

The Wesleyan.

169
Longworth Esq

Rev. H. PICKARD, D.D., Publisher.
Rev. DUNCAN D. CURRIE, Editor.

Published under the direction of the General Conference of the Methodist Church of Canada.

\$2 PER ANNUM IN ADVANCE
Postage Prepaid.

VOL XXXII.

HALIFAX, NOVA SCOTIA, FRIDAY, MAY 28, 1880.

No. 22

VICTORIA AND BEATRICE

AT WINDSOR, Dec. 1861.

O'whelmed with dire, heart-rendering grief,
The stricken Queen her couch had sought;
No melting tears came for relief
To her sad heart, with anguish fraught.

For Death had smitten at her side
The loving partner of her life;
Whom, though a monarch, her chief pride
Was, to be called, his precious wife."

Dumb, writhing 'neath the fearful blow,
Which nearly crushed her, as it fell;
A loss, to blast her life below,
So sudden, great, irreparable!

A wise attendant saw the woe,
Which all were powerless to assuage;
But, how before her liege to go
Unbidden—all her thoughts engage

It must be done! she would defy
Court etiquette's strict iron law!
Some simple scheme must quickly try,
The Queen from her sad thoughts to draw.

Then in the royal nursery sought
Prince Albert's plaything, pet and pride;
The sleeping Beatrice gently brought,
Kneeling, placed her at Victoria's side.

The cherished darling, three years old,
To all the mother's heart appealed;
And while fond arms her form enfold,
The fast closed flood-gates are unsealed.

And then burst forth the precious tears,
Then was relaxed the airtal strain
Which awakened all a nation's fears,
That maddening pressure on the brain.

"Tired nature's sweet restorer" calm,
Pressed the sad eyes which would not close;
With pitying care diffused her balm,
The sufferer sunk in blissful repose.

O Beatrice! it was given to thee
To keep for us our Ruler wise;
When plunged in deepest misery,
By loss, thou couldst not realize.

And all along the lonely way,
Thou hast been found the chosen one
To be a blessing, and a stay—
The guardian angel of the throne!

Guyborough, Queen's Birthday, 1880.

The annual meeting of the Wesleyan Methodist Missionary Society of the English Conference was held in Exeter Hall, London, May 3, 1880. Mr. Wm. Bickford Smith, of Trevanno, Cornwall, presiding.

Rev. Dr. Punshon read the Report. The expenditure for the year was £190,686. The receipts were £165,498, leaving a deficiency of £25,187.

We give extracts from speeches delivered on the occasion as follows:

The Hon. Sir Alexander T. Galt, (Resident Canadian Commissioner): Mr. Chairman, Ladies and Gentlemen, I have been permitted on this occasion, at the kind request of the Committee to be present at the annual meeting of the great body known as the Methodist Society. I rejoice at this opportunity so soon after my arrival in England as the first official representative of Canada. I rejoice that the opportunity should be given to me, representing as I do one of the largest bodies of the Methodist Church in the British Dominion outside the United Kingdom. I desire by my presence here to-day to testify to the warm interest which they feel in everything that concerns the welfare of the great Methodist Church. It is true Sir, that it has been thought wise and best to sever the connection between the two bodies so far as regards their control and government, but I trust and hope that nothing will ever sever that general sentiment which unites them together in serving the cause of the Gospel wherever their duty may place them. I am glad to be able to assure those who hear me on this occasion that the Methodist Church of Canada was never in a position to display more vital powers and energy than it is to-day. Its pastors are distinguished for zealous piety and for devotion to their work; its members are sincere Christians, and faithfully discharge every duty which belongs to them as members of society. It is always well that this should be so; but it is a cause of peculiar thankfulness that it should be so now, because it is evident that Divine Providence is about to increase greatly the work of the church, of all the churches, I may say in the Dominion of Canada. I have been struck in listening to the report with the great field of enterprise which is occupied by the Methodist Missionary Society, and in hearing the difficulties you are encountering—difficulties of one kind and of another, aggravated always by a financial difficulty—I have been struck with the similarity of your position with that of the Methodist Church and all our Christian communities in Canada at this moment. You all know that the vast interior of the

American Continent ever since the time of Charles the Second had been occupied by the fur traders of the Hudson's Bay Company. It was unexplored, its capabilities were unknown, or if known at all they were known only as furnishing an article of luxury to the ladies of London or St. Petersburg. That vast country, rising as it does above the waters of the Arctic Ocean, possessing fields of boundless fertility, stretching hundreds of miles west and north and south, remained until waiting for the time when Divine Providence would order that it should contribute its mite towards the suffering mankind. That time has now arrived. That country is now being opened to the suffering thousands of Europe, and they are hastening towards it. Governments may do much, governments can furnish means of access, governments can give lands away, government can furnish schools: all that is being done, but there is one great want which cannot be supplied by governments, which must flow from the active efforts of Christians themselves. Our religious system in Canada is based upon the voluntary principle—we have no Government assistance to religion whatever. It has been thought that it is much the best system to trust to the effect of earnest effort upon the minds of persons professing to belong to the Christian religion. We have found it so; it is our system, and we must pursue it; therefore, I repeat that in regard to the greatest want which the settlers or emigrants in the far distant country can possibly have the Government is powerless. Religious and moral instruction is perhaps the most necessary thing that men can have. It has been in the past supplied by the missionaries of the various churches, and notably by those of the Methodist persuasion, and I feel quite sure that, situated as those people are, wandering far away in search of means for their families, gradually separating themselves from the means of obtaining those lessons in religion and morality to which they have been accustomed, the effect is most injurious on their character; it is calculated to remove all those restraints which we find most necessary in the intercourse between man and man; therefore it has become an essential want that they should be followed to their distant homes by the pastors of this church, the Church of England and the Church of Scotland, and that they should continue to receive that benefit, that instruction in the Word of God and the Gospel of Christ, without which their situation there will be far more serious than if they had remained to endure all the miseries of poverty at home. A great duty is thus devolved on your brethren in Canada in common with other churches. I do not desire to say one word against the system pursued by other churches, but my own observation has led me to believe that the system and organization which were so wisely established by John Wesley are in many respects the best for the class of people to whom I have alluded. I am glad to know that the sense of responsibility in regard to the exercise of that influence for good is as strong with your brethren in Canada as the report which you have heard to-day has shown that it is strong with you. I trust and believe that the efforts of the Missionary Society here will be equalled, and if possible, exceeded by those of the Missionary Church in Canada, and that the time will shortly come when the blessings which have been so abundantly bestowed upon the efforts of those who take our name and interest in all that concerns the welfare of the Church of Christ as do your Methodist brethren in Canada.

The Rev. J. C. W. Gostic said:—We Mysore men are proud of our mission-field. In one respect it is unique amongst the mission-fields of India. Outside the city of Bangalore we have the whole country entirely to ourselves. We are the only Protestant missions carrying on operations there, and we have had great success. During the last decade our Society has more than doubled; our native agents have increased not only in numbers, in character, in ability, but in piety also, and our schools and scholars are thrice the number they were ten years ago. Not much more than fifty years ago the land was unbroken, the mission seed was not sown, and now we have some 32 chapels, between 500 and 600 members in Society, thousands of attendants on public worship, 57 schools with about 5,000 scholars, of whom 1,000 are girls,

and the amount received for mission purposes in the province amounts to some 20,000 rupees. I know that a man of mere pessimist views would say this is not enough; but we do not want mere pessimist or optimist views. A man must enter into the work, make comparisons, and ascertain what was and what is. He will soon see that a vast commotion is going on, a great upheaving of society is taking place, and Christianity is working there much as in the golden time, and the day is not far distant when her triumph over the polytheism of Rome and the paganism of Goth and Vandal will repeat itself over the systems of India. We have a native church rising in the Mysore. I would refer you to the great success which has attended the work of female education. Our Church is rising; here and there all over the country, little Methodist Churches are springing up, and I would just pay a tribute of love to the memory of Abijah Samuel, with whom I worked and laboured about seven years. He was a remarkable native preacher, and Dr. Punshon will excuse me, I am sure, when I say that we called him the Punshon of India. Heathen and Christian hung upon his lips, and stern, proud Englishmen, who did not believe in the goodness of any native, believed in Abijah Samuel. He is gone, he is passed away in the prime of life; but the Church that could raise that man from a low-born pariah and make him the greatest native preacher throughout all India need not fear adverse criticism. But my time is gone. I will give you an instance of the sort of village church that we have had raised up in the Mysore during the last few years. There is a very interesting church at Basachandana, near Tumkur. About four years ago a man came to the mission-house asking to be baptized. It appears he had heard the Gospel thirty years before from a missionary. He had gone back to his village, and during the thirty years never communicated with any missionary, but the Word had found a lodgement in his heart, and he gradually gave up idolatry, then drifted into Pantheism, then into Atheism, and then he came back to Goobee and asked for the missionary, but the missionary had passed away, and the man was brought on to Tumkur, and after some examination he was baptized. We went down to his village. It was a solitary village right out in the jungle, and after some intimacy with the people, after placing a schoolmaster in their midst, we baptized some eight of them, and now we have a native church in that remote village. There is a Methodist chapel there, and the year I left India those poor people as soon as they had reaped their harvest sent me £2 10s. as their class and ticket money. All this came about by the preaching of the Gospel to a man some thirty years ago. All over the country these little churches are rising up. They look small at the present time, but they are glorious churches, they have come out of great tribulation. We have laid the foundation well, Jesus Christ Himself being the chief corner-stone, and if all of us left India those churches would not leave; they could not be pulled up now; they have got right down to India's life; they are indigenous to the soil; like a shaft of purest light amid the murky gloom; like some green plot amid the tangled meshes of the forest those churches appear, and one may at times catch the outlines of the stately structure that is to be. Just one moment to speak of the great success which has attended the work of female education. This is the greatest work that is being carried on in India at the present day. We must have the women with us; it is imperatively necessary; it is the old saying that "the nation is formed in the cradle," and it has ever been admitted that woman's interest is paramount in the domestic life. One failure needs to be exploded. It has been generally assumed that women in India are kept in a state of semi-slavery. This is not exactly the case. They are the victims of a social system which excludes them from all intellectual and actual participation in the world around them. This does not destroy their influence; it perverts it. The matter to be deplored is this, not that they have no influence, but being uneducated, un-elevated, uncultured, stunted in their intellectual growth, their influence has tended to evil. The monotonous tenour of their lives has made society stagnant. Their sensuous existence has lowered the tone of morality; their lively intellect has aided the work of superstition.

The founders of Hindu social life repressed them, and consequently they have done much that they ought not to have done. All Asiatic countries bear this feature, that woman has been ignored as a factor in the sum of life, and consequently the product is an error. But now a change is coming over the scene. When I went to India ten or eleven years ago the people were afraid to send their girls to school, and the school would sometimes be half empty, because the rumour got about that we wanted the girls to draft them off to the barracks to be wives for English soldiers. In the town of Tumkur, where I was living, the missionary's wife commenced a girl's school in 1866 with six children. When I left there in 1879 there were about 300 girls in the schools. Improvements in the condition of women marked the progress of Europe during the early ages after Christ, and laid the basis of chivalry and true knight-hood. One of the most pleasing features in our Lord's life is the faithfulness and constancy of those women who followed him, and during long ages woman more than man has sat at Christ's feet. Who can say what her power will be in India when once she has been elevated? There are Marys there waiting with a box of spike-nard; there are Florence Nightingales there by the thousand who are kept down in darkness and spiritual night; but now, blessed be God, a change is coming over the whole country, and I believe in a few years we will have some female class-leaders in India. But the work is not done yet. Infant marriage is still carried on. I have seen little girls five and six years old married; I have seen the poor little things with their heads shaved and the dirtiest clothes put upon them—infant widows at six years of age; and I have seen that great class of the female population dedicated to the temple service from infancy. All these foul ulcers are still there, and I trust you will support the Ladies' Auxiliary of this great Society, that you will hold up their hands and provide them still more abundant funds, for only when woman is raised all over India shall the foulest blot on India's escutcheon be erased, and the greatest stumbling-block to India's progress removed, and the path of Christ made straight throughout the entire country.

Rev. W. Wilson, said:—In that very capital of the Cannibal Islands, where I have seen scenes that made every muscle in my body quiver and every power of my mind vibrate, and where the painted savages met us on the shore with an attitude that made me say my prayers, to say the least of it—in that very capital of cannibalism, as the result of the epidemic, there were taken away by death 22 catechists, men who were all but ordained missionaries, who had pastoral charge over 22 villages, 36 local preachers, 58 class-leaders, 1,385 members, 3,237 hearers. Was not that a harvest for the irresistible to cut down by his scythe? but, as the result of sending them the Gospel, it was for the Lord the Husbandman that they were bound in his sheaves and taken home to the garner above. The total loss was something appalling. Throughout the whole group there were carried off 9 native assistant missionaries, 150 catechists, 200 local preachers, 700 class-leaders, 8,000 church members, 35,000 church hearers, and yet, notwithstanding that awful havoc, the simple, sincere, scriptural Christians bowed down in dust and in ashes, committed themselves unto God, believing that He would make all things work together for their good. You have in that a very clear proof of the genuineness of the Christianity that they have received not from man, but from Him who introduced it into this world, and will by the agency of his Church propagate it till every island of the sea shall be converted unto God, and every continent shall lift up its voice in praise unto Him who shall reign from sea to sea and from the river to the ends of the earth. In the midst of that calamity did they stop the contributions? No; they knew that the missionary had brought a light into their dark land that was pleasant to their eyes, and a power that had protected them from injuries unmentionable, and had blessed them with providential and spiritual blessings all that they possessed, and therefore they continued to contribute, and in that year in one circuit they contributed £741 and in another £456, so that in the midst of the poverty and suffering they gave of their substance to the support of the

missionaries and to the extension of the missionary cause, and in this manner brought forth fruit to the praise and glory of Him who is the Husbandman of the wide world. And now if you were to circumnavigate the archipelago and go through the large islands not a hair of your head would be injured; they would present to you a Bible and they would ask you very probably, if you knew her language, to conduct worship for them morning and evening. The little leaven that you introduced forty-five years ago has operated till the whole mass of society is leavened. A literature has been created, and there is everything calculated to enlighten the understanding and impress the heart and make them consistent Christians. In that point of view, therefore, I think when we look at that department of our work we ought to be encouraged. And what God has been pleased to do for Fiji He is able to do for Africa, for China, for India, Japan, and the wide world; and as He took the most unlikely specimen of humanity in apostolic days to make him a pattern to all that should hereafter believe on his name to life everlasting, making him a partaker of his saving grace and his pardoning mercy, turning Saul of Tarsus, the persecutor and the bigot, into Paul the Preacher, sending him to be the glorious missionary to the Gentiles, has he not selected that part of the wide mission-field to make it a pattern to all who are engaged in this work? "If you want to do good on the largest scale conceivable, how would you do it? Can you do it better than by supporting the Missionary Society? I do not know of a better way of doing good on a large scale. If you cannot speak another language but your own; you can preach the Gospel by supporting missionary societies, in 200 living languages and dialects of the earth; and if you never leave your own tight little island or cross the channel by supporting the missionary societies you can cross the equator, travel from sea to sea and from shore to shore. And if you want blessing, good measure, pressed down, shaken together, running over, such as our Father in heaven delights to give unto his faithful children, take hold of this Missionary Society, and God will give you that blessing till your hearts expand wider and yet wider still. And if you want honor, such as the greatest emperor or sovereign on earth cannot bestow, support the Missionary Society, and from the Oracle Uncreated you bear the words "They that honor me I will honor," and "They that turn many to righteousness" shall shine "as the stars for ever and ever." May that honor be yours and mine, and a life of sacrifice and labor and fidelity, and then we shall have an eternity in which to rest and to give praise unto Him!

CINCINNATI CONFERENCE

FOURTEENTH DAY, MONDAY, MAY 17.

A warm discussion was sprung in the Methodist Conference to-day, Bishop Wiley in the chair, by the introduction of a resolution declaring, among other things, the Methodist episcopacy is not an order but an office. To this resolution Dr. Wentworth, of the Tennessee Conference, offered a substitute, declaring in substance that inasmuch as there has never been any formal and authoritative declaration by the General Conference relative to underlying principles and essential constitution of the episcopacy, and therefore there may be a degree of indefiniteness and even dissimilarity of opinion thereupon, and as certain acts and utterances have entered into the proceedings of the General Conference which may be construed as indicating a departure from the old-time and hitherto well established ideas of the denomination respecting the nature and quality of the general superintendency, therefore:

Resolved, That though we are truly and essentially an Episcopal Church, we are by no means a prelatical church.
Resolved, That while we hold ours to be as true and valid and scriptural an Episcopacy as ever existed in the church in any age, we yet declare our Episcopacy to be merely the title and grade of an office, for the exercise of a certain kind of supervision, and the performance of a certain kind of work, and instituted on the ground of expediency, not the designation of a "third order" in the ministry, divinely created and endowed with magical supernatural powers, by virtue of ordination for holding it over God's heritage.
Resolved—That inasmuch as we thus hold the episcopate, as incorporated into
Conclusion on Fifth page.

