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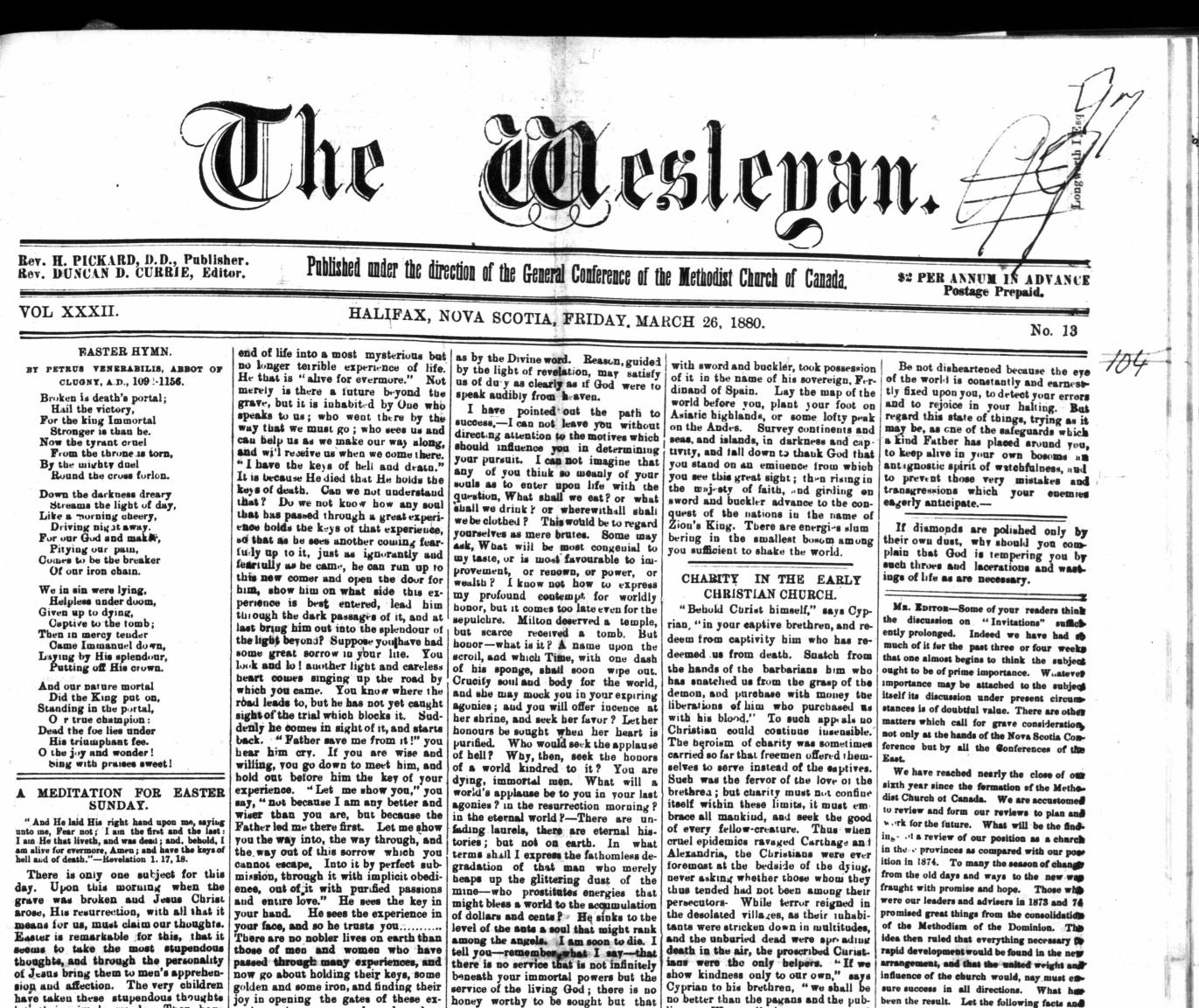
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FOR e Swine & Pure Bred Poultry Prichard, Sunny-side Far HE LADIES of the CONGREGATION INAPOLIS. intend to hold a ale & Public Dinner ity of the Railway Station, on MINION DAY. help the Sunday School. theil Articles or Money will be the Committee-Miss Loomer, Miss Goldsmith Miss Ada Eagles Miss Cynthia Grey, Iardwick, Miss Newcomb.



our own instincts and the prophecies of our own needs. It is to those who have gone up the path to the empty tomb. full of love for Jesus, that the great truth of His resurrection has been shown, and their own truest longings have been made beautiful and clear. Just as these flowers have taken the infinite and mysterious forces of Nature. and put them into these clear shapes of visible beauty, so Easter, the flower of the year, takes the immeasurable truths of life an 1 immortality, and holds them to us in a beauty that we can all see

and love. Let us try to see something of the meaning of that sublime self-description

of the risen Christ. First, "I am He that liveth;" He whose life is The Life complete in itself and including all other lives within itself. If anything has come to make us feel what a fragmentary thing our human life is, there is no greater knowledge for us to win the continuance and unchangeableness of eternity. There is a large, long life that is not transitory. When we know and going, growing and drooping, find their reason and consistency in the long, unhinged life of the tree on which they grow, so our lives find their place in this long, unchanging life of Christ, aud lose the vexation of their own evershifting pasts and futures in the perpetual present of His being.

See what a wonderful things comes next, "I am He that liveth, and was dead." Remember the eternally living, the very life of all lives. And yot in that life of lives death has come as an episode, an incident. It did not lose His being, but was only an experience which that being underwent. That spiritual existence which had been going on for ever, now came and submitted itself to that which men bad always submitted to. It was an experience of secutions? Who says that difficulty all Hs creation, but He had never felt it. To His humanity it seemed terrible; gelizing the world? and yet there may Getusemane bears witness how terrible. But He passed into it from love to us. Aud as He came out from it He declar-

made real to us through the per- them into them full of intelligence and sonal experience of Curist whom we hope and trust. This is what Jesus love, and they have been translated by does for us by His resurrection. Having the keys of death and hell, He comes to us as we are drawing near to death, and He opens the doors on both sides of it, and lets us look through it, and shows immortality. Not merely He lives for ever, but so shall we; for us, too, death shall be not an end but an experience; and beyond it. for us, just as for Hlm. stretches immortality. Because He ives we shall live also .- Philips Brooks.

THE CONFLICTS OF LIFE.

God knew the difficulties of duty from the beginning. Did difficulty justify a surceasing from duty, God would have qualified his commands. When, amid thunders and lightning, he delivered on the mount trembled, the command, "Thou shalt have none other gods than me," did he not see that lion's den, and hear that sad decree ? Did he not cast than that the life of one who loves us his eyes to the plains of Durah? Did as Christ loves us is an eternal life, with he not see that golden image rising threescore cubits? Did he not see that gathering host of captains, judges. that then, just as the leaves, coming treasures counselors, sheriffs, and all the rulers of the provinces, meeting for the dedication of the image? Did he not see those three Hebrews, and that furious monarch, and that furnace heated with seven-fold flame to the temperature of a tyrant's wrath? And yet he did not qualify the high command.

When Jesus, rising from the tomb. paused on his ascent to heaven, and gave his great commission, " Go ye. etc, did he not know that Peter would die? That Paul would be beheaded? that emperor after emperor would kindle his fires and lead out his Christian victims to the flames, or feed them to the beasts? Did he not well know that rivers of blood would flow over his sanctuary, and that every age to the millennium woul, witness its pershould arrest us in the work of evanbe duties as clear as that.

I would not encourage rash enter. prises, I would not set will in the place

at me: 'I am He that liveth! results in forming my treas of day. Important a discovery. Then he reacher prayed; and so did the great Teacher and was dead!'" He that was dead, But there may be duties as clearly ed the margin of the sea, he plunged and Exemplar, Jesus Corist. God says, At once death changes from the terrible marked out by the Divine providence up to his middle in the waves, and, "Every knee shall bow to me."

object sufficiently great to develop the energies that slumber in your bosom, except that for which the Almighty designed you.

into their simple minds. They have periences to younger souls, and sending which comes from heaven; there is no licans. We, as Coristians, are called figures testify.

I want to see you men : I pant to see you mighty men. Fain would I have you move through earth with a tempest's force; but better harden into marble upon those seats, than move with any other object than the good of man-the glory of God.

Pleasure and glory pursue those who least seek them. Serve God with a pure heart, and happiness and honor shall follow you. / Pant you for a foe ? You shall have one. There is an onemy to all your species, who hangs the world in black, and fills it with mourning, lamentation, and woe, and plunges his hatchet in unnumbered souls, and kindles around them eternal burnings. Enter the field against him.

At the close of the first Panic war. as Hamilcar, about to cross his army into Spain, stood upon the shores of Carthage, he was reflecting upon the triumphs of the Romans, the rivals of his country. He thought of Sicily yielded by a premature despair, of Sardinia intercepted by fraud, of stipends maliciously imposed, and, above all, of the laurels won from his native shores, and his great spirit was stirred within him. In the midst of his meditations. his little son, nine years old, approached him, and, fawning in a childish manner, entreated his fat er to lead him with the troops into Spain. The great parent breathed upon the martial spirit of his son, and leading 1 im to the

altar, bade him touch the sacrifices, and then swear that when he became a man, he would be the enemy of Rome. That son was Hannibal. Ye so...s of Christendom, come to the altar of our God. touch the sacrifices of our Jesus and swear eternal hostility to Satan.

Do we ask for exemplers? I point Others have provoke i the acclamations of earth-they have called forth the shouts of heaven.-Do you demand

which seperates the Atlantic, from the Pacific. ascended a mountain, from Psalmist, "O come let us bow down, le which he beheld the unknown oceau us kneel before the Lord our Maker." ed its nature. "It is an experience of of conscience, or desire in the room of rolling in all its majesty. Overwhelm- And would also remind God's pope life, not an end of life. Lite goes on reason.—I would take into considera- ed by the sight, he fell upon his knees that Datiel, Ezra, Solo non, Peter through it, and comes out unharmed. tion opposing tendencies and probable to thank God for conducting him to so Stephen and Paul kneeled when they Look at Me: 'I am He that liveth! results in forming my views of duty. important a discovery. When he reach- prayed; and so did the great Teacher their own inferences,

those who persecute us. Since we are the children of God, les us be like him in compassion." The Christians of Alexandria showed themselves no less devoted during the plague which broke out in the city. Many of them paid with their lives for the courage with which they braved the epidemie by the bedside of their worst enemies. When charity has reached this height of selfabnegation, so that it can rise above all private enmities and national distinctions, it is truly a reflection of the divine and perfect love. It embraces in its pity all who are embraced by the infinite compassion, and it is truly human, because truly divine. The old selfish, exclusive principle is utterly subdued. When Cyprian contrasted the parsimony of the Church with the largesses of the world to it + prince, who had shed no blood for his subjects, nor won heaven for them, he used a rhetorical license to move the Christian to greater liberality; but he knew that the so-called sacrifices of the pagan world were made to its own evil passions, and cost it very ittle, and he could not deny that in that city of Cirthage, where his noble example had been so eagerly followed. charity had appeared as a heavenly vision upon an accursed earth.

PRAYER AND KNEELING.

Rev. C. H. Spurgeon says, in a sermon preached by him recently:

"Constantine saw on the coins of erect posture. Instead therefore he ordered that his mage should be struck kneeling, for, said he, that is the way in which I have trumphed." Thus Spurgeon adds "we shall never trinups till our image is struck kneeling. The reason why we have been deteated and why our banners trail in the dust you to Daniel, to Paul, to Luther. is because we have not prayed Wake up, wake up ye people of Israel! be astonished ve careless ones: ye who have neglected prayer. Ye sinners that a magnificent object? The world is are in Zion and have been at easebefore you. Balboa, the discoverer of Wake up yourselves; wresile and strive the South Sea in crossing the isthmus with God and the blessing shall come."

