

The Wesleyan.

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A WELL SPENT SABBATH.

A well spent Sabbath promotes domestic affections. The members of the family have an opportunity that day of being all together, and of cultivating one another's acquaintance. Neatly dressed in their Sunday clothing, and cleansed from the dirt that begrimes some of them during the week, their appearance is better fitted to call forth respect and affection. If the Sabbath did nothing more than encourage cleanliness, it would be an important blessing. Self-respect is greatly promoted by a workman being able to turn out on a Sabbath-morning with his well-dressed family, and fill his pew in the house of God. The respectful feelings of others are attracted to such a family. The workman feels that to be able to appear thus on the Sabbath is something worth exerting himself for. His industrious wife feels the same. Both are reluctant to squander money and time, because one of the effects of such extravagance will be to prevent them from appearing in the sanctuary with their children. It is remarkable how closely Sabbath-keeping habits are connected with self-respect. When a man has no desire to appear decent with his children on the Sabbath, it may be presumed that his self-respect is gone; and it will be no easy matter to keep him from degradation and ruin.

A well-spent Sabbath furnishes moral energy against temptation and vice. The immense proportion of crimes that spring from neglect of the sabbath is a well-known fact. Many criminals, while under the sentence of death, or transportation, have confessed that their career commenced with Sabbath desecration. The painter, Hogarth, so remarkable for his minute acquaintance with human nature, in his series of pictures illustrative of "The Rake's Progress," which ended at the gallows, introduced him as an apprentice playing marbles on a tomb stone during divine service. The Committee of the House of Commons, appointed in 1842, to investigate the subject of Sabbath desecration, remark, in their Report, that Sunday labour is generally looked upon as a degradation; and it appeared in evidence, that in trade, in proportion to the disregard of the Lord's day, was the immorality of those engaged in it, one of the witnesses examined, a respectable baker, declared he would hardly train up his children to the business, because he was afraid of their morals being corrupted through the Sabbath-desecration required by the occupation as practised in London. The journey-men bakers in London, amounting to eight or ten thousand, are seldom found in a place of worship. General looseness of moral principle is the consequence: from this very circumstance they feel that they are degraded; and, not less from a regard to their character than their health, comfort, and spiritual welfare, they petitioned Parliament in a body to devise means for relieving them of Sabbath-work.

JESUS ON THE JUDGMENT SEAT.

Jesus is the judge. Christ shall sit upon his throne; Christ shall pronounce the sentence; Christ shall summon all to that throne. If there be a place where Deity must be, surely it is the judgment throne. If there be any spot in the wide universe, if there be any fact or point of time in the past present or future, where all the attributes of the Deity are needed, and where none but Deity can discharge the sublime functions that are there required, surely that place is a judgment seat. If God be not there, where is he? I could suppose, however difficult the supposition, God absent from the creation of the world; but I cannot for a moment suppose that God can be absent from the judgment of the world. Show me, therefore, that Jesus is to have all gathered before him; that he is to see the thoughts of every heart to estimate all the feelings of my heart, all the thoughts of my imagination, all the hopes, the fears and feelings, that fluttered within my soul, all the sins that stained it;—grant me that this is Jesus of Nazareth, and there is an end, in my judgment, of Socinianism. Christ is God, and as God we fear and worship him, and from him as God we expect a sentence that will fix our everlasting state.

How remarkable it is the love of souls

still shines forth in Jesus, even on the judgment-seat? How exquisitely beautiful is the trait here disclosed! He does not tell them what he has done for them; but he tells them, in congratulatory accents, yet all consistent with grace, what they have done for him. How condescending, how beautiful is it, that the very features that he has himself implanted he there and then recognizes! What is it but borrowed lustre of his own bright image, he gives credit for, if the reader will allow such an expression—an expression capable of misconception, but yet not meant so—"I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was in prison, and ye came to me." Beautiful! Blessed Saviour! who recognizest in me, dim, marred, mutilated, distorted as they are, some of the bright reflections of thine own blessed image, some of the holy traits which thine own hand has transferred!

THE DANCE AT MOSCOW.

"A time to dance; a time to die."—Ecc. iii, 2-4.

During the occupancy of the city of Moscow by the French army, a party of officers and soldiers determined to have a military levee, and for this purpose chose the deserted palace of a nobleman, in the vault of which a large quantity of powder had been deposited. That night the city was set on fire. As the sun went down they began to assemble. The females who followed the fortunes of the French forces were decorated for the occasion. The gayest and noblest of the army were there, and merriment reigned over the crowd. During the dance the fire rapidly approached them; they saw it coming, but felt no fear. At length the building next to the one which they occupied was on fire. Coming to the windows, they gazed upon the billows of fire which swept upon their fortress, and then returned to their amusement. Again and again they left their pleasure to watch the progress of the flames. At length the dance ceased, and the necessity of leaving the scene of merriment became apparent to all. They were enveloped in a flood of fire, and gazed on with deep and awful solemnity. At length the fire communicating to their own building caused them to prepare for flight, when a brave young officer, named Carnot, waved his jeweled glove above his head, and exclaimed, "One dance more, and defiance to the flames." All caught the enthusiasm of the moment, and "one dance more and defiance to the flames," burst from the lips of all. The dance commenced; louder and louder grew the sound of music, and faster and faster fell the pattering footsteps of dancing men and women, when suddenly they heard a cry, "The fire has reached the magazine! fly! fly for life!" One moment they stood transfixed with horror; they did not know the magazine was there, and ere they recovered from their stupor, the vault exploded; the building was shattered to pieces, and the dancers were hurried into a fearful eternity.

Thus will it be in the final day. Men will be as careless as were these ill-fated revelers. Methinks the hour has come, and I stand upon an eminence, from which I behold the vices and amusements of earth. I warn them and tell them that in such an hour as they think not, the Son of man cometh. With jeering laugh they ask, "Where is the promise of his coming?" I bid them prepare to meet their God. They reply, "Pleasure is our God." I tell them of the awful judgment; a miserable eternity, and crying "priestcraft," they again engage in the noisy revel. Soon an awful rumbling is heard in the heavens. A thousand voices tell them that the angels are rolling out the judgment throne. They reply, "One dance more, and defiance to that throne." Suddenly the stars go out, the moon turns to blood, all nature is convulsed, and unusual panic seizes the hearts of all men, when, horror-struck, I see some Carnot turn his blood-shot eye upon the burning world, and waving his jewelled hand above his head, exclaiming, "One dance more, and defiance to the flame;" and ere that dance is done, the bolt is sped, the magazine of the universe explodes, and the time to dance is gone, GONE FOREVER, FOREVER.

THE BOOK OF JOB.

BY J. W. HANNEK, D.D.

This book is not Jewish. It is a dramatic poem of great power. A grand and most solemn tragedy. It demolishes the old theory of pain and Providence. The theory that teaches sin is the cause of all suffering. Be good and God will love you. If bad he will hate you. A good man always prospers; a bad one never. When a mother says to her child, "If you are bad mother won't love you," we think she lies. At least we do not believe her. The truth is, God loves bad men, and does not punish them in this world as they deserve; nor does he always shield good men from pain. This was Job's creed; and it accords with the facts of human experience. Exemption from trouble is no proof of goodness. Incarnate Innocence was "a man of sorrows and acquainted with grief." If the absence of care and painful emotion be a proof of piety, then hard-heartedness, a sound skin, and good digestion must be the best religion for man. If calamity, want, and disease be evidences of wickedness, then the poorest, sickest man is the worst. This old theory still clings to the thought of man, and is preached from our pulpits. The speeches of Elihu mar the unity of this drama. He is not in the prologue, and should not appear in the epilogue. His sayings retard the action. Some of them are noble and just; some fine and sharp; some furious and bitter; some insinuating and false. He shows himself an "opinionated" young man, "full of matter," like a goatskin bag ready to burst with fermenting grape-juice. He must vent, so modest and very proper. He is no flatterer. He tells old Eliphaz, and the other two philosophers, that they had failed to answer Job, modestly remarking, "Great men are not wise; nor do the aged understand judgment." "Behold!" I am here "to utter knowledge clearly." After all, he repeats the same old theory, but fails to state it as elegantly as the aged men had put it: "If we obey and serve, they shall spend their days in prosperity, and their years in pleasure. But if they do not obey, they shall perish by the sword and die without knowledge." Still harping on knowledge. A theory contradicted by the facts of life and Providence. Job's creed was a new departure from the old orthodoxy; the symbol of a new and better faith. Elihu, the Buzite, the champion of orthodoxy, seeing the old theory going to pieces under the blows of truth with which Job smites it, comes to the rescue. Probably his sayings were foisted into the poem by some disciple of the old creed. At any rate, they seem to be surreptitious insertions.

Froude's Essay on this book, with a single exception, is a masterly production. He says: "It is the most difficult of all Hebrew compositions—many words occurring in it, and many thoughts not to be found elsewhere in the Bible." The many words in italics, and doubtful renderings suggested in the margin, show how difficult it was to our translators. As one instance he cites this passage: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh I shall see God." There is nothing in the original answering to the words in italics; they were supplied by the translators, or rather by St. Jerome, whom the translators followed. The margin reads, "out of my flesh;" which Froude says means, "without my flesh;" and then adds: "If there is any doctrine of a resurrection here, it is a resurrection precisely not of the body, but of the spirit." This is the "dead fly" in Brother Froude's ointment. Furthermore: "The word translated Redeemer is the technical expression for the 'Avenger of blood,' and the second paragraph ought to be rendered, 'And one to come shall stand upon my dust.'" The passage may be literally rendered: "For I have known my living Avenger; and in the last age he shall rise up over dust; and after my skins have surrounded this, then from my flesh I shall discover Aluè the Mediator." The word signifies, the Intercessor, the Oath-made, the One accused, &c., Jesus Christ. Ps. cx. 4: "The Lord hath sworn. Thou art a priest forever." Heb. vii. 21: "For those priests were made without an oath; but this with an oath." Gal. iii. 13: "Christ hath redeemed us from the curse of the

law, being made a curse for us." This is the only God saint or angel ever saw, or ever will see. "Image of the invisible God, manifested in flesh, declared innocent by Spirit, seen by angles, preached to Gentiles, believed on in the world, received up into glory." Job adds: "whom I shall discover for myself, and my eyes shall see, and not a stranger." There is no Hebrew in the text answering to the word "destroy." The verb (NQP), to go round, to inclose, is third person plural, perfect tense in Kal, agreeing with its subject "skins." Surely it cannot be properly rendered "destroy," having for its nominative "worms," which is not in the text. Should like to know why "destroy" was put for "surrounded," and worms brought in to do the work. Does the phrase, "in," "out of," or "from my flesh," mean "without flesh"? The preposition, says Rüdiger, "expresses motion away from any thing; properly a part of." Hence from out of a thing. Parkhurst says it signifies "instrument, means, place of action." Here "flesh" is the thing from which the seeing goes away; the instrument and place of vision. So Job says he shall see Aluè, precisely not without his flesh, but with it. There are men who think they have three skins: the epidermis, outer, thin, with little feeling; the cutis, innermost, thicker, and more sensible; and between those two the rete mucosum, a layer of net-work holding the pigment of color. Job believed he had at least two; and that in the long hereafter, subsequent to the resurrection of his Avenger, or Redeemer, these skins would enclose his "this" (all that was left of his body) in order to his seeing Aluè, God—of him—of her—God of all?

"Shall rise over dust, or stand upon the earth." The word is used of growing corn, which rises over the ground; and of standing corn, which has risen over the dust.

"Avenger, Redeemer, or Near-kinsman;" one who has the right to redeem an inheritances, and avenge the death of his relation by killing the slayer, if found out of a city of refuge. This word is used as a noun in Isa. lxiii. 3: "I have trodden the wine-press alone; . . . their blood shall leap out on my vesture, and on all the garments of my vengeance." This last clause is in our Bible, "and I will stain all my raiment;" i. e. his clothes would be daubed with the slaughter. No matter whether Job meant Avenger or Redeemer, or both.

See chap. xiv. 14, 15. "If a man die, shall he live again? all the days of my warfare will I wait till the coming of my revivification. Thou shalt call and I will answer thee; thou wilt become pale (as with desire) for the work of thy hands." Our Bible has "till my change come." The word signifies renewal, reviving. It is used of a plant springing afresh out of a root, from which a preceding plant has died; and of a sneaker shooting forth from the stump of a tree that has been cut down. In verse 7 it is rendered, "will sprout again." The LXX. well interpret it: *cos pain gensimai—till I am made again.* In verse 22, speaking of a dead man, Job says: "His flesh only shall rot upon him, since his soul shall mourn over him." A man's soul is chief mourner at his own funeral. From all this, it is evident that Job believed one part of his being lives after another part is dead; and that the part of man which "bursts forth like a flower, and is then cut down," shall "live again," shall shoot forth from the stock in the ground when the expected renewal shall come.