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ECUMENICAL METHODISM.

A meeting for the promotion of christian fraternity was held in St. Paul's Methodist Church, Cincinnati, Monday, May 10, 1880, Bishop Simpson presiding. From the speeches of the occasion we give extracts as follows:—

Rev. E. H. Dewart, D. D., editor of the Christian Guardian, of Toronto, said: I feel thankful to God to be present in a meeting of this kind, and to have the opportunity of expressing my gratitude in the presence of so many representatives of the different branches of the great Methodist family. I feel under a sort of experience, that perhaps most persons have felt at some period of their lives. Sometimes we have been separated from friends, from relatives, and years have passed in isolation, and something like an estrangement had grown up, until you had almost forgotten each other, and when by some circumstance you happened to come upon those relations, there was something that told you that blood was thicker than water, and a thrill of joy bore witness to your kinship, and told you what Joseph felt when he looked upon Benjamin and hastened to retire that he might hide his joyful tears. I believe that there is this spirit of unity everywhere throughout the great Methodist family; that we are brothers; and, wherever you find a Methodist, you find one you can recognize as a brother.

I think the time has come when the historic argument can be used to vindicate Methodism. It has vindicated itself by its power among men, its success in winning souls, and its rapid spread. We have a right to judge a doctrine by its practical results. We are compelled to feel that no human wisdom could have secured deliverance from human foes, and no fires of mistaken enthusiasm could have sustained the noble armies of confessors and martyrs who bore the standard of their God so valiantly upon many a field where triumph for truth were won. We are compelled to exclaim, "It is the Lord's doing; it is marvelous in our eyes."

I thank God to-night, as we survey the mighty battle-fields, we can feel here that warm love as they loved, and battle as they battled, and conquer as they conquered; that like them we may live, and love as they did; we may triumph in the exercises of the same faith, and conquer through the same risen Redeemer.

We thank God we can look back upon the history of Methodism and feel that God is in its favor. With whatever forms or grounds others may base their claims upon, we have no method but the old apostolic method, the truth. By the men God has raised up among us, by the preaching of the Gospel, by the great armies of living witnesses, we take it as a sign and a proof that "the best of all is, God is with us."

Now, in this Ecumenical Conference, in our association here, in the greater meeting we project in the future, I think one good result will be to reveal our strength; not merely to bring us into a closer unity, but to bring us greater courage for work in the future. You know how it is. Here is an army, and hill or wood near them; there are other troops on the other side of that hill or wood, and though they may not see them or ever meet them, the very knowledge that they are friends will help them secure the victory. So it is with us. One great object of this will be to discover our strength to ourselves, how numerous our relatives are, and how widespread is the Methodist family.

I will confess to you I have felt a strange feeling here at this General Conference; as I have grasped the hands of brothers from the North and South, the East and West, I have felt that I was a member of a grander brotherhood than I ever thought before.

Bishop Simpson: We have present with us at this Conference one of our brethren from India. I know you will be pleased to hear our brother, Babu Ram Chandra Bose, lay delegate from North India to the General Conference.

Ram Chandra Bose. Mr. President, and ladies and gentlemen: Far away in a distant land, on the banks of rivers broad and deep, within a valley picturesque and beautiful, by a magnificent range of snow covered mountains, amidst associations touched with the frosts of primeval times, and which have richly evoked the spirit of poetry and song, amid the desolation of the heaviest of earth's superatition—under these circumstances Methodism has established a Church. That Church, sir, is separated from you not only by six thousand miles, but also by their great difference in social and physical surroundings. But it is united to you closely and indissolubly by unity of faith and practice. The free doctrine of the truth, received from you, is flexible enough to suit itself to idiosyncrasies of thought and feeling, but not flexible enough to allow any infidelity to flourish under its shadow. That free doctrine of the truth which is broad, but at the same time loyal to revelation, is the rock upon which that Church is built in India, while your principles and rules of discipline main-

tain order there. Now that you are striving to gather the elements of Methodism into one focus, you can not and ought not to neglect to include the claims of that portion of Methodism to be an integral portion of the great whole. That Church is united to you by ties of peculiar tenacity. If that Church had been founded by the English, or even if that Church had been founded by the New Zealander, who, according to the prophecy of England's most eloquent historian, will some day stand on London Bridge and sketch the ruins of London, these claims would not have been so strong upon you.

But the Methodist Church in America is the mother, and that Church in India is the daughter. Therefore, you ought to most cheerfully embrace it at the time when you are striving to blend the different elements of Methodism into one focus.

Let me depart a little from the order of this evening, and remind you of the obligations you have assumed. Calvinistic divines say that before God placed man under a moral government his sovereignty was unlimited, but when he placed him under moral government he assumed certain obligations. So, before you sent missionaries to India, you were at liberty to treat that country with indifference; but now that you have organized a Church there, you have assumed some solemn obligations and responsibilities. The story of your mission work in India is the grandest chapter in your history.

England has possessions in India, you have none. And every thing that affects the interests of the country in any way is of consequence to England through her possessions. England has great crimes to atone for in India. You have no crimes to atone for in India. And yet you were generous enough to send the Gospel to that distant land. But, my friends, now that you have succeeded in raising a number of Churches in that distant land, and your generosity having resulted so favorably, you have assumed certain responsibilities. It is your duty to train these Churches, and exalt them to your elevated standard of piety.

In every respect I believe those Churches are inferior to the Churches in this land—in piety, in intelligence, in benevolence, and in missionary zeal. But I sometimes think in one respect those Churches are superior; they are more catholic, and less sectarian, than I sometimes think the Churches in Europe and America sometimes are. Their circumstances make them less sectarian. We have no great theologians, no Dr. Whedon, to carry on theological controversies and frame big words, and force them down our throats. We live in the midst of the errors of paganism, and in view of those errors the little differences of opinion, and of doctrine, between Christians seem too small to be taken into consideration.

We look to the Ecumenical Council as a step in the direction of the unification of the Christian Church. We hail with delight Christian unity; we hail with delight national unity; we hail with delight German unity, which means to us Teutonic unity, which means to us a united humanity. We hail with delight this movement toward a united Protestantism, which means a united Christianity. We look forward to the day when all the varied sections of the church shall consolidate into one grand homogenous whole.

There are two tendencies of this age which prove to us that our hopes will before long be realized. One of these tendencies is the concentration of public attention on our Lord Jesus Christ, and its withdrawal from doctrines, symbols, and shibboleths. And the other tendency to which I referred is the concentration of public attention upon the facts, the glorious, hard, stubborn, undeniable facts, which cluster around Jesus Christ. It is Christ first and then the glorious facts which cluster around him; while doctrines and shibboleths and standards are thrust into the background. It is this that is the Christian hope and promise of this age. We do not despair that the time will come when the Christian Church will unite in a great universal whole.

Bishop Simpson: I think the audience will be glad to hear a word from our dear brother Arthur, who laboured so long in the India work. I have no doubt his ear was glad to hear from a convert from that land to-night, and that he will add a word of counsel and blessing.

Rev. William Arthur: I really feel, sir, that I have said so much in this church that I can hardly have the face to say anything more upon this subject. And yet, I can not for one moment hesitate to answer your call. I am old enough to have been one of the committee for the reception of foreigners at the foundation of the Evangelical Alliance in 1846. In my official capacity then I shook many a noble man by the hand—men from the East, men from the West, men from the South. I remember well with what feelings I shook the hand of Stephen Olin, of Robert Emory, and of others from this side of the water, who are now in better company than ours, and in a better temple than this, and we

think they there must feel like saying too, "we are a band of brothers everywhere" and though we are poorer brothers than they, still we are brothers everywhere.

I thank God for what I have seen to-night; I thank God that we have had here different colors, and accents and nationalities. I thank God for the German accent; I thank God for the black complexion; I thank God for the Hindoo complexion, Methodism was born with the word upon its lips; "The world is my parish." That was its birth cry. There is a vast deal of its parish into which it has never set foot. We sometimes say that Methodism is to be found in all the world. Aye, aye, found in all the world the same as gas lamps are to be found in all America. They are here and there, but there is many an acre, many a mountain, and many a valley where there is no gas lamp. We have only but begun; but thank God, we are a band of brothers everywhere. We may be Anglo-Saxons, Hindoos, Negroes, Caffres, and even Malays and New Zealanders, and yet a common brotherhood. I never saw Macaulay's New Zealander any more than my friend Bose.

I remember in 1842 being asked to go down to Portsmouth to receive a young New Zealander who had been temporarily consigned to the mission society. The ship had arrived; I went down. The captain delivered him to me, with great formality, for he was the son of a prince. We are sometimes told that civilization makes the way for Christianity. When the civilizers have done their work the missionaries are to come. I do not know much about that, but I do know that in New Zealand the civilizers found Christians, and the missionaries found cannibals.

In 1842, as I have said I went down to receive this young Maury. I asked him: "Did your father pay for your passage?" "Yes sir." "How much did he pay for your passage?" "My next question." "His answer was: "Four miles." But whether it was four miles square, or round or long, he had not the language to make clear. My real question was, "Why did he send you here?" His reply was, "Because he wanted me to see the land from which the Gospel had come." Now that is better than coming to sketch ruins. I do not believe men will sketch the ruins of England or America so long as men go there to take a view of the country from which the Gospel came.—Daily Advocate

THE FIRST BISHOP OF LIVERPOOL.

The appointment of Canon Ryle to the newly-founded Bishopric of Liverpool has occasioned some surprise both amongst those who are pleased with it, and amongst those who dislike it. That an Evangelical would be appointed was not at all improbable; but that one so pronounced as Canon Ryle—indeed, the redoubtable leader of the party—would receive the distinction was expected by no one. That the Vicar of Stradbroke had been designated only a brief time before to the vacant Deanery of salisbury rendered it less likely that he would be thought of for the newly-created See. But now that the appointment is an accomplished fact, as with men wise after the event, reasons are not far distant to seek. The Church of England is remarkable strong in Liverpool, and this, notwithstanding the presence of a gigantic Romanism transplanted from Ireland; a flourishing Presbyterianism, fostered by Scottish merchants and shipowners of the port; and a large Cambrian element in the population, which has brought its Calvinistic Methodist Nonconformity with it from the villages of Wales. English Dissent is influentially represented by such congregations as that of Hugh Stowell Brown and the one to which the late Dr. Raffles ministered for many years. Wesleyan Methodism numbers six circuits in the town, and the minor denominations have their organizations as well. Still, the Church of England easily holds her own, both with regard to the number of adherents and to the influence of position and wealth. The form of Religion most popular in her congregations is unmistakably Protestant and Evangelical. In this respect Hugh M'Neile's work survives him. That remarkably popular clergyman brought with him to Liverpool from Ireland, not only the impassioned oratory by which his native land was at one time characterized, but the intense dislike of Popery, which is still a characteristic of Irish Protestants. His religious zeal and commanding talents soon made him a great power on the banks of the Mersey, and helped to give to the popular Protestantism of Liverpool its strong anti-Papistical spirit. Partly as a reward for the services thus rendered the Church of England in Liverpool is to receive a bishop of its own particular school of thought. This, however, is only one of the probable reasons which have influenced Lord Beaconsfield in making his choice. It is very likely that his own ecclesiastical predilections helped to determine the selection as well. In questions in dispute between Evangelical Protestantism his lordship is no Galileo, caring for none of these

things. He would not drive the Church Associations from the judgment-seat when they appear before Lord Penance complaining against the Purchases, Mackonochies, Ridsdals, and Carters of the day. No one can read "Lothair" without seeing that the out-going Premier is at least anti-Ritualist in his feelings and views. The Ritualists being judges, he is no friend of the Catholic revival. They make no secret of the dislike which they bear to him for the part which he took in passing the Public Worship Regulation Act, and for the exercise of his ecclesiastical patronage both by himself and through his "Presbyterian" Lord Chancellor, as they scoffingly call Lord Cairns. Just now they are exulting in the overthrow of Lord Beaconsfield's Government, and claim no small share in the Liberal victory. In proof of this they point to the wresting of seats from the Conservatives in Ritualistic strongholds like Brighton and in cathedral cities. This is the style in which the Church Times speaks of the elections: "By the confession of friend and foe, the victory has been chiefly owing to Churchmen whose feelings were outraged by the Public Worship Regulation Act by the scoffs of the Premier at the 'Mass in masquerade,' by the use which the Lord Chancellor has made of his patronage, and, above all, by the scandal of the 'Defender of the Faith' interfering on behalf of the 'False Mahomed.'" The influence which the Ritualists have exerted in bringing back the Liberals to power is very likely ridiculously over-estimated by themselves. Still, it is not difficult to understand that the High Churchism of Mr Gladstone will make him a favourite notwithstanding his Liberalism in politics, and that the anti-Ritual sayings and doings of Lord Beaconsfield will make him an object of dislike to the party notwithstanding his political Conservatism. If so the appointment to a bishopric of the Low Church champion will be, in their estimation, the crowning sin of the retiring Premier.

Whatever may have led to the appointment of Canon Ryle as Bishop of Liverpool, there is reason to hope that his influence will be for good in the new see. He has been long and favourably known as a writer. He has published six volumes of a Commentary on the New Testament. He is a compiler of Hymn-books and a composer of hymns. His best known writings, however, are his tracts, of which he has published not fewer than 250. He has also published papers on Church Reform, and is a thoroughly practical clergyman. He will have, of course, as his near episcopal neighbour the Bishop of Manchester; and in some respects the two Lancashire Prelates will not be unlike. Both are men of action; but Bishop Ryle, if his mitre do not spoil him, will be more definite in his doctrinal teachings and more spiritual in his ministry than Dr. Fraser. The latter, we have sometimes thought, is Social Science in lawn sleeves. Bishop Ryle seems to inherit something of the spirit of his Methodist ancestry Maccatells field.—Recorder.

CORRESPONDENCE.

CONGREGATIONAL SINGING.

The poet says "Order is Heaven's first law." One greater than he says, "Let all things be done decently and in order." With such authorities as the Wesleys, and Pope, and Paul, I feel warranted in thus calling upon the Conference to take the initiative in promoting this great reform which is admitted on all hands to be so desirable. While maintaining this position, I am at the same time free to admit that the actual work in effecting such a reformation must necessarily devolve mainly upon the respective congregations, under local direction; each circuit being guided in its course of action in some measure, according to its practical circumstances, facilities and surroundings. It is this latter phase of the question that I propose now to discuss, and shall make some further reference to the Conference before bringing these letters to a close.

In order to secure good congregational singing, such as it ought to be, all parties concerned, minister, choir, organist, and congregation, should act in accord, keeping the one grand object constantly in view. In a former letter I referred to the indifference regarding the subject so extensively manifested on the part of congregations generally, causing a want of sympathy between them and the choir, as one great cause of the present lamentable defect in our services of song. There are other causes however. Doubtless the trouble frequently originates with the choir; as there are choirs who act upon the principle that the musical part of the service belongs to them exclusively, and so select their tunes as to exclude all others from participating. This idea is entirely wrong, and must be eradicated before any improvement can take place. It will thus be seen that the choir and the congregation exert an influence, each upon the other, either for good or evil, according as their efforts may be directed

in concert, or in opposition; but of this I shall have more to say elsewhere.

Another great obstacle to good congregational singing exists, of an entirely different character, and one which will require a long time to remove; I refer to the manner in which the choir is located in the great majority of our churches. The organ and choir should be so placed in the church as to bring them into the closest connection possible with the congregation, instead of which it has been the almost universal custom heretofore to place them in a high gallery, as far removed as possible from the body of the congregation, as if for the express purpose of cutting off all sympathy between them—one of the chief formations of congregational singing—and then you hear the good people who have all these arrangements, denouncing the choir for monopolizing the singing! This unfortunate arrangement will most likely be continued for a considerable time in most of our churches, and will be one of the greatest obstacles to the progress of the contemplated reform. It is to be hoped that as new churches are built, this matter may receive more attention than formerly, and that those having charge of such works will make arrangements accordingly, as is being done by some of our friends of other denominations.

In my next letter I shall briefly consider the various elements which should continue in forming one beautiful system of public praise in the sanctuary.

CONGREGATIONAL SINGING.