To this we add the words of the

to return good for evil, and to pray for The E. B. A. Conference entered the compact with a membership, including those on trial, of 20,950. Four years later, in 1878. The returns of the three Bastern Conferences show an aggregate membership of 25.792 The increment in the several Conferences was, Nova Scotia 1590; N. B., and P. E. L. 866; Newfoundland, 2391. For such a result. as it gives indication of spiritual success we devoutly thank God who has always given us the earlier and the latter rain. To a superficial observer the proximate causes of this comparatively large aggregate increase in the rank and file of the church, might seem to be found in the impetus given by the union, and the consequent enlarged sympathies of the workers in the cause. It cannot however be said that any considerable part of this add tion in results direct or indirect of our new associations. Other and more remote forees had been in operation. The effort made by the E. B. A. Conference to extend the work of God within its own bounds, had led to > larger increase of the staff of ministers in the three or four years prior to 1874. We have the result of their work in the following years, If then, the coalition has been of little, if any advantage to us as increasing our spiritual power and success. we may surely expect to find great financial advance as the direct outcome of the influence and example of West ern Methodism. Here facts and figures tell a sorry tale.

The E. B. A. Conference collected for Home and Foreign Missions, in the year ending June, 1874, \$21,730. In the same field, the year closing June, 1879, vie ded \$19.928. This gives a decrease of \$1,802 other Emperors their image was in an The only section of the work, East or West, which shows any increase is Nova Scotia, which advanced its contributions \$634 When the membership is compared with the missionary receipts, it will be seen that fully one-sixth of the members of our church did not give one cent for missionary work fm 1879, and that the average contribution per member fell from \$1.04 in 1874, to 77 cents in 1879.

> Some might be ready to say that this large falling off in missionary receipts is due to the increased expenditure required and made upon the circuits. I have not the figures necessary to a complete and exhausted xamination and comparison. I have, however, the accounts of forty missions for 1874. and actual comparison with the reports from the same fields for 1879, shows an aggregate increase in monies raised for ministerial sal ary of \$700. Leaving your readers to draw

> > I remain yours, &c.,

THE WESLEYAN, FRIDAY MARCH 26, 1880.

A SERMON:

Freached in the Methodist Church. Fredericton, N. B., Good Friday morning, April 11, 1879,

BY THE REV. GEORGE W. FISHER. "Thus it is written, and thus it behoved Christ to suffer." Luke xxiv. 46.

It is well for us that we have these commemorative days of the great trans- plain from this expression that the Son actions in connection with the wonderful schemes of God's redemption and love. and that we are thus continually remindod of the claims which God has to our love and service.

The observance of these days by univeral Christendom, through all the centuries down to the present time is to our minds an evidence of the supernatural factor in our Christianity, that it is Godstamped in its origin and nature, and hence we are still encouraged to say, " Should all the forms." &c.

. To-day we have brought vividly to our minds the dying of the Lord Jesus, and are specially reminded of the love where with we were loved. It were well for us. did we not only in these annual days, but in each and every day of the year bear in our minds the thought of such amazing love, to dwell daily upon this would lead us to more nearness of communion with God, and a fuller consecration of ourselves to him.

The passage we have chosen for our morning's meditation is taken from one of those precious scenes which occarred soon after the death and resurrection of Christ. This the last of such scenes for it closes with the words, "And it came, while he blessed them, he was parted from them, and carried up into heaven. Our fext suggests two thoughts :

" I. The sufferings of Christ. II. Its neeessity.

1. Here we tread softly, and reverently, for we enter upon ground which he trod slone, emphatically alone, alone, in the sense of solitariness during the suffering. for, "of the people there were none with him," alone, in the sense of exceptional. mess. for none either before or sisce have passed through like suffering. He being ferings, in the words of the prophet Isaiab. a priest for ever after the order of Melchiz idec."

It is beyond our human comprehension to grasp in its fuluess the agony which was upon Him; and with his stripes we onr Saviour endured in the work of huare healed." man redemption, and though we would 2. Its necessity. This question has this day meditate upon his sufferings, we would not so commonize them as to ima-Fine they could be apprehended by an apneal to any one of our senses. The ritual and practice of Catholicism to display the sufferings of Christ is to our mind degrad- other remedy found whereby man might ing the atonement of Jesus, and severing been saved? We answer in th it of its divinity-for if the full suffering words of an eminent theologian. (Watson) of Christ can be understood by us, then "If inferior means had been sufficient, we may at once accept a unitarian posithen more was done by the Father, when tion, looking upon Christ as a mere man. he delivered up his Son for us, than was It is the divine human person of Christ, necessary.-a conclusion of an impious which throws such a mystery around his character : and if the gr atest possible gift suffering, and makes up that which angels was bestowed, then nothing less could have desired to look into, and it is from this the been effectual, and the death of Christ was atonement derives its efficacy and virtue. necessary to human salvation. Every be-. True we are not altogether forbidden. liever in the divinity of Christ is bound or precluded from looking into the mysto this conclusion" If shut up to such a tery of such suffering, there are some conclusion, and we think the force of the Scriptures which give us some small conwords quoted must be admitted, have we ception of what our Saviour underwent. sufficient proof that such is really the case ? yet, how small ! And we confess, "Now There are those who deny this, and these we know in part-now we see through a professedly taking the Bible as their guide glass darkly." We turn in our days to as much as we. the memorable events immediately pre-The Socinian takes the position that the ceding, and those in connection with his death of Christ was important to confirm death. We think of Gethsemane-of his doctrine, and bring on his resurrecthose words to his disciples, of kindly retion, the crowning miracle by which its buke and remonstrance, and to us from a truth was to be demonstrated. That we human standpoint, disappointment on have redemption through his blood, bethe part of Christ, for had be not selected cause we in consideration of his love and mercy are led to that repentance which them as his special companions, into this retired spot, and seclusion from the world. under the merciful government of God but human help and sympathy fail him, secures us forgiveness. The Arian, after and to them he has to say, "What, could admitting the exalted character of Christ ye not watch with me one hour ?" and as man, and his disinterested sufferings that prayer. "O my Father, if it be possiand work here, on this ground he has special influence with God, and man in ble, let this cup pass from me ; neverthehis repentance through the mediation less not as I will but as thou wilt." What an indication we have here of the weight of Christ is pardoned and saved. We of sorrow experienced by Christ? From shall not enter upon any lengthened thence we follow Him to the house of the or elaborate argument to show that High Priest, and note the indignities He the fullness of Scripture is not set forth there received. His condemnation by in either of the above views, but con-Pilate, and the execution of that judg- fine ourselves to that view of the nement on Calvary. We recall that uttercessity given in this passage which we ance. " My God ! My God ! why &c. All think sets forth the necessity, in the fullthese are scenes and words with which we est sense, of his death in order to man's salhave been familiar since our earliest childvation. That we may do this let us not lose hood, and yet how very little can we enter sight of the meaning of "Thus" in our into their depth of meaning? As we just text. In the 44th verse Christ had said stated, the reason is, that in Christ the "That all things must be fulfilled, which sufferer we have the God-man. As we were waitten in the law of Moses, and in contemplate such soul-anguish, such inthe prophets concerning me." in the 45th. dignities, and such a death in the light "Then opened he their understanding, of divinity, how we fail to set them forth. that they might understand the Scrip-We know that it was not the divine but tures." Now, in our text. Thus, or so it the human nature of Christ that suffered. is written, and thus, or so in like manner and yet we cannot sever the divinity from as it written, it behoves, or is necessary the humanity, or we strip redemption of | that Christ suffer death. its value. Of course we cannot attempt even a We would not merely see in the sufferreference to all the passages in the Old ings of Christ merely bodily pain, point- Testament, respecting the sufferings of ing to the pierced side, the nailed hands | Christ. Let us however dwell for a few and feet, this the thief companion also moments upon one a reference to which you do it."

up his cup of sorrow. Ah ! no ! Perhaps the most poignant grief is found in the words " My God ! My God ! why hast thou forsaken me?" Here the deep soulanguish is brought to our view. for whatever critical commentators may difficult passage as one writer says, "ft is of God felt as if He had been deserted by his Father. We know that he was not deserted by Him, or else God had denied himself, after saying, " This is my belov. ed Son, in whom I am well pleased." And they who maintain that this was real desertion, attribute that to the L rd of Love which alone can belong to Jadasthe desertion of innocence-therefore we conclude that it arose from the infirmities

of our Master's innocent human nature. It was the darkening of his human soul, not the hiding of God's countenance. He was worn, faint, and exhausted : his body was hanging from four lacerated wounds. and more than that there was much to p.rplex the Saviour's human feelings, for he wassuffering there the innocen for the guilty. For once God's law : eeme i reversed; and then came the human cry. "My God! My God! why hast &c. Robertson.

May we in some humble measure from human experience, illustrate by analogy ? Weask, what constitutes to us the greatest anguish? Is it pain of body or mind? We pass through some hodily suffering, the loss of a limb, or some other severe pain of body, and the will may be strong and the spirits buoyant enough to enable us to hide over the suffering with toleraable equanimity and fortitude. But let our hearts be riven with some overwhelming grief, and the body fails to render us help, and with lassitude of spirit, it soon is in full sympathy. And when we think of the pressure upon Christ, our divine Lord, the fact that his death was a substitutionary one, that "He died to atone for sins not his own." that "He died the just for the unjust," that upon his death hung the salvation of a guilty world; brethren, it is here that language fails us to depict the scene and weight of his suf-53:5, we say, "But he was wounded for our trangressions, he was bruised for our iniquities : the chastisement of our peace

doubtless presented itself to every thoughtful mind : Was it necessary that the Son of God should become the son of man, and pass through such suffering. could not other means have been divised,

bles, Isaiah 53: 4.5 and 6, "Surely he hath borne our griefs and carried our sor-

rows; yet we did esteem him stricken of God and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities : the chastisement of our say as to the true interpretation of this peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way : and the Lord bath laid on him the iniquities of us all." No pas sages in the Old Testament could more strongly teach us the vicarious and substitutionary character of Christ's death, than than these in Isaiah's prophecy. as one says, " Christ ishere with wonderful clearness described to us in his highest workhis atoneing suffering" This section of the prophet Isaiah according to Luther's demand, every Christian should have com- (glory." mitted verbatim.

> We think that in this one quotation from "what is written" we have abundant proof of the absolute necessity, that if Christ was to fulfil what was written in the prophets concerning him, that His death must be regarded as a substitution. a dying in our stead, and further, that if He had not died in our room and stead. as we "all like sheep have gone astray," walked through life solitary, forsaken, miserable, separated from God and the good Shepherd." as all have committed iniquity, had not this iniquity been laid upon him, had he not scught us out, we in ourselves could never have met the claims of Divine justice, for that justice demanded innocence, an inviolated law, iniquity was and is upon us, and had not Christ the just, the innocent one, come to our aid we must have perished. We cannot conceive of stronger language being used than that which is used in this passage, and had it not been the intention of the sacred writer to convey to us the idea of the vicarious and propitiatory value of Christ's death, the words so simple and obvious must be misleading in their char-

Calvin remarks upon the 6th ves. above quoted, "All we like sheep, &c. " In of der the more strongly to impress upon the hearts of men the benefits of Christ's death, the Prophet shows how necessary is that bealing which was mentioned be fore. There is here an elegant a ntithesis; for in ourselves we are scattered, but in Christ collected ; by nature we go astray. and are carried headlong to destruction.

acter.

in Christ we find the way in which we are led to the gate of salvation ; our iniquities cover and oppress us .- but they are transferred to Christ by whom we are unburdened."

The doctrine of Old Testament prophecy is, not that we are saved because of our repentance, according to the Socinian notion, or merely on the ground of our Sav. iour's mediation, but solely on the ground that your bodies are the temples of the of his dying for us; granted, there is virtue in the mediation of Christ our Divine Lord, but in a very different sense to that which is attributed to Him by the Arian hypothesis. Repentance is also a means o our salvation, not the cause of it. Brethen, our salvation hangs upon the death of Christ, and however much mystery there may be about his suffering and death, of this we may rest assured that to obtain eternal salvation, we must here receive our peace through his chastisement. be healed by his stripes. On this day as we in solemn thought emember His dving for us, as we think of that sorrow, which was like unto no other sorrow, of that love which transcends every other love, of that compassion and mercy so rich, so free, that God so loved the world. loved us: that Christ so fulfilled his Father's purposes; that the Holy Spirit in consequence of that death has been so abundantly poured out. O! as light from the cross is shed upon our pathway, lighting up the gloom, filling up our life with a sweet radiance. Shall our souls be dark and benighted and weighed down with sin ? O let the blessed light in. He has borne our griefs, carried our sorrows; let cerimonies. The foounders of Protesus then while mourning on account of our sins, and many transgressions, while in some sense we may catch a glimpse of the view which God takes of sin, if it required so great a sacrifice to make an atonement for it: let us remember that we are not to sorrow as those having no hope, for "He is the power of God unto salvation, to died for our sins, and rose again for our the mutterings of semi-papal penances justification." and the way has been so open- and the merits of human self-denials. ed, that we may have the abiding presence Nothing of the kind was thought of, their journey said, "Jesus abide with us." let our request also go forth, abide with us, and He who has said. " If any man hear my voice and open the door. I will come unto him and will sup with him." will enter in and make our hearts bis home. Saviour, abide with us !"

endured, but it was not this which filled may be found in the margin of your Bi- CANADIAN METHODISM; ITS stituting as they do the supernatural EPOCHS AND CHARACTERISTICS. character of the system of truth w-ich

BY THE REV. DR. RYERSON.