If Job has not made a clear statement of the doctrine of the soul's immortality, and the body's resurrection, then it seems impossible for man to make such a statement. This book is part of the Old Testament.

In conclusion: "Which maketh Arcturus, Orion, and Pleiades, and the chambers of the South." Verbally: "Making the blighting blast of cold, and the genial air of warmth, and thick clouds of the South." Let some learned man tell us how our translators got Arcturus out of *osk, blast*; Orion out of *ksit, cold*; and Pleiades out of *krme, heat*. It looks as if they tried to copy the motto portrayed on the shield of Achilles: "The Pleiads, Hyads, and Orion fierce." Would that they had put Hyads instead of Arcturus! The former is a cluster of stars, like a V, in the Bull's face; the latter is only one star in Bootes, the beardriver. Clarksville, Tenn.

A LIVE CHURCH.

An Old School paper—the *True Witness*—published in New Orleans, has the following suggestions as to the wants of the times in addition to *pious* pastors, which are never out of place: "Another thing which we think just as much needed, is *pious members*. We have many 'dead heads,' cold-hearted, sickly, sleeping Christians in the church. There is an earthly spirit, and a worldly conformity, among the professed people of God that is crippling to the energies, and ruinous to the influence of the church in all her interests. She cannot develop the divine idea of her own nature, transcendent excellence and heaven-born mission, without a higher-toned spirituality—an earnest, loving piety, that will throw off the shackles of a ceremonial observance, and every thing like an external bondage, and a worldly conformity. All coldness of heart, indifference of life, and gay thoughtless, worldly conformity, are condemned in the Bible. This divine record knows nothing of lazy, lounging, do-nothing, worldly Christians. Is it not, then, high time that we should have a membership more in accordance with the profession made, and not look upon the church as symbolized by systems of ecclesiastical polity, and denominational distinctions, but as consisting of those who are a chosen generation, a royal priesthood, a holy nation, a peculiar people, filled with the spirit of Christ—that holy unction of soul that would give beauty, life, and power, to all their movements? Let every Christian, in thinking of his connection with the church realize the sacred relation—his holy, high, important position—his solemn vows to live for God, and the strict account he must give at the judgment bar where every idle word spoken in time will be brought to his remembrance, and by the light of eternity read by an assembled universe. Oh, the deep feeling that will fill every trembling heart when it will be seen by all that nothing but earnest living piety will stand the test! Judgment will begin at the house of God. A mere profession, which thousands have disgraced, and which is all the religion they have, will not save them from a seat on the left hand of God."

ENGLISH METHODIST ITEMS.

It will give great satisfaction to many people when they hear that City Road Chapel London will be restored before the assembling of the next Conference, so that the sessions of that venerable body will be held in the old place. It would have been a painful change if the Conference had been compelled to meet anywhere else. The trustees have employed Mr. J. D. Hobson, builder, Duke Street, Adelphi, to execute the alterations. His tender was the lowest. He is well known for his good work, and being a devoted Wesleyan he will feel special interest in having charge of the restoration of the Metropolitan Cathedral of Methodism.

Mr. Bright did well when, at Mr. Dale's lecture on "Nonconformity," recently delivered in London, he exhorted Nonconformists to study their own history and learn the good reason they have for being Nonconformists. It may be said with equal truth that Wesleyan Methodists would do well to read, mark, learn all they can about the great religious movement that gave birth to Methodism. They will see that there was a great necessity for the existence and work of the Methodists; and if they will study the state of English society to-day, they will see the necessity continues. The need of earnest spiritual religion, of the peculiar sort of work done by Wesley and his coadjutors and first followers, is as great now as it was in our early history as a people. We need no new gospel, no new message. The old methods of personal godliness, heavenly unction, individual consecration to hard work, preaching, religious and direct conversation, society-meetings, prayer-meetings, &c., efficiently worked, will prove as effective now as of old. Mere hereditary Methodism will not suffice; but a race of soundly-converted men and women could still, by God's help, turn the world upside down. The early Methodists were content to be counted a peculiar people; they were willing to pay the cost of unpopularity with the world, and with those who wanted to marry the world and the Church; and if we are to continue to be equally successful in God's cause, modern Methodists must be ready to deny themselves.

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SONNET ON THE DEATH OF REV. JOSEPH HART.

A man less among men, No common life— Since in this turning world true men are few; And when one dies the wound is ever new— The healing flesh is slow to creep across— Not by the memories of sin he died; Not by the craft of men or cruel chance; Not by some bitter foe's unspurring lance— He slew himself, a noble suicide. He was not equal to his soul's command, Not strong in body as his spirit's strength; His heart was ever striving his hands; And the overburdened body sank at length. Let him essay to fill his place who can,— I know the world is poorer by a man. M. R. KIGHT.

March 25, 1880.

AN ADDRESS.

Delivered by Rev. H. Pope, D. D., in the Grafton Street Church, Halifax, March 24, 1880 on the occasion of the funeral of the late REV. JOSEPH HART.

My honoured and beloved brethren in the ministry and Christian friends: I am profoundly sensible of the solemnity of this scene and hour. The refined remains of my beloved brother in the ministry, the Rev. Joseph Hart, the late pastor of the Centenary Church, St. John, N. B., lie in our midst. Bearing them to your cemetery for entombment, we have gazed in this church for a short time to review his life, reflect upon his death, and reverently his precious memory. It would have been better accorded with my feelings to have been permitted to pay him the tribute of unobtrusive tears and indulged in silent meditation on his beautiful character and eminently devoted and useful life. My ministerial brethren, however, have called upon one to hold up that character and life before you and them on this occasion. I could wish this task had been assigned to more worthy hands. While other hands might have done more justice to the worthy subject—other hearts could not have been more loving and sincere than my own in their admiration and esteem, for the lamented dead.

The Rev. Joseph Hart was born in Guysboro', N. S., in the year 1833. He was the child of pious parents, whom God has singularly honored in calling three of their sons to the work of the Christian ministry in the Methodist Church of these Provinces.

Mr. Hart's religious history began with his earliest years. On this subject he shall speak for himself, as I am favoured to possess his own testimony, as furnished on the occasion of his ordination to the full work of the ministry. At that time so full of supreme interest to him for both worlds. Mr. Hart said:—

"From a very early age I was the subject of the Holy Spirit's influence, producing in my mind an ardent desire for salvation, and leading me very earnestly to seek the pardon of sin. In this I recognize the answer to the fervent and continuous prayers of pious parents. By the providence of God situated so that I enjoyed all the means of grace afforded to the members of Wesleyan congregations, conviction of the fact that it was my duty to give my heart to God gained strength, and yielding to the conviction I earnestly sought and soon obtained an indisputable evidence of my acceptance with God. This was at the age of fourteen. During subsequent years while surrounded by the temptations incidental to youth, God's Spirit inspired my mind in such a peculiar degree with a gracious fear that lest I should in any way offend my Heavenly Father, of whose constant presence I felt deeply sensible. Thus, amid encompassing danger I have been kept by the power of Divine grace, and feel to-night 'That in the Father's love, I share a filial part.'

I was early impressed with the idea that God would have me to labor in the work of proclaiming His gospel, but shrank from the thought of devoting myself wholly to this work, and looked forward to such labor in a local capacity.

Most unlooked for circumstances, however recurring in rapid succession seemed to indicate another course as my pathway of duty; and led by these to entertain the thought of entering upon the full work of the ministry, the duty of thus devoting myself became so apparent as to determine me to engage in this work if subsequent events should strengthen this conviction. I always endeavoured in this matter to follow the leadings of Divine Providence; and having labored sometime as a local preacher under the superintendence of the Rev. Roland Morton, was received on probation by the District meeting at that time assembled in Liverpool.

With humble gratitude to that God whose blessing has attended my feeble endeavors, rendering them instrumental in winning scores of souls to Christ, I seek to-night anew to consecrate myself to this high and holy work. I have enjoyed very great happiness in the prosecution of my labors, and feel assured that I am in the path assigned me by unerring Wisdom.

I have most ardent attachment to Wesleyan Methodism; I most cordially embrace her doctrines, and live her discipline, being convinced that they closely consist with the teaching of God's Word;

and I shall ever esteem it an undeserved honour to be numbered among her ministerial sons."

In the year 1853, he was received on trial for the work of the ministry, and having fulfilled a highly satisfactory and useful probation of four years, was taken into full connection, and ordained at the Conference held in Sackville, N. B., in the year 1857. His ministerial life of 26 years has been spent in various spheres of labor. In Nova Scotia he occupied in succession the Margaree's Bay, Horton, Shelburne, Newport, Lunenburg, Petite Riviere, Liverpool, Annapolis, Yarmouth, and Granville Circuits. Since his removal to the Conference of New Brunswick and P. E. Island—his stations have been Sackville, and Exmouth Street and Centenary Churches, St. John.

Mr. Hart's qualifications for his life's work were of no common order. His natural endowments were of a superior stamp. He was possessed of a highly vigorous and active intellect, associated with fine mental tastes. These precious gifts he sought through his whole life to develop and mature by the most diligent and conscientious study. His love of books was well nigh a passion, and his converse with them rendered him familiar with the higher walks of literature and science. His own mental energies were braced and stimulated by being thus brought into contact with the best and most cultured minds of his own and other times.

Having a justly large conception of the attainments required for the ministry, in view of the claims of the church, and of the age—he laid the foundations of his knowledge broadly, and availed himself of every facility within his reach to secure acquaintance with any subject which might bear upon the work of his life. Thus armed and equipped he was prepared, as occasioned required, from time to time to expose the fallacies of certain modern philosophical principles which conflict with the word of God.

Another element of power in Mr. Hart's ministerial character was the reality of his own piety. His conversion to God was the great fact which loomed up above all other events of his life. So thoroughly sensible was he of this great spiritual change, that his confidence was never chastened by a doubt. Nor was this the only source of moral power which his personal knowledge of salvation supplied. When a student at Sackville, having been led to make an entire consecration of himself to Christ, he experienced such a plenary baptism of the Holy Ghost, and such an assuring insight into the mysteries of the kingdom of grace, as rendered him ever afterwards strong in the Lord, and established in the faith of the Gospel. In subsequent years when advocating the cause of truth against the demands of infidel error, the depths of his experience of the life and power of true godliness—gave an assurance to his statements, and a convincing power to his arguments, which nothing else could possibly supply. His conviction of his divine call to the ministry was most clear and strong. In speaking of it he was wont to say, "I was thrust out into the work."

Thus intellectually and spiritually prepared is it any wonder that Mr. Hart's ministry should have been distinguished by marked success? On every field of toil he proved the truth of the divine promise "He that goeth forth weeping, bearing precious seed," &c.

On some circuits more especially was this the case, and we have every reason to believe that thousands gathered into the Church of Christ through his instrumentality will be stars in the crown of his rejoicing in the day of the Lord Jesus. His preaching was marked by large intelligence, soundness of doctrine, evangelical truth, irrepressible earnestness, and most impassioned appeal. Of such appeals we may cite an instance which lingers in the memory of more than one who sat under his ministry. "How desirable to build up such a character as will stand re-examination in the white light issuing from the eternal throne! O my Brethren, to stand face to face with God!"

As a Pastor he was rarely gifted with those qualities which adapted him to this important department of ministerial service. His deeply sympathetic nature and great hopefulness of disposition made him ever welcome in the sick chamber, and by the bed of the dying. The fruits of his self-devotion to the spiritual interests of all who came within the sphere of his influence will never be known in its full extent until the Grand Harvest Home shall arrive. During his long illness, again and again was his heart gladdened, and his gratitude to God evoked by letters from those who in other days had been led to the Saviour by his sanctified efforts. From among these we select one which he received from the Captain of one of the largest and most gallant ships which sail from our coast. It bears date Feb. 29th, 1880. "Dear Friend—It was with

feelings of deep sorrow that I heard of your great affliction and I sincerely hope the report has been exaggerated, and that you will be spared many years yet. I cannot find words to sympathize with you as I should, but believe me that few will deplore your illness more than the writer. I know of no man in my business that knew you but will hope and pray in his heart for your restoration to health. No minister ever prayed for the sailor as you did, nor approach, nor understand his feelings and failings as you seemed to do; and many a time when in danger have I thought of those powerful and earnest petitions you would pour forth for those exposed to the perils of the sea. Ah, Mr. Hart, God makes but few such men as you in a century! He will surely bring deliverance."