NO. 2.

From Provincial Wesleyan of May 1878. For congregational singing—such as I have described it, and such as I consider it should be in our congregations, the substitutes appear to be chiefly of two classes, one in which the singing is delegated to some half dozen persons, more or less, called a choir, the other where there is no organization whatever connected with the singing. Regarding the latter class as such I shall say little, but shall refer to choirs in another place.

Without referring in detail to minor causes, it may be said in general terms, that the absence of good singing in our churches is the result of widespread indifference among all classes of those who make up our congregations.

For this indifference I consider our ministers and leading members largely responsible. Doubtless these good Fathers and Brothers will protest against such a charge, and tell me that they are all in favor of good singing in public worship, are constantly expressing their views to that effect, &c., &c. Quite true my friends, but all this practically, is like saying to the hungry and naked, "be ye clothed and fed, &c." Some will say, "our choirs introduce so many new fangled tunes with their solos, duets, &c., that we cannot sing them." True again; but what has caused this? Is it not your own indifference and neglect? What wonder that the few who are left unaided to sustain the singing of a whole congregation, finding neither support nor sympathy in their efforts on the part of the society at large, shall ultimately fall into the way of singing to please themselves, and selecting music most suitable to their own taste, irrespective of the special object of church music? I do not attempt to justify such a course on the part of any church choir, but merely point it out as a very natural result of the flagrant indifference existing in all our churches on this subject, on the part of all who should take the lead in every thing tending to the advancement of that cause they profess to be so dear to them.

Singing is wholly different from any other part of public worship. The other exercises are by individuals, for which individual preparation alone is required. But singing, being a simultaneous exercise by the whole congregation, to be performed in a seemly and acceptable manner, requires a great amount of training. To secure good singing and to keep up its efficiency; there is work to be done; constant, untiring, persevering effort, which knows no termination. There is also a certain amount of musical knowledge required, which can only be attained by one great united effort, such as can only be initiated at the fountain head.

Referring to the singing in the Methodist congregations in the days of Wesley, "J. E. N." says:—

"It was not by chance that this happened. It was the result of well defined, efficient causes. The Wesleys were men of remarkable musical culture and taste. They possessed musical genius, cultivation, and they had a just perception of the manner in which the service of song ought to be rendered in the sanctuary. They said that in the act of public praise the whole congregation might and ought to bear a part. They recognized congregational singing as an element of power in the promotion of the work of God."

Let all our ministers, as the successors and representatives of the Wesleys in Conference assembled, "Recognize congregational singing as an element of power in the promotion of the work of God," in a PRACTICAL way—let each carry to his circuit the same practical recognition, and conferring with the official and other members of society, enlist the aid and sympathy of all in the good work. We have good reason to believe that if such a course be persevered in, the Divine blessing will rest upon it, and that the most pleasing results will follow.

CHORISTER.

OBITUARY.

MICHAEL GAGETOWN, native of Gagetown, native of Feb. 26th in the 79th He had been a member Chu chu sixty-five years. He was a class-leader in his The religion he professed health, sustained and affliction and weakness very happy during his life and was peace.

JANE HARRIS. Died on the 22nd of April in the 92nd year of her age in Donegal County, Ireland. She was married to N. B. in 1820 again, very early in life. A loving disciple of Christ, she was a member of the Methodist Church of late years her faculties yet she could rejoice in Zion and the prayers of her friends.

MEMOIR OF MRS ROBERT TOWN. The subject of this brief notice was the daughter of the Rev. W. in life, during the time he was in the Wallace circuit, and converted to God and ever after of her death, maintained integrity.

As a mother she was devoted to her children. Her mother, her welfare, declared by her mother, wishful to promote the interests of her children and eternity. As a wife she was deserving of high praise.

The very sudden and which overtook her four for such an emergency, during her illness was by a patient and resigned the will of God.

And when the fact of her death and dear ones, course was nearly run she admitted. No misty atmosphere hung around her dying couch, her faith was bright and end. Heaven was a great because she had spent her life for it and because she

Quietly, but surely, and or trepidation, she passed edge of the "dark valley. Master met her, took her up to the light. She us and she will be missed and from the "home of clear ones still mourn her God of grace grant his to the sorrowing ones, of her age, on the 25th of ed away to the unruffled twenty Father's House.

MRS McCLELLAN.

The memory of the saint the precious inheritance of relatives alone, it is the church also and is a rich Religious biography is story of the lives of those only lived remarkably well in exceptional circumstances also exerted an influence on the immediate circle in Many a one, however, de membered whose life is full of exciting incidents more than local interest, piety and virtue were not a limited circle have witnessed a regard which has tribute of sorrow upon sepulchre.

It was thus with no of grief that a short time conveyed to the grave the re loved Sister McClellan, quickly learned to esteem upon our regard more influence served only to strengthen

Sister McClellan was the late Matthew McClellan, former merchants of this his fellow townsman set praise, and point to as on ty was only equalled by She was born in the year descendant of the Carr amongst the early settlers and of whom the names with honour in the name William Black. Her early and gentle, yet when an age she was convinced, un of the Rev. Mr. Busby as a sinner before God. I ever until a few years later having been baptized in received the ordinance of the hands of the Rev. Mr. Lu Methodist Church in this ceived into fellowship, and all the privileges of the This delay is attributed to carelessness. She would to

OBITUARY.

MICHAEL LAW
of Gagetown, native of Ireland, died on Feb'y. 26th in the 79th year of his age.

JANE HARRON.

Died on the 22nd April, Jane Harron in the 92nd year of her age. She was born in Donegal County, Ireland, and emigrated to N.B., in 1826.

Welsford, May 8th 1880.

MEMOIR OF MRS ROBERT BATH, BRIDGETOWN.

The subject of this brief sketch was a daughter of the Rev. W. Wilson. Early in life, during the time her father laboured on the Wallace circuit, she was converted to God and ever after, till the time of her death, maintained her christian integrity.

As a mother she was specially endeared to her children. Her tender regard for their welfare, declared her to be a true mother, wishful to promote the highest interests of her children both for time and eternity.

The very sudden and serious illness which overtook her found her prepared for such an emergency. Her conduct during her illness was ever characterized by a patient and resigned acquiescence to the will of God.

And when the fact became plain to friends and dear ones, that her earthly course was nearly run, she cheerfully submitted. No misty atmosphere of doubt hung around her dying couch.

Quietly, but surely, and without fear or trepidation, she passed down to the edge of the "dark valley," and there the Master met her, took her hand and led her up to the light.

MRS MCCLEARN.

The memory of the sainted dead is not the precious inheritance of sorrowing relatives alone, it is the property of the church also and is a rich and noble legacy. Religious biography is commonly the story of the lives of those who have not only lived remarkably well or lived well in exceptional circumstances, but have also exerted an influence for good beyond the immediate circle in which they lived.

It was thus with no ordinary feelings of grief that a short time since, we conveyed to the grave the remains of our beloved Sister McClearn, one whom we quickly learned to esteem, and whose hold upon our regard more intimate acquaintance served only to strengthen.

Sister McClearn was the widow of the late Matthew McClearn, Esq., one of the former merchants of this place of whom his fellow townsmen still think with praise, and point to as one whose integrity was only equalled by his generosity.

til fully satisfied that it was in the path of duty. Once settled, however, her conviction was settled forever, and she continued to be a faithful member for nearly 55 years, "walking in the fear of God and in the comfort of the Holy Ghost," and "adorning the doctrine of God her Saviour in all things."

Her life was a very beautiful one. With so much care did she avoid "all appearance of evil," that all who knew her confess that her life was blameless. Her's was a character before which malice itself is mute. But it was not in appearance alone that she was a christian.

Having been Pioneers in introducing and advocating their use in place of the MISERABLE TRASH very commonly sold in these Provinces as Ground Spices. We were the FIRST, and for many years the ONLY packers of really Genuine Ground Spices in Halifax, and with little or no advertising Avery, Brown & Co's

It is not necessary to speak of her domestic life, more than to say that it was all one might have expected from a nature so holy and so strong; and when, some seventeen years ago, the hand of Providence removed to the better land her husband, then on business in the West Indies, she meekly bowed to the rod, waiting, in patient and uncomplaining widowhood, for the day of reunion in the skies.

She was a faithful friend. Her love was "without dissimulation," and performed well the offices of friendship, whether to sympathize with or to reprove, to assist or to advise. She had a kind word for everyone, an open hand for the poor, a catholicity of feeling which benefited her strong attachment to the church of her choice, and a freedom from ostentation which added grace to all her acts of charity.

This long and beautiful life was brought to a close by paralysis. She retired, apparently as well as usual, on the evening of Tuesday, March 9th, and in the morning was found in her bed unconscious. The best medical aid was obtained immediately, but she rallied only sufficiently to be conscious of what was passing around her. In this state she lingered for nearly a fortnight, able often to understand what was said to her, but not able to utter a word, and passed quietly away, almost without a pain, to her heavenly rest.

W. C. BROWN.

TEMPERANCE NOTES.

THE AMENDMENT which passed the Dominion House of Commons to the Canada Temperance Act, was negatived by the Senate. The Act, therefore, will remain as it was for a year at least.

The "Business Men's Moderation Society," of New York, if not the best thing, seems to be a good thing, as far as it goes, and is certainly better than nothing. It has three forms of pledges in respect to the use of alcoholic beverages. In one of these pledges the signer commits himself to the principle of total abstinence; and, according to the last annual report of the Society, some five thousand business men had, during the year, taken this pledge.

Our Spices are ground by Steam Power, on our own premises, packed in tinfoil packets of 2 ounce and quarter pound, FULL WEIGHT, and labelled with OUR NAME. They may be had of all the leading retail grocers throughout the Maritime Provinces. We request the favor of a TRIAL of them by any who have not already used them, convinced that their own merits will secure their continuous use.

PURE SPICES

BROWN & WEBB, WHOLESALE DRUGGISTS,

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Invite the attention of readers of the WESLEYAN to the UNRIVALLED EXCELLENCE of the Spices ground and sold by them.

PURE SPICES A Specialty,

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Unadulterated Ground Spices

The result has been the gradual creation of a demand for better Spices, and other packers and dealers have been forced to meet this growing improvement in popular taste by furnishing better goods than formerly. Still, while most grinders profess to supply Pure Spices, they also offer several inferior grades, thus admitting that they practice adulteration.

BROWN & WEBB'S SPICES

have invariably stood the test, and been reported

Absolutely Pure Spice.

The only excuse for the adulteration of Spices is that the price is thus reduced; but this really only benefits the dealer at the expense of the consumer. In reality as the value of Spice depends only on its Strength and Flavor

Our sale of Pure Spices has increased

to a very gratifying extent, and as we purchase the whole Spices in large quantities in the best markets of the world, we are enabled to offer our Genuine Spices at little, if anything, higher prices than are demanded for inferior goods of other brands. Be it understood, however, that we will never sacrifice the QUALITY of our goods to the rage for CHEAPNESS, but will always maintain the standard of purity which has given our brand of Ground Spice the preference wherever it is known.

Our Spices are ground by Steam Power, on our own premises, packed in tinfoil packets of 2 ounce and quarter pound, FULL WEIGHT, and labelled with OUR NAME. They may be had of all the leading retail grocers throughout the Maritime Provinces. We request the favor of a TRIAL of them by any who have not already used them, convinced that their own merits will secure their continuous use.

- Ground Allspice, Ground Cinnamon, Ground Cloves, Ground Ginger, Ground Pepper, Mixed Spices.

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CONSUMPTION CAN BE CURED

IS A FACT ATTESTED BY THE HIGHEST MEDICAL AUTHORITIES IN THE WORLD.

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

SEE WHAT PHYSICIANS AND THE PEOPLE SAY ABOUT IT.

Messrs. Scott & Bowne: 86 West Thirty-sixth street, New York, Sept. 2, 1876.

GENTS—I have frequently prescribed SCOTT'S EMULSION of COD LIVER OIL with HYPOPHOSPHITES during the past year, and regard it as a valuable preparation in scrofulous and consumptive cases, plethoric and effluviated. C. C. LOCKWOOD, M.D.

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

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

Messrs. SCOTT & BOWNE—Gentlemen—In September 1877, my health began to fail and my physician pronounced spinal trouble; under his care I got some relief from pain, but my general health did not improve, and early in the winter, I began to raise blood and rapidly grow worse. In May last I was taken with a violent bleeding which brought me to my bed and my life was despaired of for many weeks; violent symptoms appeared, night and morning coughs, night sweats, short breath, and a return of the spinal trouble. My physician stopped the bleeding and then ordered Cod Liver Oil and Lime; and I used various preparations, but they did me no good. I lost all hope of life, and was an object of pity to all my friends. Last September I purchased a bottle of your Emulsion, before it was all taken I was better. I then bought a dozen bottles and have taken all with the following results: Cough subsiding, night sweats stopped, appetite returned, pains in spine disappeared, strength returning, and my weight increased from 118 to 140 pounds in sixteen weeks. I have taken no other medicine since commencing with your EMULSION and shall continue its use until I am perfectly well. I frequently meet some friend on the street who asks, what cured you and I answer SCOTT'S EMULSION of COD LIVER OIL, &c. I have a friend who has not spoken aloud for 15 months and he is getting better. I gave him a bottle, and he bought two more, then got a dose and says that it is food and medicine for him. He was given up to die a year ago; but he is improving now wonderfully. My recovery is exciting the surprise of many people, and I shall do all I can to make known your valuable medicine. Very truly yours, H F SLOCUM, Lowell, Mass.

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

For Sale by all Druggists at \$1 per bottle. SCOTT & BOWNE Manufacturing Chemists. Nov. 14, 79 1 year. NEW YORK and BELLVILLE, ONTARIO

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

July 1st

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E. A. BORDEN. M. ATKINSON. July 6th.

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19-17

THE WESLEYAN.

FRIDAY, MAY 28, 1880.

A SUGGESTIVE REWARD.

We have received from Mr. Wm. E. Hall a letter, and an advertisement, as follows:

MELVERN SQUARE, May 17, 1880.
"REV. D. D. CURRIE, SIR,—

I enclose \$1.00 to pay for the following notice which I wish you to give among your new advertisements in the WESLEYAN next week. One week will probably be sufficient time to advertise, and you will please put it in an inch. As your terms are \$1.00 per inch you can mark me paid, and oblige.

Yours, &c.,
WM. E. HALL.
\$500 REWARD!!

Being desirous of obtaining a few rare old books, I will pay \$50 each for the following "Greek-English Lexicons." Only one copy of each wanted.

Schrevelius, the edition that gives *sprinkle* as a meaning of *baptizo*. Scopula—ditto Hedericus—do. Schleusner—do. Suidas—do. Grove—do. Gases—do. Passow—do. Cole—any edition. DWIGHT—any edition.

WM. E. HALL.
Melvern Square, May 17, 1880.

We comply with Mr. Hall's request by giving his advertisement a prominent place in our columns; and yet it is of such a peculiar character that some comments thereon are indispensable. Many advertisements are intended to mislead and defraud the public. The foregoing advertisement is seriously defective, inasmuch as an important element is wanting, without which some parties might be misled, and might suffer loss.

An advertisement appeared, several years ago, in one of the papers of the Maritime Provinces, offering a reward of \$100, for the mention of any passage of Scripture, either in the New or in the Old Testament, which proves that any infant, at any time during the period of Scripture history, received baptism. Several quotations were promptly given, from both portions of the Bible, proving the Scripture recognition of the practice of infant baptism, as clearly as the Bible proves the doctrine of the Trinity, or of the immortality of the soul. The proof was irrefutable. But the party who offered the \$100 declined to pay. The claimant was advised that the \$100 reward was simply a misleading and fraudulent transaction, or what is technically called, in some circles, a "bogus" affair. The first defect in the aforesaid \$100 advertisement, was that no time for making payment was stated, therefore payment might be deferred, if the advertiser so desired, until a hundred years, or five hundred years, after the close of the millennium. The second defect was that the advertiser had not made provision for the appointment of an impartial committee to decide what would be, or what would not be, satisfactory proof of infant baptism, and through whom payment of the reward would be guaranteed.

Mr. Hall's advertisement is open to somewhat similar objections. He does not make any arrangements for paying the \$500. He does not fix any date for payment. The advertisement may be intended to serve some supposed practical purpose for Mr. Hall; but, for any party who has "rare old books" for disposal, it is not worth a single dollar. We must not assume, of course, that Mr. Hall designed, in sending us the above advertisement, to make the WESLEYAN a medium for the circulation of a "bogus" announcement to serve a purpose, although the appearances look very much in that direction. A business-like way of doing such a thing would be for an advertiser to arrange for the appointment of an independent and impartial committee; place the money that is offered in a bank, to the credit of the committee, payable only upon presentation of a cheque signed by a majority of the committee; let the committee be instructed to give a cheque for the amount, on demand, to the party who, to their satisfaction, first complies with the offer. The omissions of the foregoing important provisions from Mr. Hall's advertisement, may not have been intentional; but, nevertheless, without some such provisions, its glittering promises are as unsubstantial as the sheen of the fitting fire-fly.

