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GIVE GOD HIS DAY.

(BY REV. J. C. WYLLIE, B.A., IN THE "GUIDE
TO HOLINESS.")

Reader, do not be a robber. He that
steals breaks God's eighth command-
ment. Above all, do not rob God.
Sunday is God's property. Give God
His day.

I do entreat you, for your soul's sake,
not to profane the Sabbath, but to keep
it holy. Do not buy and sell, or idle
your time on Sunday. Let not the ex-
ample of all around you, let not the in-
vitation of companions, let none of these
things move you to depart from this
settled rule—that God's day shall be
given to God.

The Sabbath is one of the greatest
blessings which God has given to man.
Do not make a bad use of this blessing.
He that cannot give God His Sunday is
unfit for heaven. Heaven is an eternal
Sunday. Oh, while you live, give God
His day.

Once give over caring for the Sab-
bath, and in the end you will give over
caring for your soul. The steps which
lead to this conclusion are easy and regu-
lar. Begin with not honouring God's
day, and you will soon cease to honour
God's house; cease to honour God's
house, and you will soon cease to hon-
our God's Book; cease to honour God's
Book, and by-and-by you will give God
no honour at all. Let a man lay the
foundation of no Sabbath, and I am
never surprised if he finishes with the
tombstone of no God. It is a remark-
able saying of Judge Hale—"Of all
the persons who were convicted of capi-
tal crimes while he was upon the bench
he found only a few who would not
confess, on inquiry, that they began
their career of wickedness by a neglect
of the Sabbath."

Reader, resolve by God's help, that
you will always remember the Sabbath
day to keep it holy. Honour it by a
regular attendance at some place where
the gospel is preached. Settle down
under a faithful ministry, and once
settled, let your place in church never
be empty. Give God His day.

A SIX-MILLION VERDICT.

Last week the proceedings in the
civil suit against Tweed, at New York,
came to an end, the jury rendering a
verdict in favour of the people for
\$4,719,940, with interest amounting to
\$1,817,177, making altogether the sum
of \$6,537,117. This is probably the
largest verdict on record in this coun-
try. Although it is less than two-
thirds the amount sued for, it is a great
victory for the plundered tax-payers of
the metropolis, and will largely recom-
pense for the stealings of the celebrated
Tweed ring. Tweed has a large amount
of property in New York, which will
now fall into the hands of the law.
Whether it is sufficient, however, to
cover the full amount of the verdict, we
are not informed.

The history of the gigantic frauds
of the Tammany ring, which culminated
in 1870, is still fresh in the minds
of our readers. By the skillful manipu-
lation of the State Legislature, the
laws were so shaped as to aid the op-
erations of the Board of Audit, composed
of Oakley Hall, Richard B. Conolly, and
William M. Tweed. The building of the
new County Court-house afforded a
pretext for the introduction of over six
million dollars of fraudulent claims,
which were passed upon by this board
of thieves. To recover the money paid
on one hundred and fifty fraudulent
warrants, amounting to \$6,312,000, this
suit was brought.

The judgment obtained was the first
one worthy of note secured in favour of
the people since the perpetration of the
frauds. The great difficulty experienced
in the prosecution of the ring was the
lack of means of legal address. The
Court of Appeals decided that the peo-
ple could not sue; and it was not till
1875 that an act giving them that right

was passed by the Legislature. During
the interval, as is well known, a ma-
jority of the public plunderers—Con-
nolly, Sweeny, Woodward, Keyser, Gar-
vey, and others—escaped to foreign
lands, where they are still living upon
their booty. Tweed, however, remained,
stood trial and was convicted, and sen-
tenced to twelve years' imprisonment
in the Penitentiary on Blackwell's
Island. After a year's imprisonment
he was released on a decision of the
Court of Appeals in his case, but im-
mediately rearrested in the civil suit
just closed. How he escaped, three
months since, through the probable con-
nivance of his jailers, is fresh in the
remembrance of the public. Though
he is still at large, it is safe to assume
that the cause of justice is ahead. His
ill-gotten wealth is swept from him,
and he is a homeless outcast in his old
age, hunted and despised of men, and
followed by the decrees of a just Provi-
dence. The way of the transgressor is
hard.—*Wes. Ch. Advocate.*

RELIGION IN THE COLLEGES.

The public will heartily endorse the
following, taken from an article on the
above subject which appeared last week
in the *Presbyterian Witness*.

There is only one royal road to religion
in our schools and Colleges, and that is to
have the whole life pervaded and regulated
by the spirit of Christ—to begin in
earliest childhood, and continue all the
journey through.—It is good, surely, to
see, and read of, religious revivals in col-
leges. It is good when institutions of
learning become centres of religious light
and warmth. We rejoice when we hear of
such being the case at Acadia, at Sack-
ville, or at Kings. Let the denomina-
tional Colleges live and prosper. They—at
least some of them,—are doing a work
which could not or would not otherwise
be done. It would be wrong as well as
futile to desire the utter overthrow of in-
stitutions that are dear to ten thousands of
the Christian people. We at least cannot
aid any party or any movement aiming at
the destruction of denominational colleges.
If they do a good work let us thank God
for it. If they strengthen the religious
and intellectual life of the country, we shall
all reap the benefit. Our conviction is
that there is a field for the religious Col-
leges and also for one un denominational
institution. We are not in the least de-
gree afraid that the influence of the latter
would be in the least degree inimical to
true religion.

PRINCETON COLLEGE—A FINE IL- LUSTRATION OF THE DENOMINATIONAL PRINCIPLE.

At the great educational
meeting reported by us last week, Dr.
Allison met Mr. Grant on his own
ground. The latter had been declaim-
ing against denominational colleges as
insufficient for our requirements and
objectionable on the ground of their
fostering sectarian prejudices. Dr. Al-
lison pointed out Dr. McCosh, certain-
ly quite the equal of any advocate of a
State College in our midst. This veter-
an educationist, instead of persuad-
ing the millionaires of Fifth Avenue to
pour their wealth into that magnifi-
cent endowment of Princeton, which
has now reached, in buildings alone, one
million and a half of dollars, ought, if
Mr. Grant be right, to be employed in
securing legislation which would effec-
tually "knock Princeton on the head!"
Rev. C. B. Pitblado, writing from the
United States to the *Presbyterian Wit-
ness*, gives a comprehensive description
of Princeton and its great work. After
describing the princely liberality of
those who have built up this College,
Mr. Pitblado very significantly adds:—
"When will the rich men of Halifax
remember the institutions of our coun-
try in this way?" Yet this affection
for their own seat of learning, and self-
denial in supporting it, is what our agi-
tators here wish to destroy among the
Churches. The College work is to be
handed over exclusively to the State.

In Princeton, moreover, there is now
"an unusual interest in religious mat-
ters pervading both institutions." Fine
work would be made of this revival, if
Professors of every shade of belief or
no belief at all, were admitted to the
College!

We give Mr. Pitblado's letter—at
least as much of it as relates to the
points we have raised.

I have been here now nearly a week,
gleaning information as best I could by
observation and enquiry, and some of the
things I have learned may be worth pub-
lishing.

The schools of theology and art are
quite distinct institutions. The College
is Presbyterian in its character, but I be-
lieve there is nothing in its constitution
which makes it so. It is under the con-
trol of neither Church nor State. The
Board of Governors and Trustees control
all. They fill up vacancies among them-
selves, and I believe with the advice or
vote of the faculty elect the Professors. It
appears that out of respect to the past
traditions of the College, and probably be-
cause they get the best men among the
Presbyterians, they nearly always elect
men from that denomination to fill the
vacant offices or chairs connected with the
institution. It is not, however, Presby-
terianism, but fitness for the work re-
quired that generally decides the election of
any one to office. There are a great num-
ber of Episcopalians attending the Col-
lege. The whole number on the roll is
480. There are about twenty chairs occu-
pied by most efficient professors, who are
nearly all clergymen. The religious ele-
ment enters very largely into the course.
For example, Dr. McCosh, besides being
President of the College and Professor of
Metaphysics, is also "the Robert Lenox
Professor of Biblical Instruction." And
every year there are prizes given for the
best Bible scholars. Again Dr. Shields
is "Professor of the harmony of Science
and Revealed Religion." The students,
besides having special prayer meetings of
their own, are under obligation to assem-
ble every morning and evening in the Col-
lege Chapel for prayers, and attend a lec-
ture or Bible lesson on Sabbath after-
noons. I do not remember of anything
that impressed me more than meeting
with those students for prayer. Their
hearty singing and apparent devoutness
strike one very forcibly. Just now an un-
usual interest in religious matters pre-
vades both institutions, and the professors
give the "revival" their hearty approval
and help. Indeed a large majority of the
Professors are men of the most pronoun-
ced piety in their lives, and the strictest
orthodoxy in their beliefs.

SEPARATE SCHOOLS.

The report of Mr. Buchanan, the Inspec-
tor of High Schools for Ontario, on the
condition of the Roman Catholic Separate
Schools, which he had officially visited,
proves the utter inefficiency of those in-
stitutions. "The pupils," he says, "do
not begin to compare, in point of scholar-
ship and mental training with pupils of
the same age in average town public
schools," and he gives abundant details in
proof of this statement. The majority of
teachers were utterly incompetent. He
gives specimens of "the peculiar views of
the proper ways of spelling" entertained
by one of them—e.g. "Timothy, Georg,
and Henry," for the names which popular
prejudice requires to be spelt "Tim-
othy, George, and Henry." This being
the character of the teachers we may con-
ceive that of the taught. It is found, in
fact, that so gross has been the dereliction
of duty in the management of these
schools, that the City Treasurer of Toron-
to has been notified not to pay over any
money on their behalf for the year 1875.
If this be the case in the Separate Schools
in the chief city of Ontario, of which His
Grace Archbishop Lynch is official super-
intendent, how deplorable must be the
condition of those beyond the sphere of
his benign influence! What a gross
mismanagement of the funds and abuse of
the important trust committed to them by
a too confiding public is this. It earnestly
behoves us to see that those unfortunate
children be not allowed under the foster-
ing care of (step-mother Church, to grow
up in vicious ignorance and to swell the
criminal and dangerous classes of the
community. This is a suicidal policy for
the Church itself. By its criminal neglect
of those children, whom she will neither
educate herself, nor allow our public
schools to educate, she consigns them to
ignorance and social inferiority, and
stamps upon their brow the brand of ser-
vitude, and of moral as well as intellectual
degradation. If Romanists were wise
they would insist on their children shar-
ing the superior advantages of our public
schools and obtaining that sound and
solid education which is the stepping-stone
to even the highest social eminence.
Their religious rights will be intact.
Even their prejudices will be respected.
They are amply represented in the edu-
cational councils of the country, and if
report be true, an extraordinary solici-
tude is manifested in expurgating the
public text books of any word or phrase
offensive to their tender susceptibilities.
Is not this enough? Is unsectarian arith-
metic and grammar so perilous that
Roman Catholic children must be guard-
ed, even though by the barriers of densest
ignorance, against the deadly heresy that
may lurk under a Protestant Rule of
Three or conjugation of a verb?—*Can.
Meth. Magazine.*

BEREAN NOTES.

A. D. 33.] LESSON I.—Acts 1. 1-12. [April 2.
THE ASCENDING LORD.

TOPIC: Our Saviour's Ascension to
Heaven.

GOLDEN TEXT: And it came to pass,
while he blessed them, he was parted from
them, and carried up into heaven. Luke
24. 51.

HOME READINGS.

MONDAY—The Ascension. Acts 1. 1-12.
TUESDAY—The First Meeting. Acts 1.
13-26.

WEDNESDAY—The Resurrection. Luke
24. 1-12.

THURSDAY—The Walk to Emmaus.
Luke 24. 13-35.

FRIDAY—After the Resurrection. Luke
24. 36-53.

SATURDAY—The Church and her Gifts.
Eph. 4. 1-16.

SUNDAY—From Earth to Heaven. John
14. 1-14.

INTRODUCTORY NOTE.—Luke wrote the
Acts of the Apostles, in addition to his
Gospel. Luke 24 is the proper introduc-
tion to this course of lessons. In our pre-
vious New Testament study we have
strictly followed the exact chronology as
given by Rev. Dr. Strong. By this stand-
ard the date of the ascension is Thursday,
April 28, A. D. 29. For convenience sake
we henceforth adopt, however, the popu-
lar chronology as given in the margin of
our Bibles.

CONNECTING LINK.—The Ascension
was forty days after Christ's resurrection.
Pentecost came ten days later. What
happened in this interval is told, Acts 1.
13-26.

Where in this lesson do we see—

1. The completeness of Scripture?
2. The forgetfulness of men?
3. The exaltedness of Jesus?
4. The sympathy of angels?

DOCTRINE: *Jesus our intercessor.* Isa.
59. 16, 17; Luke 22. 31; John 17. 9-11; 1
John 2. 1; Heb. 9. 24; Rom. 8. 34; Heb.
7. 25.

BY D. A. WHEEDON, D. D.