In reference to his connection with the general work of our church in these lands we might say a great deal did time allow. Suffice it to say that the material as well as spiritual interests of Methodism ever commanded his enlightened regard, and his most liberal and powerful support. In many parts of Nova Scotia, and in New Brunswick, church edifices notable for their commodiousness and architectural beauty are standing to-day as monuments of his liberal and advanced ideas as to what Israel ought to do.

To the Missionary and Educational enterprises of our church were brought his judicious counsel in the committee-room, and his who's-could and eloquent advocacy both from the platform and the pulpit. He may be said to have grown steadily into usefulness and honor. Such were his administrative ability and his loyalty to the doctrines and entire economy of Methodism that, not only were the most important circuits entrusted to his care, but he was invested with the highest honors it was in the power of his brethren to bestow.

Elected President of the New Brunswick and P. E. I. Conference in 1878, he represented that body in the General Conference which assembled in Montreal in the same year. For several years he has been one of the Boards of Trustees for the Mount Allison Educational Institutions, and has ably discharged the important duties of Secretary to that body.

During his occupancy of the Exmouth Street Station the calamitous Fire of 1877 occurred devolving upon him a crushing weight of responsibility and toil. The ruinous effects of this terrible strain upon his already impaired health became sadly apparent to all but himself. At the Conference of last year in compliance with the request of the Official Board of the Centenary Church, he was appointed to that important charge. The grandeur of his proposed plans of labour in his new sphere were worthy the best antecedents of his life. Among these was the completion of the Centenary Church in accordance with the design, the magnificence and beauty of which would justly entitle it to be regarded as the Metropolitan Church of Maritime Methodism. None but they who know something of the loving tenacity with which he was accustomed to cling to any enterprise in which he had embarked can at all appreciate the bitterness of his disappointment, when stern disease compelled his reluctant abandonment of his fondly cherished hope. Such indeed was his passion for work in his Master's service that when his faithful Physician advised him to relinquish all work, saying "Mr. Hart you must give up all work, not to-morrow but to-day!" he said to his wife afterwards "My dear, you know me, you know I must work—For me, to rest is to die." Insidiously, but surely and with increasing strength his disease gained upon him—but amid all his weariness and weakness and pain that grace which he had offered with so much confidence to others proved its sufficiency for his own comfort and support. Speaking of his hopeless illness—he remarked, "at first I had a severe struggle—but it was short—and now I am fully resigned to the will of God I have no great emotion of joy—but I enjoy a sweet restfulness of soul. I am resting on the atonement." At another time absorbed in meditation he was heard ejaculating "It is blessed. I feel it now—the power of the blood. I am drenched in its mighty power"—To some young men—relatives of his—he sent this message "I have looked into all the different philosophies of the day, and while some of their theories are plausible, their inferences are all false—they are a lie, and I come back to the faith of my childhood confirmed in the belief that the hope of the gospel is the only foundation upon which a sinner can safely rest." Four weeks ago last Sabbath was a red letter day with him. He rose more than usually refreshed—and in the afternoon having gathered around him a number of his brother ministers and other friends partook with them of the Holy Communion. He was greatly elevated in faith and feeling, and his countenance seemed radiant with the glory of that heaven, whose sub-

urbs he seemed to have entered, as sweet voices sang to him about

"The bright the bright forever In the summer land of song"

One evening, Mrs. Hart and he were sitting together, when he observed—

"Oh, to-night it would be so easy to go into the dark valley. The way is so clear."

Mrs. Hart said, "My dear do you feel worse?"

"No, but only the way seems so clear. Are you not amazed to hear me speak so—of whose faults and imperfections you know so much?"

A Christian friend visiting him the day before his departure inquired, "How is it with you now, brother?"

"I am standing on solid ground!" was the cheering reply.

In the course of his last night upon earth he was heard saying repeatedly

"A sure foundation."

A few moments previous to his sweet release he whispered distinctly, "It is all right." Shortly after he said to us "turn me over," then lifting his eyes to heaven, he seemed to be watching for the outburst of its glory—nor had he long to wait—the curtain was lifted, and his pure spirit passed into the joy of his Lord. Thus gloriously set the sun of the earthly life of my dearly loved and faithful friend and brother Joseph Hart

"As sets the morning star Which goes not down behind the darkened West; Nor hides obscured amid the tempests of the sky But melts away into the light of heaven."

Deeply we sympathize with his many sorrowing relations and friends—especially will our prayers ascend to the God of Peace that His strongest consolations may be given to his venerable parents who mourn to-day in their distant Eastern home—and to her—the heroic partner of his toils, and the yet more heroic sharer and soother of his sufferings—who sits amid the grief and gloom of her early widowhood. For his sake for whom we mourn as well as they—we shall not forget them.

The obliterating waves of the singing ages shall wash out all earthly records of his life and labour; even the stately edifices which here and there exist as monuments of his devote and zeal shall crumble into their original elements, but that spiritual Temple into whose walls, Joseph Hart has builded so many living stones—shall continue to rise until in divine completeness and resplendent with the light and glory of eternity, it shall be the admiration and the joy of God.

CORRESPONDENCE.

PROFANATION OF THE SABBATH

The S. W. Presbyterian of the 26th ult. has a very good article in regard to the profanation of the Sabbath. It says—"Public attention, in various parts of the country has been urgently called to the increasing disregard of the Sabbath. Several of the leading denominations have taken special action on the subject; and we are glad to see that one of the States (South Carolina) has adopted special legislation to prevent the desecration of the day by the railroad companies." The article proceeds to point out how much a community risks in perverting the Sabbath to worldly ends, and urges Christians to co-operate to bring about a better public feeling on the subject. It also says that the recent supply of the vacancy in the Episcopate of Louisiana in the the Protestant Episcopal Church seemed to afford promise of help in the matter. The Bishop-elect at his ordination was addressed by the bishop who preached the sermon as follows:—

"I have but one word of exhortation to speak: Remember that this your office is to be a witness of the resurrection &c." It was upon the Christian Sabbath that our Lord's resurrection took place and the day has ever since been consecrated to the memory of that great event. The communion to witness to the resurrection would also imply a sense of reverence for a day so intimately connected with it in Christian life and worship. Judge then the feeling among those who were striving to bring about a better state of things when it became known that the newly elected bishop took the opening part in the military proceedings of unveiling the Washington Artillery monument on the following Sabbath; and that the bishop who preached the sermon attended the Opera house on the evening of the Mardi-Gras Ball. The bishop accepted this service after it had been declined by a minister of another denomination out of respect for the Sabbath day.

Verily "the successors of the Apostles" are falling back from the high position they claim, in being so conformed to the world. The impressive words of Canon Ryle have need to be sounded in their ears—

"The utter uselessness of carnal relationship, or formal outward succession, is a truth which man does not like to admit, but one that needs to be constantly taught in the churches. How common to hear men say, we belong to the one church by the apostles! We are in direct succession from the apostles! Such claims are utterly useless, if not accompanied by works."

How applicable the words of good bishop Latimer: "One man having the scripture and good himself alone, than a thousand such as are either gathered together, or succeeding one another." Charlottetown, March 26.

WENTWORTH, March 23rd, 1880.

MR. EDITOR.—We held our Annual Missionary Meeting last evening, with encouraging success. The weather was exceedingly fine, and quite a large congregation, representing the different denominations in the place, gathered to hear the cause of missions advocated.

Our friends here showed by their careful attention, and practical support, that they are fully in sympathy with this great and glorious work. Bro. D. W. Johnston of Oxford, rendered us excellent service as Deputation, his earnest address will long be remembered.

The collection was eighty per cent. in advance of last year.

Our friends are putting forth every effort to sustain the cause of God amongst them, and are succeeding admirably. Besides paying off a circuit debt, they paid to the R. & E. scheme fifty per cent., more than the missionary income for last year.

The above is good evidence that our people are alive to God and to the interests of his cause. Nor do we lack other evidences that "God is with us." Our public services and social means of grace are well attended, and are seasons of grace and blessing.

It is cause for thankfulness to God that most, if not all, who were brought to Christ last winter through the instrumentality of my predecessor Brother F. H. Wright, are standing fast in the Lord, and we are praying that the Lord may add to our number such as shall be saved.

Yours truly, J. S.

MONCTON, N. B., March 1880.

MR. EDITOR.—It affords us much pleasure in asking you to publish the following. On last Sabbath afternoon previous to the closing of the Sunday school on Dominion Street, the following address was presented to Mr. Price, late Superintendent of above school.

MR. EDWIN PRICE.—In behalf of the officers, teachers and scholars of the Dominion Street Methodist Sabbath school we have much pleasure in presenting you with the following address:—

We regret very much to hear that you are about to leave Moncton, and we feel greatly indebted to you for the kind interest you have taken in the past as Superintendent of the school, and teacher of the Bible class, and your usefulness amongst us in general. We hope and trust that wherever your lot is cast in the future, your influence will be a source of blessing and comfort to those by whom you will be surrounded, and above all that you may be the means of leading many to our Saviour.

We remain, Yours respectfully, GEORGE MOORE, Supt. JOHN B. SARGENT, Secy.

On behalf of the officers, teachers and scholars of Dominion Street Methodist Sabbath school.

In going out from amongst us brother Price will carry with him the best wishes of those whose acquaintance he has formed since his coming to Moncton. His genial disposition, and general deportment have won him many friends. His loss to Methodism here will be felt, as we cannot afford to lose even one. He was always ready to assist in any good and great undertaking in behalf of the church of Sabbath school, and through his instrumentality, backed by the efforts of some who have left us, and also others that remain, he was the means of establishing our second school in this town, already referred to in the address. His loss as a superintendent and teacher will be felt, as also that of a class leader. His devotion to the cause of God and to the interests of Methodism won him many firm friends.

Although we feel sorry to lose one who has stood by our cause here, yet we feel that going where he does, he may be the means in God's hands of building our glorious cause there. In going out from amongst us, we bid him God speed. The Lord has blest his coming in amongst us, we hope that he may also bless his going out, and that wherever his lot may be cast in the future, he may be spared to a life of usefulness and be the means in God's hands of not only building up Methodism, but also be able by a godly walk and conversation to lead many to Christ.

Special services are being held each evening. Our membership is being quickened, and not a few others we are glad to say are evincing a desire to free from condemnation, take up the cross, and follow the Master. We pray that as in the days of Pentecost the Holy Ghost may be poured out abundantly upon us, and that many souls may be added to the church such as shall be saved.

MR. EDITOR.—Every week as your paper is received it gives me pleasure to read not only your editorials (which hit the mark) but the observations of your correspondents upon the subjects which they write about. In your issue of March 5th a correspondent signing himself "York County," undertakes to give a resume of the work of Methodism in that county. All who have Methodism at heart are pleased and thankful to hear of our membership increasing through the preaching of the Gospel, and on the other hand are filled with sadness to know that in some sections the work is not thriving. Wherein does the fault lie? This point would be worth discussing in your paper.

Your correspondent in speaking of Stanley as well as other places says—what it needs is a revival of Godly discipline and of practical holiness, leading to self-denial and purity—a revival in short he says that will make our cities centres of spiritual power and our churches everywhere as lights set upon a hill. As Methodists, we must recognize that, what all our churches need is spiritual power, and as churches are composed of individual members, so this influence of the ever blessed spirit must rest upon the hearts and influence the lives of such members. Another good point worth discussing would be why our membership is not filled with this power—perhaps it may be that our ministers are not humbled at the foot of the cross, but are puffed up with their own intellectual power, and instead of preaching Christ and him crucified at all times, they are preaching

something that forgetting that with energy and to the Saviour the read in the word heard the Saviour hear from any evangelists who way of the Master ers can object to sometimes from there is neither by one signing when he underta through your e Mr. Chubbuck t men, are not ne the work of the of the Methodi says he attended while these min in Fredericton, he utters his c has too much of to make it res Now, Mr. Elliot will, from my sta state in a few the good accom I have attende meetings held by of the opinion t of much service strong desir e Church of Cana gelists. Mr. G munion Baptist Fore ordination, drawback to his with good credi Pentecost's chie with the three s successfully, and his efforts, with workers, the lar were Methodists takes exception to with which con churches are rush once recognized a church. This a also the proselyt of their members the close of Uni the water quest trouble some of of the spirit. T Baptists will pu three to six mont eaving them int day or the day af conversion. Fredericton, March 13th,

HOW WE SH

IN ORDER

We must receive character, and which he bears his we need him. H Saviour, must h us to him, and to him by faith, as darkness, and an gerous crags an and murderers, v of a faithful guil tor; and as a co commit his cause tify and free him sentence; and a would put himse who could cure h and de-basing inf perfect health, a a wretched capt chains of his bor the tyranny of a cling to his emat to pay his redem him by a power o his tyrant. Thi Christ, that he r unto you wisdo with the light of Righteousness to accusations of a curse of the law, penalty, and san you from the defl rectifying the so and service of G from all evil to of the forfeited possession of gl eternal heaven w more curse. Cyp who truly believe this to those who ning of their con the end. I have saved to-day. E life of faith and

THE JEWS

The present p race is altogether Jews are at once the most culpabl but they neither f own, nor do they the population of in. It seems diff this contradiction one. The scandal which they long to be a caste apart them to hope for of their own as it the national life of franchisement part fore them to do e other; and the of will, in the natural It is obvious that of transition; and judgments about it as they are imper

WORTH, March 23rd, 1880.