Mr. Hall's advertisement indicates a want of knowledge concerning the Lexicons of the authors mentioned therein. He asks for "Greek-English Lexicons of Schrevelius," and others, "that give *sprinkle* as a meaning of *baptizo*." The Lexicons of Schrevelius, etc., are not Greek-English, but Greek-Latin Lexicons, wherein the meanings of the Greek words are given, not in English, but in Latin. He might, therefore, without fear of being called upon for payment, offer not only \$500 reward, but \$5,000, or \$500,000, from the fact that, among the "rare old books," there are no such works as Mr. Hall appears to desire. Mr. Hall either knew these things, or he did not know them.

If he was not ignorant upon these points, why did he in this peculiar way desire to use our columns? Or, if he unwittingly displayed his want of acquaintance with the works of those lexicographers, then the study of some recent volumes might be more profitable for him than the search for some supposed "rare old books" that never had an existence.

There is a narrow and technical sense in which it may be said that Schrevelius, and others mentioned by Mr. Hall, do not give "sprinkle" as a meaning of the Greek word *baptizo*, because they do not give any English meaning at all. But in point of fact, there is a broader sense in which they do give "sprinkle" as a meaning of *baptizo*. The Wesleyan Book Room, at Halifax, can obtain for Mr. Hall a Greek-Latin Lexicon of Schrevelius, (nineteenth edition, published by Johnson and Warrn Philadelphia, 1808, at a moderate price, probably not exceeding \$25.) that gives *abluo* and *lavo* as Latin meanings of the Greek word *baptizo*. The same Book Room can also obtain for him any desired number of Latin-English Dictionaries (at probably less than \$15 per volume) published either at Oxford, or Cambridge, or London, or Edinburgh, which give "to sprinkle" as a meaning of *lavo*. In this way it is clear, according to Schrevelius, as interpreted by Oxford Dictionaries, and others, that one of the meanings of the Greek word *baptizo* is "to sprinkle." Almost all Latin-English Dictionaries give "to wash" as a meaning of *abluo*, Webster's unabridged English Dictionary gives as his first meaning of *wash*, "to cleanse by ablution," etc.; and the second meaning is, "to wet, to fall on and moisten; as the rain washes the flowers and plants by sprinkling. The Scriptures show that the divinely-appointed mode of washing persons is by sprinkling, for example: (Numbers 8: 7.) "Thus shalt thou do unto them to cleanse them, sprinkle water of purifying upon them;" and (Ezekiel 36: 25): "Then,—when Christ's kingdom is set up—will I sprinkle clean water upon you and ye shall be clean." Thus does it appear according to Schrevelius, as interpreted by Oxford, etc., and by Webster, and by the Scriptures, that not only *lavo*, but also *abluo* includes "sprinkle" among its meanings, and that, therefore, it is manifest that "sprinkle" is a meaning of the Greek word *baptizo*.

We congratulate Mr. Hall, of Melvern Square, on having such an abundance of this world's riches that he is willing, apparently, to invest \$500 in a few "old books." We have not the pleasure of an acquaintance with Mr. Hall, and know nothing of his habits, or of his tastes, beyond what the correspondence and the advertisement at the head of this article suggest. But we have a lot of "old books," some of which are "rare" enough, and such, probably, as no resident of Melvern Square has ever seen. If Mr. Hall, or any other Melvern Square gentleman, "being desirous of obtaining a few rare old books," will bring us \$500, we will be open to a trade in Lexicons, and some other "old books"; that will be satisfactory to one of the parties concerned, if not to all of them.

We feel constrained, however, to suggest to Mr. Hall, in a friendly way, that an investment in "old books" is not a very remunerative speculation. Many old books are not worth purchasing, and are scarcely worth looking at: many new ones are not worth reading. Even in the department of Theology, in which the best books of the age ought to be found, there are many erroneous and misleading volumes. So it is with the lexicons. If there is a resident Baptist minister at Melvern Square, and Mr. Hall will consult that clergyman's library, he, probably, will find lexicons there that do not give "sprinkle" as a meaning of *baptizo*. If there is a resident Methodist minister in the same locality, Mr. Hall may, probably, find in the Methodist minister's library lexicons that show an opposite teaching. Different lexicons, like different theological books, make the same word teach different things. Lexicons are the fallible productions of fallible men. The word of God is sure and steadfast, abiding forever. He who builds upon the word of God builds wisely. He who builds upon lexicons builds upon the shifting sand. New editions of the lexicons are being brought out continually. They must necessarily be altered; and mutilated; or, as the title page of each altered volume says, "improved," to suit the demand. Publishers will not bring out large and expensive volumes without a fair prospect that they will sell. Purchasers, belonging to any denomination of Christians, as a rule, buy only those books that are in accord with their creed. A large portion of the English-speaking people of America are Baptists. They, of course, will not buy lexicons that condemn their creed. Lexicons have been so "improved,"

to suit the demand, that a purchaser can get anything in that line that he desires. Our schools, colleges, and libraries abound with lexicons that have been "improved" to suit the times. The first edition of Liddell and Scott's Greek-English lexicon made "dip repeatedly," not one dip, to be a meaning of *baptizo*, and did not give "immerse" at all. But that did not suit the times. Liddell and Scott's lexicon, therefore, has been so "improved" that it is now tolerably acceptable, even to our Baptist friends.

A few years ago some immersionists who were dissatisfied with the Bible, as our fathers have had it for so many generations, brought out a "new version" of portions of the Sacred Book, and it was so thoroughly mutilated that it taught the dogma of immersion as the Bible never taught it before, and unchurched all Christ's people, except those who had been immersed. If the Bible may be tampered with, in the interests of the immersionist creed, why may not the lexicons?

Our Book Room, at Halifax, can obtain for Mr. Hall anything in the lexicon line that is available for the trade. He can have the older Oxford, or Cambridge, or London, or Scotch, or continental lexicons; that clearly teach that *baptizo* means "to sprinkle." Or, he can have the more modern, improved, or mutilated lexicons, behind which any immersionist can take refuge, and make a tolerably fair fight, even when the Bible and every thing else has failed him. The books will be furnished at reasonable prices; and without any such extraordinary inducements as may be afforded by a \$500 reward.

SABBATH OBSERVANCE.

The population of some of the larger cities of Canada, and of the United States, is, to a great extent, European born. It is estimated that four-fifths of the present population of New York, are of foreign birth or parentage. These transatlantic peoples bring with them their foreign customs. One of the noticeable effects of the presence of this element in our society is seen in the manner in which the Sabbath day is now being observed. In the larger cities the old puritan Sabbath has given way to the continental one. When the season is favourable, the Sabbath is largely a day of steamboat trips, of special railway excursions, of carriage drives, of pic-nics, and of beer-garden entertainments. A portion of the church, and of the pulpit, and of the press, has warned, reproved, and exhorted, and still the evil has been growing.

The influence of the Roman Catholic Church has been supposed to be favourable, rather than unfavourable, to the growth of this Sabbath desecration. We learn, however, that the Roman Catholic Archbishop Taschereau, of Quebec, has recently issued a pastoral on this important subject. He speaks out in strong, and unmistakable language, against this widespread violation of the sanctity of the Lord's day.

We quote a few sentences from this timely pastoral, as follows:—
"Elzear Alexandre Taschereau by the grace of God and of the Apostolic See, Archbishop of Quebec, assistant at the Pontifical Throne, to the Clergy Secular and Regular, and to all the Faithful of Archdiocese of Quebec, greeting and Benediction in our Lord: The duties of our pastoral charge oblige us to raise our voice, to-day, to recall to you, our dearly beloved brethren, how important it is to sanctify the Sundays, and how grievous are certain disorders which take place on these days.

You are not forbidden to enjoy yourself on the Lord's day; but it should be in a holy and blameless manner; these enjoyments should, in no way, hinder the duties of piety to which all are bound on that day. All that is contrary to morals, all that does not become the day that the Lord has specially blessed, sanctified and appointed to His glory, should be carefully avoided.

This protracted company-keeping, as it is called, is, we say it with grief, one of the plagues of our country.
This company-keeping, this disorder, this plague of our country, most frequently takes place on Sunday, and through the incredible negligence, the inconceivable weakness of parents, who do not even think of exercising the least vigilance over souls, of whom God shall demand from them a rigorous account; it is on the very day which should be kept holy that the Lord is most offended! Those solitary walks of your children, those distant journeys, those protracted evening sittings, raise up to heaven, as it were, a cloud of iniquities which draw thunder upon the families in which God thus is offended.

Besides this disorder which hides itself there is another which seeks the public gaze, and which causes a far more deplorable scandal.

We mean those pleasure excursions made on Sundays and feasts of obligation, in steamers, on the railway, or some times in a long train of vehicles. Experience proves that they give rise to such disorders of intemperance and immorality, that we feel obliged to prohibit absolutely and under the pain of mortal sin, pleasure excursions on Sundays and feasts of obligation.

The Archbishop dwells at considerable length on this subject, and gives strong reasons for so doing. He concludes by forbidding, "under pain of grievous sin, the faithful of this diocese to take part, on Sundays" in "excursions on railways, in steamers, or in vehicles." This is a well-taken step in the right direction.

ONE OF THE MOST EXCITING TRIALS known to the Courts of the Maritime Provinces, has engaged the attention of the Supreme Court at St. John for fifty days, ending on the 17th inst.

Capt. William H. Tower, master of the barque "Brother's Pride," of St. John, was tried for scuttling the vessel. Judge Palmer, and others, of St. John, were the owners. The jury returned a verdict of guilty against Tower.

The following is a copy of a paper handed to the Chief Justice on Tuesday evening by the jury:

As regards the first and seventh counts in the indictment the jurors are of opinion that A. L. Palmer, as owner of the barque Brother's Pride, had no knowledge of Capt. Tower's design of casting away the said vessel, and further, the said A. L. Palmer, from letters put in evidence, we believe did not communicate or advise any facts relative to insurances on the Brother's Pride, freight or cargo, neither do we believe that he was connected with the act of Capt. Tower, nor have we any evidence to show that he was in any way a party to the acts expressed in the indictment.

Considering the previous high character of the prisoner, and the probable circumstances of his being in the power of designing persons in Cuba, we do recommend him to the clemency of the Court.

Appended is a copy of another document presented to His Honor:

The following jurors desire to say with reference to the third and fourth counts that in view of the facts that no mention being made of the burning of the Brothers' Pride in the first information, they cannot accept the evidence of the witness as worthy of belief in this particular.

W. R. MACKENZIE,
THOS. GILMOUR.

The following paper was also handed to the Chief Justice, and His Honor, after reading it, said it met with his approval: To His Honor the Chief Justice:

The undersigned beg leave to submit the following:
A charge of a very serious nature has been preferred against one of our number, viz., that of denying upon oath that he had expressed an opinion.

Now, although according to the strict letter of the law, such may appear to be the case, we are of opinion (after having spent fifty days in his company,) that his meaning was that he would give a verdict according to the evidence, which view has been fully sustained and the ends of justice have been fully satisfied.

We, therefore, respectfully ask your Honor to forego the investigation.

We also beg to say that no blame can be attached to the Sheriff or any of his officers, or any others whose names were mentioned in this connection.

Respectfully submitted,
JAMES B. COLEMAN.
On behalf of the Jury.

Jury Room, May 18, 1880.
We are authorized to say that the jury, instead of being divided in conviction as stated in the Globe, only differed on the third and fourth counts which had reference to the burning of the Brothers' Pride. On these counts only did they stand on a division ten to two.

The charge against Captain Litteney, preferred by the prosecution, will be allowed to drop, as Judge Allen will not hold the investigation, and it is known that the prosecution have no desire to now carry the charge any further.

THE "CHRISTIAN ADVOCATE."

One of the most important elections of the General Conference, now in session at Cincinnati, has been that of editor of the New York "Christian Advocate." The New York "Advocate," probably, has the largest circulation of any weekly newspaper in the world. The Rev. J. B. Buckley has been placed in its editorial chair. The New York Independent, in an editorial note welcoming Mr. Buckley to his new position, says: "For Dr. Curry (who was editor of the 'Advocate' three terms of four years each, ending in 1876) we have a very hearty respect, and should have been glad to see him again in the position he so long and creditably held. But many thought him too old (he is over seventy) to be elected for another long term. . . . And we venture to add one strong word to the Book Committee. They ought to be vastly more generous in the way of the amount allowed to support their papers. Editor Buckley cannot expect to secure a body of contributors like that of The Independent, if he is allowed to pay only five dollars for an article, when we can pay ten, or twenty-five, or a hundred. In the interest of the Methodist Church we ask that the editor may be allowed by the Book Committee to make it as creditable a paper as he can. And for that purpose he needs funds, to secure writers to fill his columns with the best matter."

THE REPUBLICAN GENERAL CONVENTION for the United States will meet in Chicago, on Wednesday next, June 2nd. The campaign has been carried on with great bitterness for several months. The chief business of the Chicago convention will be to select, and nominate, a candidate of the Republican party, for the next Presidency of the United States. The prominent persons named, as competitors for the Republican nomination, are Grant, Blaine, Sherman, Washburne, and Edmunds. The Grant managers make up lists of figures that indicate that Grant is likely to be chosen on the first ballot. The Blaine managers of the Blaine "machines" make up lists that present a different showing. There is a pleasant old fiction which says that "figures can not lie." But the political "machines" have spoiled that adage. One strong reason which leads us to assume that Grant will win in the coming contest, is the fact that he is more thoroughly misrepresented, more bitterly denounced, and more persistently lied about, than either of the other parties named. The Blaine party will make a formidable showing in the Convention. Blaine personally is a strong man, and would make an admirable President. If Grant should be defeated, it will be the Blaine element that will drive him into the background. In the event of such an issue, it is scarcely probable that the Grant followers will rally to Blaine's support in sufficient numbers to give him the nomination. In that case Sherman, Washburne, or possibly even Edmunds, may develop into the great hero of the Republican party. We shall not be surprised to learn that Grant receives the nomination on the first ballot. But, nevertheless, it is often the unexpected that comes to pass.

Blaine, being not only an able statesman, but in every way a most worthy person, and a leading competitor in the contest, attracts, of course, from his antagonists, a great amount of slander. A Mr. George, of the Census Bureau, has been accusing Blaine of corruptly spending a million dollars for some ignoble political purpose. It has been made to appear that Mr. George, for a consideration, was playing the part of a blackmail. The New York Tribune, of the 22nd, says:—"Another experimenter in mud-throwing has found out that Mr. Blaine is an unprofitable target. The stuff does not stick to him. In the last instance the mud-thrower has succeeded only in showing the public that he is himself a black-mailer, and therefore presumably a dishonest blackguard."

The Queen's Birthday was observed on Monday last (24th) as a general holiday. The Royal Artillery, the Royal Engineers, the 97th Regiment, and the 101st Royal Bengal Fusiliers, of the Halifax Garrison, (regulars); and the Halifax Volunteer Field Battery, the 2nd Garrison Volunteer Artillery and the 63rd Halifax Volunteer Rifles were reviewed on the Common. The display was brilliant, the weather fine and everything passed off satisfactorily. The 1st Halifax Volunteer Artillery fired the salute from the Citadel.

Mr. Cornelius Woods, a soldier of the Peninsular War and of the field of Waterloo, died, in Halifax last week, aged 92. He was buried on Saturday last with military honors by the 10th Royal Artillery, 97th and the 101st Regiments. Town Major Nagle was the marshal of the day. A gentleman residing at Windsor is now, it is said, the only remaining survivor in Nova Scotia, of Waterloo—"the first and last of fields, king-making victory."

Rev. James Meadows, Baptist minister, while looking at a young man driving a stake, in Truro, a few days ago, was struck in the abdomen by the axe being thrown from the handle, from the effects of which he died. He was buried on Tuesday last.

We would direct special attention to the correspondence of Rev. E. B. Mack, in another column, on the Railway Excursion, in the interest of a new Church at Albion Mines.