ESSAY III. - THE SUPERNATURAL CHAR-ACTEE OF CANADIAN METHODISM. (From the Canadian Methodist Magizine)

(CONTINUED.)

And says Bishop Browurig: "It is one great office of the Holy Spirit to ratify and seal to us the torgiveness of sins." Out of a score, we will limit ourselves to four other witnesses.

Archbishop Ustier says : "From adoption flows all Christian joy: for the spirit of a loption is, first, a witness : second, a seal: third the pledge and earnest of our inheritence, setting a holy. security upon the soul, whereby it rejoiceth, even in affliction, in the hope of

Bishop Pearson on the Creed, recognized and used in all the Theological Colleges of the Episcopal Church of the Methodist Church, and of some other faith in the doctrines of their fath. Protestant Churches. Bishop Pearson ers. savs :--

"Fifthly-It is the office of the Holy Ghost to assure us of the adoption of sons, to create within us a sense of the parental love of God towards us, and to give us an earnest of our everlasting inheritance : Rom. v. 5; vini 14; Gal. iv. 6; Rom. viii 15, 17. As therefore, we are born again by the Spirit, and receive from Him our regeneration, so we are a'so assured by the same Spirit of our adoption.'

The famour Dr. Isaac Barrow is very explicit, as well as editying on this subiect. He sava:

"It is also a notable part of the Holy Spirit's office to comfort and sustain us in all our religious practice; so particularly in our doubts, difficulties, distresses and afflictions: to beget joy, peace and satistaction in us, in all our performances, and in all our suffering; whence the title of Comforter belonget! unto Him. It is also another part of the Spirits work to assure us of God's gracious love and favour and that we. are His children :- confirming in us the hopes of our everlasting inheritance." Tuere is another office on the Holy Spirit's work which has not been noticed-that of Sanctification-which is well expressed in the following words of the Homily on Whit-Sunday, part first : "It is the office of the Holy Gnost to

sanctify; which the more it is hid from the understanding" (that is, the more particular manner of His working) the more it ought to move all men to wonder at the secret and mighty work ings of God's Holy Spirit which is within us. For it is the Holy Spirit that doth quicken the minds of men. stirring np godly motives in their hearts. Neither doth He think it sufficient inwardly to evoke the new birth of man unless He

do also dwell and abide in him. 'K

they have taught with a success not equalled since the days of the ap sties, It is a source of pleasure and of gratitude to believe and state that among the leading denominations of Protestants at the present day, the different classes of Presbyterians. Baptists, Congregationalists and Methodists recognize and preach the same doctrines of vital and experimental religion; and that alarge and increasing number of the clergy of the Courch of England proclaim the same faith as it is in Jesus; but it is lamentable to be obliged to confess that there is a cherical residuum in that Church who, though sup remously pretentious, appear to be ignorant of or at least to deny, the vital articles and liturgical office of their own Caurch. though ostentationsly pretending to ba the exclusive successors of the apostles! They frequently make their way into Methodist families and seek to disparage heir ministry and subvert their

The above extracts from the Articles. Liturgy, Homilies, and great divines of the Church of England, will be the best answe, on the part of Methodist families to these ritualistic interloyers ; and for their further refutation, and if they be susceptible of it, we quote the foilowing words of Bishop Jeremy Taylor, from a discourse entitled " Vie Intelligence, showing how the scholars of the University shall become most learned and most useful:"

"There is in every righteous man a new vital principle. The Spirit of Grace is the spirit of wisdom, and teaches us by secret inspirations, by proper arguments, by actual persuasions, by personal applications, by effects and energies; and as the soul of man is the cause of all its vital operations, so is the Spirit of God the life of that life, and cause of all spiritual actions and productions." "Unless the soul have a new life put into it-unless there be a vital principal within-unless the Spirit of life be the informer of the spirit of man, the Word of God will be as dead in the operation as the body in its powers and possibilities. God's Spirit does not destroy reason, but heightens it. Gud opens the heart and creates a new one : and without this creation, this new principle of life, we may hear the Word of God but we can never understand it: we hear the sound, but we are never the better."

Having thus treated of the supernatural character of Methodism, the subject of the next E-say will be the Phenomen and Philosophy of Methodist Revivals.

THE WELFARE OF CANADIAN FARM STOCK. THE MANHATTAN FEED. Although it seems but vesterday the first experiment was made by Canatemple of Goa, and that the Spirit of dian capitalists in the exportation of our God. dwelleth in you? Know ye not home breeds of cattle, pigs and sheep, the decided preference with which our Canadian animals are looked upon by our English cousins, and the avidity with which Canadian beef is bought up on its arrival, in preference to that of any other country in the world, proves, without room for discussion, that nature has designed for our Dominion a great future trade in this direction. Neither the Texas nor any of the prairie bred cattle from the Western States can compare in real sound qualities with ours; they are perhaps cheaper, and undoubtedly more numerous; but the capacities of our farmers in this direction are large, our immense unbroken stretches of country, with its splendid fertile soil, deversified climate and vact plains of rish pasture and grazing lands in the North West must in the course of human events bring around an equalitiy in this respect as European emigrants fail to find as good a field elsewhere. With this prospec before the farming portion of the community it is a timely axiom to impress upon their minds, now in the infant days of cattle raising for export abroad, to endeavour to maintain and improve, by good treatment, the standard of their live stock. We are much pleased to notice that business firms have sprung up in our midst who in various ways tend to assist and promote this object, and act as auxiliary forces in helping on the farmers; notably in this direction is that of Messrs. Marsden & Co., sole patentees and proprietors of the Manhattan Feed, which they have perfected, and are now offering to the drag trade, general dealers and farmers of the Dominion, as the best and cheapest food which they can feed to their farm stock to keep them in sound healthy condition. The specific virtues claimed for it are so many that no intelligent farmer can afford to remain in doubt without giving it a fair trial. It would, moreover, be a senseless waste of time and money for him to allow this preparation to go unnoticed, because he has previously been disappointed in some highly reccommended feed for cattle-We are living in a time when every day increases the store of knowledge and the chances for observation by experience, of the men engaged in this branch of manufacture, and for this reason Messrs. Marsden & Co., have the advantage of their predecssors. The Manhattan Feed is pronounced by analysis to be a perfectly pure article, free from a single particle burtful in any respect. When fed to cattle mixed with their mashes or hay or oats, it enables them to extract one-third more nutritious matter therefrom or, more plainly stated, it enables them to profits, much in weight and appearance upon one-third less food than had been previously fed them. It strengthens their digestive organs, increases their relish for the food, and thus enables them to fatten in half the time

It attacks the seat of derangement in ani-

mals which and by puritying the litself by the free the coat. For, poultry for markm st speedy as them, while the fl ually superior and produced without which attend the Manhattan Feed &c., we have been it-is prompt as having all the brought on by unh ity of habits, and organization, hav -Commercial Rev

Every accepted dia.elv answered

In order to gr be much alone. even Coristian s grows most vig quiet hour of pro more progress that with others. It the dew talls free pucest. --

A minister of th to be more anxio his vacation, and salary, than abou Courch to which salvation of the s sent to watch, is n real apostolic suce man credentials l sh .w.---

As holiness is not bute of God as the vine perfections, so one element in a but the very soul

No. 115 GRAFTON ST

MESSRS. T. GRAHM It gives me great plea my perfect cure of C I have suffered in it years without being for it, and I had long ng could cure me, b dence and the use of paration, CATABBHIN pletely cured of that might say disgustin only used one box commend it to any s

The invention of

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complaint.

He that is sincerely obedient will not Wesley was the true reviver and witness pick and choose what commands to obey of the primary and fundamental princiand what to reject. He will lay such pals of the Protestant Retormation ; a charge upon his whole man, as the and his successors in Canada, as well mother of Christ did on the servants at as throughout America, have proved the feast: "Whatsoever he saith unto noble, and often martyr, witnesses and preachers of the same doctrines -- con-

ye not,' saith St. Paul, ' that ye are the Holy Ghost, which is in you?' Again he saith, 'Ye are not in the flesh, but in the Spirit.' For why ? 'The Spirit of God dwelleth in you.' To this agreeth St. John, 'The anointing which ye have received' (he meaneth the Holy Ghost) 'abideth in you,' 1 John ii. 27. And St. Peter saith the same : 'The Spirit of glory and of God resteth upon you. O what comfort is this to the heart of a true Christian, to think that the Holy Ghost dwelleth in him ! 'If God be with us,' as the Apostle saith. ' who can be against us?' He giveth patience and joyfulness of heart, in temptation and affliction, and is therefore worthily called 'the Cemfrrter,' John xvi. 16. He doeth instruct the hearts of the simple in the knowledge of God and His Word : therefore He is justly termed ' the Spirit of Truth,' xvi. 18. And where the Holy Ghost doth instruct and teach, there is no delay in learning."

In all these extracts from the authoritative expositions of the original principles of Protestantism and of the true dottrines of the Church of England, there is not a word of "sacramental salvation," either by baptism or the Lord's Supper. much less by millinery costumes, genuflexions, and external tantism were too wise to substitute the outward for the inward religion; they were too enlightened and too well taught by the Holy Spirit to sink the greatness of God down to the littleness of dramatic gestulations, and the mighty energy of faith in the crucified Saviour, which Christ with us. O, as the disciples on much less practiced. in the days when the resurrection power of Scriptural truth raised England from its previous mental debasement, and the word of God became the infalliable medium, and the Spirit of God the supreme agent of communication between God and man, and the atonement of onr Lord Jesus Christ the only foundation of reconciliation and acceptance with God.

equal importance to great capacity for wo and quiet movement, tainty and delightful that commends it ab working parts are al durable, and will last bins hold 100 ya ds of s the firmest of all neat and regula , and a moment to sew stite length, on coarse ma finest, so infinitesimal cernable with the na rapidity rendering it them it has more att other, and it does to of heavy, coarse, p needle-work with ease than required on other no commendation, the ing demand, and vol from the press, and th uies who use them. au undoubted worth as a liable household neces popularity each day. chine can be examined paper. A ENTS company. Address the FAMILY SEWING BROADWAY, NEW

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Church, Rev. J. M. Reid's Missi sionary Society of th 2 vols. Green's History of the E 3 vols., Green's Short History, People, 1 vol., Macaulay's History of En in case, Bishop Wiley's China and Bishop Merrill's Secon Christ, Bishop Foster's Beyond

AGENTS WANT DICTOI HISTORY OF

H. Melh

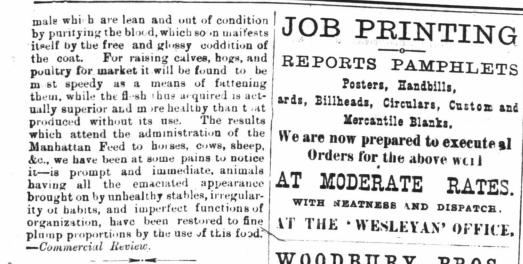
It contains 672 fine historic large double column pages, a plete History of the World sells at sight. Send for spe terms to Agents, and see wh any other book. Address National Publishing as they do the supernatural of the system of truth wlich e taught with a success not since the days of the apostles, ource of pleasure and of gratilieve and state that among ig denominations of Proteshe present day, the different Presbyterians, Baptists, Conalists and Methodists recogpreach the same doctrines of experimental religion; and e and increasing number of w of the Church of England he same faith as it is in Jesus; amentable to be obliged to at there is a clerical residuum urea who, though superciliousous, appear to be ignoraut of, to deny, the vital articles cal office of their own Caurch, entationsly pretending to be ive successors of the apostles! quently make their way into families and seek to disparministry and subvert their the doctrines of their fath.

we extracts from the Articles. Homilies, and great divines anrch of England, will be the e, on the part of Methodist these ritualistic interlopers : their further refutation, and susceptible of it, we quote the words of Bishop Jeremy Taya discourse entitled " Vie Inshowing how the scholars of rsity shall become most learnost useful:"

is in every righteous man a principle. The Spirit of Grace nt of wisdom, and teaches us inspirations, by proper arguactual persuasions, by perlications, by effects and eneras the soul of man is the cause vital operations, so is the od the life of that life, and spiritual actions and pro-"Unless the soul have a ut into it-unless there be a ipal within-unless the Spirit he informer of the spirit of Word of God will be as dead ration as the body in its powssibilities. God's Spirit does y reason, but heightens it. the heart and creates a new nthout this creation, this new of life, we may hear the Word t we can never understand it; e sound, but we are never the

thus treated of the supernaturr of Methodism, the subject E-say will be the Phenomena sophy of Methodist Revivals.