The book of Acts, written by Luke about
A. D. 64, gives an account of the ministry
of our Lord in his Church after his ascen-
sion to heaven, as the Gospel does of his
ministry while on earth. Our lessons for
the quarter are confined to the pentecostal
church, and the locality of Jerusalem.

1. *Our Saviour's closing ministry*, v. 1-8.

1. THE FORMER TESTAMENT. *History*,
meaning Luke's Gospel. Both narratives
are dedicated to THEOPHILUS, as to an
esteemed friend, who is believed to have
been a Roman convert of some distinction.
BEGAN. The Gospel tells the story of the
beginnings of Jesus' miracles, but not of
their endings. The Acts continues the
story, and shows him still doing and
teaching, but usually through the Holy
Spirit or his apostles.

2. THROUGH THE HOLY GHOST. The
Holy Spirit that filled the human soul of
Jesus, by whose empowering he did his
work as a man. This is not the same as
his Godhead. Luke 4. 1; chap. 10. 88.
COMMANDMENTS. Luke is still speaking
of his Gospel. See its last chapter.

3. SHOWED HIMSELF ALIVE. That the
Jesus who was dead was alive again was a
fundamental fact of the new preaching.
He himself insisted on it. Rev. 1. 18. If
he be not alive Christianity is untrue. Its
PROOFS must therefore be positive and
INFALLIBLE. They were twofold. He
was repeatedly SEEN by his apostles. Five
times are distinctly mentioned. Luke 24.
34, 36; John 20. 26; 31. 1; Luke 24. 50.
He talked, walked, and ate with them.
They handled his person. They saw his
hands, face, feet, and side. They knew
that he was truly alive again. The chief
subject of his SPEAKING with them, name-
ly, THE KINGDOM OF GOD, was an added
proof. He explained the scriptures as re-
lated to himself, and instructed them in
their future work. This continued during
FORTY DAYS. They were days of prepara-
tion for great things to come. Perhaps it
took that space to get the apostles where
it would be safe for Jesus to leave them.
PASSION. Sufferings and death. These
three verses are properly only an intro-
duction.

4. ASSEMBLED TOGETHER. In Jerusa-
lem, on the day of ascension, probably
Thursday. The command to NOT DEPART
is parallel to the "tarry ye" of Luke 24.
49, and THE PROMISE OF THE FATHER
with "power from on high." PROMISE.
That is, the thing promised, namely, by
God in the Old Testament; "I will pour

out my Spirit upon all flesh." Joel 2. 28.
See, also, Isa. 44. 3. and Ezek 36. 25-27.
This is the glorious inheritance of Gospel
days. HEARD OF ME. As the Holy Ghost
the Comforter. John 14. 16. 17. 26; 16.
7-11.

5. BAPTIZED. John's baptism with
WATER was a symbol: Christ's with the
HOLY GHOST was its reality. The former
was external, the latter internal, the
sprinkling with clean water typifying the
purifying of the soul. Both are called
baptism. The latter was an outpouring
of the baptizing element upon the person;
so also, if Christ's words have meaning,
was the former.

6. COME TOGETHER. The conversation
continues as they ascend Mt. Olivet and
come to the borders of Bethany. RESTORE
AGAIN. Free Israel from the Roman yoke
and raise it to its old glory with himself
on the throne. This they still expected,
and asked if he would do it AT THIS
TIME.

7. TIMES OR SEASONS. Periods and
fixed dates of future events. He answers
not their question, and the ascension will
soon correct their error. The time of the
rise and fall of nations, the second advent,
and the end of the world, THE FATHER
has kept to his own decision, and has not
yet published.

8. YE SHALL RECEIVE POWER. As a
gracious gift, the result of the coming
UPON YOU OF THE HOLY GHOST, which
shall quicken and strengthen your souls,
and qualify you for your place as leaders
in the new kingdom. WITNESSES UNTO
ME. Their great work was to testify of
Christ. They were to begin it at Jerusa-
lem in the midst of their bitterest enemies,
and carry it thence to the ends of THE
EARTH. Surely a mighty change must
first come upon these men who, only six
weeks previous, at the first appearance of
danger, forsook their Lord and fled.

2. *Our Saviour's triumphal ascension*,
ver. 9-12.

9. HAD SPOKEN. At the instant of ceas-
ing to speak he "lifted up his hands, and
blessed them." (Luke 24. 50.) and also be-
gan to rise from the earth. With hands
still uplifted, he rose higher and higher
until a CLOUD RECEIVED HIM OUT OF
THEIR SIGHT. They still gazed, but could
see him no longer. Daniel, the prophet,
in vision six hundred years before, follow-
ed him still further, even to the awful
presence of The Ancient of Days, where
"was given him dominion, and glory, and
a kingdom, that all people, nations, and
languages, should serve him." See Dan.
7. 13. 14.

10. TWO MEN. Angels in human form
and shining raiment, suddenly become
visible.

11. THIS SAME JESUS. The Jesus that
was crucified, dead, buried, and made alive
again, is the Jesus that was TAKEN INTO
HEAVEN, with the body which these disci-
ples had felt and handled. It was neces-
sary that they who were to publish his res-
urrection should be able always to tell
distinctly what had afterward become of
him. For the question would inevitably
arise. What a sad failure their mission
would have been had he died again, or in
one of his absences ascended secretly.
But they can now declare that they saw
him ascend. SHALL SO COME. At the
second advent, IN LIKE MANNER. Really,
bodily, visibly, and in a cloud. Matt. 24.
30; Rev. 1. 7. The Third Article of the
Methodist Episcopal Church runs thus:
"Christ did truly rise again from the
dead, and took again his body, with all
things appertaining to the perfection of
man's nature, wherewith he ascended into
heaven, and there sitteth until he return
to judge all men at the last day."

LESSONS. 1. The ascended Jesus is now
the glorious King of heaven and earth. It
is blessed to serve and be ruled by such a
King. Will not every student of this
lesson give himself this day to him as a
life-long servant of his Lord? Acts 5. 31;
7. 55; 1 Pet. 3. 22; Phil. 2. 9. 10; Matt.
21. 23-31. 2. As our gracious Intercessor,
he is continually presenting the merit of
his death before the Father for us who
come to him. We have no merit, and
would certainly fail; but he cannot fail.
He is as anxious now to save us as he was
when he died for us. But if we do not
come to him, it is, so far as we are con-
cerned, as though he were not there to in-
tercede. 1 John 2. 1; 1 Tim. 2. 5; Rom.
8. 34; Heb. 9. 24; 7. 25.

WESLEYAN ALMANAC MARCH, 1876.

First Quarter, 3 day, 5h, 33m, Morning. Full Moon, 10 day, 1h, 58m, Morning. Last Quarter, 17 day, 5h, 10m, Afternoon. New Moon, 25 day, 5h, 57m, Afternoon.

Table with columns for Day of Week, SUN, MOON, and various astronomical data points.

THE TIDES.—The column of the Moon's position gives the time of high water at Falmouth, Cornwall, Horton, Harport, Windsor, Newport and Truro.

High water at Pictou and Cape Tormentine, 2 hrs and 11 minutes LATER than at Halifax. At Annapolis, St. John, N. B., and Portland, Maine, 3 hours and 25 minutes LATER, and at St. John's, Newfoundland, and 20 minutes EARLIER than at Halifax. At Charlottetown, 2 hours 54 minutes LATER. At Westport, 1 hour 54 minutes LATER. At Yarmouth, 2 hours 9 minutes LATER.

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

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

Search me, O God, and know my heart: try me and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting. Psalm cxxxix. 23-24.

CONVERSATIONS BETWEEN A PREACHER AND A BELIEVER.

CON. I.

'O Thou who dost prefer, before all temples, The upright heart and pure, inspire my heart.' MILTON.

P. My next inquiry then is, do you not sometimes find yourself troubled with ANGER, and too much warmth of temper? We should show forth our works in all that meekness which heavenly wisdom teaches; but have not your looks been by far too severe, and your words more sharp and cutting than that wisdom allows? Have you not hurt yourself by peevishness, by quarrelsome dispositions, obstinate debates, and unkind reflections? Have you not sometimes felt too much satisfaction in pain-giving others? Have you not at times been carried away by resentment? Has there not been something like malice in your heart, towards those who have offended or deceived you? Have not little things frequently quite discomposed you? Has there not sometimes been something overbearing, forward and vexatious about you? Has not the zeal and piety of others so far provoked you as to draw unguarded and unwarrantable expressions from your lips? Have you not warily insisted upon your rights in frivolous matters? Have you not sometimes been guilty of an unjustifiable and sullen silence towards those who have intentionally or unintentionally grieved you? On other occasions, have you not indulged so vindictive a temper, that you were scarcely to be spoken with? Have you not been guilty of menaces and threatenings when a milder mode would have been better received, and attended with happier effects?

By these questions I do not suppose that you have been guilty of everything, here brought to your view, though it is not impossible; but my intention is to give you an opportunity for self-examination, that in whatever instances you find you have been wrong, you may see the necessity of having more help from the Spirit of God, and a larger measure of grace communicated to you. This warmth of temper is but too common, and is very inconsistent with the meekness and gentleness of Christ. Whatever visits we receive from God; whatever refreshings of his grace, this anger destroys their blessed effects, and leaves us mourning and discouraged. It promotes shyness, impatience of contradiction, painful reflections, and distraction of mind. And should you remain under the power of it, you will grieve the Spirit of God, exceedingly lessen yourself in the estimation of your pious friends and acquaintance, destroy your own peace, and thereby render yourself unable, to a great degree, either to do or to receive good.

B. What you say is too true an account of my heart; this warmth of temper has hurt both myself and others. The Lord help me to put it entirely away!

P. Another thing which I suppose has given you trouble is ENVY. It is a great thing to see others honoured, and ourselves neglected, and not to be hurt by it,—to see others prosper, and not ourselves, and yet rejoice in it—to see others well circumstanced, and we thankful to God for our situation. But have you not been pained when you have seen others preferred to yourself, especially if you believed they were not much better than you, if so good? Are you

never pained at another's welfare? Have you not envied the wise for their wisdom; the rich for their riches; and sometimes the truly spiritual even for their religion? Envy is one of the worst of evils, and should have no place in regenerate souls. It is exceedingly opposed to the very genius and spirit of the Gospel, which is a complete system of benevolence. This disposition can never enter the abode of angels. It is an evil that must be utterly destroyed.—If you think I speak too strongly concerning this, consider it was envy that moved Satan to tempt the first happy pair, by which means all the human race were involved in one common destruction; by this Joseph was sold as a slave,—Daniel cast to the lions,—Jesus given over to the Roman governor. This "bitter envy," as St. James terms it, springeth from the wisdom that is earthly, sensual, devilish, &c. From hence arise murmuring, complaining, discontent, whispering, evil surmising, unthankfulness, and selfishness. My prayer is, that you may obtain a complete deliverance from it, and an everlasting aversion to it.

Have you not also found yourself beset with WORLDLY MINDEDNESS? Have you not sometimes felt yourself too much alive to pleasure; too desirous of riches; too eager to be esteemed by worldly men; entering too much into their spirit, maxims, principles and designs: too much afraid of losing your good name, character and business for the cause of religion? Have you not too much dreaded persecution and its consequences? Have your views been pure in the prosecution of business? According to the Scriptures, you should labor for the supply of your own wants, the maintenance of your family, and the relief of the necessitous poor, and the support of religion and the state. Have you not entered so fully into business, as to neglect prayer, reading and meditation? Have you not been so expensive in dress, furniture, and various superfluities, as to be under the necessity of being a scanty, instead of a liberal giver; and have you not sometimes given rather grudgingly than cheerfully? Is it not said, "Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap;" and have you not, in many cases, sown to the flesh where you should have sown to the Spirit? Have you not neglected, from the fear of man, or some other cause, to deny yourself, take up your cross, and follow the Saviour? Has not inordinate affection prevailed in some instances, avarice in others, and frequently desires inconsistent with purity? Have you not found a want of purity of intention, and purity of affection on many occasions?

Now the advice given us by the Apostle is "Love not the world, neither the things of the world;" and "Be not conformed to this world." So far as you are alive to these things, you are proportionally hindering and destroying the life of God in your soul, and depriving yourself of many blessings. For these and such like things so distract and divert the mind from God, that it frequently becomes cold or negligent about vital religion,—exceedingly deficient in warm and affectionate praise,—loses the spirit of prayer and watchfulness,—falls into lightness and trifling, is carried away from its rest and centre, gets shorn of its strength,—and thus becomes a more easy prey for the lion that goeth about seeking whom he may devour. The Lord may visit you in this state; yet his visits are likely to be transient, and your soul will advance exceedingly little in the way to heaven.

Nothing then is more evident, if it is required of us to perfect holiness in the fear of God, than that it is impossible for us to be entirely devoted to him, while such things cleave to us; and hence you see the necessity of obtaining a higher salvation.

B. I sincerely thank you for these remarks, and am convinced, from the consideration, merely, of remaining impurities, that it is necessary to be entirely sanctified. I must leave you at present; but hope to see you again, when I shall be thankful if you will resume the subject.

P. Farewell. The Lord be with you, and "fulfill in you all the good pleasure of his goodness, and the work of faith with power."

