

WESLEYAN ALMANAC, FEBRUARY, 1876.

First Quarter, 8th day, 9h. 39m. afternoon. Full Moon, 9th day, 1h. 23m. afternoon. Last Quarter, 17th day, 0h. 41m. morning. New Moon, 25th day, 2h. 0m. morning.

Table with columns for Day of Week, Sun, Moon, and other astronomical data.

THE TIDES.—The column of the Moon's Position gives the time of high water at Parrybone, Cornwallis, Horton, Hantsport, Windsor, Newport, and York.

High water at Plover and Cape Tormentine, 2 hrs and 15 minutes LATER than at Halifax. At Annapolis, St. John, N.B., and Portland, Maine, 2 hours and 20 minutes LATER, and at St. John's, Newfoundland, 20 minutes EARLIER than at Halifax. At Charlottetown, 2 hours 54 minutes LATER. At Westport, 2 hours 54 minutes LATER. At Yarmouth, 2 hours 10 minutes LATER.

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

FROM 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.

A HOPEFUL SUN-RISE AND A PEACEFUL SUN-SET.

REV. S. B. DUNN, ST. JOHN'S, N. F.

"Lord, now lettest thou thy servant depart in peace... for mine eyes have seen thy salvation." Luke ii. 29-30.

(Continued from last week.)

5. The salvation Simeon saw, was Divine. "Mine eyes have seen thy salvation."

He held in his arms the offspring of the skies. In the Child Jesus as in a mirror, he saw the face of God. Heaven was concentrated in the person of Christ. All the attributes divine met in him—a heavenly picture set in a human frame. A piece of mosaic-work is the skillful collection and arrangement of coloured stones; so Christ is heaven's mosaic in an earthly form. This is why Simeon calls the Child Jesus the salvation of God. And is it not Divine? The sun is as truly the sun, when it is below the horizon as when it is above it. It is as truly the sun when it is under an eclipse as when it shines in unclouded noon-day splendour. So Christ, the sun of Righteousness, rising on our world, is only eclipsed by his humanity, to shine out again when the eclipse is over. A man may close his eyes without renouncing his faculty of vision. So Christ merely closes the eyes of his Divinity for a time, to open them again as the light of the world, that men may read therein the silent eloquence of redeeming love.

6. This salvation is open to the vision of faith. "Mine eyes have seen thy salvation."

Tradition, true or false, says that Simeon was blind until this moment, when his sight was restored, that he might see the Saviour. However, it was only by a spiritual faculty that he could see in the person of Jesus, the salvation of God. But his penetrating faith pierced the humble surroundings of the Saviour, and the thick veil that hid the future from ordinary view; and he saw a world, degenerate and fugitive, brought back to the favour of God. "Mine eyes have seen thy salvation." It was only by prospective faith that the patriarchs and prophets saw the Christ to be. And it is only by elective faith that we, "upon whom the ends of the world are come" can see Christ and his cross. O, faith is a mighty power, and omnipotent faculty. The vision of a simple faith knows no difficulty and heeds no distance. It is a telescope, bringing the sun of righteousness near to the touch of a loving heart, and opening all its beauties to a willing mind.

7. Once more: this salvation is to be felt as well as seen. If the aged Simeon took the Child Jesus in his arms, may not we take him to our bosom with affection in strong arms of faith, and with eyes upturned to heaven, blessing God for such a gift?

Brethren, has this heavenly light dawned upon you? Have you seen this glorious sun-rise? See, the long, dark night of sin is fast drawing to a close. The morning cometh. Already, day-break silvers the mountains. The dew

of heaven sprinkles the landscape with glistening gems. The music of happiness wakes up the echoes: the beauty of virtue charms the eye; and the day of God fills the vision of prophetic faith: "for mine eyes have seen thy salvation."

II.—The sun-set of life.

"Lord now lettest thou thy servant depart in peace." A summer sun-set is not more beautiful than this picture of the aged Simeon in the evening of life. See him with a song on his lips, Christ in his arms, and heaven in his eye! He has been waiting all day to see the Lord's Christ, and now that his desire is gratified, he utters the swan-song of the text: Lord, now lettest thou thy servant depart in peace for mine eyes have seen thy salvation.

1. A vision of Christ is the consummation of hope. "See Rome and die."

As a common saying, in the palmy days of that queen of cities, Such was its magnificence, supremacy and historic prestige, that it was thought, no higher ambition could be cherished, than to see Rome, if it were but once in a lifetime. The temple of Diana was so dazzling, that the door-keeper, cried to them that entered: "Mind your eyes." We are told that some Turks, on seeing Mahomet's tomb, have been known to put out their eyes, lest they should defile them by again looking upon any meaner object. But what is Rome, what is Diana's temple, what is Mahomet's tomb, compared to Christ? The eye that sees Jesus is thrice-blessed. The heart that enjoys his salvation is fully satisfied. Heaven itself has nothing more to show than Jesus; and on earth, the pean of hope realized is, "now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

2. A vision of Christ is the death of man's carnal nature. Like those beasts of prey that prowl amid the forest-jungle, but which hasten to their lair, at the first dawn of morning; our sins court the darkness, but coy and cover before the light of day. The sun-rise of salvation scorches and withers the rank weeds that overrun the heart; while it causes the flowers of virtue to flourish, and the harvests of fruit to ripen. When Christ is born in the soul, it is high-time that the old man within us should die. Let him die. His strength is almost gone. He has just strength enough to take the Saviour in his withered arms, and to lift his drooping eyes up to heaven. Let him die. His grave is ready. He can lie in the Saviour's sepulchre, but without hope of any resurrection, for God himself shall set a watch and seal upon the stone. Hush! he is dying. Listen and you shall catch the faint echo of his husky, tremulous voice. "Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

3. A vision of Christ is a sure guarantee of peace in the hour of death. What a picture of peace is a calm summer evening! The hum of industry is hushed. The feathered songsters have gone to their nest. The over-hanging foliage is imaged in the placid glassy lake. The air is still. Only the murmuring brook and the beating heart, break the silence. Peace! peace! peace! More peaceful still is the soul which, in death catches a vision of the Saviour's face. No fear, no care, no foe, can mar its peace, or ruffle its sacred quiet. See it perched on a jutting crag on the banks of Jordan, waiting for the call of God to cross the narrow stream; and while it waits it listens to the sweet music which is borne on the gentle breeze over the cold waters from the happy multitudes thronging the other side. Simeon's song is life's valedictory: "Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

4. A vision of Christ is a fitting commemoration of a born Saviour and a dying year.

At the Christmas-tide the sun of salvation again rises upon us. But while Christ is born, the year is dying. The dying year has the Saviour in its arms. Then let it depart in peace. Brethren shall this year die and no Saviour be born in our hearts? Nay, shall life's sun set, and faith behold no sun-rise of Salvation? We are dying just as the Old Year is dying. O, are we "waiting" for the consolation of Israel? Waiting, expecting, desiring

the advent of Christ into the heart—this is the attitude that God honours. Who have been blessed with the first tidings and the best visions? Why, the holy, pious, patient waiters. Think of the Shepherds in the open fields. Think of Nathaniel under the high-tree. Think of the disciples in the upper room. Think of the seer of Patmos "in the spirit on the Lord's day." Think of Simeon in the temple. All these were holy waiters, and as such were honoured with the first tidings, and the brightest visions. The Saviour for whom we wait is not now a child as when Simeon saw him, he is a man, "the man Christ Jesus" in the maturity of his power, the meridian of his love, "a light to lighten the gentiles and the glory of his people Israel." And so honor him as we ought: we must become nothing—self must sink, just as the stars fade away before the rising sun. And out of nothing shall spring a new creation. Luther used to say: "It is the nature of God to make something out of nothing; therefore when one has already become nothing God may make something of him." Then let self, and sin, and life, all retire before the rising Saviour, that he may be all in all.

REV. JOSEPH ENTWISTLE.

A PRIMITIVE CHRISTIAN.

Meek, simple follower of the Lamb, He lived, and spoke and thought the same. He joyfully conspired to raise, His ceaseless sacrifice of praise."

This excellent man was a native of Manchester, England, and became one of Mr. Wesley's "helpers," in 1787, and for several years was known as the "The Boy Preacher" of that city. He began thus to exercise his gifts when he was only sixteen years of age. He was the last survivor of those sent into the ministry by Mr. Wesley, was the first governor of the Theological Institution in 1834, and once had three sons in the ministry, which was a very rare occurrence.

Mr. Entwistle was much indebted to a religious training by his pious mother, by whom he was introduced to a circle of friends noted for their high religious character. The first Methodist preacher he ever heard was the Rev. John Walton, a man of eminent piety and usefulness. He was persuaded by a companion to attend a class meeting, and some time afterwards the same friend taught him to sing a hymn, which it was said all sung who knew their aims forgotten. (The hymn was "My God I am thine," etc., 205 Wesley's hymns.) The singing had a great effect upon him, and soon he was connected with the happy band who could rejoice in the hope of the glory of God. It is said of the late Rev. T. O. Keyser that for many years he sung the first stanza of this hymn as soon as he awoke every morning.

In the early days of Methodism it was a rule that all should be taught to do something for Jesus. As we have seen, Mr. Entwistle was no exception to this rule, and in one of his juvenile preaching excursions, he was the means of converting a person who, fifty years afterwards, acknowledged him as his spiritual father. Local preachers were of some account in those days, and often preached several evenings during the week beside the Sabbath.

What was known as the Oxfordshire Circuit was the first scene of Mr. E.'s itinerant labors. The circuit comprised four counties. One of his colleagues was the Rev. Richard Bece, who, like himself, became President of the Conference, and was the first representative from England to the General Conference of M. E. Church, U. S. In all four counties there were only four places of worship, while there were some thirty places which they regularly supplied with preaching. Their accommodation was poor, for even in Oxford, famed for its collegiate institutions, of which the founder of Methodism was one time a fellow, the home of the young preachers was a garret, for which the sum of sixpence per week was paid, and all the furniture of the room, like that of the prophet Elisha, was a bed, a chair, and a table. His friend Reece and he could only meet once a month, and even then only for a short time, to do which they both travelled several miles extra.