ELFARE OF CANADIAN FARM STOCK. BE MANHATTAN FEED. it seems but yesterday since xperiment was made by Canalists in the exportation of our is of cattle, pigs and sheep, the eference with which our Cana. is are looked upon by our Engs, and the avidity with which eef is bought up on its arrival, ce to that of any other country id, proves, without room for that nature has designed for on a great future trade in this Neither the Texas nor any of bred cattle from the Western compare in real sound qualities they are perhaps cheaper, and y more numerous; but the our farmers in this direction ir immense unbroken stretches with its splendid fertile soil, climate and vast plains of rish grazing lands in the North n the course of human events d an equalitiy in this respect n emigrants fail to find as good where. With this prospect arming portion of the commuimely axiom to impress upon s, now in the unfant days of g for export abroad, to endeavntain and improve, by good he standard of their live stock. h pleased to notice that busihave sprung up in our midst ous ways tend to assist and s object, and act as auxiliary ping on the farmers; notably tion is that of Messrs. Marsden patentees and proprietors of an Feed, which they have perare now offering to the drug ral dealers and farmers of the as the best and cheapest food can feed to their farm stock to in sound healthy condition. virtues claimed for it are so o intelligent farmer can afford doubt without giving it a fair ould, moreover, be a senseless he and money for him to allow tion to go unnoticed, because iously been disappointed in reccommended feed for cattleng in a time when every day e store of knowledge and the observation by experience, of gaged in this branch of manufor this reason Messrs. Marshave the advantage of their The Manhattan Feed is proanalysis to be a perfectly pure from a single particle hartful ct. When fed to cattle mixed ashes or hay or oats, it enables act one-third more nutritious strom or, more plainly stated, em to profit so much in weight nce upon one-third less food been previously fed them. ns their digestive organs, inrelish for the food, and thus m to fatten in half the time he seat of derangement in ani.



Every accepted prayer is not immediately answered prayer.

In order to grow in grace we must be much alone. It is not in societyeven Christian society-that the soul grows most vigorously In one single quiet hour of prayer it will often mak. more progress than in days of company with others. It is in the desert that Entrance 97 Granville St. the dew falls freshest and the air is purest .---

A minister of the gospel why is seen to be more anxious about the length of Nos. 1, 2, & 3, do. do. with Music, his vacation, and the amount of his salary, than about the purity of the Nos. 1, 2, & 3, do. do. with Music, Church to which he ministers, or the salvation of the souls for whom he is sent to watch, is manifestly not in the real apostolic succession, whatever humin credentials he may be able to 8h . w. ---

only, each

Boards, each

As holiness is not so much an attribute of God as the glory of all the divine perfections, so love must be, not one element in a minister of Christ, but the very soul and life of his work.

No. 115 GRAFTON ST. HALIFAX, N.S., } August 4, 1879.

MESSRS. T. GRAHM & SON, -Dear Sireit gives me great pleasure tomform you of my perfect cure of CATARRH, from which I have suffered in its severe form for 12 years without being able to find a remedy for it, and I had long thought that nothng could cure me, but thanks to Providence and the use of your valuable preparation, CATAERHINE, 1 have been completely cured of that distressing and, I might say disgusting complaint, and I only used one box I can confidently recommend it to any suffering from that complaint. Yours truly.

C. F, F. SCHOPPE.

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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 accom-In 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, Bronchits, 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 mar-vellous vellous.

SEE WHAT PHYSICIANS AND THE PEOPLE SAY ABOUT IT.

66 West Thirty-sixth street, New York, Sept. 2, 1876.

GENTS-I have frequently prescribed Scott's EMULSION OFCOD LIVER OIL with HYPOPHOSPHITES during the past year and egard it as a valuable preparation in scrofulous and consumptive cases platable and efficacious. C. C. LOCKWOOD, M.D.

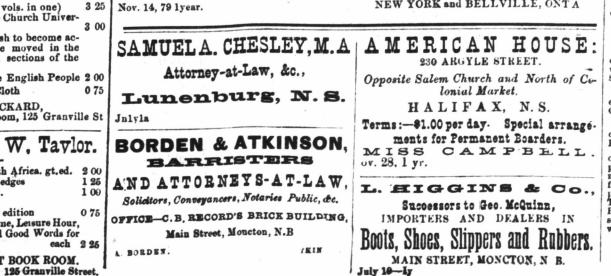
MESSRS. SCOTT & BOWNE-Gentlemen-Within the last year I have used in my own family, and in my private practice prescribed very extensively SCOTT'S EMULSION OF COD LIVER OIL with Hy. POPHOSPHITES and found it a most valuable preparation, especiaelly in diseases of children. It is ag-reable to the most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

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

MESSES SCOTT & BOWNE :- Gentlemon :- In September 1877, my health began to fail and my phyhealth did not improve, and early in the winter, I began to raise blocd and rapidly grow worse. In May last 1 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 breath, and a return of the spinal frontile. 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 lite, and was an object of pity to all my friends. Last September I purchased a bottle of your Emul-sion, 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 disap-peared, 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 there extended to the state of the state. I am perfectly well. I frequently meet some friend on the street who asks, what cured you and I anwer 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 dozcr and says that it is food and medicine for him He was given up to die a year ago; but he is improvand says that it is lood and and inclusion in the way given up to the system ago, but he is improv-ing now wonderfully. My recovery is exciting the surprise of many people, and I shall de all I can to make known your valuable medicine. Very truly yours, HF SLOCUM, Lowell, Mass. to make known your valuable medicine.

About the 25th of last April I got a bottle of your EMULSION, and at that time I was so prostrated at no one who saw me thought I could live but a few days at most. I could retain nothing on my a most and was literary starving. I commenced the use of the EMULSION in small doses; it was the rst 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.

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The Shuttle Tension is directly upon the thread, and not upon the Bobbin. as in other Machines, and is invariable, whether the Boddin is full or nearly empty.

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New Self-adjusting " Take-up." No tangling of thread," or dropping stiches.

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Day of Rest, Quiver, and Good Words for At the METHODIST BOOK ROOM.

THE WESLEYAN, FRIDAY, MARCH, 26 1880.

BOOK COMMITTEE.

The Annual Meeting of the Eastern section of the Book Committee, will be held (D. V.) h the Minister's Vestry, Grafton St. Church, Halifax, on Wednesday, May 5th, at 9 e'clock, . m. The meeting of the Executive will be held in the Book Room, on the evening pre-Tious at 8 o'clock. JOHN MCMURRAY, Chairman.

Hymn and Tune Book Committee. A meeting of this Committee will be held (D. V.,) in Grafton St. Vestry, on Tuesday, May 4th, at 8 o'clock, p. m. JOHN MCMUERAY,

Chairman.

THE WESLEYAN The second second second second second second second FRIDAY, MARCH 26, 1880.

REV. JOSEPH HART.

THE REV. JOSEPH HART, whose name has been a household word, in the Methodism of Eastern British America, for more than a quarter of a century, has finshed his earthly labours, and has entered into his rest. He was born in Guysboro'. Nova Scotia, in the year 1833. He was born again in the year 1847. He came of good Christian and Methodistic stock. He was trained in the nurture and the admonition of the Lord. His parents gave two other sons, besides our lamented deceased brother, to the work of the ministry. He was received as a probationer for the minhtry, by the Nova Scotia Annual District Meeting, at a Conterence held in 1853. He was accepted as a probationer by the British Conference in the same year. His mame was on the roll of probationers of the late Conterence of Eastern British America, at the time of its organization. In 1855. He was received into tull conmexicu, and ordained, in Sackville, N B., In 1857. He died at St. John, New Brunswick, Friday, March 19, 1880. in the fortyseventh year of his age; and in the twen-

by seventh year of his ministry. The years of his ministerial toil have been spent on the following circuits :-Margaret's Bay, one year, 1853 to 1854 Shelburne, one year, 1854 to 1855; Newport. two years, 1855 to 1857; Kempt, one year, 1857 to 1858; Lunenburg, three years, 1858 to 1861; Petite Riviere, one year, 1861 to 1862; Liverpool, three years, 1862 to 1865: Annapolis, three years, 1865 to 1868: Yarmouth, three years, 1868 to 1871; Granville Ferry, two years, 1871 to 1873; Sackville, three years, 1873 to 1876; Saint John, Exmouth St., three years, 1876 to 1879. In 1879 he was appointed to the pastorate of the Centenary Church, Saint John. He was in poor

health at the time of the sitting of the

Conference, and had been failing for a

1878. He was, at the time of his decease, a member of the Eastern Section of the Book Committee; and also was one of the Board of Trustees and Governors' of the Educational Institutions at Mount Allison, New Brunswick.

In Liverpool, and in Sackville, and in other places, he contributed largely to the welfare of our connexion in building much needed and commodious churches. A memorial service was held in the Centenary Church, St. John, on Sunday, March 21st, at 3 p. m. in memory of the deceased pastor. The Rev H. McKeown, President of the New Brunswick and P. Edward Island Conterence presided. The Revs. John Read, John S Addy, H. Pope, D. D., John Prince, James R Narraway, Charles Stewart, D D., Benj. Chappell, R. W. Weddall, W. W Lodge, and Geo. W. Tuttle were present.

The hymns beginning: "There is a land of pure delight;" and "Days and moments quickly flying," were sung. Prayer was offered by Rev. Mr. Addy. The lessons were read by Rev. Mr. Prince. Addresses were delivered by Revs. H. McKeown, Dr. Pope, J. R. Narraway and Dr. Stewart. The remains were brought to Halifax

on Tuesday, and were accompanied by Revs. Dr. Pope, Mr. McKeown and Beni. Chappell. The funeral took place on Wednesday from the residence of Wm. F. McCoy, Esq., brother in law of the deceased. Rev. S. B. Dnnn, gave out the hymn beginning: "Thee we adore eternal name" and read the 90th Psalm. Rev. Dr. Burns (Presbyterian) offered prayer. The funeral cortege proceeded to the Grafton St Church, The pall bearers were Revs. Dr. Pickard, Dr. Pope, Dr. Burns, S. F. Huestis, T. Watson Smith, and D. D. Currie.

The following ministers, in addition to those named above, accompanied the remains to the church : Revs. Thomas D. Hart, of Selma; Thomas Angwin, John L. Sponagle, Charles H Paisley, of Sackville, N. B.; Benj. Chappell, of St. John; Wm. H. Evans, C. M. Tyler, E. R. Brunyate, I. M. Mellish, W. A. Black. Dr. Inch. President of the College at Sack-

ville, was also present. At the Grafton Street Church the service commenced with the singing of the 716th hymn, beginning;

"Hear what the voice from heaven proclaims." Rev. S. F. Huestis offered prayer. Rev. T. Watson Smith read part of the 15th chapter of the first epistle to the Corinthians, beginning at the 20th verse. The choir sang the Dead March in Saul.

An elaborate and appreciative obituary notice of the deceased minister was read by Rev Dr. Pope. (This notice will ap-

his Saviour; and to defend the truth as it is in Jesus, against all comers He was an independ-ent thinker, and was original in his methods of literary preparation, and in his style of address as a public speaker. He brought out of his trea-sury, things new and old, for his congregations; so laboured as to bring many souls to the standard of the cross.

