick, Bouncer! your nose! Along by the carriage spout— Now take him, now gets out— I'm ashamed of y' clumsy as he There he is again! stairs!" "You shouldn't be in the way. Good Bridget! I took your pay. With your old tub over the head, Bridget tumbled tub, all water and all. "Now, Towzer, you From the star He leaps through the where Old Towzer gets at his teeth Are ready to snap at A rally, a dash, and They pursue to the through the d And follow with a leaping. Close under the shee creeping: Beyond stands a cash that; The dogs are there al rat. Capsize the cover w Away goes the rat, w Who cares all the w his troubles? For life, 'tis for life, doubles; For even a rat finds i And 'tis death to be d What mountains of c sures of corn, To be back in the dar born! In vain by the churru vain Behind the barrel he to gain: They are drag'd fro clamor and sc Behind and before o rable! Upsetting the churru, Not leaving him even. Out into the passage, ing, Through entry and p and crushing; Snap, always too late! Excitedly barking at While along with the rat catcher cle The way for them— ing and cheeri-

MOTHER

The old house b looked very pleas morning. The bird' the trees, the inse about in the sultry a making gentle music to the river, and amongst the daisies early youth and inn them; but poor Mrs at heart. She had n that warm June mor A year before, traveller, died sudd widow now possesser of fifty pounds a year much for a widow children.