The life of the Rev. D. Brainerd was a common book in those days, and for

fanning the flame of piety there are not many even now that surpass it. Mr. Entwistle read it again and again with great profit, and soon he became an earnest-seeker of full salvation. He "groaned after" Christian perfection, and with a view to help his piety, he wrote out a covenant, pledging himself "to use all his gifts, grace, time, health, and strength for the glory of God and the good of souls." He signed and sealed this covenant upon his knees alone with God. Baxter's "Reformed Pastor," was another favourite book with him. For many years he was accustomed to read it carefully through after his return from Conference, as he entered upon the duties of another ecclesiastical year. He often spoke of his indebtedness to the books above named, particularly the latter.

By his marriage he became related to the Rev. John Pawson, a man whose saintly life is not forgotten even at the present hour. Entire sanctification was a constant pulpit theme in those days. Mr. Wesley took great pains to inculcate the preaching of this doctrine, and he always said that wherever there was a declension of the work of God, it arose from the lack of preaching on this theme. It is well known that the labors of the early Methodist preachers were truly herculean, for not only did they preach nearly every night in the week, but also at five o'clock in the morning, so that two services per day was a common exercise. To us in modern times this seems astonishing, but the men were equal to the task: they were Mr. Wesley's "flying squadron," as for the most part they were either preaching or going from place to place on horseback. They were hardy pioneers, giants, whose earnest, indefatigable labors converted the moral deserts of England into the garden of the Lord. Never could they have endured such privations, and performed such labors as fell to their lot, if they had not been men of more than ordinary piety. Mr. Entwistle lived in the enjoyment of holiness of heart, and met in band with one or two preachers and a few select friends who were accustomed to unbosom their minds to each other, and on such occasions were very minute in stating their experience of the deep things of God. Thus their hands were strengthened, and they became "workmen that needeth not to be ashamed." Revivals were common events in those days, without the modern appliances for effecting them. If Mr. E. went to Conference without an increase in the membership of the previous year, he gave himself to great searchings of heart, as he felt sure there was something wrong when he could not gather some precious sheaves into the garner of the Lord.

Mr. Entwistle endeavored to live a life of constant piety. He lived wholly by rule, and each day was accustomed to plan some mode of holy living which would prove an incentive to his piety and enable him to perfect holiness in the fear of the Lord. He spent much time in private prayer and devotional reading of the scriptures, especially early in the morning of each day, when there is less probability of being disturbed by persons who set no value on time, but seem to imagine that they may intrude upon a minister at any moment, and waste his precious hours without let or hindrance. He was also through life a great reader of Christian biography, and often read that valuable compendium by Mr. Wesley known as the "Large Minutes." He was intimate with such men as Bramwell and Stoner. Of the former he writes: "He gave himself continually unto prayer and the ministry of the word, and few men have been more devoted to God and more useful than he. As he and I sat together in the Conference I had many opportunities of speaking unto him. He had salt in himself, and I found the advantage of being so near him." Of the latter he has left this testimony: "He was deeply pious, full of zeal for God and the salvation of souls; of uncommon abilities for the work of the ministry, one of the most successful preachers I ever knew. Hundreds of souls will bless God to all eternity for his labors. * * * In all my intercourse with him for two years, I never heard him say a word, nor did I ever observe a look or attitude, or any other circumstance which indicated self-seeking or the desire for human applause."

To be continued.

BEREAN NOTES.

Feb 6.] LESSON VI. DAVID SPARING SAUL. [B.C. 1061.] 1 SAM. 24. 1-16.

HOME READINGS.

MONDAY—1 Sam. 24. 1-22. TUESDAY—Psa. 57. 1-11. WEDNESDAY—Psa. 142. 1-7. THURSDAY—Rom. 12. 10-21. FRIDAY—Luke 22. 63-71. SATURDAY—Matt. 18. 21-35. SUNDAY—Luke 15. 11-24.

TOPIC: Enemies Conquered by Love.

GOLDEN TEXT: Recompense to no man evil for evil. Rom. 12. 17.

SCRIPTURE REFERENCES.

Psa. 7. 4; Matt. 5. 44; Rom. 12. 14-17; Prov. 25. 21, 29; 1 Pet. 3. 8-11; John 3. 16; Rom. 5. 8; 1 John 4. 10; Luke 23. 34; Exod. 23. 4; 2 Kings 6. 20-23; Prov. 10. 12; Eph. 4. 32; Col. 3. 13.

1. Name the evil things you have learned of Saul, and the good you have learned of David.

2. In what are we like Saul, and David like Jesus?

DOCTRINE: Love a source of power. John 3. 16; 2 Cor. 5. 14.

GENERAL STATEMENT.

In the story of DAVID SPARING SAUL we have an illustration of the TOPIC: Enemies conquered by love; and of the GOLDEN TEXT: Recompense to no man evil for evil. Here we see, as in the OUTLINE, 1. Love forbearing; 2. Pleading; 3. Conquering.

BY D. A. WHELDON, D.D.

About a year has passed since the events of the last lesson. David, with a few friends, fled to Neb, and thence to the court of Achish, king of Gath. Not safe there, he returned to Judah, and made the caves of his mountains his hiding places. His family, in peril at home, came to him at Adullam, and a band of four hundred men, outlaws like himself, (chap. 22. 2.) gathered about him as their leader. 1 Chron. 11. 10-47. We find him in Moab, where he leaves his parents; in Judah again, at Hereth, Keilah, Ziph, and at Maon, where Saul's army surrounds him, putting him in great peril. The 54th Psalm is his prayer for deliverance; the answer to it came in a message to Saul of a fresh Philistine invasion, which demanded his presence. Having ended this war, he turned his attention again to David.

1. ENOCHI. This place was situated about the middle of the western shore of the Dead Sea. It means the fountain of the goat, perhaps, because wild goats abound there. The whole region took its name from the fountain. The cliffs are full of caves, which would afford an excellent refuge for David and his men. To his cave-life belong Psalms 57 and 142.

2. SAUL TOOK THREE THOUSAND CHOSEN MEN. David had six hundred at this time. They were not villains and freebooters, as some have thought them, but victims of misrule and misfortune, who could preserve liberty and life only by flight and seclusion, as David had saved his. Among them were Gad, the prophet and successor of Samuel, and Abiathar, the priest, with the high-priests ephod. Some of them were splendid heroes, and became eminent in the kingdom. See 2 Sam. 23. 8-39; 1 Chron. 11. 10-47. They made no war except on the enemies of Israel. Against Saul they stood only on the defensive; and they were always the protectors of the people in their vicinity.

3. A CAVE. Some of these natural caverns are very large. Dr. Thomas says they "are dark as midnight, and the keenest eye cannot see five paces inward; but one who has been long within, and is looking outward toward the entrance, can observe with perfect distinctness all that takes place in that direction." DAVID AND HIS MEN, then amusing themselves along the sides of the cave, accustomed to the darkness, distinctly saw every movement of Saul as he entered, while they remained invisible to him.

4. THE MEN SAID. No such promise is elsewhere recorded, which does not prove, however, that it had not been made. They may have meant that this was the substance of the prediction as they had heard and understood them. Saul was in David's power, and they urged him to seize his chance, and end this mad persecution by taking his life. This he would not do; but he would show Saul how entirely he had him in his power. So, moving lightly, he silently cut off THE SKIRT of his long outer garment, which he had spread over himself as he lay down to sleep.

5. THE LORD'S ANOINTED.—An anointed king was a sacred person. To kill any man under such circumstances would have been murder; to kill Saul would have been, in David's sight, sacrilege. He even felt that he had done a disrespect in cutting off his skirt. With some difficulty he repressed the desire of his men to revenge their wrongs by taking the matter into their own hands. Surely this was a marvelous forbearance on his part, when by one blow he could stop this pursuit of himself and be delivered from his greatest enemy. The Golden Text needs no better illustration.

FEBRUARY

9. DAVID SAUL for the first time maliciously intruded upon him and believes that against this Saul had put himself had urged him positively refused his king. (2.) proved the case so disposed, he head, while he d hairs. 11. MY FATHER-in-law, and David love, as he proved wrong. HUNTER life. At once the fierce pursuit. 12. THE LORD lift his hand as would do were reputed to be. to God, the right. 13. A DEAD temptuous. A nificant! A haunting! A dead over the mountain. What a degradation of energy. 14. PLEAD MY appeal to God exp deliverance, but not, and leaves. This plea is the innocence, of a deed the love that "beareth all things. 15. MY SON DAVID, enduring, pleading soul and melts his ment was a den never before known my escape him. better treatment suspicions were now come upon suasion that David and asks of him out off his family and sacredly kept trust in the con spirit, and rightly lived that we so much like the pro Lessons 1. THO CHOSEN MEN. David in love. It conq the time; it is strength and wis let Christ's great 13. 1-18; Matt. 5 John 4. 7-9, 20. bear ourselves wh der and the mal stated the facts to God. Pal. 32 19; 1 Pet. 2. 19-3 Feb. 13.] LESSON SLAIN. [B.C. HOME MONDAY—1 TUESDAY—1 WEDNESDAY THURSDAY— FRIDAY—PR SATURDAY—SUNDAY—PR TOPIC: Evil De GOLDEN TEXT away in his wicke TOPIC: 1. Death to Saul 2. Death to Saul 3. Death to Saul Where does this 1. The terrible 2. The wide-spr 3. The fearful ments? 4. The certainty DOCTRINE: The 38; Eph. 5. 6. The sad ending fatal king of Isra on. Of his histo five years we kn pursuit of David t the Ziphites, the s ond time by David have played the f ceeding;" with h more do thee har David thoroughly deeming himself u to Achish, Saul's later day Coriban fuge with the Vol Athens at the cap remained until th Israel. The Philli and confident, res of the territory w five years before, e up the coast of th came out into the lon, a plateau abo eighteen wide, th mighty battle. Achish, in obedi chief of his life-gu the jealousy of t

THE WESLEYAN

The only Methodist Paper published in the Maritime Provinces.