He was a good pastor-earnest, faithful, ten-der, loving. He was hopeful, chcerful, and courageous. And he was wont to impart to others, in their times of conflict and of trial, something of he spirit that dwelt in him. The temporalities of the church attracted his

attention. The publishing enterprises; the educational work; the missionary operations; and other connexional interests; had in him an intelligent supporter, and an able advocate. On several circuits he gave himself, with energy, and enthusiasm, to the erection of places of worship; and he has built for our Israel several valuable rches

He enjoyed the confidence of his brethren, and was by them elected, in 1878, to the Presidency of his Conference: and was twice elected a repr sentative to the General Conference of the Methodist Church of Canada. He was, taking him all in all, one of the foremost men in the Methodism of his day, in the land wherein he spent his years. How strange that one, so loved, and so loving; so fitted for his work, and so useful in it; so devoted to the service of his Master, and so honored of God; hould, before reaching even two score years and ten, be taken away ? In the be ginning of his ministry, he seemed to possess more physical vi our, and to have more power of endurance, than any other of the nine, who stood side by side in five annual examinations, as candidates for the ministry. Three of the num-ber, who seemed less likely than he, to bear long the burden and heat of the day, are left, to by the consecrated banner, which his nerveless hand can carry no more. The wearied workmen die; but the work goes on. now, and forever.

Our brother was not broken by sickness in a day. Through slowly rolling months he stepped down into the valley, and passed onward by that way that leadeth upward to the realms of the blest, and to the th one of the Eternal. He died as dieth the faithful soldier of the cross. not come to the end without a conflict. But he fought his passage through. He has left assuring and comforting testimonies, for the loved ones, from whom he has been called away. Among other things he said, to some who remained be hind, as he was crossing the flood : "I am being comforted now." "Jesus loves me; yes, he loves me; and I love him." "I am calmly resting on comforted now." the atonement." "Me, with all my sins, I cast on the atoning blood." "I am drenched in his mighty power." "The blood of Jesus Christ his Son cleanseth from all sin."

One of the last utterances, that came from his sick bed, was a message to the WESLEYAN, in which he said: "Send my love to the brethren. Tell them I am suffering a good deal, but I am greatly supported by divine grace. Tell them, also, that I would write to many of them, in response to kind messages received, but am unable now."

> O may we triumph so. When all our warfare's past;

And, dying, find our latest foe, Under our feet at last.

The Rev. Dr. Pickard, spoke briefly in consequence of the lateness of the hour. He said:

That he felt that he had personally sustained a very great loss in the death of Bro. Hart, whose character had been so well and so truthfully portrayed in the admirable paper read by Dr. Pope. That several things which he had intended to say, had been better said by Dr. Pope That al though we were mourning our great loss, we ought to be very grateful to the Father of Mer-cies, who had so enriched our departed friend with gifts and graces, and had so crowned his life with usefulness Part of the 49th hymn, beginning-

" Rejoice for a brother deceased," was then sung. The benediction was

GRANVILLE FERRY.

"LESSON SELECTED BY THE SCHOOL."-

of each quarter, on which no lesson is as-

HARPER'S MAGAZINE FOR APRIL, 1880.

-The April number of Harper's Maga-

zine is rendered exceedingly attractive

by its many beautiful illustrations, and

every article in its table of contents is

noteworthy. The number opens with the

signed by the International Series.

tions by Mr. and Mrs. Lillie on English subjects of literary, historical, and picturesque interest, to be illustrated by Abbey. The rural charms of Chester Valley,

Pennyslvania, and the associations of Valley Forge, are the theme of an excellent paper by Mrs. Ella Rodman Church, with remarkably fine illustrations by Howard Pyle.

Santa Fe, New Mexico, as described by Ernest Ingersoll, and illustrated by J Harrison Mills, is a subject of intense interest, with a thrilling history, and full of antique pictures.

The Irish famine gives special interest to Miss Cloud's illus rated article, describing an "Irish Fishing Village" The upper or Swiss Rhine-seldom visited by tourists-is charmingly described by S. H. M Byers, and accompanied with some very picturesque illus rations.

E. D. R. Bianciardi contributes an instructive article on the works of Luca della Robbia and his school with four beautitul illustrations.

One of the most interesting articles in the number is Mary Treat's Home Studies" in Nature, with ten exquisite drawings by J. C. Beard. It should be noted that the Tiger and Turret Spiders, whose habits are here so minutely described, are new to science. The especial value of Mrs. Treat's contributions lies in the fact that her observations are original.

Mr. William C. Prime, in his able article on the "Early History of Bible illustrations," not only gives an important chapter in the history of wood engraving, but also clearly shows that designs attributed to Holbein were copied by him from an earlier artist.

Of late much interest in literary circles has attached to the poems of Francois Coppee. One of the most dramatic of these, Shipwrecked," translated by E. W. Latimer, appears, in this number, with two z strong pictures by Reinhart.

In fiction the number contains, besides the serial novels "White Wings" and "Mary Annerly," two excellent short stories: "Mr. Witherton's Romance," a humorous sketch, by Phæbe Yates Pember, and "An Easter Card," An Easter Card," a beautiful tale, by Virginia W. Johnson

Mr. E. H. Derby contributes a very timely and important article on our navy, exposing its present weakness, and offering valuable suggestions for its rehabilitation.

Readers who are interested in music will read with pleasure Mrs. A B. Blake's graceful and instructive paper on Madri grals.

The Editorial Departments furnish a large amount of delightful reading on current, topics, recent books, etc.

Blackwood's Magazine for March. promptly republished by the Leo and Scott Publishing Co., 41 Barclay St., besides the continuation of the capital serials now running thr ugh its pages, offers two articles which every one taki g up the number will be likely to turn to at once. Perhaps the title of one of them, "An American Statesman on Irish Atrocities," will secure its immed ate perusal; nd the reader will undoubtedly be amused at this semi-serious attem at to institute a parallel between Great Britain and Ireland and Turkey and her territories-in both cases an alien race being camped in a conquer ed country. The other article which we The cortege then proceeded to the Camp would particularly call attention to, is Hill Cemetery, where the remains were that on the "North East Passage," giving the narrative of Lieut. Palander, the com mander of the exploring vsesel Vega, conducted by Mr. McKeown and Dr. which under the leadership of Prof. Nordenskield, left Gothenburg, July 4, 1878, and by the 28th of September the same year was only 170 miles from Behring's Strait, when its course was stopped by the We had the opportunity of speaking to ice, and it did not get away till July 1879, audiences in the Granville Ferry Methodist The article is illustrated by a map, showing the track of the vessel, and the coastbath in the morning and the evening. It was line as corrected by the survey. The article "The Afghan War-Pasthe occasion of the Anniversary Missionary Service for that circuit for the year. The sages from the Note-Book of a Staff Officer," brings to our notice other scenes in weather was fine. The roads were fair. The the southern part of Asia, where the solattendance was good. The apparent symdier is contending with hostile tribes as pathy of our people there, in the Missionary well as with rigorous climate. work of our church, is commendable. The "Convivialty" is a description of feasts. collections on Sunday indicated an increase or rather the drinking that has accompanof twenty-five per cent over the receipts of ied them, from the times of the Greek and the Scandinavian deities to those described by Scott and Lever. The Superintendent of the circuit, Rev.

199. Decrease as compared with previous year \$2015. Total expenditure for education \$205,574. Decrease \$2540. There is no doubt that expenditure must be materially reduced for the sake of relieving the Treasury ; but let us have all practicable retrer chment in other departments of the public service; and then if the Education Grant must be reduced, so let it be. We hope Halifax tax-payers will notice that the attendance in this city is lower than anywhere else in the Province,-when in fact it should be highest. The number of female teachers is increas-

ing. During the past ten years the number of male teachers has decreased 9 per cent. while the number of female teachers has increased 68 per cent. The average salaries are : Grade B. male teachers, \$425; female ditto, \$292; Grade C. male, \$290; female \$232. The lowest male salary is \$204: female \$133. Nova Scotia salaries are less than New Brunswick by from 24 to 6 per cent.

With respect to County Academies and High Schools Dr. Allison suggests:

1. Let the Grants now given to County and Special Academies be distributed among a limited number of High Schools or ... cademies, of a dis-tinctively Provincial character, though of course admitting of, and requising, local co-operation in their establishinent and maintenance

2. Let these Institutions correspond to territo rial divisions of the Province, and the location of each within its special territory be determined by the consi (eration of what is just and convenient to the people of such Division, and partly, possibly, by the willingness of the local autnorities to co-operate with the Department of Education. The points regulating location within a Division would be in addition to the one just made: a Centrality; b, Accessibility; c, Good and sufficient and reasonably cheap boarding accommodation ; d, the existence of Churches of the principal Religious Denominations of the Province

3. Let the Council of Public Instruction be empowered to frame such Regulations for the establishment and direction of these Institution as shall, while fairly mediating between Provincial and local intere-ts, place the cause of secondary Education on a secure and permane foundation

. We hope that these suggestions will be arried into effect as nearly as possible. As regards the revision of text books Dr. Allison savs :

Hitherto, or at least for the past eight or ten years (during which period the so-called revi-sions have consisted in additions to an already overloaded stock,) the pocket of the parent has suffered severely from the multiplication of texts, particularly in fundamental branches. A revision based on any other principle than that adopted by the Council, namely, the prescription of one good text in every subject, or each department thereof, would have simply perpetuated the con-fusion and loss so loudly and justly complain-

We fully agree with Dr. Allison's view of the importance of inspection," and we trust that the new arrangement will prove successful. It should at least be fairly tried. We sympathize too with his cry of distress over the "fatal irregularity of attendance which like a dry rot is wasting the life of so many of our schools." It is an evil of ver serious magnitude, which must be abated by the strong arm of the law if other remedies prove unavailing. We are glad to notice that the Superintendent is preparing a progressive Course of Study for our schools generally. We should have had such course at least five years ago. The formation of Teachers' Associations and of an Educational Association for the whole province is an important step in advance. We may yet find it advantageous to give such Associations a voice in electing one or two members of the Council of Public Instruction. We revert for a moment to the County Academies to express our earnest hope that mere "Countvism" will not be allowed to interfere with the efficiency of the plan which Dr. Allison proposes, and that on no consideration should the Academies be allowed to fall into a state of deadness and inefficiency. We need honest, earnest work in the department of intermediate education. We heartily congratulate Dr. Allison on the Report he is able to lay before the Legislature and the country; and we congratulate the country upon having as its "Minister of Education" a man who understands his work and can do it intelligently and conscientiously. -Presbyterian Witness.

Ladies Academy, sical and literary evening, the 9th in sisted of piano piec instructors, assisted The literary was Sacred Music, by Professor of Musi music from the eat and some interest with its history in Some very valua the management of of appropriate mi The lecture through a display of able s and Christian senti I am toiling on.

SAC

The Eclectic S

Held special service ary, with good resu all the results th meetings were call Settlement to take of our neat little Notwithstanding th liberally subscribe 40x26, is furnished desk, chair and pl \$100. These peopl their zeal and gene us a visit at the pra generous in his gifts Welsford, March

> ATLE MR. EDITOR,-Ye

a Brother expresse serve God and desir thodist church. before the public co noon we administere tism to seven pers

The cause of God is

MR. EDITOR,-LA

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WINDSOR, N.

At the March Qu

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name of the Lord."

ANHER

considerable period previous thereto. He undertook, however, the very arduous duties of his new circuit, hoping a few passing weeks or months would bring better health, and that the year would be one of successful endeavour. It soon became apparent to his colleagues in the ministry, and to others who were associated with him in church work, that the close of his ministry was drawing near, & perience to-day. and the time of his departure was at hand. Each passing month seemed to mark off a stage in the progress of his fatal malady. On the first Sabbath in November he preached his last sermon. He then slowly and regrettuily stepped down forever from the pulpit; whither, during nearly a generation, he had so often gone with the glad gospel message; where, so often, he had blown the trumpet with no uncertain sound; whose office and opportunities he had loved so dearly; and where he had won so many victories for the Redeemer. and had secured stars for that adorning

that shall know no end. During his residence in St. John, he gave himself, with great earnestness, to the work of rebuilding the Centenary Church, after the fire of 1877, especially during the absence, in England, of Rev. H. Sprague, who was then pastor of the Centenary Church. His efforts, in connection with the building of the new structure, may have contributed materi ally to the breaking down of his health.