We held our Annual Meeting last evening, with success. The weather was fine, and quite a large number of the place, gathered to the place, advocated of missions advocated here showed by their care and practical support, that in sympathy with this various work. Bro. D. W. Oxford, rendered us excellent Deputation, his earnest being remembered. The year was eighty per cent. In the year.

We are putting forth every effort to sustain the cause of God, and are succeeding admirably in paying off a circuit debt, and the R. & E. scheme fifty per cent. more than the missionary income.

It is good evidence that our hearts are turned to God and to the interests of the world. Nor do we lack other "God is with us." Grace and social means of grace abound, and are seasons of blessing.

For thankfulness to God for all, who were brought to us through the instrumentality of our predecessor Brother F. H. Standing fast in the Lord, praying that the Lord may number such as shall be saved.

Yours truly, J. S.

IRON, N. B., March 1880. It affords us much pleasure to publish the following Sabbath afternoon previous of the Sunday school on the following address to Mr. Price, late Superintendent of the school.

Officers, teachers and scholars, Street Methodist Sabbath school are in presenting you with the following letter.

Very much to hear that you are in the city, and we feel greatly interested in the kind interest you have taken in the school, and your usefulness in the same. We hope and trust that in the future, your influence will be blessed and comfort to us, and above all, the means of leading many to Christ.

We remain, Yours respectfully, GEORGE MOORE, Supt. JOHN B. SANDERS, Sec'y.

Officers, teachers and scholars of Methodist Sabbath school.

From amongst us brother with him the best wishes acquaintance he has formed to Moncton. His position, and general deportment to him many friends. His disinterestedness, as we know here, even one. He was to assist in any good and kind in behalf of the church school, and through his instruction by the efforts of some of us, and also others that the means of establishing a school in this town, already the address. His loss as a teacher and leader will be felt, and a class leader. His devotion to God and to the intercession won him many firm friends.

We feel sorry to lose one who we can call here, yet we feel that he does, he may be the hands of building our glory here. In going out from us, bid him God speed. The Lord's coming in amongst us, he may also bless his going wherever his lot may be cast, he may be spared to a life and be the means in God's only building up Methodism, and a godly walk and conduct to Christ.

As we are being held each membership is being quickened, and few others we are glad to see a desire to free from the curse of the law, and follow the Holy Ghost may be poured upon us, and that may be added to the church such as A.

Every week as your editorial gives me pleasure in your editorials (which hit the observations of your subjects upon the subjects which you report. In your issue of March 23rd, you undertake to give a review of Methodism now in the Fredericton circle. We have Methodism at heart and thankful to hear of our increasing through the preaching, and on the other hand the sadness to know that in the work is not thriving, and the fault lie? This point is discussed in your paper, and in speaking of it as other places say— is a revival of Godly practical holiness, leading to a purer—a revival in short will make our cities centres of power and our churches lights set upon a hill. As we must recognize that, what we need is spiritual power, and as this influence of the spirit must rest upon the lives of such another good point worth to be why our membership is with this power—perhaps it is our ministers are not humbled by the cross, and are puffing up their intellectual power, and neglecting Christ and his crucifixion, times, they are preaching

something that will make them popular, forgetting that the simple gospel preached with energy and power brings more souls to the Saviour than any other way. We read in the word that the common people heard the Saviour gladly, and so will they hear from any one of his ministers or evangelists who strive to preach in the way of the Master. None of your readers can object to "more pith than polish" sometimes from correspondents, but there is neither in the strictures made by one signing himself "York County," when he undertakes to send it broadcast through your columns that the work of Mr. Chubbick the Evangelist, and such men, are not needed and of no service to the work of the churches, more especially of the Methodist church. The writer says he attended two or three meetings while these union services were being held in Fredericton, and from such standpoint he utters his convictions that the work has too much of a machine process about it to make it result in permanent good. Now, Mr. Editor, if you will allow me, I will, from my standpoint of observation, state in a few words my convictions of the good accomplished.

I have attended more than two or three meetings held by Mr. Chubbick and am of the opinion that such men as he are of much service to all the churches. My strong desire is that the Methodist Church of Canada would send out Evangelists. Mr. Chubbick is an open communion Baptist and does not believe in Foreordination, but this should not be a drawback to his usefulness. He came with good credentials as a member of Dr. Pentecost's church in Boston, and labored with the three churches faithfully and successfully, and the Lord has blessed his efforts, with the aid of christian workers, the large majority of whom were Methodists. Your correspondent takes exception to the unrighteous haste with which converts to some of the churches are rushed into the water and at once recognized as members of Christ's church. This all Methodists deplore—also the proselyting system which some of their members carry on during and at the close of Union Services, and all on the water question, which seems to trouble some of them more than the work of the spirit. The time will come when Baptists will put their converts upon three to six months probation before receiving them into the Church the same day or the day after the convert professes conversion.

Fredericton, March 13th, 1880.

HOW WE SHOULD RECEIVE CHRIST, IN ORDER TO SALVATION.

We must receive Christ in his scripture character, and for the purpose for which he bears his name, and for which we need him. His name, as Jesus, a Saviour, must have charms to attract us to him, and to constrain us to grasp him by faith, as the lost man in the darkness, and amidst pit-falls, and dangerous crags and precipices, robbers and murderers, would grasp the hand of a faithful guide, and strong protector; and as a condemned man would commit his cause to one who could justify and free him from the law's terrible sentence; and as a loathsome leper, would put himself under a physician who could cure him of his distressing and debasing infirmity, restore him to perfect health, and soundness; and as a wretched captive, galled with the chains of his bondage, and bruised by the tyranny of a cruel master; would cling to his emancipator who has come to pay his redemption price, and to free him by a power stronger than that of his tyrant. Thus you must embrace Christ, that he may be made of God unto you wisdom to illuminate you with the light of saving knowledge. Righteousness to justify you from the accusations of a guilty conscience, the curse of the law, and liability to its penalty, and sanctification separating you from the defiling power of sin, and rectifying the soul to the true worship and service of God; and Redemption from all evil to the purchased possession of the forfeited inheritance, and the possession of glorified powers in an eternal heaven where there shall be no more curse. Christ is all this to those who truly believe on him, and for ever this to those who hold fast the beginning of their confidence steadfast unto the end. Believe then that you may be saved to-day. Endure to the end in a life of faith and be eternally saved. E. B.

THE JEWS IN EUROPE.

The present position of the Jewish race is altogether anomalous. The Jews are at once the most national and the most cosmopolitan race on the earth but they neither found a State of their own, nor do they become absorbed in the population of the countries they live in. It seems difficult to believe that this contradiction can be a permanent one. The scandalous oppression under which they long suffered forced them to be a caste apart. It was as futile for them to hope for genuine national life of their own as it was to hope to share the national life of others. Their enfranchisement puts the alternative before them to do either the one or the other; and the one or the other they will, in the natural course of things, do. It is obvious that the race is in a state of transition; and all final or dogmatic judgments about it are as unreasonably as they are impertinent. But it needs

no prophet to see that the sentiment of nationality, which has attained in our days a force hitherto unknown in the world, must inevitably turn the scale one way or the other. Either some sudden impulse, of which at present there are few signs, will lead the race to attempt the task, whether possible or impossible, of founding a Jewish State in the East, or else continued intercourse with the Christian world, the continued sharing of its public life and continued intermarriages between Jews and Christians, will gradually lead to the absorption of the people by the other nations of the earth. No one but themselves would venture to say which would be the better alternative; but the latter certainly appears the more likely. But it is probable that they will long hover between the two paths, too full of individuality to be easily absorbed, and with too little political cohesion for any great national enterprise to be feasible. And for countries like Germany, where they are very numerous, or like Roumania, where they live among a much less energetic people, the results of this dubious position will not be without inconvenience, either to themselves or to those among whom they live. It is idle to complain of what is inevitable, and of what is very largely the result of Christian misdeeds in the past.

A QUIET MIND.

Of all blessings to be desired, a quiet mind seems most worthy the Christian's seeking. "Calm me, my God, and keep me calm," must often be our prayer, as we encounter the changes of life.

Most of us have found out how much easier it is to bear bravely up under a great misfortune, than to act with patience, good temper, and courage, when little things go wrong. How many times a day are we tried and harassed in the family! One person is apt to be irritated at trifles, and to speak petulantly and hastily when provoked. Nothing spreads more quickly than such an infirmity. It is as subtle as malaria, and as hard to overcome. If father or mother have the habit of speaking in a harsh, rasping voice, or magnifying little faults into great crimes, the children will soon learn the trick of scowling brows and cross words. We never hear a little girl scolding her doll in uplifted tones, nor see her striking and shaking it without a suspicion that in that way she sees the home government administered. And when we observe gentleness, sweetness, and unselfishness predominating in the conduct of children, the inference is natural that they live in a sunny atmosphere, and have beautiful examples set before them daily.

How often we mothers have gone from our rooms, where we have had a tender season of communion with God, have read precious promises in his book, and been strengthening against need, and then secure, as we thought, against temptations, we have had all the peace banished by some untoward occurrence! To enter the parlor and find that Jennie is playing tea with the china which is your pride, or that Tommy has made a horse of your frail Japanese chair; to have a favorite book, which you loaned in the goodness of your heart, come home stained and torn; to go to the kitchen to be confronted by the stupidity or obstinacy of an ignorant servant—these are common experiences, and how often our self-control flies before them! It is as humiliating as it is common to find that, when we are on the level of our highest moods, we are apt to be swept down to the lowest.

How can we exercise ourselves so as to have a quiet mind?

In two or three ways. We cannot invariably control our thoughts and impulses, but our words and our tones are in our own power. We may resolve to preserve silence when we are exasperated, till we feel calm, and never to elevate our tones when annoyed. A low, clear voice is a great charm in a woman, and when it is a mother's, it has an almost magical influence in the maintaining of harmony in the household.

If we would have a quiet mind, we must give fair play to this house in which our mind dwells. Often the temper is uncertain, and fortitude breaks down because the body is worn out by illness or sleeplessness. Let us resolve to secure some needed repose, and some small space of solitude every day. There should be one room to which, morning or afternoon, we may retire, and be safe from intrusion, while we read, meditate, rest, or pray.

Let us make daily and practical use of our Bibles. They are full of help, of instruction, and of comfort. We can open them nowhere without finding some thought of God, outshining like a star, and dispensing its brilliant light for our cheer and guidance. The way of perfect trust is the only peaceful way in this world, and they have most of its joy who dwell nearest the Heavenly Father.

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AMONG THE MAGAZINES. RELIGIOUS AWAKENING IN THE EIGHTEENTH CENTURY.