WHERE ARE YOUR SINS.

A young girl came to see her pastor with regard to the welfare of her soul. "Are you saved?" he asked, "or are you only trying to be saved?" "I am trying," she sadly replied. "How are you trying?" "I am praying, and reading the Bible, and going to church, and striving to keep the Commandments."

"Yes, I know it." "How do you know it? You were not there to see him die." "I know it because God says so in his word." "Do you believe, then, whatever God says in his word?" "Yes, sir." "Well, why did Christ die upon the cross?" "You are correct, for God says over and over again that he died for our sins. Your sins were upon him therefore, when he was nailed to the cross, were they?" "Yes, sir." "Where is Christ now?" "He is up in heaven." "You are right again, for God repeatedly tells us this in his word. Are your sins upon him?" "No, sir." "Observe, your sins were upon him once when he was nailed to the cross, and to day he is in heaven [without them. Where are your sins?" She looked down for a few moments in deep thought, and then, raising her eyes, a sweet smile played over her face as she said: "They must be in the grave.—Selected."

POLLY'S REPROACH.

My parrot was brought as a present to me some years ago. When he first came to live with us, he had been brought from a long way off across the sea; and having been for some weeks on board ship, he had learned to imitate all the sailors said, and to use some very naughty words; so much so, that the first week of his arrival I was obliged to have him taken away from the dining room until he should have learned better manners. I put him under the care of the cook, who declared she had a plan whereby she would undertake to cure Master Polly of saying words that were used on board ship by rude, rough sailors.

She carried him, cage and all, down into the kitchen, and there he remained until he was cured. Every time Polly began to talk, and say amusing little things he had learned, nothing was done to him; but directly he said what was not pretty, cook took some water in her hand, and throwing it over him in his cage, she said, "That's for saying naughty words!" At first, Mr. Polly did not like this at all, and he ruffled up his feathers and talked all the more; but after it was repeated several times, he seemed to understand it was meant as a correction, for he became very quiet, and after a week or two we began to think he might come again to the dining room.

One day it was warm and sunny, and I thought Polly should be hung out in his cage at the back of the house, where he could feel the warm sun, and chatter and talk to his heart's content. Now, it happened that the only place for him to be put was a little above a cistern of water; so they hung up the cage and left him there. I was sitting working at a window close by, also enjoying the sun and fresh morning air, and not thinking at all about Polly, when I looked up and saw our neighbor's tomcat come creeping stealthily along the wall, looking earnestly at the cage hanging over cistern.

I had no fear for my parrot for I knew that he was out of reach of pussy's claws, so I went on with my work, when suddenly I heard a loud splash, and then a mew, and almost immediately a queer, sharp little voice called out (which I knew to be Polly's). "That's for saying naughty words!" I looked from my window, and saw pussy struggling in the water, and Polly looking very wise. I could not help laughing, in spite of poor pussy's troubles, who no doubt fell into the cistern while trying to reach the cage, but I soon rescued him.

No doubt the noise of the splash of water reminded Polly of what cook had said when she punished him, but I am afraid pussy did not take a lesson from Polly's reproach.—Children's Prize.

STONEMAN JACKSON'S DEATH.

About daylight on Sunday morning, Mrs. Jackson informed him that his recovery was very doubtful, and it was better that he should be prepared for the worst. He was silent for a moment and then said: "It will be infinite gain to be translated to heaven." He advised his wife, in the event of his death, to return to her father's house, and added, "You have a kind and good father, but there is no one so kind and good as your heavenly Father." He still expressed a hope of his recovery, but requested her, if he should die, to have him buried in Lexington, in the Valley of Virginia. His exhaustion increased so rapidly that at 11 o'clock Mrs. Jackson knelt by his bed and told him that before

the sun went down he would be with the Saviour. He replied, "Oh no, you are frightened my child, death is not so near; I may yet get well." She fell over the bed, weeping bitterly and told him that the physicians said there was no hope. After a moment's pause, he asked her to call me. "Doctor, Anna informs me that you have told her I am to die to day. Is it so?" When he was answered, he turned his eyes towards the ceiling, and gazed for a moment or two, as if in intense thought, then replied, "Very good, very good; it is all right." He then tried to comfort his almost heart-broken wife, and told her he had a good deal to say to her, but he was too weak. Col. Pendleton came into the room about 1 o'clock, and he asked him "who was preaching at the headquarters to-day?" When told that the whole army was praying for him, he replied: "Thank God! they are very kind." He said, "It is the Lord's day; my wish is fulfilled. I have always desired to die on Sunday." His mind now began to fail and wander, and he frequently talked as if in command on the field, giving orders in his old way; then the scene shifted and he was at the mess table, in conversation with members of his staff; now with his wife and child; now at prayers with his military family. Occasional intervals of return of his mind would appear, and during them I offered him some brandy and water, but he declined it saying, "It will only delay my departure, and do no good; I want to preserve my mind to the last, if possible." About half past one he was told that he had but two hours to live, and he answered again, feebly, but firmly, "Very good: it is all right." A few moments before he died he cried out, in his delirium, "Order A. P. Hill to prepare for action!" "Pass the infantry to the front rapidly!" "Tell Major Hawks"—then he stopped, leaving the sentence unfinished. Presently a smile of ineffable sweetness spread itself over his pale face, and then he said quietly, and with an expression of relief, "Let us cross over the river, and rest under the shade of the trees." And then, without pain, or the least struggle, his spirit passed.—Richmond Dispatch.

OBITUARY.

JOHN EDGAR RAY. Died at Carleton, near Yarmouth, on the 19th of November, 1875. He was the son of Alfred Ray, of Granville, now for many years an esteemed local preacher, who, with Mrs. Ray, mourns over his loss, not because of the departed himself, but because of their own loneliness. Born the 20th November, 1851, John, from childhood, had been an amiable and obedient son, reproducing in the glass of youth many of those kind-hearted features which distinguish his parents, and which all the ministers who have laboured in Granville remember in their bearing and action. He was not only one among a large family of estimable children, but one distinguished by personal traits, upon which all the survivors love to dwell. Grave cheerful, neat when in boyhood marked an outward reception, and an esteem of the Gospel of grace and purity and leavening power. He evidently waited for that Gospel to exercise its heart-transforming influence upon himself, as he had seen and acknowledged it in others. Previous to his leaving home in the Fall of 1872, a sermon by the Rev. Eben England was the means of fastening conviction upon his mind, and awakening the young heart to its instant need of Christ. But as yet he did not experience religion. At Yarmouth he entered into the employ of Wyman Bros., and his general deportment and business habits gave much satisfaction. The next year he removed to Carleton, and there, during a revival of religion in the Presbyterian Church, this son of many prayers experienced a change of heart, and knew the forgiveness of sins. So true it is that renouncing grace knows no name among men, but is the same in all, the churches. John Ray recognized in the Presbyterian tents, the Spirit which had so long breathed upon the family of his father and mother, and under the ministry of the Rev. J. C. Meek, was brought out into the light his parents had enjoyed. Last May he entered upon the marriage relation with Emma Miller, of Carleton, who had been converted to God at the same time. That relation was not long to continue. In less than a year he sickened with fever, and although he seemed to be on the verge of complete recovery, and was permitted to anticipate life, while conversing with his father, who, most providentially, had gone to Yarmouth on business, yet within a few days after Mr. Ray had left, feeling that his son was out of danger, the disease struck inwardly and carried him to another world. Who shall say that

that business visit was not at God, in order that father and son might once more look upon each other. "The steps of a good man are ordered of the Lord." He was buried by the Templars, Rev. Mr. Meek preaching the funeral sermon. In a letter to the sorrowing mother. Mr. Meek says:—"Edgar's life since he came to Carleton has been a consistent one. He openly and publicly confessed to be a follower of Jesus. Although not a member of my Church, yet he had gained a place in my affections, and I ever regarded him with interest and love. His walk and life in Carleton was such as to gain for him the esteem of all who knew him. He has gone to his Father; we leave him with a sure and certain hope that when the angels gather in the Redeemed, our dear brother will be among them with golden harp singing the song of the Redeemed." A fortnight previous to his decease Bro. Ray's soul was especially exercised in supplication at the public prayer-meeting, and all who heard him remarked the heavenliness of his spirit and words. It was as though, "while speaking in prayer," the angel who was shortly to come for the spirit "touched him about the time of the evening oblation." "Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?" A. STEWART DES. BRISAY. March 13, 1876. "We all do fade as a leaf." On the 25th of February, and in the 57th year of his age, Bro. Richard Dixon Burns, of Titusville, Upham, passed away from earth to add, as we trust, one more to the number of that ever swelling host inheriting the promises. For more than a year he was confined to his bed, and at times suffered severely from a complication of diseases. The promises of God's Word, and the expressive and beautiful language of our Hymn-book, were frequently on his tongue, and from these he often derived solace in his affliction. The cross—the grand redeeming work of Christ, in which he expressed himself as consciously interested, formed the ground of his hope, and was the theme of which, above all others, he delighted to speak. His views appeared to be enlightened and scriptural, and while he was impressed with the solemnity of the great change to which he felt he was hastening, he was enabled to contemplate its approach with submission and joy. He has left behind a sorrowing widow and a numerous family, their loss is his gain. May they all have the assurance of a reunion in the better country. Hampton, N. B., 14th March. ST. MARGARET'S BAY. MR. EDITOR.—Some person has remarked that Revivals of Religion are always followed in close succession by sickness and death. Such at least has been our experience. I little thought when a few weeks ago I sent you a line or two respecting the good work going on in our midst, that we would so soon have to record the death of one of our number, and one too, of the youngest of those who came out of the world and testified to his desire to be on the Lord's side. Your readers will all have noticed in a former issue the death of J. Forrest Scott, youngest son of our beloved pastor, and one of our Sabbath School scholars, a boy who, during his short sojourn among us endeared himself to us all, not only by his amiable disposition, his affectionate nature, his readiness to oblige, his considerable thoughtfulness for others, but above all by his love for everything that was good. It was about the New Year that his health began to fail, and he complained a good deal of a pain in his head, still it was not until the middle of February that his friends became at all anxious about his recovery. Medical aid was then summoned, sympathizing friends voluntarily rendered their assistance. Parents offered up sincere and heart-felt prayer for the restoration of their child, if in accordance with the divine will, but all seemed of no avail to stay the progress of disease. Fever had set in, and after fourteen days and nights of extreme suffering his spirit passed away to God who gave it; and weeping parents and mourning friends have been enabled to say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." The funeral services were conducted by Rev. Mr. Latham (and who could better sympathize with a brother and his family in affliction, than He who has so recently met with a similar bereavement?) himself. An appropriate discourse was delivered from Feb. 12. 23. After which the remains were interred in the little cemetery at Glen Margaret, and from the windows of the Mission House, sorrowing friends can behold the last resting place of their loved one. Yours, &c. J. M. G. F. March 13, 1876.

THE HORSE. Old Ned, the stable one every his head held very saying "How are Fred and Ted, w him, began nibbl "Well, old fell you?" "Old fellow!" angry snort, "don again, if you plea ter this. I wore "And what of brown horse. "Why, don't y Ned, tossing his m tning, only men horse is considere certainly must be traordinary horse. So don't be quite you have been. M if you please." The black "and hoarse laugh. "It is you who a said Fred; that h your brain from th "Yes, indeed, Ted, "just wait ur and you'll see ho head will be covere and I'll kick you b So Fred and Ted laughed and laugh dog woke up and lence.—Selected. THE CLEFT. A Highland mo spring, was sudden glen among the mo long recalled by fell great May storm." vain, for some time, arms, to buffet the laid the child down ferns, in the deep cle brave resolve, if poss way home through t obtain succor for her found by the anxio morning, stretched snow shroud. But directed them to the lay, all unconscious from which it was re Many long years returned from dista soldier, covered with The first Sabbath of repairing to a city ch an aged clergyman accents, the story Strange to say, that e the same Highland g had spent his youth, was illustrating the anecdote of the widow A few days afterwa summoned to visit th old soldier. "I am th were the words which as he stood by the e man. "Lay d in the churchyard and prayers she used to of answered. . . . I ance in old age where my childhood—in th but it is—THE ROE Macduff, author of Cl A TOUCHIN A drunkard who h property returned on nished home. He ent Anguish was gnawing and language was im his agony as he enter ment, and there beh appetite—his loving child, Morose and su self without a word; h he could not look up said to the little one "Come, my dear bed;" and that littl went, knelt by her me ing wistfully into the like a piece of chisel repeated her nightly o When she had finis four years of age, said "Dear mother, may prayer?" "Yes, yes, my sweet And she lifted up he her eyes, and prayed. "O God, spare, O spe That prayer was lif rapidly to the thron heard on high; it wa The responsive "Amen father's lips, and his came a heart of flesh were both clasped to h penitence he said, "M saved your father fr grave. I'll sign the pl

THE HORSE THAT WORE A HAT.

BY MADGE ELLIOT.

Old Ned, the white horse, walked into the stable one evening last summer, with his head held very erect, and, without even saying "How are you?" to his two friends Fred and Ted, who had got home before him, began nibbling away at his supper.