A thunder storm passed over portions of New Brunswick on the afternoon of the Queen's Birthday. About 5.30 p. m., it crossed the Intercolonial Railway track about midway between St. John and Shediac. About 9 p. m. it passed over the Cobequid mountains. About 11 p. m. it reached Halifax. A house on Agricola Street, Halifax, was struck by the lightning on its roof, in several places, and the shingles torn up. The fluid destroyed one of the chimneys from top to bottom, tore off the doors of the dwelling, and broke every pane of glass but one in the front of the building. The inmates of the house were all in bed, and strange enough, all escaped unhurt. There is no place like the bed at midnight during a storm of thunder and lightning.

Rev Simeon B. Dunn street Church Halifax, land, about the 10th of gate to the Sabbath School be held in London during He will be absent about

Rev. Robert McArthur, of Port La T. are now on a visit to They will be absent abt

Rev. Alex. S. Tuttle of Lunenburg, purpose soon after the close of ference session.

POSTAL

ST. MARTIN
A very interesting St. Martin's church when one adult was put the scriptural mode of water, and three receive of fellowship. A very was experienced during evening service. This ed very severely during removals. We have a trial for membership, completed their prob upon for notes of rem cuts, mostly the Unit all our members have ever, still waiting for the Spirit, to fill up the er members. Special parts of this circuit much good. To God b

NORTH SYDNEY

Members,
On trial
Total
Subscribed towards m salary
Subscribed toward M Society,
Subscribed towards Co Fund,
Members received into nexion May 16, 1880
On trial
Membership previous

Total
Paid towards minister Present; to minister's Subscribed to Mission's Paid to B. and E. Fund Paid on church debt, Paid towards organ fund Paid towards Sunday Expenses of choir,

Total
North Sydney, May

CORRESPONDENCE

GRAND EX

MR. EDITOR.—We Mammoth Railway place to Halifax, on M der the distinguished W Steel Company of C proceeds are to aid in Methodist church at the one in these parts is The train will leave L at 7.30 a. m., call at T about 8, or 8.25 o'cl city about 11. We ar the steamer "Edgar S the nearest available v and give us a refresh harbor, around McN to the city. At 6 p start for Londonderry are greatly reduced a one an opportunity of recreation, and helpin Fare from Londond return \$1.50, from Tr Our ever willing fri the works in this pla Eq., has kindly offe holiday to his men, an dation train from the derry Station in the again in the evening prove a stormy day, take place on the first ing, as that is the onl on which the works e suspended.

An abundance of provided on the tra rangements made fo maintaining order. liberal patronage, we utmost towards making cess. Yours

Acadian Mines, May

LUNENBURG

MR. EDITOR.—In oc ial services recently h twenty persons were church as probatione year, we received an preach at Chester. have acceded, as far not without evidence sense and approval. have been large and teen persons have church fellowship, at heads of families, the into the Methodist C luge. They are mal build a church; alre scoured, and the fram They have also on t lumber that will be worth, the munificent Soc., Esq., of Bri case at Chester is fe any friendly to the u appreciated. You

AN GENERAL CONVENTION of the States will meet in Tuesday next, June 2nd. Several carried on with several months. The Chicago convention and nominate, a candidate party, for the next United States. The named, as competitors nomination, are Grant, Washburne, and Edmund managers make up indicate that Grant is on the first ballot. The of the Blaine "machine" present a different is a pleasant old fiction figures can not lie. But "shines" have spoiled that reason which leads us that will win in the com fact that he is more presented, more bitterly more persistently lied of the other parties line party will make a g in the Convention. is a strong man, and airable President. If feated, it will be the t will drive him into in the event of such an ly probable that the rally to Blaine's sup- mbers to give him the that case Sherman, sibly even Edmunds, the great hero of the We shall not be sur- at Grant receives the first ballot. But, nev- the unexpected that only an able state- ay a most worthy per- competitor in the con- cre, from his antagon- of slander. A Mr. aus Bureau, has been corruptly spending a some ignoble political been made to appear a consideration, was a blackmailer. The e, of the 22nd, says: center in mud-slinging Mr. Blaine is an un- the stuff does not stick at instance his muddy ed only in showing is himself a black- re presumably a dis-

Rev. Simeon B. Dunn, pastor of Grafton street Church Halifax, will leave for Eng- land, about the 10th of June, as a dele- gate to the Sabbath School Convention to be held in London during the next month. He will be absent about six weeks.

Rev. Robert McArthur, and Mrs. Mc- Arthur, of Port La Tour, Nova Scotia, are now on a visit to the old country. They will be absent about three months.

Rev. Alex. S. Tuttle and Mrs. Tuttle, of Lunenburg, purpose visiting England soon after the close of Nova Scotia's Con- ference session.

POSTAL CARDS.

St. MARTIN'S, N. B., May 21. A very interesting service was held at St. Martin's church on Whit Sunday, when one adult was publicly baptized in the scriptural mode of sprinkling with water, and three received the right hand of fellowship. A very refreshing season was experienced during the whole of the evening service. This circuit has suf- fered very severely during the past year by removals. We have received several on trial for membership, but before they had completed their probation, I was called upon for notes of removals to other cir- cuits, mostly the United States. Nearly all our members have left. We are how- ever, still waiting for a richer baptism of the Spirit, to fill up their places with other members. Special services on two parts of this circuit have resulted in much good. To God be all the praise. W. J. K.

NORTH SYDNEY CIRCUIT.

Table with financial details for North Sydney Circuit, including members, salaries, and expenses.

CORRESPONDENCE.

GRAND EXCURSION.

MR. EDITOR.—We intend having a Mammoth Railway Excursion from this place to Halifax, on Monday, June 7, under the distinguished patronage of "The Steel Company of Canada." The net proceeds are to aid in the erection of a Methodist church at the Mines—and every one in these parts is invited to attend. The train will leave Londonderry Station at 7.30 a. m., call at Truro for passengers about 8, or 8.25 o'clock, and reach the city about 11. We are arranging to have the steamer "Edgar Stewart" meet us at the nearest available wharf to the station, and give us a refreshing trip down the harbor, around McNab's Island and back to the city. At 6 p. m., the train will start for Londonderry again. The rates are greatly reduced so as to give every one an opportunity of enjoying a day's recreation, and helping in a good work. Fare from Londonderry to Halifax and return \$1.50, from Truro \$1.25.

Our ever willing friend the manager of the works in this place—George Jamme, Esq., has kindly offered to grant a general holiday to his men, and run an accommo- dated train from the Mines to London- derry Station in the morning, and back again in the evening. Should the 7th prove a stormy day, the excursion will take place on the first fine Monday follow- ing, as that is the only day of the week on which the works can be conveniently suspended.

An abundance of refreshments will be provided on the train—and special ar- rangements made for the purpose of maintaining order. Earnestly soliciting a liberal patronage, we promise to do our utmost towards making the affair a suc- cess. Yours, &c., R. BARRY MACK. Acadian Mines, May 24, 1880.

LUNenburg, May 18, 1880.

MR. EDITOR.—In connection with special services recently held at Mahone Bay, twenty persons were received into the church as probationers. Early in the year, we received an urgent request to preach at Chester. To this request we have acceded, as far as practicable, and not without evidences of the Master's presence and approval. The congregations have been large and attentive, and nine- teen persons have united with us in church fellowship, sixteen of whom are heads of families, the first ever received into the Methodist Church in that vil- lage. They are making preparations to build a church; already a site has been secured, and the frame is on the ground. They have also on hand nearly all the lumber that will be required, \$120.00 worth, the munificent gift of Edw. Dav- erson, Esq., of Bridgewater. As our cause at Chester is feeble, assistance from any friendly to the undertaking will be appreciated. Yours, &c., A. S. TUTTLE.

NEWS OF THE WEEK.

The foundation stone for a new Academy at Pictou was laid on the Queen's birthday day, by David Allison, Esq., LL.D., Chief Superintendent of Education. A large gathering of persons witnessed the ceremonial. The following report of Dr. Allison's address we take from the Evening Mail:

Dr. Allison delivered an able address, which was listened to with marked atten- tion. In his opening remarks, he referred to the matter engaging their attention, as one in whose behalf they might fairly draw on the loyal inspirations of this festival day. The time-honored spectacular mode of celebrating Her Majesty's birth- day was proper enough, and doubtless did something to stimulate patriotism, but scenic displays of banners and troops did not reveal the true secret of British great- ness, nor fairly represent the perfection of British civilization. Our national greatness reposes on a firm basis of popu- lar intelligence and virtue. At least this is our proud belief and boast. Therefore, it might be claimed that the day was best celebrated when its traditional enthusi- asm is enlisted in some cause, or work, which represent the immaterial forces of which our civilization is the product.

He referred to the educational record of Pictou in early times, and to the great names she has added to our Provincial roll of honour. He did not address those who are just waking up to the import- ance of education. To suppose so would be an undeserved reflection on a very creditable past. Important as is the advance now being made, it is simply the continuance of a movement coeval with the settlement of the country. He alluded to the faithful, successful labors of Principal McKay and his staff in the old building, and was glad that old principals and methods were not to be discarded, but to operate under more favorable con- ditions. He complimented the Mayor and Town Council on the wise initiation of a policy which would stand to their credit as long as these walls of solid brick and stone would stand, and longer. Gra- tification was expressed at the nice adaptation of the new edifice to the purposes contemplated by its erection, and (said the Superintendent): long may it subserve the noble and patriotic purposes. Long may it testify to those who approach this beautiful town both by land and sea, as its substantial form amid the surround- ing shores that the people of Pictou place education next to religion in their scale of virtue.

An exposition and enforcement of the first principles of education was not need- ed with such an audience and such sur- roundings. An enlightened appreciation of the blessings of education, the virtuous deeds of this vast assemblage. He refer- red to our School system as supported by the people with practical unanimity, and complimented those who held their special views on minor points in patriotic subordination to the consideration of the public good.

The particular place of Pictou Academy and such institutions in our educational work was pointed out, and the logic of their utility demonstrated at some length. The speaker discussed also, more fully than we can now report, the proper cur- riculum for such institutions. He sym- pathized with current movements in favor of technical education. The peculiar conditions of Nova Scotia were glanced at. She must not thwart the creative wisdom which endowed her richly with the mate- rials of progress and prosperity. To quote Mr. Howe, "Old ocean not content with clasping her in his arms, has poured his sparkling treasures on her heart." Her hills are ribbed with iron, her rocks are beamed with gold. Fertile fields above, inexhaustible coal strata below. The improvement of these conditions requires special training. Let it be given. The speaker showed that a judicious High School Curriculum fits the mind for any- thing and everything that is good. Science must be scientifically not empirically taught. Mathematics are the basis of in- numerable practical arts. While this is true, these branches have a high educa- tional value, a quality which they share with the science of language, which the speaker vindicated as worthy of the great- est minds, and as contributing immen- sely to the progress of mankind. Pictou was to be envied for the possession of an institution where the foundation of a broad and generous culture can be laid.

A petition to have the Canada Temperance Act submitted to the people of Queen's County, P. E. Island is being signed.

The Queen's Birthday was celebrated at Quebec by a review of Dominion Vol- unteer soldiers to the number of about 2,900 men. The Governor General, Prince Louis, and Prince Leopold were present. Two hundred and fifty men of the 62nd Battalion of St. John, were present. Everything passed off satisfactorily.

The application of the Nova Scotia S. P. C. A., to the city authorities of Halifax for a site for a public drinking foun- tain on the Market Square has been re- fused. The reason given is "want of space."

A large stop of mackerel was made at Peggy's Cove on Thursday morning last. The fish were sold in the city at 80 cents per dozen.

The miners at the Acadia Colliery, Stellarton, Pictou, went on strike on Friday last on account of the discharge of some men for alleged breaking of the mining law.

The engine house and other buildings at the Belleveau mine, near Dorchester, were burned on Wednesday afternoon. A defect in the chimney was the cause.

hence affirm that when one shall be duly declared to be elected to the office of Bishop he is from that moment defacto a bishop, although he may for a time be re- strained from the actual exercise of the prerogatives and powers thus conferred until a prescribed ceremony of installation shall be performed upon him.

Resolved, That it follows herefrom in logical consistency and also from consid- erations of propriety and the fitness of things that when a General Conference delegate is authoritatively declared to be elected to the office of bishop he then and therein ceases unless he shall immedi- ately resign his Episcopal honors to be a delegate, and loses his membership in the General Conference.

In a speech in support of his substi- tute, Dr. Wentworth said his only moti- ve in introducing these resolutions is to secure such a plain pronounci- ation of the doctrines of Episcopacy by the General Conferences as shall for- ever hereafter put an end to all foolish controversies about it, and also to cer- tain unseemly and inconsistent prac- tices relating to the Episcopal office, which have obtained and been allowed to continue in the church.

After a warm discussion the substi- tute was referred to the Committee on Episcopacy by a vote of 165 to 152.

Among the other resolutions submit- ted to-day was one providing that the Bishops of the Church shall have super- vision of the same territory for four years in succession; another fixing the term of office of Bishops at a definite number of years, and providing for the dividing of the Board of Bishops into classes, one class to go out of office at the end of each quadrennium; and in case this is done ordaining that a ma- jority of the Bishops shall have veto power on all rules and regulations that shall be passed by the General Confer- ence for the government of the church except such as affect the Episcopacy, and no rule or regulation shall be effective unless approved by a two-thirds vote of the General Conference.

Much feeling was aroused by the in- troduction of a preamble and resolution by Dr. Olin, of Wyoming. The preamble recites the evils of intemperance and alludes to the fact that one dele- gate to this conference—Dr. Goodard—had lost his life through the intemper- ance of his brother, and the resolution invites Miss Frances E. Willard, repre- senting the Woman's National Chris- tian Union to address the Conference for ten minutes.

The resolution, which was adopted, was vigorously opposed by Drs. Buck- ley and Curry, who argued that to make such a precedent would open the Conference to a flood of applicants for a similar privilege.

DISTRICT MEETINGS.

SAINT JOHN. The Annual Meeting of the Saint John District will be held in the Methodist Church, Fairville, on June 16th to 18th a. m. The Lay Representatives are requested to be in attendance on Thursday morning at 10 o'clock. R. W. WEDDALL, Fin. Sec.

YARMOUTH. The Annual Meeting of the Yarmouth District will be held at Barrington, on Wednesday the 9th June, beginning at 9 a. m. The Lay Representatives will be cordially wel- comed. JAMES TAYLOR, Chairman.

ANNAPOLIS. The Annual District Meeting of the Annapolis District will be held (D. V.) in the Methodist Church at Granville Ferry, commencing on Wednesday 9th June at 3 p. m. The Lay representatives will meet at 10 a. m. Thursday the 10th June. The following public religious services suggested by the Superintendent of the Granville Ferry Cir- cuit, will be held in connection with the District.

Wednesday 7.30 p. m.—Sermon by Rev. James Strathairn. Thursday 6.30 a. m.—Sermon by a Candidate for the ministry. Thursday 7.30 p. m.—Educational Meeting—Speakers—the Delegation appointed to the District by Conference—Revs. Cass- idy, Nicolson and Ainley. Friday 6.30 a. m.—Sermon by a candidate for the ministry. Friday 7.30 p. m.—Addresses on Christian Work—Speakers Rev J G Hennigar, R Was- son, and Joseph Gass. R. SMITH, Chairman.

HALIFAX. The Annual Meeting of the Halifax District will be held at Brooklyn, Newport Circuit, on Tuesday, June 8th., commencing at 2 p. m. The Lay repre- sentatives will meet on the following day at 10 a. m. S. F. HUESTIS, Chairman.

CUMBERLAND. The Annual Meeting of the Cumberland Dis- trict will be held at River Phillip on Tuesday June 8th, commencing at 3 p. m. The Lay Re- presentatives will meet on the following day at 9 a. m. J. A. ROGERS, Chairman.

LIVERPOOL. The Annual District Meeting will be held in the Methodist Church, Liverpool, commencing on Wednesday, June 9th, at 2.30 p. m. Lay Representatives will please attend on Thurs- day morning June 10th at 9 a. m. A S TUTTLE.

TRURO. The Annual Meeting of the Truro District will be held D.V., at Acadia Mines, on Wednesday, June 9th, commencing at 9 o'clock, a. m. Lay repre- sentatives will meet on the following day at 9 o'clock, a. m. The Sabbath School Convention will be held on Friday, 11th June. THOS. D. HART, Fin. Secretary.

LACHINE CANAL. NOTICE TO CONTRACTORS. THE construction of Lock Gates advertised to be let on the 3rd of JUNE next, is unavoid- ably postponed to the following dates: Tenders will be received until TUESDAY, the 22nd day of June next. Plans, specifications, &c., will be ready for ex- amination on and after TUESDAY, the 8th day of June. By order F. BRAUN, Secretary. Dept of Railways and Canals, Ottawa, 13th May, 1880.