As early as 1740 a reaction of religious sentiment began to make itself felt. The pietism which, 50 years before, had renewed for a century the growth of religious life in Germany, awoke in England also. The Dissenters were still a feeble minority at the beginning of the century—about 1 in 22 to the adherents of the State Church. The Independents, or Congregationalists, who would have been glad to see the State Church broken up into a number of small bodies, independent of the State, and who were strongly Calvinistic in their dogmas, especially in the doctrine of predestination, had, after a great show of resistance, been almost carried away by the religious reaction. The political instincts of the English rebelled against a Church which was to be only an invisible spiritual community of the elect scattered over all the world. The Anabaptists, who were bent on purifying the character of the Church, and who sought to make the initial rite a more rational act, and the Quakers, who believed in the abolition of all outward rites, set themselves against the new movement. They still live on, and lost but few of their adherents, but they won no new ones. Only the young sect of the Unitarians, so entirely a creature of the last century, grew and flourished; this was, however, of necessity, only a creed for the cultured and could not become a national religion even, in this century of enlightenment. For it required, as an essential feature, the complete emancipation of the Church from all obligations which could in any way limit the doctrinal liberty of the clergy; and religion, a national religion, cannot exist under such conditions. It was otherwise with Wesleyanism, which did not at first identify itself with Dissent; but, like pietism in Germany, made its aim to renovate the national Church through the feelings and by a spiritual regeneration. It therefore formed lay societies and associations within the Church, and required manifest conversion and the personal reception of revealed truth by every individual; it even introduced Moravian institutions, and Wesley himself was in direct connection with the Moravian body. He wished, however, to remain in the communion of the Established Church. Such a compromise could not, of course, be lasting; but he had, so to speak, to be turned out by the shoulder. Long after he and his apostle, Whitefield, had transferred their activity from the Church which had driven them out to other and freer fields, they declared themselves to be true members of the Established Church. First, in 1785, and more positively in 1795, the "Evangelical movement," as it was at first called, was consolidated into the Methodist sect, which now numbers in England alone a million of members, (some say 2,400,000), and in America 2,000,000. Nevertheless, it began from that time to decline, for "although powerful religious movements always emanate from the classes which are inaccessible to philosophical culture, they are nevertheless doomed to become unfruitful unless they are capable of assimilating some philosophical element." (Leslie Stephen.) This unfruitfulness must be understood, however, only of Methodism as a sect. Wesleyanism as a historical fact was abundantly fruitful. It gave new life to the State Church, roused it to resistance, and discovered to it its own weak points. Such movements, however, arising out of feeling, always produced in the end a reactionary effect, as had already been shown in the case of German pietism; while on the other hand, rationalistic movements are, of necessity, always progressive. The Tractarianism, Puseyism, Ritualism, of the present century, which would never have arisen but for the impulse given by Wesleyanism, are throughly reactionary in their nature. Thus has this much-maligned eighteenth century, which produced such fair flowers and noble fruits on the Continent, left deep and beneficial traces also in England. It was an era of increased political liberty, of revival in literature, and of remarkable religious development. [From Contemporary Review]

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CONSUMPTION CAN BE CURED IS A FACT ATTESTED BY THE HIGHEST MEDICAL AUTHORITIES IN THE WORLD.

A careful observance of the laws of health, and the systematic and persistent use of SCOTT'S EMULSION OF COD LIVER OIL with HYPOPHOSPHITES OF LIME AND SODA will accomplish this result. This preparation has all the virtues of these most valuable remedies, in a form perfectly palatable, and acceptable to the most delicate stomach, and we make the unqualified statement that SCOTT'S EMULSION is being used with better results, and endorsed and prescribed by more physicians for Consumption—and the diseases leading to it, Chronic Coughs, Bronchitis, Scrofula, Anæmia, General Debility and the Wasting Disorders of children, than any other remedy known to medical science. The rapidity with which patients improve on this food medicine diet, is truly marvellous.

SEE WHAT PHYSICIANS AND THE PEOPLE SAY ABOUT IT.

Messrs. Scott & Downe: 66 West Thirty-sixth street, New York, Sept. 2, 1876. GENTS—I have frequently prescribed SCOTT'S EMULSION OF COD LIVER OIL with HYPOPHOSPHITES in scrofulous and consumptive cases, plethoric and effluviolous. C. C. LOCKWOOD, M.D.

MESSRS. SCOTT & BOWNE—Gentlemen—Within the last year I have used in my own family, and in my private practice prescribed very extensively SCOTT'S EMULSION OF COD LIVER OIL with HYPOPHOSPHITES and found it a most valuable preparation, especially in diseases of children. It is agreeable to the most delicate stomach; which renders it a very reliable agent as a nutritive remedy in consumptive and scrofulous cases. Yours respectfully, A. H. SEXTON, M.D. Baltimore, October 12, 1879.

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

MESSRS. SCOTT & BOWNE—Gentlemen—In September 1877, my health began to fail and my physician pronounced it spinal trouble; under his care I got some relief from pain, but my general health did not improve, and early in the winter, I began to lose blood and rapidly grow worse. In May last I was taken with a violent bleeding which brought me to my bed and my life was despaired of, and a return of the spinal trouble. My physician stopped the bleeding and then ordered Cod Liver Oil and Lime; and I used various preparations, but they did me no good. I lost all hope of life, and was an object of pity to all my friends. Last September I purchased a bottle of your Emulsion, before it was taken I was better. I then bought a dozen bottles and have taken all with the following results: Cough subsiding, night sweats stopped, appetite returned, pain in spine disappeared, strength returning, and my weight increased from 115 to 140 pounds in sixteen weeks. I have taken no other medicine since commencing with your EMULSION and shall continue its use until I am perfectly well. I frequently meet some friend on the street who asks, what cured you and I answer SCOTT'S EMULSION OF COD LIVER OIL, &c. I have a friend who has not spoken aloud for 15 months and he is getting better. I gave him a bottle, and he bought two more, then got a dozen and says that it is food and medicine for him. He was given up to die a year ago; but he is improving wonderfully. My recovery is exciting the surprise of many people, and I shall do all I can to make known your valuable medicine. Very truly yours, H. F. SLOCUM, Lowell, Mass.

About the 25th of last April I got a bottle of your EMULSION, and at that time I was so prostrated that no one who saw me thought I could live but a few days at most. I could retain nothing on my stomach and was literally starving. I commenced the use of the EMULSION in small doses; it was the first thing that would stay on my stomach; I continued its use, gradually increasing the dose; and from that hour I commenced increasing, and now am able to ride and walk and am gaining flesh and strength rapidly. I have advised other parties to try it, and some two or three have already tried it. I am sure I shall entirely recover. I am yours, R. W. HAMILTON, M.D. For Sale by all Druggists at \$1 per bottle. SCOTT & BOWNE Manufacturing Chemists. NEW YORK and BELLVILLE, ONT. Nov. 14, 79 Year.

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

July 18

BORDEN & ATKINSON, BARRISTERS AND ATTORNEYS-AT-LAW.

Solicitors, Conveyancers, Notaries, Public, &c. OFFICE—C. B. RECORDS' BRICK BUILDING. Main Street, Montreal, N.B.

A. HIGGINS & Co., Successors to Geo. McQuinn, IMPORTERS and DEALERS IN Boots, Shoes, Slippers and Rubbers.

WATERBURY, MO. CT. N. B. July 19 80

THE WESLEYAN

FRIDAY, APRIL 2, 1880.

WHAT TO DO WITH JESUS.

Among the many transcendently interesting incidents with which the day of the crucifixion of Our Lord was crowded, was the fact that Christ then came in contact, under peculiar circumstances, with Pilate, the Roman procurator, and a representative of the heathen world.

Has the Kingdom come near to you? Have you hesitated between two alternatives? Between Christ, and every man, to whom the gospel is preached, there comes a crucial moment of contact, as real as that between Christ and Pilate.

ENVY.

In the narrative of the experiences through which Jesus passed, on the day of his crucifixion, we are told, by Matthew, and again by Mark, that Pilate knew that it was for envy that the Jewish authorities of the established church delivered him to death.

All men that are susceptible of pride, or ambition, or love, are in danger of being influenced by envy. One may be carried captive by this ignoble feeling, and yet scarcely be conscious of the potent spell of the harsh master under whose power he is held.

Do men, now, in the world's broad field of effort, know anything of envy? The Priests of the established church, in Christ's day, who wore the livery which heaven had appointed, and were God's representatives on the earth, were involved in the rejection of their own Lord by envy.

TRANSFERS.

MR. EDITOR: The time for the annual meeting of the Transfer Committee is drawing near. Are there to be any transfers this year? If not, why not? Can you give us any information on this subject?

REPLY: When the question of a Union, of the Eastern and Western Conferences, was being considered we assumed that frequent and easy transfers, between the Conferences, would be a peculiar feature of the new order of things.

Our plan for transfers would be to have a General Transfer Committee, constituted as the Committee now is, and having the power to transfer ministers between the Eastern and Western Sections.

There are probably nearly a dozen men in both of these Provinces who would be benefited by an immediate transfer. Many of the Circuits in both Conferences would, we think, be benefited by the accomplishment of such an end.

SUMPTUOUS DEMONSTRATIONS.

In our school-boy days, when we were wont to wade through books in a foreign tongue, and try to turn their contents into English phraseology, we sometimes had the imagination started with bewildering stories of the luxury of former times.

But, how grandly we are outgrowing the supposed magnificence of the palmy days of Rome. The Province of New Brunswick was honored with a Vice-Regal visit, of a few days duration, during the last summer.

A portion of the bills incurred during the brief period of that delightful visit have been paid. The publication of those bills, as given to the public, is anything else but an uninteresting and dry record.

At the Easter Meeting of St. Luke's Church, Halifax, held on Monday last, it was decided to adopt the system of regular weekly collections, for raising the funds necessary for carrying on the work of the church.

The business of blackmailing is one of arts by which some unprincipled persons, here and there, seek to obtain money. The victims upon whom blackmailers try to operate must possess certain characteristics.

and more than a thousand other prominent men of these two countries, sat down to a grand banquet at Vancéboro', a few years ago; but there they drank no "liquor."

Then, again, we should remember that when those ancient, and oriental, old-fogy generals, and statesmen, and monarchs, gathered the great representative men of the day around them, and expended six thousand dollars or so, in one grand demonstration, those dollars came out of treasuries that had been heaped full by the spoils of foreign and successful war.

HYMN AND TUNE BOOK.

Arrangements are being made for the preparation, for the use of our congregations, and for the devotional services of the home circle, of a Hymn and Tune Book, rather than to a Hymn and Tune Book, provides for an important step in that direction.

When the selection of Tunes shall have been made by the joint committee, it is probable that the whole collection will be submitted to the consideration of one or more thoroughly competent musical editors.

METHODIST TUNE BOOK.

DEAR SIR,—The Executive Committees of the Eastern and Western Sections of the Book Committee, in order to meet the necessities of the Church, have respectfully appointed a Committee of Ministers and Laymen to co-operate in preparing a Collection of Music suited to the various Metres of the Hymn-Book, now in course of publication.

- For Western Conferences: Rev. Enoch Wood, D.D., E. B. Harper, D.D., J. A. Williams, D.D., Richd. Brown, Esq., Wm. Claxton, Esq., J. B. Bousted, Esq., C. W. Coates, Esq.

In order to meet the wants of every section of the Methodist Church of Canada—aware of the diversity of opinion which prevails in reference to Church music, the many peculiarities of local taste and custom, and the sacred associations with which some tunes are invested—the Committee invite the assistance of Ministers, Choirs, Leaders, Organists, and others interested in the service of Sacred Song, that, knowing the mind of the Church, they may be able to produce a collection of music that will meet with general acceptance.

The Committee cordially invite your co-operation, and will thankfully receive any suggestions you may be pleased to offer; or, if you would indicate such music as you would desire to see inserted in the book, with information as to where it may be found, it will be duly appreciated.

BLACKMAILING.

The business of blackmailing is one of arts by which some unprincipled persons, here and there, seek to obtain money. The victims upon whom blackmailers try to operate must possess certain characteristics.

The Rev. Morgan Dix, D. D., rector of Trinity Church, New York, has been, for a long time, subjected to bitter persecution, for blackmailing purposes. Several letters were sent to Dr. Dix, in rapid succession, in disguised writing, and with fictitious signatures, demanding money, and threatening an "exposure" of the Drs. character if the money were not paid.

The blackmailer appeared to be thoroughly well acquainted with many of the private affairs of Trinity Church. He reminded Dr. Dix that, as his salary was \$25,000 a year, he could easily afford to pay him the amount he wanted.

The blackmailer appears to have had an accomplice who urged the rector to pay over the money by a certain day, and in a manner which would not lead to the detection of the criminals; or, he said, he would "expose your private character with a girl."

Dr. Dix, happily, was not sufficiently weak and cowardly to yield to this old and thin blackmailing trick. After considerable annoyance he put the case in the hands of detectives. Several weeks of very thorough efforts to detect the principal offender led to a successful issue.

This same Williamson has had large experience in this business. He practiced the same game on a clergyman in London, England, in the year 1872. He was convicted in a London court, and served out a term in Newgate prison. The statute of New York provides that any person who writes a letter threatening to make a statement injurious to the character of another person, is guilty of a misdemeanor, the penalty for which is imprisonment in the State prison for a year, and a fine of \$250, and imprisonment until the fine is paid.

METHODISM IN EUROPE.

The outlook for Methodism in Europe is exceedingly interesting and promising. In England, in France, in Italy, in Germany, and in Switzerland, the work is moving on, slowly, necessarily, but surely. Some of our ministers of the Methodist Episcopal Church of the United States have recently taken a position in Geneva, the city of John Calvin. In Italy, where, a few years ago, there was no toleration for Protestant worship, there are now Protestant churches being built, even in the streets of the Eternal City, and under the very gaze of the Pope.