"Well, old fellow," said Fred, the black horse, at last, "what's the matter with you?"

"Old fellow!" repeated Ned, with an angry snort, "don't call me 'old fellow' again, if you please. I'm Mr. Edward after this. I wore a hat to-day."

"And what of that?" asked Ted, the brown horse.

"Why, don't you know, stupid," said Ned, tossing his mane, "that, as a general thing, only men wear hats? And if a horse is considered worthy to wear one, it certainly must be because he is a very extraordinary horse, in fact, as good as a man. So don't be quite so familiar with me as you have been. Mr. Edward after to-day, if you please."

The black and the brown burst into a hoarse laugh.

"It is you who are stupid, Mr. Edward," said Fred; that hat was only to protect your brain from the sun."

"Yes, indeed, Mr. Edward," added Ted, "just wait until the summer is over, and you'll see how long your silly head will be covered." "Say another word and I'll kick you both," said poor old Ned.

So Fred and Ted said no more, but they laughed and laughed until the big watch dog woke up and barked them into silence.—Selected.

THE CLEFT OF THE ROCK.

A Highland mother, at the close of spring, was suddenly overtaken, in a wild glen among the mountains, by what was recalled by fellow-villagers as "the great May storm." After attempting in vain, for some time, with her infant in her arms, to buffet the whirling eddies, she laid the child down among heather and ferns, in the deep cleft of a rock; with the brave resolve, if possible, to make her own way home through the driving sleet, and obtain succor for her little one. She was found by the anxious neighbours, next morning, stretched cold and stiff, on a snowy shroud. But the cries of the babe directed them to the rock crevice, where it lay, all unconscious of its danger; and from which it was rescued.

Many long years afterwards that child returned from distant lands—a disabled soldier, covered with honourable wounds. The first Sabbath of his home coming, on repairing to a city church, he listened to an aged clergyman unfolding, in Celtic accents, the story of redeeming love. Strange to say, that clergyman came from the same Highland glen, where he himself had spent his youth. Stranger still, he was illustrating the Divine tale with the anecdote of the widow and her child!

A few days afterwards, that pastor was summoned to visit the death-bed of the old soldier. "I am the son of the widow," were the words which greeted the former, as he stood by the couch of the dying man. "Lay my bones beside hers in the churchyard among the hills. The prayers she used to offer for me have been answered. . . . I have found deliverance in old age where I have found it in my childhood—in the Cleft of the Rock; but it is—THE ROCK OF AGES!"—Dr. Macduff, author of Clefts of the Rock.

A TOUCHING STORY.

A drunkard who had run through his property returned one night to his unfurnished home. He entered his empty hall. Anguish was gnawing at his heartstrings, and language was inadequate to express his agony as he entered his wife's apartment, and there beheld the victims of his appetite—his loving wife and darling child. Morose and sullen, he seated himself without a word; he could not speak; he could not look up at her. The mother said to the little one at her side.

"Come, my dear it is time to go to bed," and that little baby, as she was wont, knelt by her mother's lap, and gazing wistfully into the face of her parent, like a piece of chiselled statuary, slowly repeated her nightly orison.

When she had finished, the child (but four years of age) said to her mother.

"Dear mother, may I offer one more prayer?"

"Yes, yes, my sweet pet, pray."

And she lifted up her tiny hands, closed her eyes, and prayed.

"O God, spare, O spare, my dear papa!" That prayer was lifted up with electric rapidity to the throne of God. It was heard on high; it was heard on earth. The responsive "Amen!" burst from the father's lips, and his heart of stone became a heart of flesh. Wife and child were both clasped to his bosom, and in penitence he said, "My child, you have saved your father from a drunkard's grave. I'll sign the pledge!"

THE TITLE OF "REVEREND."

The following appears in the English Independent.—Sir,—At a monthly meeting of Learning Nonconformist ministers held this morning at my residence, the Rev. J. Lancaster Ball, Wesleyan superintendent of the district, produced an anonymous post-card, with which he has this week been favoured. It was addressed as follows: "The Rev. J. B. B. D.—Ball, Methodist preacher, Portland place." The letters of the word "Reverend" were separated and "writ large," and "preacher" was introduced by a small "p." On the other side of the card was the following:

EPICUREAN

"The Word 'Reverend' is not a title of Honour or of Courtesy. It is an epithet, an adjective used as a laudatory epithet."—Judgment in Keat v. Smith.

Some courtesy was did intend, And something more by "Reverend;" But since a term it may not be Of Honor, or of Courtesy, Let us not use it; let it go To gladden those who prize it so, And leave to them without regret The "Laudatory epithet."

The italics and asterisk with its explanation are reproduced from the card. The spelling of the word judgment may possibly indicate the theological school of the writer (for Dr. Pusey and his friends write "judgment," "awful" &c., in place of the more common orthography), but otherwise we have no clue to the authorship of the above elegant verses. The author may have feared the fate of the man who

At some unlucky time Slides into verse and hitches in a rhyme. And with reason he may have apprehended had he given us his name he would have been

Sacred to ridicule his whole life long. But his effusion has elicited the following response from Mr. Ball, which it is to be hoped, some others of the "English clergy" may see:

The law in deciding for Keat Has left us again in the lurch; For after so sore a defeat, Oh! what will become of the Church?

But do so means whatever remain To insult those whom others "revere;" And must we from henceforth refrain From work so congenial and dear?

No! let us again take our stand, As priests and as gentlemen too; And if toombstones we cannot command, Anonymous post-cards will do.

It should be added, for the credit of Leamington, that the anonymous card received by Mr. Ball bears only the Leamington post-mark.—Yours very truly, WILLIAM JAMES WOODS. Cleat-villa, Leamington, Feb. 8, 1876.

* †The English clergy.

"REVEREND" AND "SIR."

The clerical mind (says the Pall Mall Gazette) seems still not to quite satisfied as to the loss—for that is what it seems to come to—of its beloved epithet of "Rev." The proposal to use the name of the parish as a surname is well enough got rid of by one who very sensibly declines to sign himself "J. L. Margaret Pattens." On the ground that his correspondents might be in some doubt even as to his sex. He might have added that, if his signature were "J. L. Margaret Moses" there might be doubts as to his Christianity as well as to his sex. Such common sense as this—we must not say Mr. Margaret Pattens—does not fall to trolot of all his brethren. One of them, Mr. Hingeston-Randolph, writes to suggest that they should take up the ancient title of "Sir," and bids defiance to the expected wrath of baronets and knights. But does Mr. Randolph know how lowly a title it is that the baronets and knights have stolen from him? Sir Hugh Evans is famous; but why was he "Sir Hugh?" because he was not entitled to the higher style of "Mr. Evans." "Sir" was the description of those priests who could be called nothing better; those who had not taken degrees which entitled them to be called "Master" or "Doctor." To this day in the Universities "Dominus" is the style of the Bachelor of Arts, as distinguished from the higher "Magister."

"Sir" may be very well for literates, Hittites, Hivites, and such like; but for a man who has a right to be called "Mr." or "Dr." to stoop to it is a self-denying ordinance which could hardly have been looked for just at the present moment.

DOGMATISM OF THE HOLY SCRIPTURES.—A marked feature of the Scriptures is their dogmatism. There is an air of unconsciousness that any exceptions can be taken to them any more than the objects of nature can be denied. There is no painful anxiety for recognition, but they are asseverate as with secured position and authority. All truth is dogmatic; and this quiet self-assertion is one of the greatest charms of the Word, which, while it assures the believer, has often disarmed the enemies of the truth.

Heaven is not given for our good works here; Yet it is given to the labourer.—Herrick.

Many of us have to lament not so much a want of opportunities in life as our ungratefulness for them as they come, and "it might have been" is oftener the language of our hearts than complaining words. God sends us "flax," but our "spindle and distaff" are out of repair.

CONFESSING CHRIST.—They who believed, confessed. They did not confess until they believed. You do not throw away one portion until you begin to get hold of another. The prodigal, I suppose, kept his rags closely round his person as long as they constituted his only covering; it is when he gets the fair robe from his father's hand that he casts the filthy garments passionately away. You will never serve your own deeds and count them vile, either before God or man, until you begin to see the way of pardon. When Christ forgives a soul, He gets that soul's secrets; when He gets a soul's secrets, He forgives that soul's sins.—Arnold.

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SUNDAY SCHOOL DEPOSITORY. 14 KING STREET, ST. JOHN, N.B. THERE is now being received at the Depositor the Spring Supply of SUNDAY SCHOOL BOOKS. This importation has been carefully selected by the Trade Committee of the Sunday School Union, and comprises the publications of the Religious Tract Society, Sunday School Union, T. Nelson Sons, Gail and Inglis, and other leading and Scotch Publishers. The Union is now prepared to furnish LIBRARIES suitable in every respect.

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SUGAR. 150 lbs Crushed. 50 lbs Granulated. 10 lbs Powdered. 50 lbs Vacuum Pan. 50 lbs Scotch Refined. 40 lbs Porto Rico. For sale by R. I. HART. Jan. 27

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THE WESLEYAN

The only Methodist Paper published in the Maritime Provinces.

\$2 PER ANNUM, IN ADVANCE POSTAGE PREPAID.

Having a large and increasing circulation in Nova Scotia, New Brunswick, Prince Edward Island, Newfoundland and Bermuda.

As an ADVERTISING MEDIUM IT HAS NO EQUAL in these Provinces.

Rev. S. ROSE, Methodist Book Room, Toronto, is Agent for this paper.

All Wesleyan Ministers are Agents.

SATURDAY, MARCH 25, 1876.

The financial year for the Book Room and WESLEYAN closes with this month.

Any cash remittances, therefore, on account of either, will be thankfully received.

UNNATURAL CONTROVERSY.

A pamphlet has reached us from Lunenburg County, which professes to be a historical narrative, but is really a report of discussions held in 1874 between Presbyterian and Methodist ministers on certain controversial subjects.

We are pained not a little by the statement from a lover of peace, that these pamphlets are industriously circulated among the people of Lunenburg.

We have long cherished the hope that unseemly rivalry between those two great evangelical bodies had passed away forever.

This pamphlet seems to be a rude disturber of this fond dream. And yet, we will believe that sensible men, having the fear of God, will allow their better judgement to lead them in this particular instance.

The pamphlet bears evidence that its origin belongs to our Presbyterian brethren in the County referred to.

We will indicate but a few of its objectionable features, and then suffer the subject to die.

1. There were originating causes. Of these we cannot, at this distance, judge correctly.

It is manifest, however, that some irritation was produced by members of a Presbyterian Church or congregation going over to the ranks of the Methodists.

Now we speak advisedly when we say, that cases of this kind, occurring very rarely in our time, might be adjusted without any appeal to public controversy.

There is no disposition on the part of our ministry to build up a cause at the expense of others.

Repeatedly have we known our ministers to urge upon converts the propriety of giving themselves to their own brotherhood.

And we hope and believe that in no instance are persons of other churches persuaded by Methodist ministers to leave their own communion.

When, however, converts persist, as we have sometimes seen, in joining a church which has been instrumental in saving them, an understanding ought to be reached, and nothing in the spirit of the gospel can hinder this, between men who have the mutual guardianship of the Church of Christ.

sinners to decision by one of many means, and we by means very similar.

3. The least excusable of the mistakes made in the controversy here reported, is that of the manner of its publication.

All letters from the Presbyterian side, in the correspondence which originated the discussion, are given with every grace and polish of language and logic.

Those from their opponents are printed with every possible error of orthography and syntax, whether real or invented.

"Do unto others," &c., &c. As a matter of human policy such violent measures as these, between christian men, ought to be avoided.

Methodism, with all its weaknesses, is a part of God's great spiritual economy, and will survive, gradually but surely purging itself by grace from every defect.

Presbyterianism, vigilant and valiant as it has been, yet encumbered with its own measure of common clay, will also shake off by degrees its fragments of earthliness.

After having fulfilled their grand mission, these twin giants will clasp hands with the ransomed multitudes of God's servants within the finished temple.

We may as well believe this prophecy, and begin at once to act upon the conviction it inspires.

DEATH OF REV. GEO. MCDUGALL.—It is impossible to use language in reference to such a subject as now engages our pen, which will not seem tame in comparison with the event it seeks to record.

The noble, brave, self-denying McDougall has passed to the rest he so well earned by a life of faith and genuine devotion.

All we know is that the telegrams announced his absence, the return of his riderless horse, the anxiety of his friends, and the finding of his body, near Cow River, Winnipeg.

The details thus far are few; but the additional facts are almost supplied by the reader's imagination.

He was on duty—no doubt of that. Alone somewhere on the vast plains of the North West, he was overtaken by storm, exhaustion and death.

This is more than a loss to missions and to Methodism. Mr. McDougall understood, better than any man living to-day, the temper and habits of the Indian tribes.

As a pacificator he was invaluable. A letter appears from him in the "Christian Guardian" of last week, which is strikingly graphic in its descriptions of the grand natural scenery in that new country, and is playful as if written by a lad on vacation.

Why has he been taken, like Moses, far from human observation? Why taken at all? While so many useless and burdensome continue here, why is such a princely soul hurried from his great life-work?