WELLAND CANAL. NOTICE TO CONTRACTORS. THE construction of Lock Gates advertised to be let on the 3rd of JUNE next, is unavoid- ably postponed to the following dates: Tenders will be received until TUESDAY, the 22nd day of June next. Plans, specifications, &c., will be ready for ex- amination on and after TUESDAY, the 8th day of June. By order F. BRAUN, Secretary. Department of Railways and Canals, Ottawa, 13th May 1880.

CANADIAN PACIFIC RAILWAY. Tenders for Rolling Stock. TENDERS are invited for furnishing the Roll- ing Stock required to be delivered on the Canadian Pacific Railway, within the next four years, comprising the delivery in each year of about the following viz: 30 Locomotive Engines, 16 First-class Cars (a proportion being sleepers), 30 Second-class Cars, 3 Express and Baggage Cars, 3 Post and Smoking Cars, 240 Box Freight Cars, 100 Flat Cars, 2 Wing Ploughs, 2 Snow Ploughs, 2 Flangers, 40 Hand Cars. THE WHOLE TO BE MANUFACTURED IN THE DOMINION OF CANADA and delivered on the Canadian Pacific Railway, at Fort William, or in the Province of Manitoba. Drawings and specifications and other infor- mation may be obtained at the office at the En- gineer-in-Chief, at Ottawa, on and after the 16th day of MARCH next. Tenders will be received by the undersigned up to noon of THURSDAY, the 1st day July next. By order, F. BRAUN, Secretary. Dept. Railways and Canals, June 30

GREENVILLE CANAL, OTTAWA RIVER. NOTICE TO CONTRACTORS. SEALED TENDERS, addressed to the under- signed (Secretary of Railways and Canals), and endorsed "Tender for Works, Greenville Canal," will be received at this Office until the arrival of the Eastern and Western mails on THURSDAY, THE 3RD DAY OF JUNE next, for the construction of two Lift Locks and other works at Greco's Point, or Lower entrance of the Greenville Canal. A map of the locality, together with plans and specification of the works to be done, can be seen at this Office and at the resident Engineer's Office, Greenville, on and after THURSDAY, THE 20TH MAY, instant, at either of which places printed forms of Tender can be obtained. Contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and—in the case of firms—except there are attached the actual signatures, the nature of the occupation and re- sidence of each member of the same; and further, an accepted bank cheque for the sum of \$3,000 must accompany the Tender which sum shall be forfeited if the party tendering declines entering into con- tract for the works at the rates and on the terms stated in the offer submitted. The cheque sent in will be returned to the re- spective parties whose tenders are not accepted. For the due fulfillment of the contract the party or parties whose tender may be accepted will be re- quired to make a deposit equal to five per cent. of the bulk sum of the contract within eight days after the date of the notification. The sum sent in with the Tender will be considered a part of the deposit. Ninety per cent. only of the progress estimates will be paid until the completion of the work. This Department does not, however, bind itself to accept the lowest or any tender. By order, F. BRAUN, Secretary. Dept. of Railways and Canals, Ottawa, 13th May, 1880.

NOTICE OF REMOVAL AND CARD OF THANKS. THE SUBSCRIBER having removed his old premises 123 Upper Water Street to 184 GRANVILLE STREET, (One door North of the Army and Navy Depot.) Tenders his thanks to his many Friends and Patrons, and trusts in his new premises still to re- tain their confidence by a more extended patronage. With Central Position, Superior Facilities, and greatly enlarged Stock of Cloths, &c., &c., he hopes to guarantee satisfaction in Custom Clothing of all kinds. READY MADEs will be found remarkably cheap. Gents' Furnishing Goods, in SHIRTS, COLLARS, TIES, BRACES, &c., &c. William Cunningham, 184 Granville Street, April 16—3m.

The Great Church Light. FRINK'S PATENT REFLECTORS. Give the most powerful, the softest, cheapest and the best Light known for Churches, Stores, Show Windows, Parlors, Banks, Offices, Picture Galleries, Halls, Depots, etc. New and elegant designs. Send size of Room. Get circular and estimate. A liberal discount to churches and the trade. L. P. FRINK, 561, Pearl St., N.Y. April 30 90 iss o w

PREACHERS' PLAN HALIFAX SUNDAY, MAY 30, 1880. 11 a. m. Brunswick St. 7 p. m. Rev. S. B. Dunn Rev. J. L. Sponsler 11 a. m. Graton St. 7 p. m. Rev. S. F. Huestis Rev. S. B. Dunn 11 a. m. Kaye St. 7 p. m. Rev. I. M. Mellish [Reception of Members, [Address Rev S F Huestis 11 a. m. Charles St. 7 p. m. Rev Thos Angwin Rev. W. H. Evans 11 a. m. Cobourg Road 7 p. m. Rev. C. M. Tyler Mr. Aber Hart 11 a. m. Dartmouth 7 p. m. Rev. W. H. Evans Rev. I. M. Mellish BEECH STREET 3.30 p. m. Rev. C. M. Tyler Preachers' Meeting every Monday Morning in Brunswick St. Church, at 10 o'clock.

MARRIED At Fair Haven Church, Deer Island, by Rev. Thomas Hicks, Mr. Rufus Cummings to Miss Ada Jane Holmes. At the Methodist Parsonage, Warren, Cumber- land, on the 20th inst., by Rev. W. Purvis, Morley Bushy Mills to Matilda Jane, daughter of J. M. Wesley Smith, all of Shintimicas, Cumberland. By Rev. Isaac N. Parker, at the Wesleyan Par- sonage, Richibucto, N.B., April 28th, Mr. Joseph Clair to Miss Annie Lucretia Morton all of the Parish of Wolford, Kent Co., N.B. At Ingilville, Annapolis Co. on the 13th April, by the Rev. Richard Smith, James F. Cunning- ham, Esq., of Kentville, Kings Co., to Miss L. Whitman, second daughter of the late Asa Whit- man, Esq.

DIED At Bridgewater, on 6th inst., of consumption Samuel N. Daniels, of Falmouth, Hants Co., aged 39 years. Suddenly, at Hammond's Plains, on the 16th inst., of congestion of the lungs, Thomas Anderson, aged 39 years. After a short illness, at North Shore, Botsford West Co., N.B., on the 16th April, in the 18th year of his age, Leonard Allen, youngest son of Mr James Allen. Although a great sufferer he bore all with remarkable patience. He died happily, trusting upon Christ. At Spring Hill Mines, on 19th inst., of Diptheria, Oley W., only son of J. W. Core, M. D., in the 9th year of his age. At St. John's N.F., on Sabbath evening, July 18th, Matilda, relict of the late William Andrews aged 38 years. At Truemanville, Cumberland, on the 19th inst., aged 17 years, Angus, youngest son of the late Henry Trueman.

CONVOCATION WEEK. Mount Allison College and Academies. THURSDAY, May 27. Class Examination [Oral] FRIDAY, May 28. Class Examination [Oral] SATURDAY, May 29. 3 o'clock p. m. Meeting of College Board. SUNDAY, May 30. 11 o'clock a. m. Annual Sermon before Theological Union. Rev. W. H. Hearts. 7 p. m. Baccalaureate Sermon. Rev J. S. Coffin. MONDAY, May 31. 10 o'clock a. m. Anniversary Exercises Male Aca- demy. 7 p. m. Annual Lecture before Theological Union Rev. H. Pope, D. D. Subject—The Immortality of the Human Soul. TUESDAY, JUNE 1. 9.30 a. m. Anniversary Exercises of the Ladies' Academy. Address by the Rev. John Lathern. 7 p. m. Anniversary Meeting of Alumni and Alum- nae Societies. WEDNESDAY, June 2. 10 a. m. College Convocation. 4 p. m. Annual Meeting of Board of Governors. Visitors attending these Anniversary Exercises will be furnished with Return Tickets Free, by pre- senting at the R. E. Office in Sackville a certificate signed by the Secretary of the Alumni Society. J. R. INCH.

STAMMERING, STUTTERING, CURED FOR LIFE BY Prof. Grady, STAMMERER'S FRIEND. References: Revs. S. F. Huestis, E. R. Brunvate, C. M. Tyler, also Editor of the WESLEYAN. Office 138 Hollis Street, Halifax. May 15 3 m

For SUNDAY SCHOOLS! For TEMPERANCE! THE BEST BOOKS! Temperance Jewels, by J. H. TENNEY and Rev. E. A. HOFFMAN, has every qualification to be a standard Temper- ance Song Book. Choice hymns and songs, and music in excellent taste, are found through- out. There are nearly a hundred songs. Specimen cop- ies mailed for 25 cents. \$3.60 per doz. The older and larger book, HULL'S TEMPER- ANCE GLEE BOOK, 40 cents, retains its great popularity. White Robes The purest sweetest and best of Sunday School Song Books Mailed for 30 cents \$3 per dozen. Temperance Light, by G. C. HUGG and M. E. SERVOS. Is a perfect "electric" light for radiance and beauty has 23 of the very best songs by 27 of the very best authors, and sell for \$10 per hundred. Mailed for 12 cents. New High School Song Book, THE WELCOME CHORUS, is nearly through the press. OLIVER DITSON & CO., Boston: C. H. DUTTON & Co., J. E. DUTTON & Co., 11 & 243 Broadway 792 Chestnut Place Phila. CHEAPEST BIBLES Ever furnished Agents, FOREIGN & DOMESTIC, CASH PREMIUMS. May 14 o o w 12ms

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THE OLD CHRISTIAN MAN.

An old man sat pillowed in an old arm chair. The wife of his youth and his children were there. The good old book lay under his feeble hand. And hark! how he speaks of a far better land.

The evening of life has now come, but no night. For in the evening with him it is light. And mark, as he breathes his last words, how the while His face is illum'd with a radiant smile.

The Sabbath's bright sun was just sinking to rest. And the soft breathing zephyr came out from the West; The old window casement wide open they threw. That the dying old saint might take his last view.

He raises his hand and he points to the sky. He sees what they see not, the chariot is nigh; Enraptured he cries, "Lo! the master is come. To take me from earth and to carry me home."

Wife, children and servants, kneel round the old chair. He bids them not weep, while he blesses them there. His feeble hands fall—droops his head on his breast. One sigh, and the good old man's gone to his rest.

E. L.

SUNDAY SCHOOL LESSON.

LESSON IX.—MAY 30, 1880.

GENESEMANS.—Matt 26: 36-50.

TIME—Thursday evening (from nearly midnight till near morning), April 5, A. D. 30. Soon after the institution of the Lord's Supper. Two days after the last lesson.

PLACE—Gethsemane, a garden on the western slope of Mount Olivet.

RULES—Tiberias Cæsar, emperor of Rome, 17th year. Pontius Pilate, governor of Judea, 5th; Herod Antipas, of Galilee, 34th.

CONNECTION.

After Jesus had spoken the words of the last lesson on Tuesday afternoon, he went on to Bethany, where he remained over Wednesday. On Thursday he sends two of his disciples to Jerusalem, to make ready the pasover, and toward evening he himself with the rest of the disciples returns to the city. On Thursday evening they eat the pasover, and he institutes the Lord's Supper. There he speaks the words recorded in John, chaps 14-16, offers the prayer, John 17, and then retires from the city late in the evening to the Mount of Olives and the garden of Gethsemane.

EXPLANATORY.

Then cometh Jesus. From the Lord's Supper in the city, across the brook Kedron, that flows between Jerusalem and Olivet, a place called Gethsemane. The word means "oil-press," and was obviously connected with the culture of the olive-trees from which the mount took its name. St John's description implies that it was but a little ways beyond the brook Kedron (18: 1), on the lower western slope of the mount. There was a garden (or rather, orchard) there, which was the wonted resort of our Lord and the disciples when they sought retirement. His disciples. The remaining eight. Sit ye here; i. e., stay here. These eight would form, as it were, a water against premature surprise. And these eight were not yet fitted to enter into the holy of holies of Jesus' experience, with the other three. Pray ye. Probably some spot deeper in the garden's shade. It was almost on this same spot that Abraham's faith was tried, as to the sacrifice of Isaac, Gen 22: 5, and he uttered almost the same words.—Our Lord unites in himself Abraham's faith and Isaac's patience.

Went a little farther. Yet he must tread the wine-press alone. The greatest battles must be fought alone on the silent battle-fields of the heart. Luke says, "A stone's cast; forty or fifty yards." The disciples could well catch the leading words. Fell on his face. First kneeled down (Luke), and then, in his earnestness and agony, fell on his face. O my Father. He shows the filial spirit. In none but his Father could there be help. If it be possible. Mark, "All things are possible." Luke, "If thou be willing." If it was not possible, this was only because the divine will could not be carried out except by Christ's passion and death. Let this cup pass from me. We must bear in mind the reality of the manhood of our Lord in all its abasement and weakness.

Some hints of the elements in Christ's agony are given, or may be reverently surmised. (a) Jesus was in the prime of manhood; life was just opening before him; his soul was eager for work, and conscious of rare capability to perform it; his death was the end of all human hope of achievement. (b) Into this one hour were crowded by prevision the combined horrors of the passion, its cruelty, its shame, its physical torment, its spiritual tortures. (c) To his own anguish was added that of others variously borne; his mother's grief, his disciples' dejection and dispersion, the doom of his country (Luke 19: 41-44), which he had vainly striven to succor and save (Matt 23: 37), and the future perils, persecutions, conflicts, and defeats of his church—all seen in instantaneous vision. (d) The torment of unloving hearts added torture,—the kiss of Judas, the denial of Peter, the desertion by all the disciples save one, the

cry, "Crucify him, crucify him," coming from those for whom he died, and all this a prophecy of future betrayals, denials, crucifixions. "He saw the seeming fruitlessness of his sacrifice; he saw his cross despised by some, ignored by many more; he heard the story of his love repeated in a thousand pulpits by cold lips, and falling in a thousand congregations on dull ears." (e) The sense that all was voluntarily borne, might still be escaped. He laid down his own life; no man took it from him (verse 53. John 10: 18). Was he not throwing away a life which duty as well as instinct demanded he should preserve? (f) The Tempter added subtle suggestions of evil, hinted at (John 14: 30) but unperformed. "He who employed in the wilderness all his arts of flattery, employed in the garden all his inconceivable ingenuity of malice." Such seem to me to be some of the human elements of anguish and conflict which enter into this hour; but they alone do not interpret it, for (g) "There was an element in that conflict which we can never fully appreciate." To Christ's death as a punishment of sin bore a dark and dreadful meaning, inconceivable by any of us, whose inner will is tainted by the love of sin. Ps 40: 12; 38: 1-10.

It could have been no mere dread of pain, no mere shrinking from death, which thus agitated to its inmost centre the pure and innocent soul of the Son of man. How inconsistent would be such a hypothesis with that heroic fortitude which fifteen hours of subsequent sleepless agony could not disturb with the majestic silence before priest and procurator and king, with the endurance from which the extreme of torture could not wring one cry, with the calm and infinite ascendancy which overawed the hardened and worldly Roman into involuntary respect, with the undisturbed supremacy of soul which opened the gates of paradise to the repentant sinner! It was something far deadlier than death. It was the burden and the mystery of the world's sin which lay heavy on his heart; it was the testing, in the divine beauty of a sinless life, the bitter cup which he had sipped. It was the sense, too, of how righteous, how frightful, must have been the force of evil in the universe of God, which could render necessary so infinite a sacrifice.

Judas. Called Iscariot, the son of Simon. The natural business man of the apostles, who might have made himself very useful. But he was selfish and covetous. He was the treasurer of the apostles, and stole their funds. He grew worse even under the training and example of Jesus; still at last, for thirty pieces of silver, he betrayed his Master. No doubt he excused himself by trying to think that Jesus had power to defend himself, and so no great harm could come from his crime. With him a great sin stands. Composed of a detachment of the Roman cohort stationed in the castle Antonia (John 18: 3, 12, "the band"), of the Jewish temple-watch (Luke 22: 52, "the captain of the temple"); of others, including servants and dependents of the high priest (verse 51), and, in all probability, some fanatical chief priests and elders also (Luke 22: 52), who wished to witness the capture.

"CAPTIVITY CAPTURED."