The British Parliament has been dissolved. The election canvass throughout the old country is becoming interesting. Candidates are soliciting the support of their constituents. Public meetings are being held everywhere. Jobs are reported as of occasional occurrence here and there.

At the Easter Meeting of St. Luke's Church, Halifax, held on Monday last, it was decided to adopt the system of regular weekly collections, for raising the funds necessary for carrying on the work of the church, each contributor giving weekly according to his means.

At St. Paul's Church Easter Meeting it was decided to take up collections at the morning service hereafter, as well as at the evening service.—Rev. Mr. Ancient, who, for some time, has had charge of Trinity Church, Jacob Street, which is connected with St. Paul's, has resigned. It was decided, at the suggestion of the Rector of St. Paul's, not to fill the vacancy occasioned by the resignation of Mr. Ancient, and to hold services hereafter in Trinity Church only in the afternoon.

DENIS KEARNEY, one of the famous public men of San Francisco, has been sentenced to six months in prison, and to pay a fine of \$1,000, for improper language. The technical offence for which he has been convicted is "swearing."

THE New England Conference is now in session at Boston, under the Presidency of Bishop Andrews.

The General Conference of the Methodist Episcopal Church of the United States, will meet, at Cincinnati, on the first day of May.

CHINAMEN, in some parts of the United States, get pretty rough handling sometimes; and if, occasionally, a few of them get seriously maimed, or killed off, it does not appear to be a very serious affair.

At the annual meeting of the "HALIFAX YOUNG MEN'S WESLEYAN INSTITUTION," held on Monday evening last, the following were elected officers for the ensuing year:—

- President—C. F. DeWolf. Vice-Presidents—M. H. Richey, Jr., H. H. Bell. Secretary—James A. Knight. Asst. Secretary—C. C. Starr. Treasurer—John McInnis. Committee—H. Temple, E. Bereham, S. E. Whiston, M. R. Morrow.

THE twenty-second annual report of the Institution for the Deaf and Dumb, at Halifax, has been laid upon our table. The pamphlet contains 44 pages, and abounds with information showing the important work done in the Institution during the year, and the success which has been secured.

THE Twenty-sixth Annual Report of the Committee of the Halifax Young Men's Christian Association is received. This Report contains the Constitution, Act of Incorporation, List of Officers, and Members, etc., etc.

"FIGHTING IN THE DARK" is a pamphlet published by Mr. C. F. Fraser, Superintendent of the Institution for the Blind, in Halifax.

WE are in receipt of the "Ninth Report of the Board of Managers of the Halifax Institution for the Blind." This pamphlet contains the Act of Incorporation and the Constitution and Bye-laws. It contains also a list of legacies and other contributions to the Institution.

MESSRS. I. K. FUNK & Co., of New York, are issuing some of the best books of the day, in what they call "A Standard Series." Their Series is in quarto form, and in good paper, and good type.

RECEIPTS ON ACCOUNT OF FUND. Halifax South, per G. H. Starr, Esq. Halifax North (Charles St S. S.), per S. F. Huestis.

STAY not till you are told of opportunities to do good—inquire after them.

THE "Drunkard's What is it?" a pamphlet Inebriates' Home; an annual Report of the "Inebriates' Home, New York State. The d. is the President of a. On the 31st there were 123 patients. It died, leaving 200 to be these 130 are doing w either drinking or do lost sight of. The cent. of reclamations 1880.

SPRING WORK IS ON! Farms, or Garden plots aid in the American Agriculture now at hand, with its directions, hints and suggestions with 90 original engravings are Work for the Sheep and Poultry Farm House, with plans and specifications of 85 important farm implements. Treatment of Humbugs exposed; House Department, etc.—\$1.50 cents per number. Orange New York, Publishers.

THE NORTH AMERICAN has for its leading article "McClellan's Last Service" which covers the whole military career, from the James to the battle of Gettysburg, intended to vindicate the charge that he was over necessarily slow in his movements. Sir Francis B. a paper on the "Relation the United States." The object is to show that the Canadian Tariff is not a against the United States establish reciprocal free trade with Canada, he says, newing the reciprocity to concede, all reasonable Rev. David Swing writes ure of the Southern Pulpit him, the Southern Pulpit is on public opinion in the S might be, and ought to be, the moral and material reg people. The discussion of question, begun in the Feb the Review, is continued in ber by the Hon. Geo. S. B. lists that, whatever may ha dice and the teaching of "it respect to a third term, eit it in the highest degree ex eral Grant be again elected Charles Stewart Parnell sets in the laws of land tenure ed by himself and his po under the heading "The I tion." The Book "Notic ward Cary.

For sale by booksellers generally.

NOVA SCOTIA CON GENERAL CONFERENCE The following sums have since last acknowledgement Amount previously acknowledged Burlington Weymouth Country Harbor

Upwards of Thirty Circu yet. Brethren please rom S. F. April 1.

FROM THE MISSIO CHEERING REP

Every friend of the Mis he delighted with the reg quarters of a decided advan tions to the Ordinary Fund loss because of the Relief movement may now be aban heaven-inspired effort is pro heip, rather than a hindranc the spirit of liberality in a perused before. This is ju have been expected. The ality once generated, will n every department of chu The cash receipts, for bo aggregate this year more t and nobody a penny the \$250,000 be the keynote for

RECEIPTS ON ACCOUNT OF FUND. Halifax South, per G. H. Starr, Esq. Halifax North (Charles St S. S.), per S. F. Huestis.

THE "Drunkard's Dismissed Appetite: What is it?" a pamphlet published at the Inebriates' Home; and the Twelfth Annual Report of the President of the Inebriates' Home, have come to hand. The Inebriates' Home is in Fort Hamilton, New York State. Theodore L. Mason, M. D., is the President and Consulting Physician. On the 31st December, 1879, there were 120 patients remaining in the Institution. Of this number 5 have since died, leaving 250 to be accounted for. Of these 139 are doing well so far, 56 are either drinking or doubtful, and 35 are lost sight of. The figures show 60 per cent. of reclamations up to January 1, 1880.

SPRING WORK IS OPENING, and all having Farms, or Garden plots, will find valuable aid in the American Agriculturist for April, now at hand, with its hundreds of practical directions, hints and suggestions, illustrated with 90 original engravings. Among leading topics are Work for the Month; Dairying; Sheep and Poultry Farming; a \$1,600 Farm House, with plans and specifications; details of 85 important farm experiments with fertilizers; Treatment of one Grape Vine; Humsbugs exposed; Household and Children's Department, etc.—\$1.50 per annum; 15 cents per number. Orange Juice Company, New York, Publishers.

THE NORTH AMERICAN REVIEW for April has for its leading article a paper entitled "McClellan's Last Service to the Republic," which covers the whole period of McClellan's military career, from the flank movement to the James, to the battle of Antietam. It is intended to vindicate the General against the charge that he was over-cautious and unnecessarily slow in his movements, and contains many statements of an interesting character. Sir Francis Hincks contributes a paper on the "Relations of Canada with the United States." The author's principal object is to show that the recently enacted Canadian Tariff is not an act of retaliation against the United States for their refusal to establish reciprocal free trade between the two countries in products that are natural to both. Canada, he says, is desirous of renewing the reciprocity treaty, and is ready to concede all reasonable demands. The Rev. David Swing writes about "The Failure of the Southern Pulpit." According to him, the Southern Pulpit is without influence on public opinion in the South, whereas it might be, and ought to be, a great engine for the moral and material regeneration of the people. The discussion of the Third Term question, begun in the February number of the Review, is continued in the present number by the Hon. Geo. S. Boutwell, who insists that, whatever may have been the practice and the teaching of "the Fathers" with respect to a third term, circumstances make it in the highest degree expedient that General Grant be again elected to the presidency. Charles Stewart Parnell sets forth the reforms in the laws of land tenure which are advocated by himself and his political associates, under the heading "The Irish Land Question." The Book Notices are by Mr. Edward Cary.

For sale by booksellers and newsdealers generally.

NOVA SCOTIA CONFERENCE. GENERAL CONFERENCE COLLECTIONS. The following sums have been received since last acknowledgement: Amount previously acknowledged, \$77.44

Table with 2 columns: Location and Amount. Includes Burlington 1.00, Weymouth 1.00, Country Harbor 1.50, Total \$80.94. Also lists names of members like S. F. Huestis, Treasurer.

FROM THE MISSION ROOMS

CHEERING REPORTS.

Every friend of the Mission cause will be delighted with the reports from all quarters of a decided advance in contributions to the Ordinary Fund. All fears of loss because of the Relief and Extension movement may now be abandoned. That heaven-inspired effort is proving a mighty help, rather than a hindrance—developing the spirit of liberality in a degree not experienced before. This is just what might have been expected. The spirit of liberality once generated, will make itself felt in every department of church work.

RECEIPTS ON ACCOUNT OF ORDINARY FUND.

Table with 2 columns: Location and Amount. Includes Halifax South, per G H Starr, Esq. \$328.40, Halifax North (Charles St S S), per Rev. S F Huestis 100.00.

RELIEF AND EXTENSION FUND.

EASTERN CONFERENCES.

The following Circuit Lists have been received since last acknowledgement:—

Table with 2 columns: Location and Amount. Includes Nova Scotia Conference \$11.00, Eastern Conference \$71.00, etc.

with thanks, the Quarterly Board of Agricultural ending December 31, Kansas.

CASH RECEIPTS. Table with 2 columns: Name and Amount. Includes Charlotte, per Rev H P Cowperthwaite \$20.00, Rev S T Teed 511.86, etc.

RETURNS FROM CIRCUITS TO DATE.

Table with 2 columns: Location and Amount. Includes Toronto Conference 156 Circuits \$22,871, London 180 29,794, etc.

About two-thirds of the circuits have now made returns, and a reference to those announced will show that good lists are still forthcoming. Montreal First (St. James Street) leading this week with the second largest list yet received from any circuit, notwithstanding that the heavy hand of commercial depression has rested there more, probably, than upon any other place in Canada. As a matter of fact the circuits yet to report represent more than twenty-six thousand dollars of missionary money, on last year's basis, the lowest for several years. Again we repeat our request—Brethren, let us have those outstanding lists of promised subscriptions.

NOTE.—In the list from Middle Musquodoboit, previously published, the name Mr. J. Jennings, for \$1.50 was erroneously omitted; and the total amount should have been stated as \$36.00, instead of \$25.00.

POSTAL CARDS.

DIGBY, March 27th, 1880. The good work of soul-saving is still progressing on this Circuit. On Sabbath the 21st, I received eleven persons into the fellowship of the Methodist Church. Two of these a brother and sister received the ordinance of baptism in the truly beautiful and divine order of pouring. The service was a very impressive one and shall not soon be forgotten by those present.

Owing to the prevalence of Diphtheria in our community the Board of Health have seen it proper to close for the present the public schools and have requested that evening religious services also cease for the time being. This week therefore has been a week of comparative rest very much needed.

SYDNEY, March 22, 1880.

MR. EDITOR.—Special services are now being held here, in connection with the "Falmouth St." (Pres.); "Pine St." (Bapt.); and our own churches. A deep religious interest prevades the town. Quite a number have found the Saviour. But as yet, the success has not been apparently commensurate with the means employed. We are praying and working for a greater baptism of power. I am very happy in my labors amongst this little gem of a Church and Congregation. Yours J. S. C.

AVONDALE, 24th March, 1880.

MR. EDITOR.—At the March Quarterly Meeting for this Circuit held at the Parsonage, yesterday afternoon the following Resolution was unanimously adopted, with reference to the system or practice of inviting Ministers to our Circuits: Resolved—That in the opinion of this Quarterly Board, it is desirable in the interests of our Cause that the appointment of our ministers should be left with the Stationing Committee and the "present system" of inviting our Pastors should be discontinued.

JAMES W. ALLISON, Recording Steward.

CANNING, N.S., March 15, 1880.

MR. EDITOR.—At the third Quarterly Meeting of this Circuit, the questions found in the Minutes of the N. S. Conference (Do you or do you not approve of the system of inviting ministers as now existing in our churches) was discussed and a unanimous vote was given in favor of the present system. Our good Brother Strothard was invited to remain with us another year and cheerfully consented.

S. SHEPHERD, R. S.

CORRESPONDENCE.

St. JOHN, N. B., March 27, 1880.