Well, here is a study for Christians. God needs men and calls for work. The church betimes rests to the verge of sleepfulness, and God's voice calls it thus loudly to activity.

In a thousand churches, this death will be proclaimed within one week. It would be well to improve the event, if indeed, the Methodist Church can possibly require any other suggestion than the bare statement that George McDougall perished on the plains of the North West—the land he went up to redeem, and which he loved with the ardour of a large-hearted patriot.

The following we found after penning the above paragraphs, and give it to our readers as the first detailed account we have received. By telegrams it is known the body has been discovered.

then came down to this post. A number of us (mounted policemen) went out with them to look for him, but without success.

HE WAS NOT SINCE BEEN SEEN OR HEARD OF. During the last week the weather was very cold and stormy, so I greatly fear his body will not be found until spring.

That he is lost there cannot be the slightest doubt, as no man could remain out even two of the stormy nights such as we had last week without perishing, and it is now nine days since he was last seen.

HIS HORSE WAS FOUND without either saddle or bridle. His loss will be deeply mourned in Canada, where he was so well known, but by none more than we, who, although we have known him personally but a short time, have learned to respect him, not only as a clergyman, but as a man who has given up the pleasures of civilization and the society of many friends for the sake of propagating the Gospel in the Indian country.

I did know whether to send his letter down since the above occurred, but as he told me it was something in connection with the Sunday school work, I sent it by the first opportunity.

I remain, Sir, Your obedient servant. W. T. ANTROBUS, N. W. M. P.

The above letter was read before the congregation of the Dominion Methodist Church, by the Rev. J. W. Hunter, the pastor, last evening, and produced a deep impression.

It is only one year since Mr. McDougall was here, and preached missionary sermons in the old Metcalfe street church. At that time he made a tour of the Maritime Provinces, in company with Mr. John McDonald, M. P., and Rev. Alexander Sutherland, and everywhere was warmly received.

It is about fourteen years since he was sent out by the Canadian Conference to labour among the Indians in the North West, and his labors have been crowned with success.

It has often been said that there was not an Indian who would harm George McDougall—net one in fact, who would not die for him.

His power over the aboriginal tribes is instanced by the fact that he was employed by the Canadian Government to treat with the Crees, Blackfeet, and other tribes.

To his influence, perhaps, more than any other man's, the Government are indebted for the peaceful condition of the Indian tribes.

The hope has been expressed in some quarters that he may yet be found, but there seems no probability of such a desirable event.

Already the news of his loss has been corroborated by a telegram received by the Hon. Mr. Laird, the Minister of the Interior.

It is probable that he has been lost in the storm, and it is possible that his body may never be found.

Accompanying the letter sent to Hon. Mr. Ferrier were two notes from Mr. McDougall, giving an account of the work of his mission at Morleyville.

Mr. Macdougall was about sixty years of age, and has one son engaged as a missionary among the Blackfeet.

THE RELATION OF CHILDREN TO JESUS.—Rev. Cranswick Jost, A.M., has published, with this caption, a small pamphlet of 32 pages.

It presents a very neat appearance, regarded artistically. The substance of the pamphlet may be inferred from the title, though the reader would scarcely be prepared to find drawn from our own standards, with pretty conclusive reasoning and extracts, a doctrine which is considered novel if not objectionable by many Methodists.

It would be difficult, at least within the same limits, to refute Mr. Jost's argument. But readers must judge for themselves.

TEA, SPIRITS AND TOBACCO.

We are indebted to a friend for the following tabulated statement of Canadian Imports for consumption for the fiscal year just ended.

The figures are expressive. It will be seen that Ontario and Quebec are wonderfully in contrast with the Maritime Provinces as regards domestic habits.

They use five pounds of green tea to every one of black. We use one pound of green tea to every eight hundred of black.

Manitoba is conservative, inclining towards both extremes of habit; while British Columbia, true to its name, follows the English tastes and customs.

Altogether, if we estimate the tea-drinkers of the Dominion at one million, or one-fourth of the population, our record for consumption would be about five pounds each a year.

But what shall we say of the spirits and tobacco? Nearly four millions a year, or a dollar a head for every man, woman and child in the Dominion spent in intoxicating drinks!

Over half a million in tobacco! Puff, puff, puff! Surely we are a tipping and foolish nation.

Table with 3 columns: Province, Green Tea, Black Tea, Value. Rows include Ontario, Quebec, Nova Scotia, N. Brunswick, P. E. Island, Manitoba, B. Columbia, and Total.

Table with 3 columns: Quantity, Duty, Value. Rows include Cordials, Gin, Rum, Brandy, Alcohol, Whiskey, Unenumerated, Wine, Ale, Beer & P, and Total.

Table with 3 columns: Item, Quantity, Value. Rows include Cigars and Tobacco.

MR. M. B. HUESTIS, who, for nearly three years, has been managing principally the Book Department of our business in Halifax, has been growing steadily in favour with the public.

last Monday for Bermuda to obtain rest and health. Constant confinement and assiduous attention to the interests of this establishment have been drawing heavily on his constitution—never too rugged at the best.

Many will join us in wishing our brother a good voyage and a happy return.

Our English Letter. THE FRENCH ELECTIONS. The people of France have had an opportunity of choosing a new House of Representatives.

The present Government contrived to throw several restrictions in the way of a really popular vote, but yet the elections which have just been held have given the populace of France such a privilege as has not been accorded since the establishment of the Republic.

The newly elected House has a most decided and respectable majority of out and out Republicans. The hopes of those who trusted in a reaction in favor of monarchy or imperialism, have been completely overthrown.

In their present temper the people of France want no return to place or power of either Bourbon or Bonapartist. The Republican majority will form a formidable barrier in the way of all the plotters against the present order of things.

The priestly faction have also met with a severe rebuff. Liberty of conscience, perfect freedom of public worship, and popular education, have all been threatened and imperilled.

The Papacy had been hopeful of a greater triumph; and now there is a fair prospect that the new House of Representatives will maintain all that has been gained since the collapse of the empire, and probably carry out measures for the further emancipation of the country from all Ultramontane bondage.

ANOTHER DISTINGUISHED REFUGEE has found a shelter in England. Don Carlos the pretender to the throne of Spain has been hopelessly beaten.

pect for liberty and safety under the reigning monarch than under Don Carlos.

Both are strict Papists, both have been blessed by the Pope, but the latter is the greatest bigot and devotee, and had he succeeded, the prospect of the Protestant missionary work in Spain would have been hopeless indeed.

England will give him shelter, provided that he keeps from mischief and plotting. The success of Alfonso may prepare the way for the return of his mother (after many years of exile from Spain, most righteously inflicted) and some degree of honor and regal estate.

But it will be a bad day for Spain, which marks the return of this woman to the people whom she shamed, and miserably misgoverned.

PARLIAMENTARY intelligence in this letter, can only make reference to debates and resolutions, as it is far too early in the session for bills to have passed through their final stages.

Mr. Disraeli has a compact and docile majority, which recent Liberal victories has not sensibly diminished.

He is able, with his inevitable followers to force any measure through, or to shelve it, as he deems advisable.

Two nights were occupied with a debate on the famous SLAVE CIRCULARS, and the Government insisted on retaining in full force the obnoxious instructions until the Royal commission shall have met, deliberated, taken evidence, and issued their report.

Blame was laid upon the late Government for their share in the business, and so the matter rests for many weary months, until an easy way is devised for our rulers to descend from the false position in which they have placed themselves, and meanwhile poor slaves will find scant courtesy on board English war ships.

THE BURIAL QUESTION has been ably debated, but it is the same story over again. The word had gone forth that the proposed alteration in the law would endanger the Church, and the obedient majority came out in strength and gained an unenviable victory by 38 votes.

The clergymen had worked hard to defeat Mr. Gladstone, and secure a Tory House of Commons, and now for a time at least, they have their reward.

The churchyards are to be kept closed to all funerals except those conducted by Episcopalians, and the loud earnest protests of Nonconformists are totally disregarded.

OTHER MEASURES of public interest are coming up, but the results can be predicted with some degree of certainty, as the same men will to a very large extent follow the leading and do the bidding of the same masters, and there cannot be any progress worth the name with the Commons constituted as at present.

REV. G. T. PERKS is doing a great work of supervision and re-arrangement in South Eastern Africa; and it is hoped that he may be back in time to make himself heard on May 1st in Exeter Hall.

Home Methodism is beginning to stir with eager anticipation of its great anniversaries, and much anxiety is felt as to the income of our Missionary Society.

The increase of last year was so great, that it will be a grand achievement to reach a similar amount this year.

LETTER FROM MONTREAL. DEAR MR. EDITOR—Nothing contained in late numbers of the WESLEYAN has given your readers in the "Upper Provinces" so much pleasure as their

REVIVAL INTELLIGENCE. They are truly glad to know that great spiritual good is in progress in the rural circuits of the Lower Provinces, as well as at the centres of population, Halifax, Windsor, Yarmouth, the city of St. John, and the parish of Portland.

In these towns your present correspondent has rejoiced to "preach the word." His delight and thankfulness are anew excited by the prosperity in them of the work of God.

He shares the gladness which it must occasion to his beloved brethren, who now labour in those harvest fields. Would it be presumptuous to suppose that, as "as one sowed and another reapeth," it may be that the sheaves recently gathered may be in part from that seed which his colleagues, himself, and others, sowed in the bygone years?

the centre Church inst., about forty received the Revival service additions that societies may have a large number of families re- such emigrants general in the business than

Aged and cians may be they cannot ta ly they did in cises. These there is a wa effectually ass church whose hearing" who and their "na ted," and that love, of faith, gve his labour cess. They k prayers, and acknowledged the Rev. Thon casual helpel ly, Conversion afterwards he informed him bath you had out in prayer o I rose from my success." Thus achievements of closets where strength, and be unnoticed a by the offer the O Lord; G send now prosp

In addition to of the churches MONTREAL YO AS

has been holdi on each day. T ed. On week d On Sabbath ev the churches, th the theatre. Th becomes filled al thedral the Re preaching a coun men, the aim of hearers, the br able, divine r eligion of the to persuade the cathedral is fille to this zealous holds subsidiary week. Religiou pervading. The more souls saved more glory to G

THE QUEBEC TEM held its annual s in February, and attended. The two days were e and almost patri crowded public the hall of the The deepest inte was manifested Deon Bond, wh the chair. The local Temperance to its funds, as objects, necessa Stress was laid cing what is ki Act," which plac hibition in munic their jurisdiction now being renev not without partia was happy in hav H. Raper, Esq., dom Alliance. M tive orator. He qualifications to s been sent from temperance. His mainly, and his sp His speeches com and strong arg them They were vulgarity and vi servations sugges of business were sive, that all who r but feel that it w better for the w for trade, and th the money squan was judiciously e the grocer, baker, bookseller. On the the advent of pro try was not appar League desire, but the creating and opinion in its fav persevere until th plished, and what law, shall in subst rule of our great l

ROYAL ALB has again been dis papers, and a view published. Were out, the bridge wo nitude any similar is alleged that the needed to correct being constructed of the St. Lawrence leading to Montreal south shore which ports, and markets e

the centre Church on Sabbath the 12th inst., about forty new members publicly received the right hand of fellowship. Revival services are still daily held. The additions that have been made to the societies may not largely raise the aggregate number of our church in the city, as families remove to other parts, and such emigration is likely to be more general in the present low state of business than in better times.

Aged and consequently infirm Christians may be ready to repine because they cannot take the part which formerly they did in special devotional exercises. These will do well to remember there is a way whereby they may all effectually assist those workers in the church whose "ears are not dull of hearing" whose "eye is not yet dim," and their "natural force not yet abated," and that is by the daily prayer of love, of faith, and hope that God would give his labouring servants great success. They know how to prize such prayers, and will not be backward to acknowledge them. The biographer of the Rev. Thomas Collins was his occasional helper. They triumphed greatly. Conversions were numerous. Shortly afterwards he received a letter which informed him—"I know that on Sabbath you had a good day. So drawn out in prayer on your behalf was I, that I rose from my knees assured of your success." Thus all may learn that great achievements of the Church arise from closets where godly people of little strength, and having no office, who may be unnoticed and obscure, yet fervently offer the prayer "Save now, I beseech thee O Lord; O Lord, I beseech thee, send now prosperity."

In addition to the quickened activity of the churches here, the

MONTREAL YOUNG MEN'S CHRISTIAN ASSOCIATION

have been holding revival services twice on each day. These are largely attended. On week days their hall is filled. On Sabbath evenings, after service in the churches, their meeting is held in the theatre. This more spacious edifice becomes filled also. In the English Cathedral the Rev. Canon Baldwin is preaching a course of sermons to young men, the aim of which is to show his hearers, the broad, strong, imperishable, divine foundations of the religion of the Gospel, and then to persuade them to build thereon. The cathedral is filled with earnest listeners to this zealous and able divine. He holds subsidiary services through the week. Religious interest here is all pervading. The result will surely be more souls saved, more peace on earth, more glory to God.