The departed minister has had a large share of the burdens of our connexional work assigned to him. The organic changes, which the growth and development of the Methodism of this country during his day, made inevitable, have in volved a large amount of consideration and discussion, and responsibility. Bro. Hart has earnestly devoted his abundant energies to the work in which, in those years, our church has been engaged, and has contributed, in a large degree, to the Louiding of those measures which will influence the destinies of our cause in the time to come.

Brother Hart was elected, in 1874, by the Conference of New Brunswick and Prince Edward Island, a member of the atthitul minister of the new dispensation. He First General Conference of the Methodist ministry.

First General Conference of the Methodist ministry. Church of Canada, which was held in He studied that he might glorify God; might Toronto in September of that year. In rescue the wandering; might build up the four-e-1878 he was elected President of the same from the workman on the walls of Zion. He was Conference, and was also, ex officio, a well read in the interating of former times; and incinber of the second General Confer-sent day.

pronounced by Rev. H. McKeown. pear in the WESLEYAN of next week.) Part of the hymn beginning. "Why do we mourn departing friends," interred. The services at the grave were was then sung. Rev. D. D. Currie was called upon for

Pope. an address, and spoke as follows: What was once the experience of King David. the sweet singer of Israel, appears to be our ex-

We seem to be passing through a valley wherein is the shadow of death. We are assembled here at an hour when we are not wont to come to Church on Friday evening last, and on Sabthe house of the Lord. We are in the midst of the one week in the year-the week in which Good Friday comes, which, more forcibly than a. y other, brings home to our minds, and to our hearts, the dying of the Lord Jesus. If we are vearning for a closer wak with the crucified One, we are seeking, day by day, during this week, to tread with him, in loving loyalty, the sorrowful paths which he trod, on his way to Gethsemane and the cross. How heavily fell the deep and dark shadows on his breaking heart. And here now we are in the very presence of death. The prostrate form; the unbeating pulse the unthrobbing heart; the motionless features The prostrate form; the unbeating pulse; last year, with a prospect of more to follow the untroooing hear; the motioniess reatures; the speechless lips; the voiceless preacher; all tell us that the destroyer, who has, in every land, and in every age, been gathering his victims, is still bringing down to the dust the children of men. What a stern and startling fact is this that, W. H. Heartz, has been engaged, for several weeks in revival services, which have resulted in a considerable ingathering into the so-

as surely as we live, the dread enemy will grap-ple with each of us, and we shall fall in the en-Happily the dark cloud which sometimes over-

ciety.

tide.

hangs us, has, for those who die in the Lord, a silver lining. Death is an enemy; but he is a conquered enemy. We may, through the blood of the Lamb, parry off his blows, crying, in triumph: O death. wh where is thy victory ! O death. where is thy sting; O grave, What shall we say, in this presence, to-day?

Many of us cherish for Joseph Hart, whose re mains we are about to bury out of our sight, a tender and abiding affection. May I be permitted to speak for a moment of the ministerial " class" of which the departed one, and myself, were members? It was the class of 1853. In that year memory in was the class of 1005. In that year nine young men were received, in our eastern Methodistic work, as probationers for the mini-Methodistic work, as probationers for the mini-try. The deceased is the third one, of the nine, who has crossed the narrow stream. Three others of that class, have experienced interruptions, of one kind or another, in their work. The other three; -Hezekiah McKeown, President of the Conference of New Brunswick and Prince Edward Island; Kobert Duncan, an ex-President of that Conference; and myself; have been, unin-

terruptedly, engaged in the work of the ministry during all these years. All al ng through this period, the deceased and myself have had frequent opportunities for intercourse, and we have often taken sweet counsel together. Once I suc ceeded him in the pastorate of a circuit; and once he succeeded me I may, therefor , perhaps, speak with some confidence concerning him who has now been called to his reward. Joseph Hart was a converted man. He be lieved in the Father. He believed also in Jesus. And he believed in the Holy Ghost. His faith in

first part of Mrs. ohn Lillie's paper, the revealed Scriptures was unwavering. He "Music and Musicians in England" was called to the office and work of the Christian ministry. rie never doubted his call. He was well-considered and exceedingly interesting review of a musical year in London. including also the great abnual and triennial te-rivals in the provinces. The illus-

trations are mainly portraits, and among these a superbengraving of L. Alma 1adema's recent portrait of George Heusshel. Mr. Abbey has added so ne characteristic sketches. This paper which will be con-

cluded in the May number, is, we under-

REPORT OF THE SUPERINTENDENT OF EDUCATION.

This Report includes the year ending 31st October, 1879. Great pains having been Our new church in that village is admirably adapted to the necessities of our contaken to receive accurate returns, Dr. Allison regards the statistics presented as gregation there. The main audience room unusually accurate. The following figures s thoroughly well finished and well furare given: School Sections 1806, being an nished. The Sabbath school room is well increase of 9 over last year. Number of adapted to the purposes for which it is needed. Sections without schools, 278 in winter and The building as a whole is a credit to those who built it, and is an ornament to the pros-206 in summer. There were in operation in perous village in which it is situated, and winter 1884 schools, and in summer 1935,an advance of 72, and of 20, on the previous which nestles so cosily at the base of the mountain and by the ever flowing and ebbing year. Pupils registered in summer 84,356an increase of 187. Different pupils during the year, 99,094. Teacuers employed 2011. There was at school in summer time one out The Halifax and Dartmouth S. S. Association of every $4\frac{1}{2}$ of the population (1 to 4.59.) recommend that the subject of Temperance, Taking the whole school year there was at alternate with Missions, on the last Sunday school 1 in 3.9. Daily average attendance,

46.441. Percentage of attendance, 53.

Teachers, Academic grade, 31. Grade B (male) 261; female (first class) 47. We are glad to see an increase in the number of higher grade teachers - a most hopeful symptom. Grade C. (male) 274; female. 562. Grade D., both male and female, show an increase. Grade E. is abolished. Total number male teachers, (winter term) 780; female teachers (summer term) 1200.-There is increase in the number of teachers engaged in the same section; and there is a decrease of 52 in the number of new teachers employed.

Coming to the money part of the work we find that the Government expenditure shows an increase it grants to teachers, but a deence, held in Montreal, in September, He was a faithful preacher. He aimed to exalt _ derstand, the first of a series of contribu- . Total expenditure for public schools \$180,- ... crease of \$2036 in the cost of examination

POSTAL CARDS.

GIBSON, March 20. We have been holding special services as Robinson some four miles down river, with blessed results. About a score have been awakened; fourteen people converted. To Him whose Spirit has done this work be the praise. I have never seen a more genuise work than this.

At Gibson, I am sorry to say, I see very little good doing. Perhaps only the brethren who have been stationed here will understand why. We want a church and must have one. We have already nearly two-thirds of the needed sum subscribed, owing chiefly to the generous spirit of that noble and loyal friend of Methodism and religion, Alex. Gibson, Esq. But we are not very well able to carry a debt. If any kind friend feels disposed to help us a little, any amount sent to us will be acknowledged in the WESLEYAN, and placed in the hands of the Building Committee. We begin building as soon as the frost is out of the ground. There is a powerful movement in Marysville under the faithful ministry of Bro. Brewer. Over thirty already aroused, and the work going on.

BRIDGETOWN, March 17, 1880. MR. EDITOR,-At our Quarterly Meeting held here yesterday we passed a resolution unanimously claiming our right to invite a minister of our choice to this circuit. And invited one. M. TUPPER, R. Steward.

M. R. K.

CORRESP

WILBRAHAM, M What are the regi at which the 1st of the Sabbath of a l were the measure of of any month would day of the week ever every leap adds a da not take place at less 28 being a common 4, and the 28th year will always be a lea this 19th century, Fe with the Subbath at 28 years, viz. : 1824 and this order of coin petual if every fourth But the order will be tennial years which 400 are not to be rec every such disturband cidence will be 40 ye February 1st will Sabbath in 1920, and tervals of 28 years un casioned by the 21st another interval of 40 it is easy to find at w age February will hat

ST. JOHN, N MR. EDITOR, -The dolence from the Qua the Centenary Church evening to the widow At a meeting on Sabb passed a resolution re to publish it. I write may reach you in time In haste, yours

The members of Beard of the Centenar St. John receive with nonncement of the dea tor, the Rev. Joseph twenty-six years of fai in connection with the these Provinces, was scholarly attainments ment, and his activity i social, moral, and inter ciety.

Firmly holding the he sought, by his prenest, thoughtful and p hearers to party. part ing. Seculous in the toral duties, tenderly position, he was p.c. minister consolation to ecrease as compared with previous Total expenditure for educa-574. Decrease \$2540. There is that expenditure must be materially for the sake of relieving the but let us have all practicable rent in other departments of the pub-; and then if the Education Grant educed, so let it be. We hope x-payers will notice that the attenthis city is lower than anywhere Province,-when in fact it should

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SACEVILLE, March 19, 1880. The Eclectic Society of Mount Allison

Ladies Academy, gave a very successful musical and literary entertainment on Tuesday evening, the 9th inst. The musical part consisted of piano pieces by the staff of musical instructors, assisted by their pupils.

The literary was a very learned lecture on Sacred Music, by Prof. Jost, the talented Professor of Music. The history of sacred music from the earliest times was reviewed, and some interesting points in connection with its history in America noticed.

Some very valuable hints were given as to the management of choirs, and the selection of appropriate music for c'urch services. The lecture throughout was characterized by a display of able scholarship, sound sense, and Christian sentiment. Χ.

Notwithstanding the hard times, the people he was called to labor. liberally subscribed, and now the church their zeal and generosity. Santa Claus paid this her severe affliction. us a visit at the proper season, and was quite E. T. Knowles. generous in his gifts. A. E. LAPAGE.

Welsford, March 22, 1880.

ATLESFORD, March 22, 1880. MR. EDITOR,-Yesterday at Aylesford West s Brother expressed his determination to serve God and desired to unite with the Methodist church. He was received on trial before the public congregation. In the alternoon we administered the ordinance of Bap-

tism to seven persons at Aylesford East. The cause of God is advancing. J. GAETZ.

AMHERST, March 22nd, 1880.

MR. EDITOR,-Last week we were called to part with our two dear boys Charlie and Arthur,-the one aged 9 years, the other 7 years and 8 months. "They were lovely and pleasant in their lives, and in their death they were not divided." You can imagine how that by their death many bright expectations are cut off. The pain of parting has been very keen. and our sorrow is great; but the Lord Jesus graciously sustains and comforts; -so that we can say-" The Lord gave and the Lord hath taken away, blessed be the name of the Lord." / Yours, &c., J. A. ROGERS.



WINDSOR, N. S., March 22nd, 1880. At the March Quarterly Meeting of this circuit the following Resolution was adopted regarding the subject of Invitations : " Whereas, in the judgment of this Board,

the system of Invitations as at present existing has proved satisfactory many years, we В.

His admirable executive abilities rendered him efficient in carrying forward church enterprises. We gratefully remember the kindly interest manifested by him in the work of ing you, and the many readers of our conthis church, and his supervision of it, during the absence in England of the Rev. Howard Sprague, and during the erection of the present school building. His intimate acquaintance with our affairs acquired through this unofficial relationship well fitted him for the position afterwards assigned him by the Conference as our pastor, and justified him in entertaining the high hopes with which he entered on the performance of the duties of his pastorate.

Be it therefore Resolved that we record our sense of the loss sustained by the Methodist Church of Canada, our Missionary cause, our Educational Institutions, and the New

New Brunswick and Prince Edward Island I am toiling on, on this extensive field. Conference, in common with the member-Held special services at Coot Hill in Janu- ship and congregation of this church, in the ary, with good results, though we did not see lamented death of the Rev. Joseph Hart, all the results that we desired. Several while yet in the prime of his manhood and of meetings were called last fall at Patterson's his mental energy; and also our grief at the Settlement to take measures for the seating severance of the many strong individalu ties of our neat little church in that locality. of friendship formed on the circuits in which

And be it further resolved that, conscious 40x26, is furnished inside with 24 ash settees, of the anguish which must attend the deeper desk, chair and platform-cost upwards of bereavement sustained by our pastor's widow. \$100. These people deserve great credit for we tender to her our sincerest sympathy in

> R. W. Thorne, Gilbert Bent. J. Prichard. Edward C. Lockhart, H. J. Thorne, A. A. Stockton. James Marnie G. O. Bent, Gilbert R. Pritchard. J. S. Turner. E. T. C. Knowles. H. B. White, J. H. Kidd. C. H. Hutchings. George A. Henderson, C. W. Wetmore, James Sullivan, James A. White J. K. Thorne. JOSHUA CLAWSON,

> > BURLINGTON CIRCUIT. MARCH QUARTERLY MEETING.