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SATURDAY, FEBRUARY 5, 1876.

A MOST SUGGESTIVE BOOK.

Who has read Sydney Smith's essay on Methodism and not wondered at the pious or political horror with which he predicts the universal dissemination of this heretical sect? It, or its doctrines, had found its way into the army, the navy, the legislature, the church, everywhere, in fact. And the British nation was to rise in self-defence for the suppression of a monster faith which threatened to over-run the world! The nation did not rise: Methodism fulfilled the prophecy of the witty essayist.

Dr. De Puy of the N. Y. "Advocate" has kindly sent us a copy of the "Minutes of the Annual Conference of the Methodist Episcopal Church." The volume does not, of course, embrace the M. E. Church South, notwithstanding its immense proportions.

We have reports, however, of eighty Conferences, with a total membership of nearly one and half millions. If these members hold to the general congregations the same proportions as in our country, there must be, including the South, five millions of Methodists—or one-eighth of the population—in the Republic yonder. Think of it! The preachers—numbering nearly eleven thousand—are reported in 35 pages—each four columns—of close type. Among these we recognize familiar names, indicating how much the American ministry, like the population in general, owes its strength to foreign blood and brains. The reader cannot fail to have his eye arrested by repetitions of certain words in those columns—thus; there are 41 Adams, 34 Bakers, 113 Browns, and of Smiths—well, we are obliged to breathe "just here," as our neighbours would say. There are actually four columns of Smiths, numbering altogether 178. There is a feat of patience for you—to count them we mean. It appears to have been an exhausting work to find Christian names for this army—in fact, the alphabetic, apostolic, traditional, classical and mythical records seem to have been all laid under contribution for the purpose. Yet it is charming to think that all this mass of men—like the beautiful type which symbolize and proclaim them—are marshalled under a code of doctrinal, standard agreement, which makes them a unit in Christ Jesus, and a power on this continent.

There are a few conclusions—curious and important—on the surface of these "Minutes." The increase of membership last year was over 17,000, notwithstanding the church lost nearly 20,000 by deaths. Our Baptist friends might take some consolation from the fact that the record of infant baptisms—to the number of 19,591—shows a decrease of 693, but for the other fact that there has also been a decrease in the number of adult baptisms to the extent of 5,197. The number of adult baptisms is in excess of infant baptisms by 8,000 and upwards. If we were inclined to use the same arguments as our Baptist neighbors, this would be a fair opportunity for showing how much evil their doctrines are accomplishing in preventing parents from bringing their children to Christ in baptism.

Here is a mass of "appropriations," too. The amount to be raised for missions is divided among the Annual Conferences; by them again sub-divided among districts and charges. Is that not wise and business-like? Try us, gentle Secretaries and members of the Central Board, and see whether a rule of "appropriations" cannot be made to work both ways.

Too Late.—Mr. Somerville's third letter, besides a large number of remittances for the paper, come in at too late an hour to appear in this issue.

We write this paragraph in Windsor, where we spend Sabbath, January 30th. Five years ago, strongly aided by Bro. Smallwood, we stood here in circumstances very similar—surrounded by broken-hearted penitents and rejoicing converts. The work of God here at present is general over the community, and gives indications of being both searching and substantial. Mr. Huestis, the pastor, carries the Master's presence with him. The converts of his ministry are numerous in many fields of successful toil. He is sustained at present by ministers of our own church of rare, true spirit, and by hosts of joyous Christians. Two things we note from this stand-point of observation:—

1. How thoroughly true penitence accomplishes its work? It revolutionizes everything. It breaks up old foundations—scatters the elements of self into fragments. We see old faces and forms here; the men and women appear the same, but they do not walk, or work, or speak as formerly.

2. How faithful is God to the promises of prayer! We heard prayers on the lips of the dying here years ago. The sufferers were laid away to rest, with cries for their children's salvation mingling with suppressed moans of suffering. Some of those prayers are answered. May others soon follow!

We are pleased that our contemporary has frankly confessed. The "Episcopal minister and Roman Catholic priest" were gentlemen who in their personal and religious character stood in the confidence and esteem of the public—and they stood high as educationists. They were the oldest, most experienced and most valuable members of the School Board. Yet the WESLEYAN objected to their presence on the board. The objection was based purely on denominational grounds. Our contemporary's idea was that the Episcopalians and Roman Catholics were unduly favored in having clerical representation on the Board. Had a Methodist Minister been appointed, we suppose our contemporary would have been satisfied. But the Baptists, and the Presbyterians, and probably some of the smaller denominations would have been more dissatisfied than ever. The meaning of the WESLEYAN's argument—and our contemporary seems unwilling to see it—is that if one religious body is allowed clerical representation on the Board the same privilege must be granted to all others. This would make the Board a clerical institution, a result not to be desired or tolerated. Having to choose between a Board without clergymen and one almost entirely composed of clergymen we vote unhesitatingly for the former. Perhaps it is a choice of evils. If so, we are sure that we have chosen the least. To be consistent the WESLEYAN should support the present arrangement.

There was nothing to confess. Our views as to the old administration, under Father Hannan, were honestly expressed at the time. Our city schools were in that day ruled greatly in the interests of the Roman Catholics. We need not repeat in what way this was done. We had no Methodist preferences—far from it. An unsectarian management was what we desired; and that, to a considerable extent, we have gained by the agitation. But in dismissing Father Hannan, the government, by Dr. Farrell's "rider"—which we hope to see thrown shortly as it deserves—virtually said to the reformers, "Gentlemen, if you will not allow our clergymen to hold a seat as chairman of the School Board, we will see that none of your clergymen shall be eligible to become members thereof." Our neighbour in Prince Street, announced one day last week the appointment of two clergymen—Methodists and worthy men too—to School Boards in the country; and next day informed us that we were inconsistent for demanding that the law should be abrogated which disqualifies clergymen from holding such an office in Halifax. Who is inconsistent, pray?

CONSISTENCY.—We have seen a strange thing in Israel:—Men taking gold watches out of their pockets to measure the time occupied by the minister in breaking the Bread of Life, and then putting copper cents in the plate to pay for it. We wonder if God values the baser metals in the same proportion that we do. If so some of those coppers will be found to the credit of donors in the great account. We do not say where or how often we saw this contradiction.

A few spirited meetings of the Halifax Sabbath School Association have been held this week in Dartmouth. We are sorry we have not space at this late hour for further notice of the transactions.

A supply of Books has been forwarded some time ago to Mr. Wade, Colporteur, Shelburne. They are still in charge of Rev. P. Frastwood.

Mr. Brewster AGAIN.—If there was a particularly strong vein in the constitution of our old friend Rev. J. Brewster, it was in the direction of refined sarcasm. Some of his coin of this sort is still in circulation in these Provinces. One of the best castigations he ever administered was to the great arch enemy of mankind, when he attempted to shower scorn and contempt upon some camp-meeting project of Mr. Brewster's. The story, as told by the repellant, was grand in its way.

We are not astonished to find that this disposition in Mr. Brewster is occasionally provoked in England. Our readers will remember the notice of a pamphlet he wrote two years ago against the Bishop of Lincoln. He is now out against another dignitary. Here is what the London Methodist says of it:—

Gross Outrage! Inhuman Exposure of Roman Remains. Newbury: Blacket & Son.—This is the title of a very rare pamphlet, published by the Rev. John Brewster of Newbury, in reply to the article by the Rev. S. B. James, Vicar of North Marston, in the Parish Magazine, headed by the proverb, "Where God has His church the devil will have His chapel." We cannot say the startling title is a all to our taste; but, with that exception, we find little to object to in his brochure, and very much of which we heartily approve. If Mr. James, as he avows, did not mean to insult Dissenters by his article, he is so destitute of that common sense and knowledge of human nature which should distinguish clergymen, that he is utterly unfit for his sacred office. If Mr. James did mean to insult the Dissenters, we convict him of wholesale slandering, and then of lying to cover his sin. On one or the other of the horns of this dilemma we leave Mr. James, to the hearty cudgelling of Mr. Brewster, Mr. Rattenbury, and a host of other assailants, who are giving him what he deserves. What Mr. Erskine Clarke can have been about when he admitted such an article into his magazine we cannot tell; but we think and apologize as much due from him as from Mr. James. We honestly believe, however, that this spiteful article only reveals the persecuting spirit which animates hundreds of clergymen in country districts—the spirit which expels farmers from their farms and widows from the parish charities because they are conscientious Nonconformists. This spirit is as Romish as that which burnt Cranmer; and the sooner its frightful form and portentous demeanour are recognised the better. Mr. Brewster's pamphlet is clear in argument and withering in sarcasm; and, if we mistake not Mr. James will now "shut up" for some time. We are glad to hear the pamphlet is having a very large circulation.

MANY friends of Rev. L. Gaetz would be astonished on reading the following editorial paragraph in the Halifax Chronicle of last Tuesday:—

"Rev. Leonard Gaetz, lately of Nova Scotia and now pastor of a Methodist Church in Montreal, is reported to have preached a political party sermon on Sunday week. We are unable to see the distinction between party sermons preached by Roman Catholic Priests and party sermons preached by Protestant clergymen. As we condemn the one so we condemn the other. If Mr. Gaetz used the language attributed to him he is unworthy of his position as a minister of the Gospel."

We were quite prepared for something awful when this statement appeared, and proceeded at once in search of the facts.