THE QUEBEC TEMPERANCE PROHIBITORY LEAGUE

held its annual session in this city late in February, and was very respectably attended. The various seditious for two days were conducted in an orderly and almost parliamentary manner. A crowded public meeting was held in the hall of the Mechanic's Institute. The deepest interest in the proceedings was manifested to the end. The Rev. Dean Bond, who is President, was in the chair. The League appeals to all local Temperance societies to contribute to its funds, as the forwarding of its objects necessarily incurs expense. Stress was laid on the duty of enforcing what is known as the "Dunkin Act," which places the power of prohibition in municipal councils so far as their jurisdiction extends. Efforts are now being renewed for this purpose, not without partial success. The League was happy in having the services of J. H. Raper, Esq., of the United Kingdom Alliance. Mr. Raper is an effective orator. He is superior in most qualifications to some others who have been sent from England to promote temperance. His address is gentlemanly, and his spirit truly benevolent. His speeches comprised pertinent facts, and strong arguments based upon them. They were equally remote from vulgarity and vituperation. His observations suggested by the depression of business were so clear and conclusive, that all who heard them could not but feel that it would be inexpressibly better for the working man's family, for trade, and the country at large, if the money squandered in liquor shops was judiciously expended at those of the grocer, baker, butcher, clothier and bookseller. On the whole it seems that the advent of prohibition in the country was not apparently so near as the League desire, but they are engaged in the creating and diffusing of public opinion in its favour, and they hope to persevere until their object is accomplished, and what is known as the Maine law, shall in substance be the welcome rule of our great Dominion.

ROYAL ALBERT BRIDGE.

has again been discussed in the newspapers, and a view of it as completed, published. Were the design carried out, the bridge would exceed in magnitude any similar work ever built. It is alleged that the proposed bridge is needed to connect the railways now being constructed on the north shores of the St. Lawrence and Ottawa rivers, leading to Montreal, with those on the south shore which lead to the cities, ports, and markets of the United States.

The Royal Albert Bridge is designed to begin at Sherbrooke Street, which is perhaps, only a half mile from the river, to be carried thence across the navigable channel to St. Helen's Island, and thence to Longueuil, to form a junction with the Montreal, Portland, and New York railway. The entire length of the bridge would be within a fraction of three miles. It would have sixty spans, varying from two hundred feet to five hundred feet. The greatest height of the work from the surface of the water would be two hundred and ten feet for the centre span. The bridge would have tracks for private carriages, market carts, and two paths for persons on foot. It would require the whole of three years to build, and would cost more than five millions of dollars. The place of crossing the river is the current of more than six miles an hour just below the harbour. Many fear that its erection there would be a calamity for the shipping interests of this port. It is therefore strongly opposed by merchants and by members of the Harbour Commission. Application is to be made to the Dominion Legislature for a charter, with what result a very few weeks will discover.

Ere this letter reaches you, it will be widely known that a scheme has been inaugurated for raising a

TESTIMONIAL FUND

for the "Montreal Witness." This popular paper has been foremost in advocating Temperance. It is of no political party, and is uncompromising and outspoken on free religion, free thought, and free speech. This has made it to be abhorred by Romish Ecclesiastics who have placed the *Witness* under their ban. Instead of replying to its articles of intelligence and reasoning they have cursed its Catholic readers. One consequence of these episcopal fulminations is the rallying of the friends of the *Witness* to its more liberal and determined support, by which they indicate their resolution not to be deprived of the blood-bought privilege of Constitutional freedom. It is intended to collect a sum large enough to enable the executive committee to present to the spirited proprietors, a commodious and substantial building, to be used as the offices of the *Montreal Witness*. The gift not to be subject to attachment for debt. Committees will be formed in many places to receive subscriptions in their respective neighborhoods of one dollar and upwards. Many are sanguine enough to proclaim that in less than two years the fund will amount to seventy thousand dollars. If the excellence of the design, the reputation and ability of the general committee; and the elat with which this enterprise was started, be any sufficient ground of opinion, their vaticination will be fulfilled.

THE REV. T. DE WITT TALMAGE,

of Brooklyn, N. Y., delivered his highly popular lecture on "People we meet," in St. James St. Church, on the 14th inst. The Rev. Leonard Gaetz in the chair. Surrounding him were several of the city ministers. The church was crowded by a highly respected auditory. The Doctor had arrived from New York in the evening. He appeared in excellent health. His voice was clear and strong, albeit it was occasionally guttural. But what of that in one whose utterance is clear, strong, and various, sometimes loud as a tornado, at others soft as the zephyr when retiring to rest. The portraits of this word-painted gallery were of such people as one meets in every city, the "talkative," the "lounger," the "mean person," and others. They were sketched as cleverly for the ear, as Hogarth's pictures for the eye. The overflowing humour of the lecture was refined, and refining, so that all who heard were not only greatly delighted, but profited too, if not as incapable of improvement as peat is of polish. The peroration was one of the sublimest ever spoken in that church. It was Talmage's first public appearance in Montreal, and will not soon be forgotten.

On the following day he addressed the theological students of the Methodist and other Colleges. Several Professors were present, and a considerable number belonging to various churches. The address was appropriate, practical, and catholic. To those who are studying with a view to the ministry, it was adapted to be very useful. To them, and indeed all who had heard, the discourse was attractive and even entertaining in the highest degree. He is expected to lecture again before he leaves for his home.

Yours truly, E. B.

NEWS IN BRIEF.

NOVA SCOTIA.

The Strait of Canso is clear of ice as far north as McMillan's Point. Charles Stockall, a workman on the W. & A. Railway, was recently killed near Kentville by an earth slide. Four men are now in custody at Halifax on the charge of rioting during the recent visit of Chiniquy to Halifax. Mr. B. D. Chandler, of Windsor, was recently frozen to death in the streets of Windsor while in a state of intoxication.

Liverpool has had a railway meeting, and has emphatically endorsed the claims of the proposed Nictau and Atlantic line.

The directors of the proposed Halifax Music Hall have decided to build on Barrington St., at the foot of Spring Garden Road.

There have been two attempts at practicing the bogus robbery trick at Halifax during the last week, but both were discovered by the detectives.

The 60th Royal Rifles, who have been stationed for so long a time at Halifax, are under orders to return to England. They will leave in the spring or early summer.

Some dissatisfaction exists in Halifax, it being found that there is not sufficient accommodation on the steamer for many of the bulky articles intended for the Centennial.

Mr. C. W. Ford, of Kentville, was recently assaulted by a gang of roustabouts because of the efforts he has lately made to suppress the illegal sale of intoxicating liquors in that place.

NEW BRUNSWICK & P. E. ISLAND.

St. John has had a Charity Masquerade. Mr. Gough of Fredericton has invented a new bob-sled.

Fredericton had a very serious fire the other day. Loss \$15,000. Counterfeit \$10 notes of the Peoples' Bank of Fredericton are in circulation.

The P. E. Island Legislature was opened on the 16th inst. by the Lieut. Governor.

Carleton had a serious fire last week, and St. Patrick's Chapel was only saved after very great effort.

The Legislature of New Brunswick is excited over some trouble in connection with the Crown Lands Department.

Mr. H. Adams, a school teacher at Lewisville, near Moncton, was so severely assaulted by a man named Cowie, who had vowed that he would kill him, that his life is despaired of. Cowie was released on bail, and has since left the Province.

UPPER PROVINCES.

DeWitt Talmage has been lecturing at Montreal. McMaster's foundry at Tilsonburg, was burned on the 14th inst.

The celebration of St. Patrick's day in Montreal passed off without any disturbance.

McConnell was hanged at Hamilton, Ont., during last week, for the murder of Nelson Mills.

There is a deficit in the Montreal city budget of \$110,000, and the feeling of the inhabitants is one of deep gloom.

The sister of Sir J. A. McDonald has been so very ill that he has had to leave his parliamentary duties for a while.

The Mayor of Ottawa died rather suddenly the other day. His death was induced by excitement consequent upon a contested election.

The Premier has threatened to cancel the contracts of certain parts of the Lachine Canal, because of dilatoriness on the part of the contractors.

MISCELLANEOUS.

The Bishop of Calcutta is dead. A Fine Arts University has been established at Japan.

Serbia and Montenegro have signed a treaty of alliance.

The threatened war between Japan and Corsica has been averted.

Fever has broken out among the wounded Carlist prisoners at Bazone.

The salary of the President of the U. S. has been fixed at \$26,000 per annum.

The bank of the State of New York suspended payment on the 14th inst.

The New Hampshire elections have resulted in a victory for the Republicans.

Queen Victoria is to travel in Germany under the title of Countess of Rosenan.

The English Court of Appeals has decided that the will of Lord St. Leonards is valid.

Two English missionaries were recently attacked and beaten by a mob at Hankow, China.

England, France and Belgium have suffered severely from heavy gales and undulations.

12,000 armed Prussians have entered Corsican territory under pretence of pursuing brigands.

Several vessels of the Newfoundland sealing fleet are fast in the ice within sight of St. John's.

Prince Leopold has been installed as Grand Master of the Oxfordshire, England, G. L. of Freemasons.

The Vatican University has been closed by the Italian government on the ground that it was an illegal institution.

The Senate of Finland has under consideration the work of cutting a canal from the White Sea to the Baltic.

An Almshouse at Norwich, Ct., was burned on the 13th inst., and a number of the inmates perished in the flames.

A hurricane passed over a part of Missouri on the 14th inst., and 30 persons were killed and a large amount of property destroyed.

The northern parts of Scotland are suffering from a snow blockade. Trains are blocked up, and all telegraphic communication is stopped.

A little boy in Philadelphia, who could not speak plainly, was talking about the "clouds," meaning the clouds. His mother said to him, "You do not know any thing about the clouds." "Yes, I do," he replied, "they are the skin of the sky."

CIRCUIT INTELLIGENCE.

WOODSTOCK, N. B.

The Lord hath been mindful of us and visited us in our low estate. It was low indeed; in membership numerically, and in graces religiously; and, owing to circumstances which occurred previous to my appointment, and in the short interim between it and my coming to the circuit, (alienating some of our oldest members, and best supporters)—financially low. Notwithstanding these discouragements, my confidence in God, that He would bless me in my labours for the good of souls, was never stronger, nor my desire for their salvation intenser. Under these inspirations I began and continue to work.

Within a few weeks souls have obtained mercy, and given glad testimony to their knowledge of salvation. These are being gathered into classes, and we trust will be faithful and useful members.

Six of the converts were baptized (not immersed) in the Church last Sabbath, in the presence of a large and solemn congregation.

The week-night services were well attended; the young converts, by their ready, clear testimony for Jesus, and their prayers, give touching interest to the social exercises. While the presence of the Master, convincing and converting others, greatly refreshes our own spirit.

We had hoped for a more general awakening, and the conversion of more souls—we pray for this still. The debris of the fallen walls impeded the progress of the building in Nehemiah's day; the work had not been in the way. But this hindrance was overcome by united and persevering labor. "The people had a mind to work."

Here there are hindrances—nominal members—forms without the power. The workers are few, and personal effort is sometimes intermitted by a kind of excessive politeness, which excuses omissions of duty and surrender of privilege with the words—"I am waiting for others." This waiting, one for another, occasions rather long pauses between the supplications offered to the throne of grace sometimes. Converts look for members of a few year's experience to take the lead in the services. If a Church does not put itself in a position to go before converts in cheerful worship and earnest life, she need not expect the Lord to give them to her care.

Those who from the first felt this responsibility of profession and position, and were with me in effort and prayer, believing that Christian work should have the uniformity of principle, as well as the variability of feeling, that "it is good to be zealously affected always in a good thing," have been greatly blessed in their own souls, both men and women.

The young ministers in the adjoining circuits have occasionally kindly aided us. Bro. Brewer was on the circuit for about twelve days, and conducted several services.

What we have seen has cost us anxiety and toil, prayers, and tears, and money—for all the expenses of light and fuel are paid out of the Sunday collections (the pews being free from rent) and is just so much deducted from the salary. But not a soul could have been saved, but for the labor, the tears, the blood—the infinite sacrifice of the Son of God.

Jesus take all the praise, it to thy name belongs.

J. T.

P.S.—The financial horizon is still dark. Up to the present time my income from the circuit is only \$110, with about \$40 more, called a Christmas gift. The Parsonage is very inconvenient for my family, for their comfort, and for the educational advantages of my children. I hope that Providence will direct my way elsewhere, a small family, or a man and his wife, would find the parsonage large enough. Were it not for the difficulties in the way of transfer to N. S., I might look to that Conference, in which I spent many happy and prosperous years, for an appointment.

For the information of old friends permit me to add that three of my young daughters at home, are happy in the Lord. The eldest is with her grandfather Hennigar. March 14.

SACKVILLE DISTRICT.—Some time since I took the liberty of suggesting certain measures for preventing the alarming deficiency in prospect on the dependent circuits. One of these measures was the arrangement for deputations to visit such circuits, and hold public meetings, in which the claims of the work of God should be duly presented. In one circuit in the District, the plan has been tried recently. The officials were met, and the amount needed was ascertained, and then in a series of meetings the claims of Christ's work, and the duty incumbent upon those who have outgrown all need of missionary largess, of sustaining their own ministry, were presented before the several congregations. Almost everywhere the meetings were large and enthusiastic, and in most cases more than fifty, in one case more than one hundred per cent. on the receipts of last year was guaranteed. It may not yet be too late for our District officials to make arrangements for such effort. I believe that the matter has only to be put plainly and pointedly to our people to procure in most instances the needed response. J. HART. Sackville, March 21st.