The third quarterly official meeting for this circuit was held at Cheverie, on Monday. March 15th. There was a good attendance, nearly all the sections of the circuit being represented The finances were found on comparison with other years to be in a prosperous state. The following resolution respecting ministerial invitations, after a very interesting discussion, pro and con, was carried by a small majority. Moved by George Harvie, and seconded by J, Burgess, Esq., "That in the opinion of this meeting, the authority to appoint preachers to circuits and mission stations should be vested in the Conference; not in the Quarterly meetings."

The minority argued strongly in favor of retaining the privilege of inviting ministers to the circuits, whenever they deemed it advisable to do so. But, with true Methodistic loyalty, cheerfully intimated their readiness to bow to the ruling of the

CARLETON, St. John, N. B., March 16, 1880.

THE WESLEYAN, FRIDAY, MARCH 26, 1880.

MR. EDITOR,-I take pleasure in informnexional organ, that at a meeting of the Quarterly Board held in the Committee Room of our church on the 9th inst., that in view of the perfect harmony existing between the pastor and the people of our church and congregation, coupled with a very encouraging state of affairs connected with the circuit, spiritually and financially, it was, on motion, unanimously resolved,

"That a request be sent to the ensuing Conference for the retarn of the Rev. R. W. Weddall to this circuit for the third year. and that a notice of such resolution be published in the WESLEYAN.

> Yours respectfully, A. C. A. SALTER, Recording Steward. NEWPORT, March 18, 1880.

MR. EDITOR .- A paragraph in Bro. Mc-Arthur's letter of February 6th, is calculated to give a wrong impression to those not acquainted with the circumstances, and needs a little explanation. Of course Bro. McA. does not intend such a thing; he hardly seems to understand the matter himself. He writes: "Whether right or wrong, I had to forego just that amount to make District books balance last Conference" The facts are, the Financial Secretary, in making out Bro. McArthur's account, did not include \$25.00 already paid him by the chairman, and, as a consequence, in settling with him. paid him that \$25.00 a second time. In balancing his books, the F. S. detected the error. and explained it to Bro. McA., as he thought, to his satisfaction. Can it be a question with Bro. McA. whether it was right to refund money paid him through an oversight? He received his removal expenses from the chairman in the autumn, and was "not called upon to forego that amount to make District books balance," but to pay back a sum upon which he had no claim.

GREENSPOND, NFLD., Feb. 14, '80.

F. H. W. P.

MR. EDITOR,-On the 3d inst., at Swain's Island, there was held a very enthusiastic and successful missionary meeting, in con. nection with the Methodist Church. It being the first missionary meeting held among them, the curiosity of the people was somewhat aroused, and a full church was the result. Stirring addresses, bearing on the question of missions, were delivered by the two circuit ministers, and several of the local brethren. All seemed delighted, and their desire to keep on the great cause was practically demonstrated by their liberal contributions, amounting to £5 8s 3d.

Yesterday we held a tea-meeting in the Greenspond Methodist School Room, being the first of a series of such efforts, in aid of liquidating the debt on the beautiful and all such lectures and writings, in any degree commodious parsonage lately erected. I am glad to be able to state that the most sanguine expectations of its promoters were abundantly realized. Some one hundred truth, and to laws, facts, and experience, as ly or in part. persons partook of a sumptuous repast. After which a public meeting was held in the tural world. That false assumption is the church. The speakers and their topics were -Rev. J. Listen, on "The Christian minis- founded and fabricated, and on which they try in its relation to the Church :" Rev. Geo. Vater, on "The mutual working of minister | Some of its advocates, desirous, as it would and people." Mr. Cahill on "The Church's duty respecting the training of children;" Mr. George Allen, on "The need of holiness of heart and life in the prosecution of the work of God." The church choir, under the leadership of Miss White, gave choice selections of music. Mr. and Mrs. Cahill | theory, or they wilfully set aside, or misre-

LUMBER MISSION.

I have just returned from a fifteen days' trip to the lumber camps on the Cross Creek. Taxes. and great "Sow West" branch of the Miramichi river, having visited twenty camps, preaching every evening, and four times on each Sabbath.

Amid abounding profanity and wickedness, I must say the men treated me with marked respect and kindness, and for the most part listened to the word preached with earnest attention. Occasionally a man would continue smoking his pipe, or lie back and go to sleep, as composedly as if he were in church : but, with very few exceptions, my efforts for their good were gratefully appreciated. The papers and tracts distributed were generally highly prized, and I trust will be productive of much good. L. S. J. Nashwaak Village, March 10, 1880.

HALIFAX, March 18th, 1880. MR. EDITOR,--Of the numerous unfounded and strange theories and opinions which are being propounded and discussed in the present day, that of evolution or Darwinism. as it is generally called, is engaging a considerable degree of attention in certain quarters This theory, as its advocates endeavor to explain, and support it, means, that by certain causes and operations in the natural world, there have been constantly occurring, through protracted portions of time, and are still going forward, such changes in both animal and vegetable life that one species is absorbed into, and becomes one of another and a higher description. This asserted change they ascribe to a process, which they have named evolution. The name itself is inappropriate and absurd, for it properly means a revolving or unfolding process, which cannot rightly be applied to the mode of change for which they contend. The word should be transmutation.

That such an anti-Scriptural and false theory should obtain some decree of belief, or probability, among the illiterate and ignorant crowd, is not surprising; but that it should have gained any credence or support in literary circles, or with educated or intelligent persons, is rather amazing. Yet, it was in those literary quarters that it originated, and is still being held and advocated; and of late, chiefly,-and to their great discredit,-by several professors, and other teachers in scholastic institutions. Many lectures and writings on the theory, and obtaining more or less belief or favour, have. within late years, been brought under public attention, and chiefly by such professors and others, called literary characters. One of these professors, named Asa Gray, a short time ago, delivered a lecture on this evolution subject-with a limited approval and support-before the old and celebrated Yale University, in the United States; and a somewhat similar lecture has, very recently, been delivered in this city. It is characteristic of

never has been a charge, or transmutation in any of those departments of creation. An eel has never produced a trout, noy a cod a salmon; and the same is true through all the aquatic tribes and species. The seed of wheat has never produced rue, or oats, or barley : nor has therever been a change from any one kind of grain into another; and never has the seed of any one kind of flower, regetable, or tree, produced a species different from itself. So strict is this divine arrangement, throughout nature, that a bean or pea of the bush kind, never produces, or becomes one of a vine or spiral kind; a white rose never becomes a red rose, or a red, white; nor a white clover a red. nor is there ever any change in either; nor does clover ever become timothy grass, or of any other sort; nor does the red apple, the white, the calico, or kidney potatoe, ever yield any other kind than its own.

The same is as precisely and invariably true throughout the animal creation. Each kind of horse, kine, sheep, dog, and all other animals, and the fowl, goose, duck, and all the rest of the feathered tribes, wild and domestic, have invariably, through all ages, produced and propagated their own kind, and never any other kind of species. The pretentious, or quack scientists, as they may, with propriety, be called, employ, as to the changes they assert, the term "natural selection." Like their evolution, it is an absurd term, as regards vegetable productions. Selection implies rationality, or intelligence. Does a clover plant, a bean, a pea, a cabbage, or potatoe, a pumpkin, or a rose, or any other vegetable or flower, possess more high qualities; and by their exercise obtain a higher or more favourable status in the natural world?

One of the injurious consequences from the public advocacy of this anti-Scriptural and unfounded theory, especially when announced by teachers in colleges, is, that the youth in their classes, who hear or read those productions, are thereby made liable to disregard Scripture truth, and direct divine promise and arrangements relating to the subject, and to ascribe all causes and effects regarding it, merely to original natural laws and operations.

There is in the present day, such a craving desire for new and extraordinary theories and subjects, that not only ignorant and, thoughtless persons, but some, or, at times, many educated, and generally sensible people, will mis-speud their time in attending at such lectures, and instead of openly opposing the false theory, as they ought to do, by their silence they afford it a degree of sanction or approval.

I will here come to a conclusion on the false and delusive theory, by saying that, in general, the best and most decisive way of treating lectures or writings in its favor, is, promptly and plainly to demand, from its advocates or supporters, clear and positive proof for its truth This, or the semblance of it, they never have given, or can groduce, favouring this theory, that they assume as as they assuredly know; and yet they have

Repording Steward.

rt for a moment to the County o express our earnest hope that intyism" will not be allowed to h the efficiency of the plan which proposes, and that on no conhould the Academies be allowed state of deadness and inefficienheed honest, earnest work in the of intermediate education. v congratulate Dr. Allison on e is able to lay before the Legise country; and we congratulate upon having as its "Minister of a man who understands his work intelligently and conscientiously. ian Witness.

OSTAL CARDS.

GIBSON, March 20. been holding special services as ome four miles down river, with ts. About a score have been fourteen people converted. To Spirit has done this work be the we never seen a more genuine

I am sorry to say. I see very oing. Perhaps only the brethren en stationed here will understand ant a church and must have one. ready nearly two-thirds of the subscribed, owing chiefly to the rit of that noble and loyal friend m and religion, Alex. Gibson, e are not very well able to carry iny kind friend feels disposed to tle, any amount sent to us will edged in the WESLEYAN, and hands of the Building Commitgin building as soon as the frost ground. There is a powerful Marysville under the faithful Bro. Brewer. Over thirty ald, and the work going on. M. R. K.

IDGETOWN, March 17, 1880. OR.-At our Quarterly Meetyesterday we passed a resomously claiming our right to ister of our choice to this cirnvited one.

M. TUPPER, R. Steward.

CORRESPONDENCE.

WILBRAHAM, MASS., March 17, 1880. What are the regular periods or intervals at which the 1st of February coincides with the Sabbath of a leap year? It 365 days were the measure of every year, a given day of any month would coincide with the same day of the week every 7th year; but since every leap adds a day, such coincidence cannot take place at less interval than 28 years, 28 being a common multiple of 7 years and 4, and the 28th year being a multiple of 4, it will always be a leap year. Hence during this 19th century, February 1st has coincided with the Sabbath at the regular intervals of 28 years, viz.: 1824, and 1852; and 1880; and this order of coincidence would be per petual if every fourth year were a leap year. But the order will be disturbed by those centennial years which not being devisable by 400 are not to be reckoned leap years. A every such disturbance the intervals of coineidence will be 40 years, instead of 28; and February 1st will again coincide with the Sabbath in 1920, and thence forward at intervals of 28 years until the disturbance occasioned by the 21st centennial year when another interval of 40 years will occur. Thus it is easy to find at what dates in any future age February will have five Sabbaths.



ST. JOHN, N. B., March 22, 1880. MR. EDITOR, -The enclosed address of condolence from the Quarterly Official Board of the Centenary Church was presented this evening to the widow of the Rev. Jos. Hart. At a meeting on Sabbath evening the Board passed a resolution requesting the WESLEYAN to publish it. I write thus soon in hope it may reach you in time for this week's issue.

In haste, yours very truly, JOSHUA CLAWSON, Recording Steward.

The members of the Quarterly Official Beard of the Centenary Methodist Church in St. John receive with deepest sorrow the annonncement of the death of their beloved pastor, the Rev. Joseph Hart, who during his twenty-six years of faithful ministerial labour in connection with the Methodist Church in these Provinces, was distinguished for his scholarly attainments, his Christian deportment, and his activity in the promotion of the social, moral, and intellectual welfare of suciety.

Firmly holding the doctrines of our church, he sought, by his preaching, which was ear- their own judgment, by askirg to be deprived nest, thoughtful and persuasive, to incite his of the liberty of inviting. We notice hearers to piety, purity of heart and holy liv- that those who oppose invitations quietly ing. Seculous in the performance of his passarume, that all the self-seeking and wiretoral duties, tenderly sympathetic in his dis- pulling is done by those ministers who get Position, he was peculiarly qualified to ad- invitations, and none by the uninvited. This minister consolation to the sick and troubled. is assuming a good deal.-Guardian.

majority. The meeting was very brotherly and harmonious. G. O. H.