An evening Montreal paper reported that "The Rev. Leonard Gaetz delivered a very impressive and soul stirring sermon in St. James street, Wesleyan Church, on Sunday evening in the course of which he referred to the prevailing depression of business. He entreated employers of labor to get up steam in their factories on the following morning in God's name." The Rev. gentleman added that he was "not ashamed to entertain the wish and to express it on the Sabbath, that God would send another government that would protect the industries of the country, and send it right early." Another contemporary commenting on the above, says:—"There can be no doubt that in expressing this wish the Rev. Mr. Gaetz very correctly represents the general sentiment of the country at the present moment."

The Montreal Witness, in alluding to the circumstance, headed its article "A CLERGYMAN BEYOND HIS DEPTH." But immediately, on receipt of a note from Mr. Gaetz, withdrew the expression and admitted that its off-encumbered sentiments in regard to liberty of speech should be received in the full force of their meaning. The following correct report of the passage in Mr. Gaetz sermon appeared also in that paper.

"Now for those who are strangers, indeed—not wealthy strangers—but those who, wisely or unwisely, I will not say, have taken up their abode with us—have become our fellow citizens—not to beg; much less to steal, but to earn an honest livelihood, and are willing and anxious to do it. On their behalf, on behalf of the suffering mothers and children, widows and orphans, I ask every manufacturer and employer of labor in this great city not to stop the engines or dismiss the

men; if you can barely pay expenses, keep moving—if only for half time, keep the engine going. If to save yourself from financial ruin, you are compelled to reduce the wages, you are justified in doing that. If a man would rather starve than work for low wages, he has a right to his preference, though I hope, for the sake of those who suffer with him, he will be more reasonable and manly. Something must be done. The destitution of this city at this moment is terrible. Men and brethren, help! Capitalists, manufacturers, trust in God and get steam up to-morrow morning, and if the Government in power won't protect your industries, the Lord sent on one that will, and that right early. I suppose there is a secret muttering in some quarters—That is a strange Gospel. No, my brethren, it is the Gospel of the Lord Jesus Christ, who would not let the multitude depart unfed, but command His disciples, 'Give ye them to eat.' It is the practical copying of that beautiful example of Divine sympathy contained in my text: 'God loveth the stranger in giving him food and raiment.' 'Go ye and do likewise.'"

Coming from a man of impulsive temperament—who owes much of his pulpit and platform strength to his ardent disposition—there does not seem to be anything in that extract deserving of being classed with the political harangues of Roman Catholic priests.

This is a free country, gentleman, and we have the glorious heritage of liberty of speech, that is, providing you do not, even by impulse, seem to reflect upon our institutions. In that event it becomes us to say whether you are worthy of your position.

We do not usually notice anonymous writers, whatever may be their spirit; but one in this week's Messenger must have a moment's attention. Alluding to Mr. Somerville's letter he says:—

"Our brother of the WESLEYAN has been writing some severe and unreasonable things about the Baptists; and now, as if he felt the need of some assistance, when this ally comes in from a different denomination ready to fight a good fight he leads him out into the crowd to strike right and left, and in his desire to see the fight go on, does not mind being knocked down by his own champion, if only some Baptist can get a good rap."

This is neither elegant nor truthful. The fact is—and we hesitate even now to avow it, and do so only because compelled in self-defence—we had reason for suspecting that Mr. Somerville was right in respect to at least a portion of our Baptist friends. That they—as a Body—reject the Old Testament, as a rule of faith and practice, we cannot believe; and yet a representative Baptist minister, in a celebrated discussion within a few years past, to our knowledge, refused absolutely to receive passages from the Old Testament bearing upon Baptism, as quoted by his opponent. And if there be a limit thus to the authority of the Bible in one thing, who knows where the line is drawn by our Brethren? We have not yet seen a direct denial of the charge.

THE Lecture course of the Y. M. C. A. Halifax, was opened by Dr. Burns. We regret that this fact escaped our notice in writing on the subject last week. The Dr. is so philanthropic, so generous, and withal so thoroughly a representative of the best type of platform speaker, that he can well recommend himself. But none the less do we regret our omission of last week.

S. M. BROOKFIELD, Esq., has been elected to fill a vacancy in one of the Wards of Halifax. We congratulate the city on the fulfilment of a hope we expressed nearly a year ago:—that the friends of Reform—civil and educational—would yet exert their strength and use their privilege for placing this city on a level with other well-governed communities. We are beginning to have greater faith in human nature.

OUR CORRESPONDENCE last week included a most excellent letter from Newfoundland. The writer holds a leading position as a gentleman of culture and literary taste. Our New Brunswick correspondence will be resumed next week probably. We present this week a communication from a most important part of Quebec territory. It comes a welcome contribution.

OUR Death-notices show that dark shadows have fallen on the family of Rev. J. Lathern of this city. On Thursday of last week their youngest child—a lovely boy of five years—complained of sickness. On Friday Dr. Black pronounced the disease diphtheria. On Tuesday morning the child passed to Heaven. May the stricken household have much of heavenly comfort!

THE CONTROVERSY ON BAPTISM.

There is a manifest misapprehension prevailing in respect to our attitude on this subject. In opening our columns to Mr. Somerville, we yielded a courtesy which would be granted to any intelligent Christian gentleman. He has written now two of the four letters for which he engaged with us in the outset. Mr. Saunders replies. The discussion belongs, while it lasts, to those two ministers—so far, at least, as we are concerned. They are both representative men. We have ourselves refrained from interfering; we must insist on others following this example. A mass of material has reached us from different quarters, which would imply that at some time we had invited unlimited correspondence on Baptism. This we did not. The mission of this paper is too broad to admit of occupying a great deal of space with a question which even Baptists allow is not essential to salvation.

CORRESPONDENCE.

FINALE.

On two or three occasions, during last Autumn, an article appeared in our editorial columns, bearing upon the relative fertility of certain Circuits, as regards candidates for the ministry. The object was to call out correspondence which might contribute to the advantage of this and succeeding generations, in historic facts. The Editor—holding as he did a personal relation to one of those circuits—may have naturally written a word which to others seemed to savour of pride in the place of his spiritual birth, though any intention of provoking opposite feeling, was very far from his mind. When two or three letters appeared in reply from Charlottetown, we, as well as others interested in the original articles, thanked God that Methodism in that island had established so noble a claim. Those replies, however, and other letters which grew out of them, produced a strong dissatisfaction in many parts of our church, and the correspondence accumulated on our hands to an extraordinary degree. It wandered from the aim of the discussion, moreover, so that we determined, in the interests of our readers, to print nothing further on the subject. Since then we learn that a sentiment had been growing in Charlottetown all through the period covered by the correspondence, which at length took shape against this paper itself. We do not profess to understand this. It seems a matter of so little importance as it affects the general cause of God, which particular Circuit does most for the ministry; and besides, the spirit of fairness and forbearance in honest criticism has always so fully prevailed among Englishmen that we regarded all intelligent Christians in these parts as true to the principles of their ancestry.

The letter which follows comes with a two-fold endorsement. The superintendent of Charlottetown urges its publication, and the writer—whom we much respect—gives promise that it shall terminate the discussion. Our readers may accept the declaration from ourselves in addition that this latter condition shall be carried out.

SURELY NOT.

DEAR MR. EDITOR:—To what a warm discussion the correspondence upon the Banner Circuit has waxed both among your columns and around our hearths. Looked at integrally, (if, dear sir, you can in fancy stick together so many contradictions), surely, if only by the fact of such clamor, and perhaps this is the best review of the case as conducted on both sides,—surely the old fame of Wallace, so implicitly allowed on all hands, is now, in great part, lost; even though the voice of Charlottetown through the throats of its spokesmen be not admitted to have quelled, summarily, the long-used, well-practised ramshorn, of Ramsheg. Pardon me if I beg a few lines of your useful space. I would see the discussion ended—but yet fairly. I will only offer a few facts, each with its own significance on its face. And, sir, is not this the only logic proper in such a matter?

1. It has been shown to one or two misapprehending correspondents that the scene of spiritual up-springing and early nurture, or of district recommendation is that which claims a man as its "son." 2. Accordingly, Charlottetown Circuit gives numbers which, up to date, considerably exceed those of whatever the Wallace writer first-called "Wallace and Bridgetown."

3. Let the that the old Wallace!—precise population derstood it. 4. The lace and Br twelve mile mile ditto, w names, and Bridgetown, eight or ten fions of Meth 5. Have f formed been diction, to by Truth, elsew Until this of the people Wallace, be late. Walla That is abou a little more delusion so p now, since s wards unveili about the us long time, I s indefinite. I s itself. It shou dom. "Know in helping t (the voice of man, had be age) says, in s what Wallace Yes. The prog be sure. Th sorting to th other. Who G. O. H. ? 7. Then, f H." opposes t course) not t cut, includi wit, two othe life (one of t ters—but, ad town circuit of Alas, Alas fo See the tempta wise would ha 1846 boast, at BENE. 8. No. Wh anything that what it is. Cl trusive, has e but only bea somey loud Here is the Ch with her prese she numbers u nphant, than together with What I offer in the several corresponden rated from all our boast, sho tiori, as the b interpreted, of gestion No. 1. In conclusio wrong to let t the biography taches to the p ministerial orig of the one Boo ledge of facts, out Methodism nacy among th for nearly for my sympathy thing? I ask of yo calmly look at and regard the Grateful for I am, yo CHARLOTTE Jan'y. 25. NEW NO Amherst is A house at Monday last. Skating Car Province of N. The Spring 89,000 profit la An agricultur at Oxford. An Antigon burned. The contract at L'Ardoise ha Two of our A. S. DesBris been made com The Oxford received during 10,000 yards of Mr. H. M. D. jured at the O ping down thi Two person on Saturday at had a leg brok Some of the starting an agi franchise. A man named ferry boats run Dartmouth, wh

3. Let the general reader remember that the old boast has been, Wallace! Wallace!—nothing more. So one unprecise popular ear has, we are sure, understood it.