MR. EDITOR.—I send you for publication, a copy of a letter of sympathy from the Exmouth Street Church to Mrs. Jos. Hart, who has so recently been called to pass through deep waters in the death of her beloved husband. Words would fail to express the very deep and heartfelt sympathy manifested by kind friends on all hands. While in St. John Mr. Hart endeared himself to many who became intimately acquainted and associated with him. To know him personally was to love him, and no one could fail to admire, and be profited by his able and thoughtful discourses from Sabbath to Sabbath. They showed a vast amount of labor and research; in the new fields of thought opened up, which gave the mind of attentive listeners, some food for the ensuing week. His life in the work of the ministry has

been comparatively short, yet from his energy and zeal in the cause he loved so well, it has been doubly useful—and I have heard it expressed time and again, "he lived two lives in one." It is no wonder God so richly blessed him in the end and gave to him that calm settled peace which flowed like a river, and to many of us he has left dying words that will never be effaced. Yours very truly, JOHN E. IRVINE.

St. JOHN, N. B., March 22, 1880.

To Mrs. JOSEPH HART—

At a united meeting of the Quarterly Board and Trustees of Exmouth St. Church, we were appointed a committee to convey to you in behalf of the church and congregation the very deep and heartfelt sympathy manifested for you in the very sore bereavement you have been called to pass through by the death of your beloved partner in life. We know that it is impossible for us to enter into your feelings under such painful and trying circumstances, but only as God's children extend to you, all the sympathy that friends, with hearts in sympathy with Jesus can, and assure you of the very earnest prayers of God's people, that he may sustain and strengthen you, believing that "all things work together for good to them that love God," and comforted by the thought that, "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." They cannot come to us, but we can go to them.

Having so recently been associated with the interests of Exmouth St. Church, the remembrance of his faithful utterances and proclamation of God's truth, shall not be forgotten by many, who have been built up in their most holy faith through his ministry. We know the Methodist Church of Canada sustains a great loss in the death of one who has been so identified with all her Christian enterprises, and although we cannot understand the ways of His providence, yet must bow in submission to the Divine will, believing He doeth all things well. "The grace of our Lord Jesus Christ be with you."

In Christian fellowship, We remain yours thankfully, JOS. A. LIKELY, Rec. Stew. WILLIAM SHAW, JOHN E. IRVINE, Committee on behalf of Exmouth Street Church and congregation.

MR. EDITOR.—You will not object, and your readers will not think we intruding, if I offer a tribute to the memory of my good departed brother. The manner in which he lived in the hearts of his people, old and young, rich and poor, the way in which their homes, their hands, and their hearts were open to him, and his friends, were unmistakable proofs of his worthiness by the genuine sympathy and silent tears, would prove to me beyond doubt, if I had never known it before, that his worth like his religion, was not imposing or ostentatious, but the outcome of heartfelt conviction of right, that all he was, and all he did was the result of an intelligent knowledge of the truth of the revealed religion of Jesus Christ, and the value of the souls of men in the sight of God.

I wish as a representative of the family of my deceased brother, to thank the people of St. John in general, and his own Centenary Church in particular, for their great kindness and sympathy in this time of affliction. ABNER HART, Halifax, N. S., 27th March, 1880.

A PARTING WORD.

MR. EDITOR.—Anent the action of the London Conference in relation to invitations, "Observer" is correct. The text of the resolution he quotes, reached me a short time since. Let every one ponder well, the declaration of that large and able Conference, regarding the evil results of the system we are seeking to abolish! Some of our Quarterly Boards are surprised to hear that there are any such evils afflicting us!

The London Conference has 224 circuits within its bounds. A prominent "D. D." who is chairman of one of its Districts informs me that the next year after passing that resolution, they had only five "requests"; and that each year the number has been very small, and the diminishing number diminishes the duty and gives increasing satisfaction. Another of their honored ministers writes—"The probabilities are that we will submit the question to our Quarterly Meetings; and if the great majority of them sustain us in our position, we will have done with invitations altogether."

Please note this brethren. Unlike us down here, they have up yonder, a few ministers and circuits that are inclined to be selfish. To secure uniformity, it is proposed to take the same action that we are taking—unless indeed the "Aliquis" letters shall squelch them! One of your correspondents "made a centre" when he said that some of the ministers are more concerned to retain the present usage, than are the laity of our church. Just so! And in this connection I enter my humble protest against the use of these *aliases*, in discussing these Conference questions, especially by our ministers. Their employment seems to indicate either fear or shame, on the part of those who hide behind them. But dear brethren don't be alarmed! even if it comes to the worst (for you), the church will find a place for you! "Bread shall be given them, and their water shall be sure."

It was cruel in "Aliquis" to dub every one of the ten positions taken by J. S. C. weak—so weak that they "could easily be shown" to be such! In one of the battles the first Napoleon waged against Russia, the French were capturing prisoners. "I've caught ja Tartar!" cried a Frenchman. "Bring him in!" shouted his commanding officer. "He won't let

me," was the reply. The fact was, the Tartar had caught the Frenchman. And now Mr. Editor, an *renoir* until the meeting of the next Conference. I'm fighting Satan on another line just now. J. S. COFFIN. Sydney, March 22, 1880.

LECTURE BY REV. GEO. STEEL.

MR. EDITOR.—The people of Newcastle were favored on Monday evening last with a lecture by our esteemed pastor, the Rev. George Steele. Subject—"Daniel a Model." The lecturer maintained the strict attention of the audience, as he warmed to his subject, and placed before them old truths in a novel and striking manner. In his opening, Mr. Steel gave some striking examples of the "fact that virtue lengthens and vice shortens life." Having given a vivid description of the great city of Babylon, its inner life, its etiquette and fashionable usages which Daniel had to combat, he presented the circumstances of Daniel's life, and the obstacles he would have to meet in that city, in very humorous and effective style. He dwelt upon Daniel's college life, his sterling qualities which gave him so high a stand in his educational career, and secured him that true success in after life. A stirring appeal was made to young men, as he said "it was no disgrace to begin at the bottom of the ladder, but sometimes a disgrace to end there."

Having fully delineated the life of Daniel, and enlarged upon the motives which prompted action, he enforced the following lessons. I. Daniel's piety. II. Daniel's patriotism. The lecture was enriched by anecdote, and the lessons emphasized by apt quotations. The lecture was given under the auspices of the Sons of Temperance, yet the sum realized was donated by Mr. Steele to the Methodist fund here. R. F. B. Newcastle, March 27, 1880.

NEWS OF THE WEEK.

NOVA SCOTIA.

J. Wesley Smith, Esq., of the firm of Smith Bros., in this city, arrived home from England, with his bride, in good health, per steamer, on Sunday evening last.

Some burglars have been attempting to ply their business in Amherst during the past week.

The North Sydney Herald of March 24, says: At a meeting of the official members of the Methodist Church of this town held on Monday last, the following resolution was unanimously adopted: Moved by John Elliott, Esq., Sydney Mines, and seconded by G. B. Moffatt, Esq., that the Nova Scotia Conference be earnestly requested to re-appoint to the North Sydney circuit, Rev. D. Hickey for another year. The rev. gentleman has labored here during the year with very much acceptance to the Methodist congregation at North Sydney and Sydney Mines, and it is to be hoped that he will again be appointed to this circuit.

A new Council of the Royal Arcanum has recently been formed in Annapolis; another in Amherst; and another in Sackville. The Order now numbers over 450 Councils.

NEW BRUNSWICK.

The New Brunswick Government has put in a claim for a share of the fishery award, but hitherto has received no answer from the authorities at Ottawa.

The question of the removal of the seat of Government from Fredericton to St. John has been settled for the present, by a vote of the House of Assembly, which gave a majority of two in favor of Fredericton. It is not yet decided whether the Government will erect a new Provincial building or repair the old one. It is rumored that the Government will ask the Legislature for \$45,000 to cover the cost of erecting and furnishing a new building.

Revival services have recently been held on the Apohaqui circuit, by Rev. William Tweedy.

The anniversary services of the Queen Square Meth-dist Sunday school, St. John, were held on Sunday last. James Cochran and John Merchant have been arrested for stealing from the mill and store of Alex. Gibson, Esq., to Marysville. Merchant confesses to have been a party with others to setting fire to a steamer at Fredericton in November. Further developments are looked for. Cochran and Merchant are held for trial.

PRINCE EDWARD ISLAND.

The Bill to abolish the Legislative Council in P. E. Island, was only defeated in the Council itself, on Tuesday, the 23rd of March, by the casting vote of the President. Last year there was a majority of four against it in the same body. A few elections during the year (the Island Council being elective), has made the change. Another year, it is said, will put an end to it.

HOME AND FOREIGN ITEMS.

The weather on Easter Sunday, in Halifax, was unusually cold.

The following are the salaries paid to some of the Ministers in New York: H W Beecher, \$20,000; Dr Talmage \$12,000; Dr Taylor, \$12,000; Dr Hall, \$12,000; Methodist clergymen get from \$2,000; to \$5,000, and Presbyterian from \$2,000; to \$12,000, but a large majority do not exceed \$5,000, and almost all are glad to get \$3,000. In Nova Scotia the highest salary paid is \$3,000.

A new line of steamers is to be put upon the route between Montreal and Chicago. The advice of Dr. Horace Greeley, "Go west, young man," is being acted upon by a considerable number of persons in these Provinces. Some of those who have tried the experiment have returned, more or less disgusted, and somewhat wiser than when they undertook the journey.

General Grant has returned from Mexico. Princess Louise visited the Ottawa Art Exhibition on Saturday, this being her first appearance in public since the recent unfortunate accident. Mr. Labouchere states that the Princess Louise and Lord Lorne will go on a short visit to New York as soon as Her Royal Highness is well enough.

I hear a great deal more than I approve of about aesthetic tastes in relation to the services conducted in Methodist chapels. To what extent may we safely pander to "aesthetic tastes?" A man may preach with the simple purpose of giving delight to hearers of aesthetic tastes; the "devotional" part of the service may be conducted under the same motive; and the officiating minister may "have his reward." But what about true religion? One strong reason why some young people leave Methodism is that they do not give themselves to God, and they, therefore, cannot bear the rebuke which comes in faithful preaching and simple worship. The change which would do the Methodist Churches most good at present in respect of public worship would be in the direction of less ornament and more spiritual simplicity.—London Methodist.

The Fiji Wesleyan district meeting held in October showed the following statistics:—Churches, 317; other preaching places, 290; missionaries, 10; English school teacher, 1; native ministers, 47; catechists, 12; teachers, 961; local preachers, 1,395; class-leaders, 2,647; English members, 38; members (Fijian), 23,735; on trial, 5,355; Sunday scholars, 39,387; day-schools, 1,555; day scholars, 36,519; deaths of members, 673; attendants on public worship, 98,565. The work is still prospering.

Letters from the Wesleyan missionaries at St. Kitt's, West Indies, give sad accounts of the terrible damage caused by the recent floods. One of the missionaries (the Rev. Mr. Bailey) had a narrow escape, a portion of the mission house being swept away, which he had occupied but a few minutes previously. He lost all his goods. Some hundreds of pounds will be required to repair the damage. It is believed that about a hundred of the native inhabitants lost their lives.

A minister visiting a brother minister was invited to lead the family devotions. He prayed so long that little Mary arose from her knees, and whispered in her mother's ear, "Mamma, you keep very still. He'll be through pretty soon."

Shortly after four o'clock, on Thursday, March 25, a young man named Geo. Bennett, lately discharged from the position of assistant engineer in the Globe office, entered the private office of the Hon. Geo. Brown. Shortly afterwards cries of "murder" were heard. Upon several of the employes rushing into the room, they found Bennett and Hon. George Brown in a deadly struggle. Mr. Brown having in his hand Bennett's revolver. Mr. Brown explained that Bennett had shot him in the thigh. The prisoner was immediately taken to the police station. Dr. Thorburn was called in and pronounced the wound a slight one. The excitement in the city is intense, a report having been circulated that Hon. Mr. Brown had been shot in the stomach and fatally wounded.

Prince Leopold is expected to leave England, for Halifax, about the 28th of April.

A meeting of priests, church officers, and citizens to establish an American Independent Catholic Church, in New York city, was held at No. 33 East Thirty-sixth street, on Tuesday evening, E. N. Fishblatt was elected chairman, and after a full discussion of the objects of the organization, the following officers were elected: The Rev. B. L. Quinn, President; the Rev. F. W. Wood, V. President; E. N. Fishblatt, Treasurer; the Rev. H. A. Broderick, Secretary; J. J. Snyder, Recording Secretary. Articles of incorporation were drawn up, and the following gentlemen were selected as members of the incorporated body: The Rev. B. L. Quinn, John Faulkner, Edwin Coles, the Rev. Dr. Carroll, E. N. Fishblatt, the Rev. F. W. Wood, John McDowal, Joseph Mitchell, the Rev. Mr. Mullen. The Advisory Committee elected comprised the Rev. J. P. Newman, D. D., Rev. Dr. Prime, Rev. Mr. Houghton, Rev. Dr. Dapny, and others. It was decided to hold mass meetings on Sunday next in the Wesley Chapel, at 10.30 a. m., University Building, at 3 p. m.; Bleeker Building, at 7.30 p. m., and on the following night at eight o'clock, in Clarendon Hall, Thirteenth street and Third avenue. The clergymen interested in this movement will attend these meetings and explain its objects. It has been decided to begin immediately the building of a grand tabernacle in this city.—Times.