The Rev. Dr. Armitage preached last Sunday on the subject of "Captivity Captured," taking his text from Psalms lxxvii, 18: "Thou hast led captive the captured, hast taken gifts among men, and even rebels." One conqueror after another, said the Doctor, has demanded our attention, and our imagination has revelled in deeds of valiant enterprise. Heroes and warriors, defeats and victories, garments rolled in blood, and all the pomp and circumstance of dreadful war, are things which we have talked of from our earliest infancy. But what captain is this who comes from Edom, dyed red in his garments from Bozrah? This hero glories in his apparel, moving along in the greatness of his thought. Why is redness on his apparel, and his garments as one that treadeth the wine press? No master has ever drawn such a martial picture as this of the seraphic Isaiah. The very question portrays the Son of man rising from the dead, with the wounds in his hands, his temples and his feet, and marching on in ever fresh strength to seize new victories. The scene of his contest is Edom and the heart of Bozrah, the strong fortress, the central city—not Bozrah, the capital of Idumea, where Judas Maccabeus slew 20,000 men in one battle. But as there was a gate in Jerusalem called the gate of Bozrah, and Jesus suffered outside that city, the Holy Metropolis thus designated as the field of the Redeemer's suffering. He is spoken of as the Avenger and Destroyer, because he coped with majestic foes. His contest was to bind them in chains, put their subtlety to confusion and deliver their prey. This passage foreshadows the triumph of the Messiah, as the Apostle Paul puts it in his Epistle to the Ephesians, by the words, "When he ascended on high he led captivity captive, and gave gifts to man." This is a most poetical conception, for the imagination is borrowed from the conquerors who led prisoners of war in chains, and riding in their state chariots through their capitals, triumphantly exhibited these unfortunate as trophies of their arms and prowess. When the king or captain of the conquered was made a prisoner he was chained to the axle of the conqueror's chariot as a mark of special humiliation. When Sesostris, King of

Egypt, entered Memphis from his Oriental expedition, his chariot was actually drawn by four captive kings. One of them kept his eyes so constantly on the wheel as to attract the notice of the conqueror. On being asked the reason, he replied—"Sire, the rotations of the wheel console me in my present condition, for that part of the wheel which is now at the top is next in the dust, and that part which is now in the dust is next at the top. Sire, I am now in the dust, but I may live to be at the top again." Sesostris soon restored the ingenious monarch. The inspired thought that Christ led captive the captured—he took the spoil from sin and Satan and death and delivered those whom they had made captives.

But the text figures another great idea. When the ancient conqueror vanquished his foe he exacted of him large gifts as an indemnity for the cost of the war. But the text represents our Lord as taking his gifts in men, even in rebels—as recapturing those who had been previously captured, making them not slaves by war, but bestowing upon them the gift of liberty, citizenship and sonship. The conquerors took the spoils of victory for their own aggrandizement, but Jesus takes these gifts of men for their own benefit. "Thou hast received gifts in men, even in rebel men, to make them dwell with Jehovah—God as his own children." We read nothing like this in the acts of other conquerors. It is a new, high and godlike thought that in redemption the victor should make the captured one with himself. When Jesus said: "I have overcome the world," he turned again the captivity of his people. Keeping this in view, no words could more forcibly set forth the complete triumph of the Redeemer in overturning despotism, in abasing proud tyranny, in lifting up the humble and in restoring liberty to the despoiled. These are the words which give emphasis to the words, "Thou hast led captive the captured, hast taken gifts among men, and even rebels," because the redeeming act which set the captive of the tyrant free, made the tyrant himself a slave in the ransom'd captive's place.

FACE YOUR ENEMY.

The snake is one of the most dangerous foes that European man has to cope with in the tropics. A traveller of the name of Baillie, one morning started his compasses by the dreadful cry of "A snake! a snake! Look!" They all stared at him as he was lying in his hammock, and, to their astonishment, beheld a monstrous serpent twisting round the rope which supported his hammock, with its head at some distance, darting out its forked tongue and examining him as he lay stretched below. "Lie still," cried the fiend; "be won't hurt you," and all in two or three of the natives, he pointed it out to them. One of these men advanced toward it, caught its eye with his own; the animal now appeared to move its whole body with fear or pleasure. The native stepped backward, without turning the sight of his enemy; and as he kept backing, the snake, with its head steadily advancing, gradually uncoiled his body from the road round which it was twine. At length its whole body trailing on the ground, moved slowly along after this colored man—eye fixed upon eye—until a youth, making a dash from behind a bush, in an instant flattened the head of this monster with one blow of his club; and although the body still undulated, like the waves of the sea, it was now perfectly harmless.

So let the Christian face his enemy in the courage of faith and the strength of Christ, and he shall be slain before him, and become equally harmless.—J. Bala.

For our Young People.

THE ENGLISH LANGUAGE.

The inscription on the Soldiers' Monument in Boston, written by the President of Harvard College, has been much admired. It reads thus:

TO THE MEN OF BOSTON WHO DIED FOR THEIR COUNTRY OF LAND AND SEA IN THE WAR WHICH KEPT THE UNION WHOLE AND MAINTAINED THE CONSTITUTION THE BRAVE CITY HAS BUILT THIS MONUMENT THAT THEIR EXAMPLE MAY SPEAK TO COMING GENERATIONS. What is to be said for him said in the simplest way. There is no waste of words, no attempt at display. It is a model of good English, brief, clear, and strong. If a school-boy had written it, he would have thought it a fine chance for using big words. He would have said "The citizens of Boston who sacrificed their lives," not "the men who died"; and "preserved the integrity of the Union," not "kept the Union whole"; and "erected," not "built." And some men who have written much in newspapers and books would have made the same mistake of choosing long words where short ones give the sense as well or better. A great preacher once said that he made it a rule never to use a word of

three syllables when a word of two syllables or one syllable would convey the thought as well; and the rule is a good one. In reading we want to get at the sense through the words; and the less power the mind has to spend on the words, the more it has left for the thought that lies behind them. Here the simple words that we have known and used from childhood are the ones that hinder us least. We see through them at once, and the thought is ours with the least possible labor.

Those who urge the use of simple English often lay stress on choosing "Saxon" rather than "Classical" words, and it is well to know what this means.

The English is a mixed language, made up from various sources. Its history is the history of the English race, and the main facts are these:

Britain was first peopled, so far as we know, by men of the Celtic (or Keltic) race, of which the native Irish are types. The names of the rivers, mountains, and other natural features of the land are mostly Celtic, just as in this country they are mostly Indian. About fifty years before the Christian era the Romans conquered Britain, and held it for 500 years. They brought in the Latin language; but few traces of it now remain except in the names of certain towns and cities. The mass of the people kept their old Celtic tongue. Between the years 450 and 550 A. D. Britain was invaded and conquered by German tribes, chiefly Angles and Saxons. It now became Anglo-Saxon, or English; and the language became what is called Anglo-Saxon, except in the mountains of Wales and of Scotland, where Celtic is to be found to this day. In the ninth and tenth centuries the Danes invaded England, and ruled it for a time, but they caused no great change in the language. In the year 1066 the Norman Conquest took place, and William the Conqueror became King of England. Large numbers of the Norman French came with him, and French became the language of the court and of the nobility. By degrees our English language grew out of the blending of the Anglo-Saxon of the common people and the Norman French of their new rulers, the former furnishing most of the grammar, the latter supplying many of the words. Now the French was of Latin origin, and the English thus got an important Latin or "Classical" element, which has since been increased by the adding of many Greek and Latin words; especially scientific and technical terms.

The two great events in the history of the English language, as of the English people, are the Saxon and the Norman conquests. To the former it owes its grammatical framework or skeleton; to the latter much of its vocabulary, or the flesh that fills out the living body.

It must not be inferred that our grammar is just like the Anglo-Saxon because this is the basis of it. The Anglo-Saxon had many more inflections (case endings of nouns and pronouns, etc.) than the French, and in the forming of English most of these were dropped, prepositions and auxiliaries coming to be used instead. It was not until about A. D. 1550 that the language had become in the main what it now is. Some words have since been lost, and many have been added, but its grammar has changed very little. Our version of the Bible, published in 1611, shows what English then was (and had been for fifty years or more), and has done much to keep it from further change.

As a rule the most common words—those that chiefly make up the language of childhood and of every-day life—are Saxon; and very many of them are words of one syllable. In the inscription above, every monosyllable is Saxon, with Boston, grateful, and coming; the rest are French or Latin. In the case of pairs of words having the same meaning, one is likely to be Saxon, the other Classical. Thus happiness is Saxon, felicity is French; begin is Saxon, commence is French; freedom is Saxon, liberty is French, etc. The Saxon is often to be preferred, though not always; but, as has been implied above, if a short and simple word conveys our meaning, we should never put it aside for a longer and less familiar one. In such cases the chances are that the former is Saxon, and the latter Classical. Thus above, citizens, sacrificed, preserved, integrity, and erected are all Classical.

The somewhat eccentric brother-in-law of the venerable and estimable Father Kent, of precious memory, of the New England Conference, who was so long a patriarch in the Church, once remarked to a friend that when the then young and quite popular minister, Asa Kent, was making his advances to his afterwards much beloved wife, that he asked Sukey to become his partner, and she said she wished time to consider and pray over the request. "But," said the brother "Sukey did not keep him in suspense long. She only prayed once, and got the witness the first time, and accepted him forthwith." Nevertheless, the marriage was none the less made in heaven, and bore, during all its continuance, the divine seal.

VEGETINE Purifies the Blood, Renovates and Invigorates the Whole System. ALTERATIVE, TONIC, SOLVENT and DIURETIC.

Vegetine is made exclusively from the juice of carefully selected herbs, roots and barks, and is so strongly concentrated that it will gradually eradicate from the system every taint of Scrophulous, Rheumatic, Nervous, Venereal, Gouty, Catarrhal, Syphilitic, Gonorrhœal, Cancerous, Pustular, Erysipelatous, and all diseases that arise from Impure Blood, Scrophulous, Inflammatory and Chronic Rheumatism, Neuritis, Gout and Spinal Complaints, can only be effectually cured through the blood. For Ulcers and Erysipelas, Hemorrhoids, Piles, Psoriasis, Pruritus, Itch, Eczema, Tetter, Boils, Carbuncles, Ringworms, Venereal Sores, and all other eruptions of the skin, Vegetine has never failed to effect a permanent cure. For Pains in the Head, Stomach, Liver, Gall-bladder, Pleurisy, Neuritis, Sciatica, Lumbago, Rheumatism, Gout, Gravel, and all other ailments arising from Impure Blood, Vegetine acts directly upon the causes of these complaints. It invigorates and strengthens the whole system, acts upon the secretory organs, allays inflammation, cures ulceration and regulates the bowels.

For Catarrh, Dyspepsia, Habitual Constipation, Palpitation of the Heart, Headaches, Piles, Nervousness, and General Prostration of the Nervous System, Vegetine has ever given such perfect satisfaction as to be called "the Blood Purifier." It purifies the blood, cleanses all of the organs, and possesses controlling power over the nervous system. The remarkable cures effected by Vegetine have induced many physicians and apothecaries whom we know, to prescribe and use it in their own families. In fact, Vegetine is the best remedy yet discovered for the above diseases, and is the only reliable BLOOD PURIFIER yet placed before the public.

WHAT IS VEGETINE? It is a compound extracted from herbs, roots and barks. It is Nature's remedy. It is perfectly harmless from any bad effect upon the system. It is nourishing and strengthening. It acts directly upon the blood. It quiets the nervous system. It gives you good sweet sleep at night. It is a guarantee for our aged fathers and mothers, for it gives them strength, quiets their nerves and gives them Nature's sweet sleep—as has been proved by many an aged parent. It is the great Blood Purifier. It is a soothing remedy for all children. It has saved and cured thousands of children who were suffering from various ailments. It is very pleasant to take; every child likes it. It relieves and cures all diseases originating from impure blood. Try it. It is a fair trial for your complaints; then you will pay to your friends, neighbors and acquaintances. "Try it; it has cured me."

Valuable Information.

DORCEY, MASS. Mr. H. R. STEVENS—My only object in giving you the testimonial is to express valuable information. Having been badly afflicted with Rheumatism, and the whole system deranged, I was cured by your medicine. I am now well, and my health is restored. I have since used your medicine in several cases, and with the same success. I have since used your medicine in several cases, and with the same success. I have since used your medicine in several cases, and with the same success.

VEGETINE

Prepared by H. R. STEVENS, Boston, Mass.

VEGETINE IS SOLD BY ALL DRUGGISTS,

RHEUMATISM.

I had for some years been very much troubled with Rheumatic pain, and weakness in my knees, so that it was with great difficulty that I could walk about; and from the failure of every thing I had tried, I had despaired of ever finding any thing that could cure me; but, by the advice of a friend, I gave GRAHAM'S PAIN ERADICATOR a trial, one bottle of which have completely cured me, as I have not felt any return of that complaint since using this medicine, more than seventeen years ago.

SURE CURE FOR RHEUMATISM AND NEURALGIA.

GURLAND COX, J. P. Canning, N. S., Dec. 6, 1879.

MEDICAL MEN APPROVE.

FROM A. H. PRICK, M.D., Potocidac, N. B. Messrs. T. Graham & Son,—Dear Sirs:—I have tried your "CONSTITUTIONAL REMEDY" in several cases of Neuralgia with marked effect. I have used it for Chronic Lumbago that has troubled me more or less for several years; I took two or three doses (large ones), and applied your PAIN ERADICATOR externally, and I am in hopes they have made a permanent cure; at all events, I have not had any return of that complaint since using these medicines, more than nine months ago.

I have had many opportunities of observing the good effects of your PAIN ERADICATOR in the past ten or twelve years in Rheumatism and other complaints. From what I have learned of their efficacy, and from what you have told me of the ingredients composing them, and the evident skill with which they are prepared, that their combined use constitutes a very valuable remedy for Rheumatism and Neuralgia complaints. You are at liberty to make use of this, as you see fit.

A. W. POKK.

Advertisement for BENSON'S CAPSINE POROUS PLASTERS. The advertisement describes the product as a relief for various ailments including Rheumatism, Neuralgia, and other pains. It mentions that the plaster has received the greatest number of suggestions and endorsements from physicians, druggists, and the general public. It is described as a great improvement on the ordinary plaster, and is suitable for all ages and all other external applications. The advertisement lists various ailments it treats, such as Lame and Weak Back, Sciatica, Lumbago, Rheumatism, Kidney Disease, Neglected Coughs, and all Local Aches and Pains. It claims to be the best known remedy, and asks anyone who has used them, or any good physician, to confirm the above statements. It is sold by all Druggists, Price 25 cents.

Advertisement for LANDRY PIANOS. The advertisement features an illustration of a grand piano and text describing the quality and variety of the instruments. It mentions that the pianos are made in England and are of the highest quality. The text also lists the names of the dealers and the location of the store. The advertisement is for J. ESTEY & Co., Boston, and includes a list of various piano models and their prices. It also mentions that the store has a large stock of sheet music and musical merchandise. The address is given as 52 King Street, Boston.

ETINE

ood, Renovates and the Whole System.

Tonic, Solvent Diuretic.

It is a compound of the most valuable medicinal plants...

Information.

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LANDRY & Co., DEALERS IN PIANOS, ORGANS, SHEET MUSIC, MUSIC BOOKS, And Musical Merchandise Generally.

PIANOFORTE By A WEBER, New York; BILLINGS & Co., New York; GUILD, CHURCH & Co., Boston; VOSE & SONS, Boston.

First-Class Instruments at Lowest Prices. Easy Terms to Responsible Buyers.

Musical Journal, published on 1st of every month; 60 cents per year; sample copies 6 cents.

MENEELY and Company Bell Founders WEST TROY, N. Y.

THE CHEAPEST BOOKS EVER PUBLISHED. THE STANDARD SERIES

List of books in the Standard Series, including 'John Ploughman's Talk' and 'Macaulay's Essays'.

JOB PRINTING REPORTS, PAMPHLETS, POSTERS, HANDBILLS, CARDS, BILLHEADS, CIRCULARS Custom and Mercantile BLANKS.

WOODBURY BROS., DENTISTS, NEW YORK.

DR. H. WOODBURY, Graduate of Philadelphia Dental College. Office over T. B. Conally's Book Stores

Wright and Macgowan, COMMISSION MERCHANTS AND General Agents.

THE DEAF HEAR

CUSTOM TAILORING! H. G. LAURILLIARD 219 HOLLIS STREET, HALIFAX, N.S.

PEA SOUP! SYMINGTON'S Prepared Pea Soup.

LIEBIG'S EXTRACT OF MEAT Delicious, Nourishing Anti-Dyspeptic.

WILLIAM JOHNSON, 26 St. Francis Xavier St. MONTREAL, SOLE AGENT.

JOHN M. GELBERT, Jr., LL.B., Attorney-at-Law, Notary Public, Commissioner Supreme Court, &c.

MASON & HAMLIN Cabinet Organs

S. L. SHANNON & SON, Barristers and Attorneys-at-Law, 42 BEDFORD ROW, HALIFAX

IT PAYS to sell our Rubber Head Printing Stamps. Circulars free. G. A. HARRIS

McSWEENEY BROS. MONCTON, N. B.