4. The regions around about Wallace and Bridgetown, the former of a twelve mile radius, the latter of a twenty mile ditto, which have been ransacked for names, and then called Wallace and Bridgetown, now include (vide Minutes) eight or ten diverse, well established sections of Methodism. NOTA BENE.

5. Have not seven on the list thus formed been shown, without any contradiction, to have been brought to know the Truth elsewhere?

Until this sifting commenced, very few of the people dared to doubt the fame of Wallace, because the boast was inarticulate. Wallace and her many heralds! That is about what the folks new. I knew a little more, but cared not to disturb a delusion so pleasant to a few Titans. But now, since something has been done towards unveiling the truth, I feel jealous about the use made of the facts. For a long time, I say, the vault had been too indefinite. Note, in attempting to utter itself, it shows a sad lack of the old wisdom "Know thyself." Behold! G. O. H. in helping to interpret this vague fame (the voice of which, like that of an old man, had become unintelligible for very age) says, in substance: We mean to boast what Wallace was, previously to 1846! Yes. The people do not mean this, we may be sure. This is another boast, and resorting to this signifies a desertion of the other. Who disputes this vault with G. O. H.?

7. Then, further interpreting, "G. O. H." opposes the Wallace Circuit (1846 of course) not to the then Charlottetown circuit, including much more than now, to wit, two other circuits, now in flourishing life (one of them supporting two ministers—but, actually, Sir, the Charlottetown circuit of to-day! Preposterous. Alas, alas for logic. But, all charity. See the temptation! To have done otherwise would have robbed him even of his 1846 boast, at once, and forever. NOTA BENE.

8. No. What the vault means is not anything that Wallace was, but assuredly, what it is. Charlottetown, always unobtrusive, has challenged Wallace at last, but only because Wallace grew troublesome, loud in her last assured blast. Here is the Charlottetown challenge, that with her present area (a one mile radius) she numbers more sons, fighting and triumphant, than Wallace and Bridgetown together with their wide ancient skirts.

What I offer now is, that even the facts in the several letters on both sides of the correspondence already published, if separated from alien words, prove abundantly our boast, showing Charlottetown, a fortiori, as the banner circuit indisputably; interpreted, of course, according to suggestion No. 1, above.

In conclusion, Mr. Editor, it cannot be wrong to let the people know as much of the biography of their ministers as attaches to the place of spiritual birth and ministerial origin; for we have the example of the one Book for doing so. My knowledge of facts, at home here and throughout Methodism, has grown by my intimacy among the workings of Church life for nearly forty years. Is it strange if my sympathy inclined me to say something?

I ask of your readers that they will calmly look at the facts by themselves, and regard them in simple common-sense. Grateful for the courtesy of your space,

I am, yours faithfully,
MARK BUTCHER.
CHARLOTTETOWN, P. E. I.
Jan'y. 25th, 1875.

NEWS IN BRIEF.

NOVA SCOTIA.
Amherst is erecting street lamps.
A house at Gay's river was burned on Monday last.
Skating Carnivals are the rage in this Province of N. S.
The Spring Hill Mining Company made \$9,000 profit last year.
An agricultural society has been formed at Oxford.
An Antigonish school-house has been burned.
The contract for erection of breakwater at L'Ardoise has been let for \$9,000.
Two of our Methodist ministers—Rev. A. S. DesBrisay and J. G. Angwin—have been made commissioners of schools.
The Oxford Manufacturing Company received during January orders for nearly 10,000 yards of cloth.
Mr. H. M. Donaldson was seriously injured at the Oldham Gold Mines by slipping down the hoisting rope.
Two persons fell on the ice in Halifax on Saturday and Sunday last, and each had a leg broken.
Some of the young men of Halifax are starting an agitation to secure an income franchise.
A man named Venott, employed on the ferry boats running between Halifax and Dartmouth, while clearing some ice from

the paddle floats, was caught in the wheel, and received such injuries as resulted in his death.

NEW BRUNSWICK.

Rev. A. B. Earle has closed his evangelical labors in St. John.

New Brunswick has 142 entries for the Philadelphia Exhibition.

A brick building in St. John, owned by Capt. McLean was seriously injured by fire during last week.

A steamer for the mail service between New Brunswick and P. E. Island is being constructed in Scotland.

Michael Sulari, who stabbed Belloni in St. John, about two months since, has been sentenced to two years imprisonment in the Penitentiary.

James Bunnell stabbed Hiram Goddard on the 26th January so severely that he is not expected to live. The persons had a quarrel over some accounts. They are both residents of King's Co.

A man named Walker, baggage master on the I. C. Railroad, running between Moncton and Campbelltown, was thrown from the train the other day by his head striking against the water tank; and instantly killed.

UPPER PROVINCES.

There is a strike among the workmen on the Welland Canal.

David Torrance, President of the Bank of Montreal, is dead.

The Quebec government has been re-organized.

Mr. Doure of Montreal, has been elected President of the Institute Canadien.

Raw furs are not bringing the price in Ottawa this year as last.

A faction fight occurred at the close of the poll at Gatineau Point, Quebec.

The post of copying clerks is to be opened to ladies in the Department at Ottawa.

It is projected by the G. T. Railway to lay down a double line of rails across the Victoria Bridge at Montreal.

Two men and four horses were drowned while crossing the St. Lawrence, near Montreal, during last week.

Both Clements and Fraser have been acquitted on the charge of being accessory to the murder of Jane Gilmour.

A woman has been victimizing the charitable in the neighbourhood of Ottawa, by representing herself as the agent of the Ottawa Protestant Orphans Home.

A verdict of wilful murder has been brought against Samuel Hopkins at Ottawa, whose wife was found dead with her skull all broken in.

When Sir J. A. Macdonald arrives in Ottawa to attend parliament, his political friends intend getting up a grand demonstration to welcome him.

MISCELLANEOUS.

Hamill, the American oarsman, is dead. A revolution has broken out in Hayti. Deak, the Hungarian statesman, is dead. A colored minister has been elected chaplain of the Kansas Legislature.

The settlers in Kirwan, Kan., are in great dread of an Indian raid.

Louis Riel is dangerously ill at Suncok, New Hampshire.

Baltimore has had an explosion of Dynamite.

Fare accounts are being received of the gold yield in the Black Hills.

Sir S. J. Gibbons, an ex-Lord Mayor of London, is dead.

Egypt is said to be negotiating with England for the sale of Egyptian railways.

A law has been passed in Chili empowering women to vote.

Four lake captains have been drowned on Lake Michigan.

The Fairbanks Scale Manufactory, St. Johnbury, Vt., has been completely destroyed by fire.

Another conspiracy against the life of Prince Milan, in Serbia, has been discovered.

The Scottish National Rifle Association has accepted the American challenge for the championship of the world.

Eight Italians have been indicted at Denver, Col., for the murder of four of their countrymen.

Representatives of all branches of the Armin family have petitioned the Emperor for the pardon of Von Armin.

Egypt is the first of the foreign nations to send her quota of articles to the Centennial.

Thirteen Chicago distillers have pleaded guilty to conspiracy in defrauding the revenue.

A movement has been started in Crete for the annexation of that island to Great Britain.

Over three hundred soldiers have been frozen to death near Doza, in Herzegovina.

It is reported that Grant, in a letter to Ex-Governor Morgan, has stated positively that he will refuse a nomination to a third term.

A Bostonian named Winslow has succeeded in committing forgeries to the extent of nearly \$250,000, and has not yet been captured.

A gang of masked robbers broke into the Northampton, Mass., bank on the 26th January, and carried off a large amount of booty.

An Englishman named Honkley, who went to Baltimore a few days ago, has committed suicide by throwing himself under a train.

An amendment to the constitution has been passed by the Judiciary Committee of the House of Representatives, U. S., fixing the term of the Presidential office six years, and making a second term impossible.

CIRCUIT INTELLIGENCE.

MISSIONARY CAMPING ON THE NASHWAAK.—Many thanks Mr. Editor, for the packages of tracts so kindly and promptly forwarded; supplied with which accompanied by my esteemed colleague (Bro. Campbell) I left for the forest on Monday morning last. A drive of twelve miles over a "Portage" road, through heavily timbered lands, brought us to the first camp; here we found some twenty-eight men with the requisite number of teams busily employed in putting logs in a small tributary of the Tates river. Putting our horse in the "Hovel" and waiting until after supper, we held divine service, preaching to them from the two first verses of the 35th of Isaiah. The congregation was most attentive, and though all the different shades of religious opinion of the day were represented, yet all listened apparently with interest, and some I hope with profit; here a number of tracts and other religious reading was distributed and thankfully received. Next morning dawned bright and clear. Ere the sun was over the tree tops we had breakfasted, rolled up our beds and were on our way. Stopping for dinner at camp No. 2, we met a man who had occupied this camp alone during the summer months taking care of the provisions that had been stored here, and heard him relate how in returning to the camp one day from a short ramble he found that Bruin had interfered with his bread, making by putting his nose in the dough, and robbed him of his shortening, by upsetting the pot that contained it. Next evening Bruin called again, the lost was at home and gave him such a warm reception that his perambulations forever ceased. Another incident and of a more melancholy nature was also related. Happening down to the bank of the river one day, he discovered the battered water washed corpse of a fellow man; drifting down with the stream it had these lodged; procuring assistance he placed it in a coffin, dug a grave under the shade of those grand old trees, and deposited all that was mortal within the sound of the rippling waters of the Miramichi.

"He midst theories of the rest, by a dark stream is laid. The Indian knows his place of rest, far in the cedar shade."

But he sleeps calmly there as in ground consecrated by human ritual. When Jesus Christ put his foot on this earth he consecrated every inch of it, and no bishop can intensify its sacredness for burial purposes. A few miles drive in the afternoon brought us to third camp, containing a large party of men. Here again we had worship, Bro. Campbell preaching to them from Rom. viii. 9, a discourse that was well received. Tracts were distributed, and at 9 o'clock (the hour for retiring here) I tied my hammock to the logs over head and sank away into slumber, feeling that a good day's work had been done.