DONATION AT ROBINSON.—Last Monday evening the friends of Rev. Mr. Jenkins met at Robinson, and testified their high appreciation of his earnest and devoted labors among them, by presenting him with the respectable sum of \$117. In consequence of the small grant from the Missionary Society, the prospects for raising his salary were not very bright but all doubt upon the point has now happily been removed. Fredericton Reporter.

REVIVAL AT ROBINSON.—For some time, an interesting revival has been in progress in the Methodist Church at Robinson, and, considering the population, a large number have professed religion. Last Thursday evening Rev. Mr. Wilson, Superintendent of the circuit, after preaching a sermon [appropriate to the occasion, organized a Church of over 30 members. The good work is still in progress and nearly as many more, have manifested a desire to cast in their lot with the people of God.—Ib.

EXMOUTH STREET CHURCH, N. B.—The pulpit of this church was occupied, last evening, by the Rev. Mr. Nixon, of the American Conference. He preached from Romans, VIII, 2: "For the law of the Spirit of life in Christ Jesus had made me free from the law of sin and death." The laws of nature, social laws and those alluded to in the subject were spoken of at length. The greatest benefit in the law was keeping it, and not alone sitting under its shelter. He spoke of the British people being law-abiding, although they had, no doubt, been severe laws. They had kept the laws and the laws had kept them; they had respected the laws and had in turn been respected; they had honored the laws and these laws had honored them.—Telegraph.

LECTURE.—The Rev. Jos. S. Coffin, of Barrington, whose eloquent lecture on "John Knox" so delighted a Yarmouth auditory some few winters since, again favored us, last evening, in the hall of the Young Men's Christian Association, with a lecture on "Heroism and Heroes." In the opening up of his theme the Rev. gentleman sketched the true elements of Heroism—courage, perseverance, decision of character, faithfulness, fortitude, and self-denial—and by copious references to many beautiful incidents drawn from the histories of the good and true, he most forcibly illustrated and applied these characteristics which go to make up the true hero. Many of the examples cited by the lecturer were new to a number of his hearers, and were remarkable for their deep interest and soul-stirring pathos.

The Rev. lecturer is at once eloquent and enthusiastic, and evidently possesses a keen insight of human nature. His style is earnest and impressive, and if we may judge from the frequent applause that greeted him, his lecture was one of the effective class that is at once instructive, useful, and ennobling.

We could have wished to give more copious notes of the admirable lecture under remark, did time and space permit, but as it is we must content ourselves with bespeaking for Mr. Coffin a warm welcome to a Yarmouth platform should he again visit us.

We must not omit to mention that a vote of thanks to the Rev. lecturer was moved by Rev. A. McGregor, and passed unanimously.—Yarmouth Tribune.

AMHERST.—Among the results of special services, we note the baptism of eight adults, and the reception into Church fellowship of twelve. Last evening Rev. I. Sutcliffe addressed an excellent sermon to the young. Yours &c., R. TWEDDIE.

APONAQUI, N. B.—We have been engaged in special services ever since the week of prayer with very gracious results. At Springfield and Millstream upwards of 120 have decided "to be on the Lord's side," nearly all of whom have professed to find pardon through faith in Christ. The blessed work is still progressing, and decisions for Christ are made every night. Very excellent service was rendered at the commencement of our meetings at Springfield by my good father, and a young man named Rogers, from St. John. At Millstream, through the kindness of Dr. Stewart, we received invaluable assistance for more than a week, from our highly esteemed, and excellent Bro. Wm. Tippet. Other parts of the Circuit are expecting special effort, and by God's blessing much may yet be accomplished before Conference. W. W. LODGE.

PORTLAND, ST. JOHN, N. B.—Our special services were closed on Friday evening. Nearly two hundred have been assigned to classes as members on trial. Upwards of thirty of these I baptized with water in the name of the holy Trinity. Between two and three hundred are supposed to have been forward for special prayer as penitents, most of whom have professed to find peace through believing. Our labor and responsibility have not been lessened by this gracious visitation, but we thank God for the privilege of engaging publicly again in His service—"Labor is rest," &c. Scenes of the most touching character were witnessed in some of our services. Wives embracing husbands, mothers sons, and sisters brothers, for whose conversion they had long prayed, and over whom they were now weeping tears of joy since God had adopted them into his family. We expect others will join our branch of the Church of Christ, and some no doubt will cast in their lot with some of the other denominations. In view of all the Lord has done for us we thank God and take courage. R. D.

LITTLE YORK, P. E. I.—Mr. Philip Large, Carriage Builder, Charlottetown, thoroughly repaired our circuit sleigh at an expense of some fifteen or twenty dollars, and presented the Quarterly Meeting with a receipted account. And the friends gave their pastor a handsome Buffalo robe early in the Winter. Thus he has been comfortably equipped during this long Winter. Yours, &c., J. C. BERRIE.

TRYON, P. E. I.—We are holding special services and with blessed results. About thirty in different parts of the circuit have professed religion so far, and the interest seems to be increasing. Nine or ten were forward to the altar for prayer last night.

CIRCUIT INTELLIGENCE.

DONATION.—A donation was held on the evening of the 9th inst., at the Temperance Hall, Pugwash, for the Rev. England and Brunyate, Methodist ministers of that place, when the sum of \$85 was presented to the former gentleman and \$35.75 to the latter.—*Sackville Post.*

PUGWASH CIRCUIT.

DEAR MR. EDITOR.—May I venture to take up a short space in your valuable paper, respecting the gracious revival through which we have passed. For several weeks our church seemed to be deeply impressed with the desire for the salvation of souls, and prayer and supplication were ascending daily for the descent of the Holy Spirit. The new year was commenced by the week of prayer, at the close of which we had reason to believe that a gracious shower was just about to burst on the whole community. Special services were at once commenced, when, sinners flocked to our church, in search of the sinner's friend; from the first week the conflict with the powers of darkness began, services were held afternoon and evening, large numbers came forward for prayer. Parents sent in written requests desiring the prayers of God's people in behalf of their children; children sent in requests for their parents, and many are the remarkable answers to prayer, for soon they were delighted to see their loved ones brought to Jesus. It was during the third week that we were cheered by a note handed in, signed by fourteen young men, all desiring an interest in our prayers, and soon most of these were savingly converted to God, and their voices heard in prayer and praise. Just at this time it seemed as though the whole population was seized with a deep concern for their salvation, prayer might be heard arising from the homes of the most careless and indifferent, night after night saw our communion rail thronged with anxious seekers; our strength being only weak, Bro. Alexander Tuttle, from Mill Village, arrived in time to help in the good work. He, being full of faith, "seeing the work to be of God," threw himself into it, labouring with all his heart, and many were the hearts that yielded as if smitten by the power of the Spirit under his powerful pleadings. He remained with us about a fortnight, when his ministerial duties called him back to his field of labour. Again we were left alone, yet the work did not stop. In the congregation, from night to night, might be seen, side by side with the wealthy, cultured, and regular church-goer, the poor, dissipated wanderer; all seemed deeply impressed, many were led to Christ. Backsliders were reclaimed, relatives, long prayed for, were brought to decision, and weeping penitents were made happy. We find that about twenty-two of those who have professed to find peace with God have been baptized "by our own mode of course," and with sixty others, in all eighty-two, who have already joined the church, formed into classes, and placed under the care of leaders, whose hearts God has touched, these with those gathered in at Middleboro' give this circuit an increase of one hundred and fifteen members. To God be all the glory.

EDWIN R. BRUNYATE.

As the special services in our church have just been brought to a close, I send you Bro. Brunyate's account of the result. It is indeed a wonderful work of God. And it is the more evidently so, when we consider that our young brother had to stand the brunt alone, (most of the time as to any ministerial assistance). It is true he had a working church, and also successfully encouraged the converts to begin and work in the church. It is a marvel to me that Brother Brunyate is not broken down mentally and physically.

J. E.

HUMILITY, SENSIBILITY AND TEACHABLENESS OF CHILDREN.

Rev. Howard Sprague's discourse, last evening in the Germain Street Methodist Church, was an admirable one, well fitted as a sermon to the young for whom it was intended more especially, but applicable to all people in general. It was the occasion of the anniversary of the Sabbath-school in connection with the church.

His text was from Matthew xviii., part of the 3rd and 4th verses, as follows:—

"Except ye be converted, and become as little children, ye cannot enter into the Kingdom of heaven."

"Whoever, therefore, shall humble himself as this little child, the same is greatest in the Kingdom of Heaven."

Up to this time, the rev. gentleman said the idea that had been obtained, by the disciples, of Christ's object was indefinite, but it was then made better and defined. They learned he was going to Jerusalem,

but on what mission did not know. He ended his discourse to them by saying:—"For the Son of Man is come to save that which is lost. How think ye? If a man have one hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine and goeth into the mountains and seeketh that which is gone astray?"

His disciples understood that the kingdom of God was near, and it would be a glorious thing. Six days after Jesus took Peter, James, and John up into a mountain apart, and was transfigured before them and his face was as bright as the sun, and his raiment white as the light. And as they looked they heard a voice and fell on their faces. When they lifted up their eyes again they saw no man but Jesus and he told them to tell no man what they had seen. They could not refrain from speaking to their fellow-disciples of something great which they had not seen before. We here find, he said, that they expected to see the Kingdom of God established, and nine of the disciples think that three others are favourites as far as regards information of the coming event. As they came into Capernaum they were disputing as to who would be favourites in the Kingdom of Heaven. On asking Jesus He answered them in the words of the text.

The preacher said that no greater evils existed in the Christian Church than those of position, and he spoke of the effects that had resulted therefrom, many being kept in ignorance by the few who desired positions. Again He answered, saying, if any man desire to be greatest he shall be least, at the same time taking a little child in his arms and using the words quoted in the text.

It was highly important for us to ask, what are the conditions of citizenship in the Christian Church? Some of these were taught in the words He had used in speaking to His disciples. The figures used by Jesus were taken from simple subjects, so that they could be easily comprehended. These illustrated the beauties of the Heavenly Kingdom and were sown broadcast so that men might receive or reject them.

The duty of taking care of children, giving them the necessary training, so that they might profit by it when old, was a benefit to both old and young. What are the lessons, he asked that are to be learned? They are "Humility, Sensibility and Teachableness." Every child is sincere and humble, and they might be kept this way if not interfered with by the sins of the world. Children could not avoid meeting infamies. Even mistaken kindness and discipline, and sometimes strict severity would destroy these virtues. If a child was punished severely for an offence thoughtlessly committed, no other thing would make the child lie or steal so quickly, for it possessed reason, and when sinning the second time, remembering what had occurred before, would endeavor to shield itself by a lie. Thus sincerity was destroyed. Humility and sincerity are cardinal graces. Pride has no place in them, and was never more touchingly rebuked than on the occasion referred to above. Pride did not belong to any particular class in society but was natural in the king and beggar alike. We were to judge by the standard of the New Testament what difference it did not make. In alluding to those who would occupy a seat in the kingdom of God, he said a poor woman would occupy a seat that any prince might envy, while a man rich in this world's goods, might not cross the threshold. Outward adventitiousness made no difference in that kingdom. What the kingdom of Christ was on earth so should the church of Christ be. Whatever church did not invite the poor to worship, was a living insult. Had Christ, he asked, not invited his disciples to go into the highways and hedges and bring them in?

The child had every trust and confidence until they were destroyed, and the same was wanted in the father. The child did not stop to reason, but the parent must do so. The same position was occupied by the child to the father as the latter to God. It was a pitiful sight where a man undertook to walk through life without the help of God. Well it is if his trials at home teach him to put his trust in God, leaning on Him and saying the Lord is my salvation. Men were apt to be incredulous as to the idea that children could be converted, but the contrary was shown. A very touching incident of a child eight years old, a member of the Sabbath-school, being brought to Christ, and her endeavour to lead others in the right path before her death was touchingly alluded to by the pastor. That her religious experience was great he did not doubt. What a lesson it was to the incredulity of those who believe in the impossibility of the conversion of a child. He closed with a touching appeal for all, rich and poor, young and old, to seek the Saviour.

The sermon was one of the most eloquent ever delivered by Mr. Sprague, and doubtless went to the hearts of all. The Sabbath-school children, about eighty, took part in the singing.—*St. John Telegraph.*

BEETHOVEN'S DEAFNESS AND BOCENTRICITY.