The New York "Observer" offers a premium of \$100 to students in theological seminaries for the "best essay designed to counteract any one of the many forms of assaults upon Christianity by modern infidelity. The question of the re-ordination of Roman Catholic priests on their becoming Protestants is being discussed by the Presbyterian Church of Canada. The Presbytery of Montreal have reached the following conclusions in regard to it: "That of ordination of the Church of Rome is confessedly erroneous and defective in its object, yet it ought not to be entirely ignored. That the admission of a reformed priest to the status of an ordained presbyter without the imposition of hands is re ordination sufficient."

The Right Hon. W. E. Forster, M. P., laid the memorial stone of a new Wesleyan Sunday-school at Tottenham recently. He said in his speech, "If I were asked to say what Sunday-schools had to do more than anything else, I should say it was to bring the Bible home to the scholars."

The Rev. Felix Aloysius O'Hara, a young Irish priest, has just been ordained a priest in the Independent Roman Catholic Church by Bishop McNamara. He was educated at Donny and Rome.

his mortification returned in the... and mother was confided in... as a very hard lesson, and Archie... his out door recreations to the... or many days. In the meantime...

"Come out from among them and be ye separate." Do you say, then, that the Church will be weak? Well, know nothing that God said on earth or has spoken from heaven against little Churches. God does not count his followers, but weighs them. He does not encourage the taking of a census; only one census is mentioned in the Scriptures and a curse fell upon that. God delighted not in numbers, but in character. "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."

"Very sincerely, your friend," "M. A. BELL."

PTURAL ENIGMA. NO. 22. 59 LETTERS. 57, 20, 45, 39 is only mentioned Bible. 30 is a mount. 54, 27 is the name of a tree. 55, 2 was grandfather of Joseph. 4, 18, 24, 31 is a precious stone. 1 53 was a king of Israel. was the son of Haran. 5, 36, 26 is a place in Syria. 8, 59 was an evangelist. 8, 47, 1, 30 is an extensive plain. 29, 39, 19 a substance used in King Solomon's throne. hole is a verse in one of David's Psalms.

MINNIE F. TAYLOR, Sheffield.

ERS have been received to Enig... as follows:— Deluge evated seat—Gabbatha assed by letter—Thessalonians. perful edifice—Tabernacle d spoken to—Defy bled mountain—Sinai rcle of apparel—Hood d—Crush. I set before you this day a bless- a curse. Deut. 11: 26. H L B, Yarmouth; Bessie Aling Hill; Meade P Harrington, Lunenburg; Eunice, Halifax; Mary Read, P. O. St John; Ellen H Harcan; Carrie E B-wily, Paradise; F Taylor, Sheffield.

have been received to No. 21... Joash—Gideon... of a left handed man—Gera... Dan... Naom... Tarned—Migron... of Priests—Nob... ne—Frogs... b was called—Dreamer... k—Bazir... e of Ship—Castor... tians should never know—Doubt... ear... ver—Aye... t, nor be dismayed, be strong... od courage. Jos. 10: 25. A P C, St John; M P Harrington; Mary Read, Nappan; M... in; Carrie E Bowly, Paradise; Yarmouth.

The Sabbath is a blessed day, for God has blessed it. He expects us to bless him on it, and we may expect him to bless us. He does bless it. From the beginning of the world until now his people have found it good for them to wait upon God. His service is perfect freedom. His ways are full of pleasantness. This is the day which the Lord hath made. We will be glad and rejoice therein.

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WEEKLY CALENDAR.

Table with columns for Day, Sun, Moon, High Water, Clock. Includes dates from April 1st to 10th.

PHASES OF THE MOON. Last Quarter 2nd day, 1h, 58m, a.m. New Moon, 9th day, 10h, 53m, a.m.

- 4 Oliver Goldsmith, poet, died 1774. 5 Robert Raikes, fr. of Sabbath Schools d 1811. 6 British Museum founded, 1753.

MARRIED

At the Parsonage, Port Mouton, on the 9th ult. by the Rev. J. W. Sheppardson, Mr. Franklin Smith, Beoch Hill, to Miss Ada C. Publicover.

DIED

At Wakefield, Mass., on Friday, 21st Feby., resting on the Lord, whom she had long loved, Emily, fourth daughter of the late James Stirling of Maitland, Hants.

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

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11 a.m. Brunswick St. 7 p.m. Rev. W. H. Evans. Rev. S. F. Huestis. 11 a.m. Grafton St. 7 p.m. Rev. S. B. Dunn. Dr. Allison.



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CANADIAN PACIFIC RAILWAY.

Tenders for a second 100 miles section WEST OF RED RIVER will be received by the Undersigned until noon on Monday, the 29th of March, next.

ENCOURAGE HOME MANUFACTURE.

New Boot and Shoe Store

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

BOOTS and SHOES, AT THE INDUSTRIAL SCHOOL,

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

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New Subscribers (applying early) for the year 1880 may have, free of charge, the numbers for the last quarter of 1879 of such periodicals as they may subscribe for.

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A NUTRITIOUS CONDIMENT FOR HORSES, CATTLE, MILCH COWS, SHEEP, PIGS AND POULTRY.

The object of this FEED is to prevent disease, to put and maintain animals in a healthy condition, and to economize feed.

All the ingredients composing this FEED are certain health-giving Herbs, Seeds, and Roots, which cannot be obtained by animals that are starved.

Directions for Feeding. Horses.—At each time of feeding mix half pint of the Feed with the usual quantity of corn or oats.

Cows.—At each time of feeding mix at the rate of six pints for every dozen cows, with their usual feed, and in two weeks you will be surprised at the large increase of milk and butter.

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Hogs.—At each time of feeding mix half pint of the Feed with the usual meal or for each hog.

Poultry.—Mix half a pint of the Feed in a peck of their usual food.

Beats a measure holding exact amount of one feed is enclosed in every bag.

PREPARED only by MARSDEN & Co., 698 Craig Street, Montreal.

GENERAL AGENT FOR THE Maritime Provinces, GEORGE FRASER, No. 28 Bedford Row, Halifax, N.S. July 10 1879

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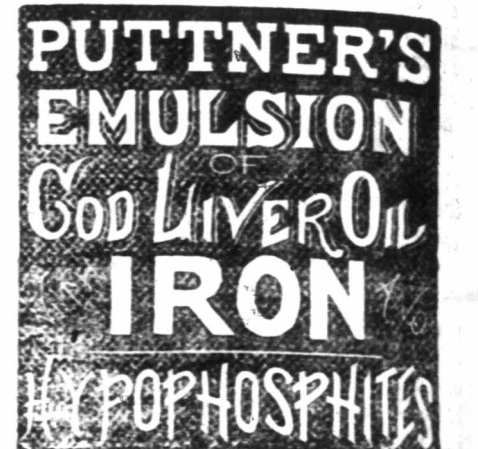
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Drawings and specifications and other information may be obtained at the office of the Engineer-in-Chief, at Ottawa, on and after the 15th day of MARCH next.

Tenders will be received by the undersigned up to noon of THURSDAY, the 1st day of July next.

By order, F. BRAUN, Secretary.

Dept. Railways and Canals, Ottawa, 7th Feb. 1879. June 30



Windsor, N. S., January, 1880. C.E. PUTTNER:

Sir,—It affords me much pleasure in giving my testimony to the remarkable benefit I have received from the use of your "Emulsion of Cod Liver Oil with Iron and Hypophosphites."

Having suffered for some months with a severe cough and cold, at the same time losing in weight, and having tried many remedies, but without any good results, I was induced to try your Emulsion, and having used half-a-dozen bottles, my cough and cold is completely broken up and entirely removed, and am at present over ten pounds heavier than when I commenced taking the medicine.

I can likewise say that Mrs. Burnham has been taking it for a cold as well as for General Debility, and she is better now than she has been for the past two years.

I have found your Emulsion very pleasant and palatable to take, and can cheerfully recommend it, and say that I have never taken any medicine that has done me so much good.

I am, Sir, P. S. BURNHAM, Post Master.

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This valuable preparation combines all the medicinal virtues of those articles which the leading Physicians and Chemists of the day have proved to possess the most safe and efficient alternative properties for the cure of Liver Complaint, Dyspepsia, Indigestion, Kidney Complaint, Costiveness, Piles, General Debility, Loss of Appetite, Faintness of the Stomach, Pains in the Side and Back, Scrofula, Ulcers, Mercurial affections, and all diseases originating from impure Blood and disordered Liver and Stomach.

TESTIMONIAL. We have seen and used in our practice the prescription for McCallum's Compound Gentian and Taraxicum Bitters, and can recommend them as a good tonic and alternative, which may safely be used as a family medicine in cases of illness arising from sluggish liver and impurities of the blood.

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Put up in boxes, sufficient to make two Quarts of Bitters, which will be sent by mail to any address on receipt of \$1. Directions for making are enclosed in each box.

Notice.—It is claimed that these Bitters are superior to anything before offered the public, for the reason that they are made from a prescription recognized by nearly all Physicians to be one of the best known purifiers of the blood; and, that the Bitters usually offered the public are composed mostly of cheap whiskey, while the Gentian and Taraxicum Blood and Liver Bitters are composed of roots and plants most used by Physicians in their practice and can be made by any person by the directions accompanying each box and only enough spirits added to keep them from spoiling.

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Proceeds to assist in paying the Debt on their Parsonage, and help the Sunday School.

Donations of Articles or Money will be thankfully received by the Committee—

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Feb. 6

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Table with columns for Space, One Week, Four Weeks, Three Months, Six Months, One Year. Includes rates for 1 inch, 2 inches, 3 inches, 4 inches, 5 inches, 6 inches, 7 inches, 8 inches, 9 inches, 10 inches, 11 inches, 12 inches, 13 inches, 14 inches.

Special Notices per week 50 per cent. added. Yearly Advertisers may change once a month.

Rev. H. PICKARD Rev. DUNCAN

VOL XXXII.

THOUGHTS

AWAKENED BY THE REV. JOSEPH

Oh! death! what my In thy domain are Thy victims are und But soon thy triumph Mankind will rise t

Awful the dust retain Of our departed one We know they'll come With life, and flesh, Before the judge shall Their everlasting d

Reluctantly we gave Our brother to thy W. linger at his grave With tearful eyes to Naught but his mortal Which Christ allows

With Christ in Paradi The soul, the immortal Thus all thy skill defies Strangely eludes thy Safe in the better home Region of life, of high

Ended the fight of faith The armour laid aside No more to taste of death No wish ungratified; No struggling thought; No mental haze, a l b

Is this the great reward Which waits us in the Thanks to our risen Lor Our mediator wise; O, blessed christian hope Our friends again we

April, 1880.

THE CANDOR OF

"Come see a man which told, ever I did, is not this the Christ

Yes! it is not merely a lie in Christ as the teach tell us all things," which heart conviction of "the sus Christ," but the ind ledge of Him as the search me all things that ever I what led the woman of S claim "Is not this the C was to her the irresistible Messianship.

What about ourselves? any thing of true intere Lord Jesus, our experie unlike hers. When He es Jerusalem with candi been flame of his eyes u corners of our hearts, and far-reaching, all-revealing even the far off and l windings of our lives; w we see the darkness, and we see the sin that has been when he "declareth unto his thought," and then c that "as he thinketh in he;" then we know for our "with whom we have to do Christ."

He does not merely sh something more than that merely an invisible hand d a veil from hidden scenes, brought to bear upon th we can see if we will; it is al, more terrible, and yet than that. He tells us w done; and, if we listen, th be very clear, very throuu mistakable.

Many feel what one "Whenever I do think ab so horribly bad, that I d think any more." Ah, "if known, even thou, at least day," that it was not mere about it," but the voice of beginning to tell thee w have cleared the way for blessing might not the pati lug listening have brought stifle the voice, do not factu uncomfortable thoughts whi do not encourage lest they sl you'llow spirited! Instead him to let his voice sound clearer, and believe "that th of God leadeth thee to re Only listen, and we will te only all things that ever yo all things which he has don He never leaves off in the mi he has to tell, unless we will rupt him.

Perhaps we have gone th this, and known the humblit ness of being searched and than pardoned and cleansed again there is something not hardly know what, only there giving, a dim, vague uneari really don't know of anythi