Next morning our path lay up the Miramichi river. The ice was good and firm, and we drove along nicely, till we came to a landing (as the place where logs are put in is called here) where a number of men were employed, we turned up one of their hauling roads and were soon welcomed at a camp. After getting dinner and dispensing some more religious reading we arranged for preaching at an adjoining camp in the evening, where we met the same kindly interest as before. Just as service was over it began to rain, and all that night when awake I could hear it pattering on the splits over head. "The lone night wind was upposing the forest," and as I laid there in my hammock and thought of the rising waters in the river and the many long miles between me and home and Sabbath appointments, I confess I should have felt very anxious, had I not been consoled by the thought, I am about my Master's business. A realization of this fact soothed my somewhat perturbed mind, a glance at the smouldering camp-fire, and the sleepers in the berths below me, I and went quietly to sleep. Next morning it was very stormy, but few of the men turned out for work. Knowing that unless we could cross the river before it began to freeze we were likely to remain for some time in the woods, we made the attempt, and though the water was high in one place with a high current yet we succeeded; passing over ice that a few minutes later broke with a team attempting the same passage. We had preaching that night at a camp previously visited, and where we found a number of men from different localities tarrying like ourselves for better weather.

Friday morning found us off again with roads much improved, with the exception of an occasional tree across the path. But having an axe and knowing how to use it these impediments were quickly removed, drawing up at noon at a camp for dinner. The only accident that marred the week's journey occurred, resulting in the death of a "pup" which came out to welcome us in truly canine fashion, but who unfortunately got under the horse's feet and was killed. Passing on we reached Maple

Grove that night in time for service. Next morning we separated for our Sabbath work somewhat wearied with a week of toil, but happy that good was accomplished.

My object, Mr. Editor, in placing this before yourself and the readers of the WESLEYAN, is, first, that you may have the satisfaction of knowing that some hundreds of men in the solitude of forest life, have been supplied with the literature that you so kindly forwarded me, and that they have in their hands works that may enlighten their minds and touch their hearts. But this is not all: I hope to awaken sympathy in the minds of many of your readers for the lumbermen, who spend more than half the year away from their families, and the ordinary means of grace, and suggest, if it has been found advisable to send the missionary to lonely fishermen at Labrador, that it is equally advisable to remember the class of men to whom I have been gospelling during the past week. When this reaches your eye I shall probably be away on the headwaters of the Nashwaak and Napadoggin, "Trying to tell how He died, the blessed Saviour, to redeem a world from Hell." I shall be most happy to receive and distribute any profitable reading matter that any friend may forward to

Your truly,
W. WESLEY COLPITTS.
Nashwaak Village.

WESLEYAN SABBATH SCHOOLS.

The Halifax (North) Wesleyan Sabbath School Society held their annual meeting in the basement of Brunswick Street Church last evening. In the absence of the President, the Rev. A. W. Nicolson presided. The Secretary, Mr. Webb, presented report for past year. The society comprises four schools, viz. Brunswick, Kaye, Charles, and Beech Streets. There are about 850 scholars, and 100 officers and teachers on the role. All the schools were reported in a flourishing condition. Beech and Charles Streets were specially referred to, and congratulated on the progress made during the past year. The receipts for the year were \$360, expences \$357, leaving a balance to the credit of the society of \$3. The following were elected office-bearers: Treasurer, W. A. Conrod; Secretary, W. H. Webb; Committee, Sheriff Bell, Geo. F. Hills, Herbert Harris, J. W. Austin, Hugh Mc Phail, and Wm. Crowe. By the constitution the Superintendent Minister of the Circuit is President, the Assistant Ministers and Superintendents of the schools are Vice-Presidents. The meeting closed with Doxology and benediction.—Reporter.

The Rev. Mr. Payson and lady while driving to Victoria Harbor, on Sunday last, met with quite an accident but miraculously escaped without being much injured. The horse, which was quite smoothly shod slipped on the ice, and horse, carriage and occupants were precipitated off the road into a deep ditch, the carriage being overturned in falling.

The following comes to us from Rev. J. G. Hennigar, under date of Jan. 29.

"Though I have been a great sufferer, through the blessing of God, I am now so far recovered, that I can leave my room and hope to be able to get out of doors in a few days."

LONDON, ONTARIO.—Please allow me to congratulate you upon the improved appearance of the WESLEYAN in its new form. Its bundle of weekly news from the east is always welcome in my study, and I esteem it a very valuable link between us, especially since the union, one free channel of important communication between the separate divisions of our noble Canadian Methodist army. May the spirit of our conquering captain fill us with the enthusiasm of good soldiers that, true to the spirit of our Methodist predecessors, we may win men for Christ and spread "Scriptural holiness throughout these lands."

I wish you and your noble paper a year of unusual prosperity, and for our Church one of glorious revival.

Yours truly, J. K.

PRESENTATION.—Mr. Bickell, of Quebec, four merchant, has presented the Methodist Church of this place with a pair of handsome silver plated collection plates, worth \$15. On each plate is engraved the following:

Presented to the Wesleyan Methodist Church, Amherst, N. S., by Thomas Bickell, of Quebec. "The Lord loveth a cheerful giver."—Amherst Gazette.

PORTLAND METHODIST CHURCH PASTORAL AND SOCIETY LECTURE COURSE.—The second lecture of this course was delivered last evening by the Rev. S. R. Ackman, whose subject was "Music, its history and its influence," which was handled in a very masterly manner. He went back in his researches for the origin of music, some thousands of years, yet failed to find a time when music was unknown. He referred to many ideas which had prevailed in superstitions as well as more enlightened minds in various ages of the

world, dwelling also in a most eloquent manner upon the influence which music exerts upon mankind generally. The choir of the church assisted by singing very appropriate music, such as "Oh give thanks," "sound the loud timbrel," "Glory be to thee," "Praise the Lord," etc. The lecture and music afforded a rich intellectual treat, and reflected much credit upon the lecturer and also the singers. Mr. Thomas Stubbs occupied the chair, and the singing was led by Mr. J. L. Woodworth.—St. John News.

OUT-CAST SERVICE.—The second meeting designed especially for those who do not regularly attend any place of worship, was held in the Masonic Hall last Sunday evening, and was pretty largely attended, the congregation being admitted by ticket. After the preliminary exercises were gone through with, the Rev. H. McKeown took a portion of Scripture as the topic for the evening, and after explaining it in a clear and forcible manner to his congregation, one of his auditors immediately rose and said "let us hear a little on the other side," when he began quoting Scripture after Scripture in order to show that our Saviour was only a carpenter, and not a divine, and that everything that appeared in the Bible was not to be relied on, &c. He was given to understand that the meeting was not one for controversy, when he challenged the four clergymen present to name time and place, and he would argue Bible History with any or all of them. This new departure had the effect of destroying any solemn feeling that might have existed previously, for at the close of his remarks, he was greeted with loud applause, clapping of hands, etc.—Fredericton Reporter.

MARGARET'S BAY.—We commenced special services with the week of prayer, and during that week the Lord blessed the members of our congregation. In answer to the prayers of our people the Lord gave us a fresh baptism of the Holy Spirit, and constrained with Holy zeal for the saving of souls and the reclaiming of backsliders, we continued our meetings every night for nearly one month. They were followed with good results. Backsliders were reclaimed, and can now say—

"Tears of joy mine eyes o'erflow
That I have any hope of heaven,
Much of love I ought to know,
For I have much forgiven."

Many sinners were also deeply convicted and led to seek for salvation with true repentance. Penitents came out night after night to be prayed for, many of whom found peace upon their knees in answer to prayers offered at a throne of grace on their behalf. They will give clear testimony as to their acceptance and forgiveness, having received the witness of the spirit, and could truly say in the words of our poet—

"My God is reconciled,
His pardoning voice I hear,
He owns me for His child,
I can no longer fear,
With confidence I now draw nigh,
And Father, Abba Father cry."

The meetings were well attended, and we have every reason to bless the Lord for his presence in our midst. There were forty persons who came out to be prayed for. And last night when I closed the meetings, 35 came forward desiring admission into our church, all of whom received into our class. Praying that they may be kept faithful, and that they may continue fervent in spirit, serving the Lord.

I am, yours,
Jas. Scott.

PUGWASH.—Mr. England is still confined to the house. Mr. Brunyate is holding services, better prospects than usual for Pugwash, and this is only the first week.

AMHERST.—We had an impressive service in the old church last evening. Mr. Sutcliffe gave us a grand sermon on the "Hope of glory." With good effect he spoke of the holy men who preached in that church, and who "are not, for God took them." We intend holding some special services in the basement next week.

FLORENCEVILLE, N. B.—We have recently held special services at summerfield with good results. Backsliders have been reclaimed, and souls converted.

RIVER PHILIP.—We are holding very interesting special services at East Leicestershire. Much good has been done.

HAVELOCK, N. B.—I am thankful to God that I am convalescent. But my throat being yet very sore, I am not able to preach, but hope to try in a few weeks. It was a long time since last I was able to attend to my duties, but I trust God will sanctify this affliction to my good; and may it be for his glory. The WESLEYAN is more precious than ever.

SHEFFIELD N. B. DEAR MR. EDITOR.—Whatever may be thought of the spirit in which the correspondence relative to ministerial supply has been conducted, every christian must be grateful to God that he has so graciously answered the prayers of his servants. For, earnestly has the prayer been offered before the throne of grace—

“Convert and send forth more, Into thy Church abroad; And let them speak the word of power, As workers with their God.” “God answers prayer.” Let the Church —“ Let the people praise him.” Let me mention another place which is being honoured of God in supplying workers for “His vineyard.” I refer to “Maccan Mountain” on the Parraboro Circuit. A person standing a short distance from the Methodist Church on Mount Maccan, will I think be within rifle shot of the natal, and spiritual birth-place of four brethren who are now actively engaged in the work of our ministry. While within the same bounds another minister found a companion for life in the person of one whose literary productions sometimes grace the columns of the WESLEYAN. May the Lord make the same little Church the birth-place of many more earnest workers. E. S.