IMPORTERS OF DRY GOODS Carpets, Furniture, Manufacturers of Clothing, &c., &c.

AGENCY OF Butterick's Patterns. July 19-1y McSWEENEY BROS.

Berkshire Swine & Pure Bred Poultry Write Priehard, Sunny-Farm

WHOLESALE DRY GOODS SPRING 1880.

Our STOCK will be complete in all Departments on 1st APRIL, when we will show one of the best assorted STOCKS in the lower Provinces.

ORGAN BEATTY PIANO CORNER GRANVILLE AND SACKVILLE STREETS.

NOVA SCOTIA Machine Paper Bag Manufactory. THE CHEAPEST IN THE MARKET.

ALSO BOOK BINDING IN ALL ITS BRANCHES. G. & T. PHILLIPS.

HENDERSON'S SEEDS

GEORGE MACLELLAN VICTUALLER 206 Argyle Street and 26 Spring Garden Road

GEORGE E. FULL, DEALER IN Boots, Shoes, Hats, Caps, Trunks, AND VALISES.

NILS ANDERSON, Memence, Fillmore Co., Nebraska, U.S.

McShane Bell Foundry. Manufacture those celebrated Bells for CHURCHES, ACADEMIES, etc.

CLINTON H. MENEELY BELL CO., SUCCESSOR TO MENEELY & KIMBERLY, BELL FOUNDERS, TROY, New York

LIGHT BRAHMA FOWLS, EGGS FOR HATCHING.

THE ADVERTISER offers to supply to Farmers and others, Eggs from the "Tern" strain of Light Brahma Fowls imported by him from Pennsylvania this winter.

LADY READERS

Of the WESLEYAN, will do well before commencing to make up SPRING and SUMMER DRESSES, to send for a Catalogue of

Mme. Demorest's Patterns OF NEW STYLES FOR SPRING & SUMMER 1880

Which will be mailed Free. Mme Demorest's Portfolio 20 cts. With large illustrations.

Mme. Demorest's What to Wear 20cts CONTAINING VALUABLE HINTS ON DRESS.

Mme. Demorest's Quarterly 5cts " " Yearly 15cts Mme. Demorest's Monthly Mag. 80cts " " Yearly 3 00

With valuable premium All the above will be sent, post free, on receipt of price.

ADDRESS WM. CROWE, 138 BARRINGTON STREET, HALIFAX. AGENT FOR NOVA SCOTIA. March 5, 1880.—1y

PROVINCIAL BUILDING SOCIETY Office—5 Canterbury St., St. John, N.B.

ASSETS 1st January 1879 \$116,457.38

BOARD OF DIRECTORS. W. F. BENT, Pres. W. E. CHAMBERLAIN, Sec. Vice do. A. A. STOCKTON, Esq., L.D.S. LAMAR H. MONTGOMERY, Esq. W. H. HAYWARD, Esq. C. P. CLARKE, Esq.

MONEY IS RECEIVED BY THE SOCIETY on the following plans: 1.—ON DEPOSIT AT SIX PER CENT PER ANNUM withdrawable on thirty days notice.

2.—PAID-UP INVESTING SHARES of \$10 each are issued, which mature in four years, and can be withdrawn in cash with compound interest (\$15.88), making the accrued value of each share \$65.88.

3.—DEPOSITORS in sums of \$100 and \$500 each redeemable in five years from date at the Bank of New Brunswick, with coupons attached, bearing interest at the rate of seven per cent. per annum, payable half-yearly.

McCALLUM'S COMPOUND GENTIAN & TARAXICUM Blood and Liver Bitters.

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

WELLAND CANAL.

Notice to Bridge-Builders. SEALED TENDERS addressed to the undersigned (Secretary of Railways and Canals) and endorsed "Tender for Bridges, Welland Canal," will be received at this office until the arrival of the Western Mails on TUESDAY, the 15th day of JUNE next, for the construction of swing and stationary bridges at various places on the line of the Welland Canal.

Plans specifications and general conditions can be seen at this office on and after MONDAY, the 31st day of MAY next, where Forms of Tender can also be obtained.

Parties tendering are expected to have a practical knowledge of works of this class, and are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms and—in the case of firms—except there are attached the actual signatures, the nature of the occupation, and residence of each member of the same; and further an accepted bank cheque for a sum equal to \$250 for each bridge, for which on offer is made, must accompany each Tender, which sum shall be forfeited if the party tendering declines entering into contract for the work at the rates and on the terms stated in the offer submitted.

The cheque thus sent in will be returned to the respective parties whose tenders are not accepted. For the due fulfillment of the contract the party or parties whose tender it is proposed to accept will be notified that their tender is accepted subject to a deposit of five per cent. of the bulk sum of the contract—of which the sum sent in with the tender will be considered a part—to be deposited to the credit of the Receiver General within eight days after the date of the notice.

Ninety per cent. only of the progress estimates will be paid until the completion of the work. This Department does not, however, bind itself to accept the lowest or any tender.

By Order F. BRAUN, Secretary, Dept. of Railways and Canals, Ottawa, 29th March, 1880. till June 15

LACHINE CANAL. NOTICE To Machinist-Contractors.

SEALED TENDERS addressed to the undersigned (Secretary of Railways and Canals) and endorsed "Tender for Lock Gates, Lachine Canal," will be received at this office until the arrival of the Eastern and Western Mails on THURSDAY the 3rd day of JUNE, next, for the construction of gates, and the necessary machinery connected with them, for the new locks on the Lachine Canal.

Plans, specifications and General Conditions can be seen at this office on and after THURSDAY the 29th day of MAY, next where forms of tender can also be obtained.

Parties tendering are expected to provide the special tools necessary for, and to have a practical knowledge of, works of this class, and are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and—in the case of firms—except there are attached the actual signatures, the nature of the occupation and residence of each member of the same; and further an accepted bank cheque for a sum equal to \$250, for the gates of each lock, must accompany each tender, which sum shall be forfeited if the party tendering declines entering into contract for the work at the rates and on the terms stated in the offer submitted.

The cheque thus sent in will be returned to the respective parties whose tenders are not accepted. For the due fulfillment of the contract the party or parties whose tender it is proposed to accept will be notified that their tender is accepted subject to a deposit of five per cent. of the bulk sum of the contract—of which the sum sent in with the tender will be considered a part—to be deposited to the credit of the Receiver General within eight days after the date of the notice.

Ninety per cent. only of the progress estimates will be paid until the completion of the work. This Department does not, however, bind itself to accept the lowest or any tender.

By Order F. BRAUN, Secretary, Department of Railways and Canals, Ottawa, 29th March 1880. } ap 9 ju 3.

WELLAND CANAL. Notice to Machinist Contractors.

SEALED TENDERS addressed to the undersigned (Secretary of Railways and Canals) and endorsed "Tender for Lock Gates, Welland Canal," will be received at this office until the arrival of the Eastern and Western Mails on THURSDAY the 3rd day of JUNE, next, for the construction of gates and the necessary machinery connected with them, for the new locks on the Welland Canal.

Plans, Specifications and General Conditions can be seen at this office on and after THURSDAY the 29th of MAY, next, where forms of tender can be obtained.

CAPICINE PLASTERS

Methodist Book Room, 125 Granville Street.

Book Steward's Department

The Rev. H. PICKARD, D.D., Book Steward.
The Rev. T. W. SMITH, Assistant Book Steward.

BOOK STEWARD'S NOTICES.

1.—The Rev. John S. Peach, has consented to act as Agent for the Book Room and WESLEYAN Office at the ensuing Newfoundland Conference. The personal accounts of the members of this Conference have been forwarded to him; and the Brethren are requested to settle with him and to pay all the moneys due either Book Room or WESLEYAN Office as early in the session of the Conference as possible, as it is exceedingly desirable that he should make his returns to the Book Steward at the earliest practicable period.

It is hoped that all the Brethren will be prepared to settle their personal accounts with him promptly and also to report fully concerning the WESLEYAN Lists on their respective Circuits and Missions. The Lists of Subscribers in Newfoundland must be subjected, immediately after Conference, to revision such as was given to the Lists of the other Conferences early in the year—the effect of such revision being—the removal from the Mailing Lists of the names of persons who have not paid each a year's subscription within a year, until such a payment is made.

Bro. Peach will receive and forward to the Book Room Orders for any Books which he may not be able to supply at the Conference; and all such orders will receive prompt attention.

2.—The Assistant Book Steward—the Rev. T. Watson Smith will represent and act for the Book Room and WESLEYAN Office at the Nova Scotia Conference.

The personal accounts of the members of this Conference will be sent to them at the approaching District Meetings; and all who cannot remit the amount due immediately to the Book Room, are requested to be prepared to settle with Brother Smith at the Conference.

3.—The Book Steward expects to attend the New Brunswick and Prince Edward Island Conference; and he hopes that the Brethren of this Conference will meet him at Saint John prepared to settle their accounts promptly.

4.—All persons not members of either Conference, who are indebted to either the Book Room or WESLEYAN Office, are also respectfully requested to settle their respective accounts and to pay whatever is due, whether the amount be great or small, within a month, as the present Book Steward is soon to be allowed to retire from Office, and he very much wishes to avoid having to hand to his successor an unnecessarily long list of over due accounts; Moreover every Dollar which is due is now needed to meet urgent claims against the office.

H. PICKARD,
Book Steward.

Halifax, N.S., May 25th, 1880.

RECEIPTS for "WESLEYAN"

Week ending May 26th, 1880	
George Y Young	2 00
Rev W J Kirby for R Gilchrist omitted some time since	1 00
Rev R S Crisp for John Phinemon	2 00
Rev Benj Chappell for Hesekiah Porter, Mrs Jordan and Fred Durham each \$3	6 00
Rev F H Wright for Campbell Johnston	2 00
Rev J Cassidy for George White	2 00

New English and American Books.

Whedon's Commentary on New Testament—Vols 5—Completing that valuable work.
Sankey's Hymns, with and without music—In parts and also complete.
Economic Sunday School Libraries. Several Series. These have given general satisfaction.
Latest Issues of Religious Tract Society—London Friendship's Memorial. A most appropriate gift for Birthdays.

A new supply of the Standard Series expected in a few days. These will be sold for cash at publishers price. The List includes Farrar's Life of Christ and Life of St. Paul and other works of world-wide interest.

H. PICKARD,
Methodist Book Room, 125 Granville St.

**E. BOREHAM,
WHOLESALE
AND
RETAIL DEALER IN**

**Boots, Shoes, Rubbers,
&c., &c.**

Notwithstanding the Great Advance in Prices of Leather and Shoe Findings generally we will still sell our large and well selected Stock of

**Boots, Shoes and Rubbers,
(With very few exceptions)
AT THE OLD PRICES.**

Country Dealers are requested to examine our Stock and Prices. Orders accompanied by cash or good references filled as near as possible according to order.

Our Establishment closes at 7 p.m. 10 p.m. on Saturdays.

232 Argyle Street,
3 Doors North Colonial Market
N.B.—We refund money if Goods do not suit.

mar 5—6m



**HOME EVIDENCE
IN FAVOR
OF THE
PAIN-KILLER.**

Hint No. 1.
If you wish to save yourself, your family, and your friends a world of suffering and pain, which at present they endure needlessly, and also save many dollars in Doctor's bills, go at once to the nearest store, and buy a few bottles of PAIN-KILLER.

Hint No. 2.
Ask your Druggist, Grocer or Shepher, for a bottle of PAIN-KILLER. If he passes it down without ceremony, ask him while extracting the quarter dollar from your wallet, if this is the genuine made by PERRY DAVIS & SON, at same time watch the expression on his face. You can easily tell if his conscience is all right; also examine the bottle closely yourself.

Hint No. 3.
When you ask for a bottle of PAIN-KILLER, and the gentleman store-keeper, without scarcely looking, remarks, "Yes, 'ere 's out, but have another 'article as good or better, 'which sells for the same price 'as, 25 cents." Turn on your heel and say, "Good-bye, Sir! That man cares more for the two or three cents extra profit which he gets than he does for your health or happiness."

Hint No. 4.
Beware of all the worthless mixtures, and dirty, greasy combinations which are offered you in almost every store you enter, and which some unprincipled shop-keepers try to palm off as a substitute for the PAIN-KILLER. These mixtures are gotten up expressly to will on the reputation of the PAIN-KILLER, but have nothing in common with it.

Hint No. 5.
If you cannot obtain the genuine PAIN-KILLER in your locality, (a fact not very likely), you should address the Proprietors, and by sending them the sum of \$3.00, one dozen regular sized bottles, or a half dozen large bottles will be sent, charges prepaid, to the nearest address by railway to any part of the Dominion.

Hint No. 6.
If you wish to save yourself, your family, and your friends a world of suffering and pain, which at present they endure needlessly, and also save many dollars in Doctor's bills, go at once to the nearest store, and buy a few bottles of PAIN-KILLER.

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Hint No. 12.
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Beware of all the worthless mixtures, and dirty, greasy combinations which are offered you in almost every store you enter, and which some unprincipled shop-keepers try to palm off as a substitute for the PAIN-KILLER. These mixtures are gotten up expressly to will on the reputation of the PAIN-KILLER, but have nothing in common with it.

Hint No. 14.
If you cannot obtain the genuine PAIN-KILLER in your locality, (a fact not very likely), you should address the Proprietors, and by sending them the sum of \$3.00, one dozen regular sized bottles, or a half dozen large bottles will be sent, charges prepaid, to the nearest address by railway to any part of the Dominion.

Hint No. 15.
Ask your Druggist, Grocer or Shepher, for a bottle of PAIN-KILLER. If he passes it down without ceremony, ask him while extracting the quarter dollar from your wallet, if this is the genuine made by PERRY DAVIS & SON, at same time watch the expression on his face. You can easily tell if his conscience is all right; also examine the bottle closely yourself.

Hint No. 16.
When you ask for a bottle of PAIN-KILLER, and the gentleman store-keeper, without scarcely looking, remarks, "Yes, 'ere 's out, but have another 'article as good or better, 'which sells for the same price 'as, 25 cents." Turn on your heel and say, "Good-bye, Sir! That man cares more for the two or three cents extra profit which he gets than he does for your health or happiness."

Hint No. 17.
Beware of all the worthless mixtures, and dirty, greasy combinations which are offered you in almost every store you enter, and which some unprincipled shop-keepers try to palm off as a substitute for the PAIN-KILLER. These mixtures are gotten up expressly to will on the reputation of the PAIN-KILLER, but have nothing in common with it.

Hint No. 18.
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ALL GOODS SOLD AT LOWEST MARKET RATES.

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MANUFACTURE.**

New Boot and Shoe Store

We have just opened in the store lately occupied by C. R. THOMPSON, No. 16 Granville Street, next door South of the LONDON HOUSE, a splendid Stock of

BOOTS and SHOES,

The greater part of which have been MANUFACTURED BY OURSELVES, AT THE INDUSTRIAL SCHOOL,

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

FIRST—We make our Staple Goods by HAND at the INDUSTRIAL SCHOOL, and are thus able to produce a much better article than those made by machinery.

SECONDLY—By making our Goods and selling them ourselves, you get them first hand, hence you have only to pay for the material and one small profit.

THIRDLY—As you buy from the maker his responsibility to you is greater than if he had purchased the goods of another and was selling them again.

If the style and size of the boot does not suit, you can have them made at a trifling additional cost. We sell for CASH and cash only to keep strictly by this we cannot send out for approval, all parcels being paid for before they are sent.

Should they not suit we will return the money.

Consequently the cash buyer is not compelled to pay those bills that are lost as the result of the CREDIT SYSTEM. These with many other advantages we could mention warrant us we think in reasserting that we can give better value than any house in the trade.

COUNTRY MERCHANTS who buy in small lots for Cash, would do well to give us a call before purchasing elsewhere.

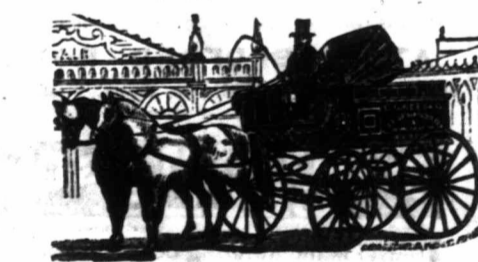
FISHERMEN'S and MINER'S BOOTS a Specialty.

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March 12—1y



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By this the pure cod liver oil undergoes in Puttner's process, a PARTIAL digestion before it is submitted to the stomach, and thereby made more acceptable and more nutritious to the patient.

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