Beethoven became deaf in the year 1800, and from that time darkness clouded his existence. People said of him that he was crabbed, selfish, and suspicious; he knew this well and in his will makes a touching allusion to it. He describes also the agony of mind he endured on perceiving that his hearing was leaving him. He had always loved to wander alone with nature; the song of the birds, the roaring winds, the distant sound of the rude musical instrument used by the shepherds, filled him with delight, his hearing being more sensitive and acute than that of ordinary people. Gradually this hearing left him; he had to bear the presence of those who, knowing not of his dawning affliction, would ask him was not such a distant sound very sweet, and to feel that all was silence to his ear; and that was but the beginning—the sounds of the piano he loved so much became dim; he played louder and louder, and at length the strings broke, and he knew that it was but his own hearing that dimmed the sound. Worse still, he composed an opera, and sat close to the orchestra which was to produce to him the music he imagined; but alas! straining in vain to hear the sound—longing passionately for but one strain of music—obliged at length to face the dreadful truth that his ear was closed forever; that of all beautiful ideas which crowded his brain, none would ever be heard by him! A less noble mind would have sunk under this dreadful trial, would have destroyed its life, or despaired of producing more works under such disadvantages.

Beethoven was asked to conduct his opera "Fidelio," and undertook the charge with much pleasure; but his deafness made it impossible for him to do so successfully, and he was told as kindly as possible how great a failure he made. It seems to have caused him much sorrow—sorrow more exquisite in sadness than can easily be imagined. He went away and sought a physician, but advice did him no good, and he was too careless of the means to be used to allay his complaint; often taking in two doses medicine intended for a whole day, oftener still, forgetting to take it altogether, being a most impatient patient.

It is well not to dwell on the sufferings of his latter years. Only those who have centred their love on one who is utterly abandoned to evil courses, who has worked and saved that he may be rich, who has forgiven the selfish one again and again,—only such one can understand how Beethoven must have suffered from the conduct, of his nephew. The nephew was banished from Vienna; and Beethoven accompanied him, trying to guard him from evil. When the term of banishment was passed they returned to Vienna, and Beethoven felt very ill. He asked his nephew to go out and send him a doctor; but the nephew, eager to return to his boon companions, carelessly commissioned his servant to do the errand. The servant forgot, the nephew did not return, and days apsed ere accident brought the message to the doctors ears. He immediately went to Beethoven and found him very ill indeed.

Beethoven died of dropsy, after frightful suffering, March 28th, 1827. His body was borne to the grave by his friends and admirers, and followed by more than 20,000. It is said that his brother Johann, once dependent on Beethoven, but now become a rich man, sent to Beethoven a card written on the back of it, "Landowner" Beethoven immediately sent back him with his own, on which was written, "Brainowner." He had, too, a contempt for all decorations, such as orders, invariably refusing to accept them.

Of his character is seen what may be expected from one who has made his own life path, and has constantly encountered hostility and misunderstanding; brusque, angular, and a little defiant—but, where he was sure of his ground, gentle and lovable as a woman, innocent and guileless as a child. The room he had written in was a perfect chaos—such as can hardly be imagined; books, music, letters, bottles, escriptore, pianoforte and dust. He had made a habit of rising at daybreak, and immediately sitting down to his writing-table; here he worked until two, his dinner-hour.—*From the New Dominion Monthly for June.*

ABSENT MINDED PEOPLE.—Sir Isaac Newton wanted his servant to carry out a stove that was getting too hot.

A fellow stole Sir Isaac's dinner before his eyes, and he afterwards thought he had eaten it because he saw the dishes empty.

A Scotch professor walked into the middle of a horse pond while pondering on Final Causes.

A gentleman in Troy received a letter in the dark, and used it to light a lamp, and looked about for it to read.

Pero Graty, one day in Paris, thinking he had left his watch at home, took it out of his pocket to see if he had time to go back and get it.

Lenner, the church historian, used to go to his lectures in his night cap and night gown.

HOUSE AND FARM.

MILK—QUANTITY VS. QUALITY.—We hear much complaint now-a-days from those who have to buy their milk, and are wholly dependent upon the milkman, about the quality of the article that is daily dispensed. The other day we saw in the papers that a milkman, while doing something near or about the river fell in and was drowned. It was suggested that it was safer for all such to go to a pump than to a river. Now, we do not believe that many retailers of milk water the article, though we have known it to be done; but we do know that many of them sell very poor milk. In some cases one customer gets good milk with some cream, while the next one, who may not be as desirable gets only blue milk. The aim of some raisers of milk seems to be to get cows that will give the largest quantity without regard to quality, thinking that such animals will pay the largest profit. This may be true in some cases; but we think, as a rule, good milk would sell quicker, and for enough more, to more than equal the large quantity of poor milk. The feed of animals has much to do with the character of the milk, though we have known cows that gave rather poor milk however well they were fed, and others to give quite good milk on very ordinary feed. All cows giving milk should be well fed. Not all of one kind of food, but a variety should be fed—hay, oats, corn fodder, cut and mixed with meal or shorts, are all good. It should be the object of every raiser of milk for the making of butter and cheese, to get it as rich as possible.

The best Jersey milk is not too good for any purpose. We know a farmer who lives quite near an inland city, who kept a herd of cows and sold his milk. His customers complained that his milk was poor, and though an honest man, who never watered his milk, but sent it out as pure as it came from the cow, still he failed to please. He resolved to sell his herd of cows and purchase another of a different breed, which he did, and supplied his customers with richer milk at a much larger price. Now both parties are pleased; buyer and seller. The quality of the article now sold by him is far superior to that formerly produced. It costs no more, if as much, to keep these animals; they give nearly, and in some instances quite, as much milk; the milk sells far more easily at a higher price, and gives entire satisfaction. Consumers do desire, and can appreciate, a good article, and are never content with a poor one, whatever milkmen may say about it. Care should be taken in milking that no impurities get into the milk; the pail should be very sweet and clean, the pans or cans, or whatever it is strained into, should be equally clean; in short, great care should be taken with it all the way, that it may be in the best possible condition for use when it is needed.—*Congregationalist.*

A CHEAP CELLAR BOTTOM.—In sections of the country where there is an abundance of cobble stones, collect a few loads of them about four or five inches in diameter, grade the bottom of the cellar, lay the cobbles in rows and ram them down one-third into the ground, so that they will not rock nor be sunk below the rows by any heavy superincumbent pressure, such as the weight of a hoghead of molasses or tierce of vinegar. The bottom of the cellar should be graded so that the outside will be two or three inches lower than the middle. A mistake sometimes occurs by grading the cellar bottom in such a manner that the centre will be two or three inches lower than the outside. When this is the case, should water enter from the outside, it flows directly toward the middle. A straight-edged board should be placed frequently on each row of stones as they are being rammed, so that the upper sides may be in the line with each other. After the stones are laid and well rammed down, place a few boards on the pavement to walk on; then make a grouting of clean sand and water-lime or Rosendale cement, and pour it upon the stones until all the interstices are filled. As soon as the grouting has set, spread a layer of good cement mortar one inch over the top of the pavement, and trowel the surface off smoothly. In order to spread the mortar true and even on the surface, lay an inch board one foot from the wall, on the surface of the pavement stand on the board, and fill the spaces with mortar and trowel it off smoothly.

Such a floor will cost less than a board floor, and as long as the superstructure is kept in repair. A floor made in the foregoing manner on the ground in the basement of a barn, a piggery or a stable, would be rat proof, and would be found cheaper and more serviceable than a plank floor.—*Industrial Monthly.*

THE VALUE OF DEVON STOCK.—It is a matter of surprise that the merits of this breed are not more generally recognized. The superior quality of the milk of the Devon cow is proved by its large percentage of butter; while the cost of feeding is less, in proportion to the yield, than

that of other breeds. Some of the farmers in Otsego County, N. Y., have thoroughly tested the value of this stock and preferred it to any other. There are few, if any, cows that will yield a better article of butter, or a larger net profit on the investment, than the Devon or Devon grade in the hands of a judicious farmer.—*Christian Union.*

A YOUNG gardener desires to know the best mode of mazing and marking wooden labels or stakes for plants. The first thing is to procure durable wood, and red cedar is best, both on account of its free and smooth splitting and its durability. Rubbed very lightly with a thin coat of white paint and written on while the paint is fresh with a common black-lead pencil, the names will last two or three years. If the writing is done with a red ochre pencil, the name will last still longer. For use in a single season labels may be made of pine, and if the part written on is first made wet a common pencil-mark will last two years. If the name is written dry, the first rain will wash it off. If red cedar cannot be had, make the stakes of pine. Dip or soak them in crude petroleum, and they will last nearly as long as cedar. The name may be written on the oiled surface or a little paint may be first rubbed on. If the pencil does not make a mark sufficiently black or distinct, rub a little soil on it, to impart a grit, and the letters will at once be conspicuous.—*N. Y. Independent.*

CHILDREN'S CORNER.

WHAT THE CLOCK SAID.

"Come now! Come now!"

So the ancient timepiece said,
Ticking by the little bed,
Where a rosy boy of ten
Dreamed of great and mighty men!
Acting 'mid the world's acclaim,
Deeds of daring, deeds of fame.

"Come now! Come now!"
Startled by the passing chime,
Wakened by the voice of time,
Solemn feelings filled his soul,
While a gentle whisper stole
O'er his heart, as something said—
"Come to Jesus, little Ned,
Come now! Come now!"

"Come now! Come now!"
Lo! another ten have passed:
Years are flying, flying fast,
Wakened from his sleep again,
Still he hears the warning strain—
"Come to Jesus! Edward, come,
Ere you leave your father's home;
Come now! Come now!"

Yes, he will obey the voice,
Make his mother's God his choice,
To the invitation bow,
Come to Jesus, but—not now—
Though each hurrying, passing chime,
Bids him by the flight of time,
"Come now! Come now!"

Checking in his manly prime,
Still he hears the voice of time,
Calling as it called of old;
Hears it o'er the chink of gold,
Hears it o'er the noise and strife,
'Mid the busy scenes of life,
"Come now! Come now!"

Father dead and mother gone,
Praying for her darling son,
Pleading at the gates of death,
Wailing with her dying breath,
How each tick, now softly heard,
Calls to mind her parting word—
"Come now! Come now!"

"Come now! Come now!"
Speak in whispers, gently tread,
Prostrate on his dying bed,
Still he hears the solemn strain,
Hears, but hears it still in vain,
Listen! time has changed its tone,
Woos no more—its solemn moan—
"Too late! Too late!"

Yes, without one rising ray,
Telling of a breaking day,
Edward dies! no hope, no heaven,
Unbelieving, unforgiven!
Dies, and this his parting knell,
Echoing to the gates of hell—
"Too late! Too late!"
WILLIAM LUFF.

CHILD'S HYMN AT NIGHTFALL.

BY CHAS. F. RICHARDSON.

Jesus, Jesus,
The day is almost gone;
The shadows fly across the sky,
The night is coming on;
And through the fading western light
A great red star is shining bright.

Jesus, Jesus,
The stars are very high,
And higher far than any star
Thou reignest in the sky;
Yet here beside me, Lord, thou art,
With waiting ear and loving heart.

Jesus, Jesus,
The wrongs that I have done,
Both great and small, thou knowest all:
Forgive them every one;
So shall my sleep be sweet and sound,
And guardian angels cluster round.

Jesus, Jesus,
O bless not only me,
With thy strong arm defend from harm
All who need help from thee;
And since thou knowest whom I love,
Send all a blessing from above.

Jesus, Jesus,
O King of Paradise,
When shines the light of morning bright
Ope thou my willing eyes;
Or if earth's morn I never see,
Take me, my Saviour, home to thee.
—The Churchman.

The sole ringing the light, one knock at the young lady started by the you that visitor was still less a visitor!

This was mother did wiped her and the young lady was a straggler, and she had a set, which a for a party was in so hunted Deb matter of so had the leaf fore, and he But the lac saw, and w done by n And there ly, the str crooked Del wonder in he

"I wond thought De but did not "Is this," she dest. Fifteen but I don't k She spoke in turned the C and a pair of hands in a bu of some kind a little gust wondered ho smells into a young lady much pleas Mrs. McMa every day in the first floor enough to do ing.

"Fifteen!" standing up very sorry. "like—that?" "Born so," "She's just she's been l Would you tr "But you r crippled child The young "You have and you nev crippled child "You neve Deb's mother The young came and sat bed, close b seemed to hav Cluny lace. " between her t her long, brov touched Deb breathed, the and the sweet and the young very sorry eye high-chair.

"Fifteen ye lady, very low nobody ever—you could ride "I don't k cer and the bal cer and the bal "You could the young lad some body who "Mother see Deb, "Once with a lame an me. He's first "I shall be young lady, sti but speaking to just an hour. sleigh with w have your daug with me, I shal to you."

The young la as if she did n so said the true of, which we ar at times. "Well, I a mother. "Dab But Dabitra d for she was alre down stairs, an And, indeed, D the lady—has can never tell t If all of the bi gold of summer of summer star hands at once, f books with, she say?"

Into the poo Deb's life the co and biended her beautiful, blessed. In just an hou with the easiest robes, and bells and the straight McMahoney was her down stairs t mother was there

The young la as if she did n so said the true of, which we ar at times. "Well, I a mother. "Dab But Dabitra d for she was alre down stairs, an And, indeed, D the lady—has can never tell t If all of the bi gold of summer of summer star hands at once, f books with, she say?"

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