SALISBURY, N.B.—We are rejoicing here in revival influences which are deep and general. We hope for a good and extensive work. Already the glory of the Lord has filled his house. From thirty to forty have decided for Christ and I believe the most of them have found peace.

Your's &c., J. F. BETTS.

PORT HAWKSBURY.—The good work goes on though my strength fails. About 20 have turned from the wrong, to the safe, noble and right life. Our Sunday School of over one hundred scholars and seventeen officers and teachers, is most perfect. The admiration of all.

Your's &c., J. B. HEMMEON

Rev. W. Young, Trenton, Ontario, writes:— I wish you great prosperity and success in the great work in which you are engaged in the East. We in the West are trying feebly to advance the cause of religion and Temperance and Morality. Prohibition is the order of the day. God is saving souls by hundreds. I am glad we are one. Yours in the bands of the blessed Gospel.

MR. HILL'S LECTURE.—Rev. Geo. W. Hill, A.M., of Halifax, lectured at Lingley Hall last evening. Subject: “Moses.” The President of Eubetorian presided. We have not space for even a brief resume of what was one of the finest literary treats ever given a Sackville audience. The age Moses lived in, his personal character, his acquirements in the arts and sciences, his patriotism, his acts as a statesman, and his reliance in and submission to the Almighty, were forcibly told in a vein of sustained eloquence. Professor Stone presided at the organ, and delighted the audience with two spirited and finely executed voluntaries.—Sackville Post.

OBITUARY.

MRS. MARY MITCHELL. Death has been doing its work in the removal of one of the oldest settlers in the parish of St. Stephen.

MARY widow of the late James Mitchell and daughter of the late Benjamin and Mehitable Gatchell; has passed from earth away.

She was born in St. Stephen in the year 1787. Blessed with pious parents she was, according to Divine injunction, brought “up in the nurture and admonition of the Lord.”

Her life was a proof of the truthfulness of God's word to parents, “Train up a child in the way he should go; and when he is old, he will not depart from it.”

Her mother Mehitable Gatchell accepted Christ's death as the atonement for her sins under the ministry of the Revd. Duncan McCoil, and was the first convert in this place. In the Spring of 1804 her conflicts with this life ended. She fell peacefully asleep in Jesus.

“Blessed sleep.”

From which she never wakes to weep. She died as she lived in the full triumph of faith. Thus her daughter Mary, at the age of seventeen was bereft of a pious parent. But the seed sown in her youthful mind by her sainted mother was not lost; it sprang up and bore fruit unto righteousness. She too was brought to the feet of Jesus as a humble suppliant for mercy; under the ministry of Mr. McCoil.

Through faith in the atonement she found “peace with God.” And from that time her life was one of consistency.

Sometimes her conflicts with her enemy were fierce, but in the strength of the Lord she conquered. She “endured hardness as a good soldier of Jesus Christ.”

She was a cheerful Christian, always having a clear and unmistakable evidence of her acceptance with God. She was enabled in all her conflicts with her spiritual enemies, and in all the dispensations

of Divine Providence cheerfully to acquiesce in the appointed trial, whatever it might be.

Her confidence in God to the end was unbounded. He had been her refuge in youth, and in middle age, nor did he forsake her in old age. The desire of her heart was, when the writer visited her, “to depart and be with Christ.” She cheerfully resigned her spirit to God who gave it, on Nov. 7, 1875, aged 88 years. “Write blessed are the dead which die in the Lord from henceforth: Yea saith the spirit, that they may rest from their labors; and their works do follow them.” J. TINLING.

UNANSWERABLE FACTS.

“I thank God,” said a jubilant believer, in our office, the other day, “I thank God for the glorious, unanswerable facts of Christianity! And then he went on to tell this double story.

Away over in Iowa, on one recent Sunday morning, a half dozen transient guests at a quiet country hotel returned to the hotel from our attendance at the little church, and as we gathered about the stove in the office, we fell to discussing the sermon in particular, and, presently, to debating theology and religion in general.

“As for me,” said one loud talker, “this whole matter of religion is a humbug; I don't believe any of those things!” and the room full—say of thirty persons—received the scoffer's dicta with open assent, or prudently, and perhaps cowardly concealed dissent. One of those who had just returned from the church bestowed more than usual time in folding away his overcoat, and a close observer might have noticed that some of his physical movements were emphasized by the pressure of strong mental feeling. As the assailant of religion was about to conclude that his expressions were perhaps the verdict of all, the nervous hearer aforesaid turned quickly, around saying—

“See, here, my friend, pardon my confidence, but I know you are mistaken! As a ready talker you can outdo me in formal theological statement, but my conscience, as well as my experience, shows me that you have not by any means reached the bottom of the question you are discussing.” And then he went on to tell of his dear old father, long ago an octogenarian, bereft of property, disabled by age, blind, and just now tenderly struck by the very recent loss of a favorite and helpful daughter; “yet,” said the son, “father sits in the chair in actual personal communion with Christ, singing all day long, and repeating ever and over from memory the precious promises of God, and he is happier than any prince about to be crowned as a king. My mother too, is almost a life-long sufferer from fearfully acute pain, sensitive to the loss of her children as only a mother can be; still more helpless because of father's extreme old age; yet she told me lately, in the midst of the night made sleepless by physical pain, she rejoices with unspeakable joy because the Lord Jesus comes to her bedside, and in person tells her of that coming glory with which her present light afflictions are not worthy to be compared. Father knows and mother knows, and, thank God, I know you are mistaken—for God has power to forgive sins, and every one of you”—turning to the intent hearers—“every one of you may know as an unanswerable fact, and as a matter of irrefutable consciousness, that God can send His Spirit to testify that you are His children, pardoned, justified, gladdened, and satisfied that religion is as real as your personality and present existence!”

Need we say that the little company, impressed, silenced, and some in tears, dispersed, each admitting to himself at least, that the Truth has power when spoken out of a full heart, and seconded by the spirit that additionally testifies whenever a witness utters such precious experience through love for hungering souls about him.

MYSTERIOUS FIRES.—We are now arrived at a season of the year when fires are abundant, and mysterious fires especially so. The mystery of a fire is one of three kinds—the mystery of fraud, the mystery of carelessness, and the mystery of ignorance. The latter characterizes people of all ranks in life, and is, seemingly, as persistent as carelessness, and sometimes as culpable as fraud. For instance, how many people know precisely what a defective flue is? How many know anything about spontaneous combustion? How many know that hollow walls are actual flues which have the power of carrying flames from the bottom of a house to the top, almost instantly? How many know that the heat of a stove, even when separated by some little distance from wood, will, in the course of time, so char it that a spark will fire it? How many know that under favorable circumstances fires will smolder for hours, ready to flash into actual flame when fanned by the opening of a door, or the slightest current of air caused in any manner whatever? In brief, how many know anything of a hundred and one circumstances that will cause mysterious fires, which a slight degree of practical knowledge might easily prevent.—The Index.

A TEMPERANCE CHARGE.

BY REV. W. LAWSON.

Go forth, oh temperance soldiers, To the battle-field of life; Let fear nor foe deter you From the thickest of the strife; Go meet the mighty armies, And be ye not dismayed, For the voice of God comes to you— “Ye shall not be afraid.”

The Lord is your “Rock and fortress.” And you may trust to Him; He spreads his shadows o'er you When'er the light is dim. Nor powder's blackening darkness, And no loud cannon's din, No threatening of foe shall hurt According unto Him.

No evil shall befall you, Nor harm of plague to come Near to your guardian person, For He shall be your home. Into the care of angels The Lord hath given you, And tho' you walk mid dangers, The Lord shall bring you through.

You are safe tho' twice ten thousand At your right hand appear; The Lord will you deliver In answer to your prayer. Your work of love is for him, And He will lift you high— Will show you his salvation, And with long life satisfy.

Engaged in such a fight, How can you be afraid? His arms and love are round you, Then be ye not dismayed; But in his strength abiding, Forget ye every fear, And in the trust of goodness, Meet every foe that's near.

JACOB'S LADDER.

Extract from a recent prize poem of the University of Oxford—by REV. WM. ALEXANDER.

Ah! many a time we look on starlight nights Up to the sky as Jacob did of old, Long looking up to the eternal lights, To spell their lines in gold.

But nevermore, as to the Hebrew boy, Each on his way the angels walk abroad, And nevermore we hear with awful joy, The audible voice of God.

Yet to pure eyes, the ladder still is set, And angel visitants still come and go; Many bright messengers are moving yet, From the dark world below.

Thoughts that are red-crossed, Faith's outspreading wings, Prayers of the church are keeping time and trust— Heart wishes making bee-like murmurings, Their flowers, the Eucharist.

Spirits elate, through suffering rendered meet For those high mansions—from the nursery floor Bright babes that climb up with their clay-cold feet, Unto the golden floor.

These are messengers, forever wending From earth to heaven, that faith alone may scan: These are the angels of our God ascending Upon the Son of Man.

It is high time to rebuke the false notion that the people are too poor to take a good religious paper. Nothing they eat or wear is so cheap. Too poor! Perhaps so; but it is a significant fact that the most poisonous and baneful publications are mainly supported by people of slender means. It is this class who buy the trash that is hawked through the cars and on the ferries. The wretched comic nonsense, and the sensational monthlies which are circulated by wandering agents, are laid aside in the humblest country homes. The “Sunday Mercury” and other story papers are bought by the thousand on Saturday night, by mechanics and servant girls. The sons and daughters of the very men who have for years been “too poor” to take a family paper which would have been a living fountain of religious influence, buy quantities of pestilent trash, which in too many cases lead them to ruin.—The Evangelist.

OPEN COMMUNION.—The Baptist ministers of New York, in their weekly conference, passed the following resolution by a vote of twenty to six—Dr. Jeffery is associate editor of the Baptist Union, which favors free communion:

Whereas, The Rev. Reuben Jeffery, D. D., has taken a position openly as a propagator of open communion; and whereas common courtesies extended to the open communion party have been construed as a quasi indorsement of open communion sentiments; and whereas Dr. Jeffery's appearance before this Conference to read a paper would be construed by his associates in the same way; therefore,

Resolved, That Dr. Jeffery's appointment to read a paper before us be hereby rescinded.

The plan of making England the purchaser of the Khedive's interest in the Suez Canal, and its practical controller for \$20,000,000, was substantially the work of Mr. Frederick Greenwood, editor of the “Pall Mall Gazette,” and one of the most capable of London journalists. The memorandum drawn up by him setting forth the arguments in its favor is said to have made a deep impression on Mr. Disraeli, and secured his adhesion.

ROBERT ROBINSON, the author of that well-known hymn, Come, thou Fount of every blessing, was converted under the preaching of Whitefield, and himself became, in time, a preacher of considerable popularity, but was not very steadfast. He seems to have expressed well his own experience in the line,

Prono to wander, Lord I feel it. He became a Socinian at last. The story of his conversion is somewhat curious. One day in his youth, he encountered an old woman, a fortune teller, who told him he would live to a very old age and see a long line of descendants. In thinking over the matter, which he seems to have laid to heart, he said to himself: “And so I am to see children, grandchildren, and great grand-children. I will then, in my youth, endeavor to store my mind with useful knowledge. I will see and hear and note down everything that is rare and wonderful, that when I am incapable of other employments, I may sit and entertain my descendants. Thus shall I be respected in old age, and my company be pleasant. Let me see, what can I acquire first? Oh here is the famous Methodist preacher, Whitefield, he is to preach here to-night, I will go and hear him.” He went, and the result was his conversion in the course of a short time.

The hymn is often mis-sung. We have frequently heard persons of little culture sing the first line.

Come, thou Fount of every blessing, showing that they did not understand the words they were using. Perhaps persons often sing it without thinking that they are directly addressing themselves to God, the “Fount of every blessing.” Another error is very frequently heard in the second line, which is sung thus:

Tune my heart to sing thy praise, instead of grace, which destroys the rhyme, for the fourth line ends with the word praise. While we are at it, we may as well refer to another line which is probably not well understood:

Here I'll raise mine Ebenezer That is, “stone of help;” see I Sam. 7: 12, which will explain it.

WHAT SMOKING COSTS.

Probably not many who smoke cigars regularly, says the Worcester Palladium, are aware of the expensiveness of the habit. They whiff away their Havanas without a thought of what the practice is actually costing them. It is only five cents or ten cents a time, and so they indulge, unconscious that they are converting houses, lands, capitals and the essentials of life into smoke. But let us look at it in the light of arithmetic. Suppose, gentle reader, that you should save the money you pay for cigars and put it in a savings bank where the interest will be compounded semi-annually.—have you the slightest idea of the amount of such savings in the run of years? Beginning with the lowest daily cost of the use of tobacco: 2 1/2 cents a day deposit as above will amount to \$10 in a year, to 130 dollars in ten years, and to \$2,900 in fifty years. How many smokers, who have been in the habit for fifty years have kept themselves down to 2 1/2 cents a day? If you should lay aside in the same manner 5 1/2 cents per day, it would amount to \$20 in a year \$260 in ten years, \$5,800 in fifty years. Saving likewise 11 cents daily, you will have \$40 at the end of the year, \$520 in ten years, and \$11,600 in fifty years. This last sum, if saved by the young clerk in a single decade would leave him quite a little capital to invest in some legitimate business. And many poor young men in this city are spending eleven cents daily for cigars or tobacco! But let us step up higher. Laying aside 27 1/2 cents per day, you save \$100 dollars in a year, 1,300 in ten years, and \$29,000 in fifty years. In the same ratio fifty-five cents a day foots \$200 the first year, \$2,600 in ten years, and \$58,000 in fifty years. If you should save \$1.10 a day, it would leave you \$400 at the end of the year, \$5,200 in ten years, and \$116,000 in fifty years.

Now we ask the earnest attention of smokers to the above figures, and put the question whether they can afford to indulge in a practice so costly. Take the eleven cents a day. This sum at the end of the year would leave you \$40, enough to pay the bread bill for quite a family. By studying the above can you not see how you are unconsciously sending off into space to make the circuit of the globe money that would purchase a good homestead, and leave you something besides to make comfortable your old age? We recommend to all smokers to take an evening, sit down with their families, and consider whether they can afford to smoke; whether their happiness, their future prospects, and their respectability, would not be greatly enhanced by a total discontinuance of the odious habit.

HOUSE AND FARM.

USEFUL RECIPES FOR THE SHOP, THE HOUSEHOLD AND THE FARM.

S. A. T., says:—To stick leather paper or wood to metal, to a glass dissolved in water add a teaspoonful of glycerine.

The best treatment for slight burns is to apply cotton batting soaked with a liniment made of equal parts of linseed oil and lime water. Be careful not to break the blisters, should any form.

The finest quantity of indigo has the least specific gravity, and floats upon water. It may also be tested by its not readily leaving a mark on drawing it across a piece of paper, and also by the clear blue which it imparts to water when dissolved.

To prevent the skin discoloring after a bruise, take a little dry starch or arrowroot, merely moisten it with cold water, and place it on the injured part. This is best done immediately, so as to prevent the action of the air upon the skin. Invaluable for black eyes.

When a teaspoonful of any medicine is prescribed by any physician, it should be borne in mind that the quantity meant is equal in volume to 45 drops of pure water at 60° Fah. It is a good plan to measure off this amount in a small wine-glass, and mark on the latter the exact height of the fluid. This will give an accurate and convenient standard for future use. Teaspoons vary so much in size that there is a very wide margin of difference in their retaining capacity. It is well to remember, also that four teaspoonful equal one tablespoonful, or half a fluid ounce. A wineglassful means four tablespoonful or two fluid ounces; and a teacupful, as directed by cookery books, indicates four fluid ounces or one gill.

A good dentifrice, largely sold and advertised, is made of 1/2 drachm white Castile soap, dissolved in 1 oz. alcohol, 3/4 oz. water, and 1/4 oz. glycerine. This is colored with cochineal and flavored with peppermint, wintergreen, and clove oils. The powder which accompanies each bottle is mixed of precipitated chalk powdered orris root, and carbonate of magnesium.

To make a handy snow shovel, take a light, tough, half-inch board, twenty inches long and a foot wide. Sharpen one end and over it rivet a strip of this sheet iron, bent sharp to fit the edge; this forms the cutting edge. Across the other end nail firmly a piece an inch thick, five inches wide, and long enough to extend across the shovel board. Bore an inch hole through this, slanting downward and forward, so that the handle when passed through the hole will strike the board three or four inches in front of the cross piece. Bevel the end of the handle to fit the shovel board, and fasten it with a staple. The handle should be long enough to work without stooping, and the whole thing should be as light as possible.

A farmer correspondent sends us an excellent wrinkle for finding the weight of horses or steers without scales. He says:—“Make a weighing stall about 3 feet wide with a level floor. In the latter make a recess for the platform of the scales so that the platform will be flush with the planking. Now lead your horse or at or into the stall so that the forefeet of the animal rest on the platform and note the weight. Start him ahead until his hind feet are on the platform; note the weight again. Add the two weights thus taken, and the sum will be the total weight of the animal.”

Leather pump packing requiring to be very tight, for small work, should not be more than 1/4 inch thick, and not be bent up round the bore or sides of the barrel more than 1-16th inch.

The cause of streaked butter is the imperfect working of the butter after it is salted. Salt in butter sets the color, or dechens and brightens it; so that if the salt is worked into the butter and not so fully worked as to set every part, then the fresh butter retains the color it had when it came from the churn, and the salt butter grows so much darker that it is decidedly streaked. The remedy is to work the streaked butter more thoroughly.

Black lead well mixed with white of an egg is a good stove blacking. Lay on with a paint brush, and when dry polish with a hard brush.

To prevent flat irons from rusting, melt 1/2 oz. camphour and 1/2 lb. fresh hog lard over a slow fire take off the scum, and mix as much black lead into the composition as will bring it to the color of iron. Spread this over the articles for which it is intended. Let it lie for 24 hours, and then rub it well with a dry linen cloth. Or smear the irons over with melted suet, and dust thereon some pounded unslacked lime from a muslin bag. Cover the irons with baize in a dry place when not in use.

Eddie is to school. school before is like. Th is on the g so gracefully. That is an grand and berry bush road close to some ripe must not sure afterw By and which gurg stones. An and pretty a What is it pebbles,—re green. O, h play with brother's ha them. “Take c Eddie, run taking her b go there, An brook.” “I want Anna, point “No,” said school. See t gives her a p walk on to hand. Eddi sister and ta Now they elm-trees th green arms q the children a ful arch of b below them, the little broo ing in the wo blue mountain where they ar dark-colored, kind teacher and asks the room. In th was narrow a is afraid. Children, a We are just the light; fo care of us all Some nau ened poor lit very little ch ened stories. the staircase gloomy; and takes her h stairs she tri and says: “I I don't want to go home a then she begi get away. B but gently t carries her up ful room in, comes in at little Anna a tures to look a are soon drier troubles forgo Arithmetic; r rows of bird's things in the that arithmet study, and wi to study it all those row keys and ball listens to the is reading al and happy, a is very pleas Anna was home from s stopping to g ries by the w ther that she did not cry th nor ever after dark stairs to learned to rea reading little dear children, fret, for we do for us. What make you ver what you wa you. And mothe sympathetic, little ones. A