Mr. EDIFOR.-Allow me to compliment you on your equable temperament which does not seen to have been disturbed by such voluminous correspondence in re this vexed question of Invitations, apparently understood by but few of the many who seem so desirious of increasing the literature of this prolific theme.

I would tax your forbearance further by asking you to publish the accompanying resolution, which, we, who passed it, think covers the ground better than a Categorical Answer to the question of the Conference. Yours truly, Recording STEWARD.

"The Quarterly Board of the ----- Circuit, understanding the present Rights of Circuits to invite their Ministers to be as follows :

FIRST-All circuits, whether dependent or independent, have the same Right of Invitation. SECOND-All circuits exercising the right are held liable for the full amount of the removal expenses of the minister sent them in conformity to such Invitation.

THEREFORE RESOLVED -That this Board while it is of opinion that the present system may be improved in some of the details of its operation yet are opposed to the taking away of the Right of any Circuit disposed to invite its Minister, as they believe that the interests of the Circuits and

they believe that the interests of the Circuits and of the Church at large, would be better served in on the Church at harge, would be better served in the event of Circuits securing Ministers by Invi-tion open and above board, than securing them by a system of Lobving and wirepulling that in many cases would doubtless be in vogue were the present system abrogated. The Board would also affirm its opinion of the

justice of the provision requiring all inviting Cir-cuits to pay the amount of removal expenses of their minister.

INVITATION.

The propriety of circuits inviting ministers as pastors having been submitted, by the Nova Scotia Conference, to the Quarterly Meetings for their judgment, there is quite a lively discussion going on, in the columns of the WESLEYAN, on this subject. We do not see how any practical result can be accomplished by the verdict of the Quarterly Boards. Supprising a majority of these are unfavorable to invitations, will the Conference then feel authorized to deny the right of Quarterly Meetings to petition the Confer. ence on this, or any other matter? As no Quarterly Meeting is forced to petition for a minister, it would be rather strange if the

laity should vote a want of confidence in

interest of the meeting. The amount realized was £17 currency: which, for the year, was a large sum indeed, and augurs well for the future.

> Yours truly, GEO. VATE R. -----

PEDO-BAPTIST CONVERT.

MR. EDITOR,-In the Christian Messenger of the 10th inst., Rev. W. E. Hall, of Melvern Square, rejoices over a supposed Pedobaptist convert. "The fruit," he says, "of a discussion started here last Spring by Rev. A. S. Tuttle on the question of Baptism." Of course, you know, Mr. Editor, that Methodist Ministers always start the discussions on baptism. Our Baptist brethren seldom sav anything about water! ! It is a matter of small importance to them, as everyone knows. who has had the privilege of residing in this valley. Pedobaptists are very dear to Mr. Hall-especially those concerning whom he cherishes the fond hope of making converts. "One dear brother," he says "brought up a Pedobaptist, listened to the discussion on both sides, became convinced, and vesterday obeyed his Lord." If Mr. Hall means by obeying his Lord" the dear brother was immersed, will he be kind enough to give the chapter and verse containing the Lord's command? It is just possible that the Pedobap-

tist brother had a little outside help to assist convictions on one side. Now as Mr. Hall professes to be an expert in detecting the cause of this Pedobaptist conversion to his faith, perhaps he will account for the convictions of a number who have been brought up seed his own body."

and educated in the immersionists faith. who have recently been baptized with water and been received on trial in the Methodist Church. Perhaps they are some of the fruit of Rev. John Brown's unsuccessful endeavors last spring throughout this region, to defend

the immersion theory. J. GAETZ. Yours &c. Aylesford, March 19, 1880.

true, an origin or foundation, which is absoto objects and subjects throughout the nadelusion on which their whole theory is seek to obtain its popular or partial belief. seem, of being regarded as Scriptural Christians, contend that the theory may be held consistently with a full belief in divine revelation. They must either be entirely ignorant of the Scriptures, which have a relat:on to the subject, and show the falsehood of the sang two duetts, which greatly added to the present those Scriptures. Now, it can readily be shown, both from such Scriptures, and

from soncurring facts throughout the vast realm of mature; and through all ages, that neither in the animal or vegetable world, has there ever been any such evolution, or change, from any one species unto another. of a higher or different description.

The following passages of sacred Scripture are alone sufficient to falsify and condemn the theory, and may further be said to show its profanity: Gen. chap. 1, (concerning creation) at the word of God,-" The earth brought forth grass and herb, yielding seed after his kind, and the tree yielding fruit, whose seed was in itself after his kind." 'And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind; and every winged fowl after his kind." " And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind."

In Gen. 7 is the following passages, as to the persons and creatures which entered into Noah's Ark: " They and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth, after his kind, and every bird of every sort." It is specially observable that in all these passages, the words "after his kind " are applied to each and all of the fishes, the animals, and the vegetable creation. 1 Cor. 15: 38,-"God giveth it (the seed) a body, as it hath pleased him; and to every

Now, facts and experience, through all time, have invariably shown that all natural laws and operations, and causes and effects, throus hout the equatic, animal, and vegetable creation, have been in strict and precise consistency and accordance with those givine

ordinances and arrangements established at the time of creation, as has just been shown; ()() DOLLARS a week in your own tow and facts have also manifested that there | HALLETT & CO., Portland, Maine.

the boldness, not to say effrontery, to publutely false, with reference both to Scripture licly affirm and advocate its truth, either ful-

> Respectfully requesting the insertion of this essay in your journal, as early as convenient.

> > I remain, Mr. Editor, Yours truly, J. G. MARSHALL.



A NUTRITIOUS CONDIMENT FOR

HORSES, CATTLE, MILCH COWS, SHEEP. PIGS AND POULTRY.

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

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

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GENERAL AGENT FOR THE

Maritime Provinces. GEORGE FRASER. No. 28 B dtord Row, H Las, N S.

July 1 1870

THE WESLEYAN, FRIDAY, MARCH 26, 1880.

be as valuable as ever I know that the

opinion prevails in the present avaric-

THE LAST HYMN.

BY MARIANNE PARNINGHAM.

The Sabbath-day was ending, in a village by the sea The uttered benediction touched the people ten-

and they rose to face the sun-set in the glowing lighted west, And then bestened to their dwellings for God's

blessed buon of rest. But they looked across the waters, and a storm was

raging there; A fierce spirit moved above them-the wild spirit

And it lashed, and shook, and tore them, till they

thundered, groaned and boomed, And alas! for any vessel in their yawning gulfs

Very anxious were the people on that rocky coast of Wales Lest the dawns of coming morrows should be

telling awful tales, When the sea had spent its passion, and should

cast upon the shore Bits of wreck and swollen victims, as it had done

With the rough wind + blowing round her, a brave woman strained her eyes, And she saw along the billows a large vessel fall

and rise. Oh! it did not need a prophet to tell what the end

mu-t be, For no ship could ride in safety near that shore on

such a sea.

Then the pitying people hurried from their homes and throused the beacon. Oh! for power to cross the waters and the perish-

ing to reach ! Ing to reach : Helpless hands were wrung for sorrow, tender

hearts grew cold with dread. And the ship urged by the tempest, to the fatal

rock shore sped. "She has parted in the middle! Oh, the half of

her goes down ! God have mercy ! is His heaven far to seek for

tho-e who drown Lo! when next the white, shocked faces, looked

with terror on the sea. Only one last clinging figure on aspar was seen to be

Nearer the trembling watchers came the wreck,

tossed by the wave, And the man still clung and floated, though no power on earth could save. "Could we send him a short message? Here's a

trumpet! Shout away! "Twas the preacher's hand that took it, and he

wondered what to say. Any memory of his sermon ? Firstly? Secondly !

Ah, no. There was but one thing to utter in the awful

hour of woe; So he shouted through the trumpet, "Look to

Jesus! Can you hear?" And "Aye, ave, sir!" rang the answer o'er the

waters loud and clear. Then they listened, "He is singing ! ' Jesus, lover

of my soul,"" And the winds brought back the ocho, "While

the narer waters roll;" Strange indeed, it was to hear him, till the storm of life was past, Singing bravely from the waters, "O receive my

soul at last.

He could have no other refuge ! " Hangs my helpless soul on Thee : "--- The singer dropped Leave, ah leave me not '

at last into the sea. And the watchers looking homeward through their

eyes by tears made dim, Said "He passed to be with Jesus in the singing of that hymn."

SUNDAY SCHOOL LESSON.

SECOND QUARTER.-FROM APRIL 4, TO JUNE 27.

LESSON III:-APRIL 18, 1880. THE WHEAT AND THE TARES .- Matt. 13

the two classes. It will be observed that in themselves. And if there was no the tares are burned before the wheat is housed; in the exposition of the parable (vers. 41, 43) the same order is observed : and the same in chap. 25: 46-as if in some literol sense, " with thine eyes shalt thou behold and see the reward of the wicked" (Ps. 91: 8). And burn them, to keep the tares from spreading.

37. He answered. In reply to the request of his disciples for the meaning of the parable. He that sow th the good seed is the Son of man; i. e., Jesus Christ. Observe that all sowing, whether done by prophet, apostle, preacher, teacher, or parept. is done by Christ in him.

38. The field is the world. Not the church; the word world never represents the church in the New Testament, but the whole world of humanity. The whole world of humanity is the kirgdom of Christ, though only a part recognizes its duty of allegiance to him; much of it is a kingdom in rebeliion. The good seed are the children of the kingdom 1 be true membership, such as ready belong to the king foil, in distinction from those who are but nominally such. In the last parable the go, seed was the tin h; but property and real estate. here, in the progress of the sentiment, the

seed is regarded as having entered into the person, and having become i entreal with him. The tares the children of the wicked one. Tooso partaking of his noture, and belonging to him, and destined to be sharers in his punishment.

39. The enemy is the devil. Here, as It would make us boly in beart, and elsewhere, the personality of the devil is recogniz d by our Lord in unmistakable liberality. terms. The harvest is the end of the world. Or time. It is an entirely different word from that translated "world' ' in Verse 33, "The field is the world." It is the end of the present dispensation; strictly speaking, the end of the age ; i. e., of the period that precedes the "coming" of the of the Son of man as Judge, which is to usher in the "world," or the "age" to come. The reapers are the angels. The

angels are often spoken of as accompanying the Lord when he comes at the day of judgment. 41 The Son of man. Christ himself is Lord of angels, and ruler in this kingdom.

Out of his kingdom. The angels sent forth by Christ will accomplish what men could not do, ought not to attempt to do. ing. namely, remove all evil from the church

and from the world, which will stand only so long as the purposes of the kingdom requires it. All things that offend. Or,

cause to stumble. All those who have proved a stumbling-block to others. And them which do iniquity. The former class as the worst, are mentioned first. It is worse to lead others to do wrong than to do wrong ourselves.

42. Cast them into a furnace of fire. George Jamme. E-q. Fire was employed as a punisument by the Chaldmans. Herod the Great burned to death certain who had opposed his authority in his last days (Wars of the Jews, i., 33, § 4). Wee is also were used among the Jews as a fuel. especially for heating their ovens; & fire was kindled inside, and subsequently removed to make room for the bread (Matt. 6 : 30). From this double use comes the employment of fire in the Bible as a metaphor of the punishment of the ungodly. Here and

church. 2d. That this is the work of the allel between money and contained, in this is the various deposits and formation; and formation; and formation; and tares. Christ, as the Judge, will separate sents value, Christians have the value present system of invitations. Yours truly, R. B. M. money in the world, christians would

Acadian Mines, March 15. '80. CREATION.

ious, age, that money is a marketable MR. EDITOR,-Suffer me to give my article, and therefore men may take for opinion, also, concerning the Mosaic hisits temporary use, whatever it will tory of our world. Creation must, neces. bring. This is a fallacious idea. And sarily, imply a creator, and consequently here is the error: money, as already a beginning; just as the house I live in intimated is a representative value. must have had a builder, and a begin-Articles required for our use are not ning. This is how Paul reasons : " Every house is builded by some man, but he representative value, but intrinsically that built all things is God." valuable. A loaf of bread is more val-We are taught that God and matter are not couable to a man perishing by hunger, existant ; that the Creator existed before than a sovereign. Money is valuable, creation. " He is before all things, and only as a medium to obtain the supply by him all things consist, and without of our real wants. We fear that the hi ... was nothing made that is made;" and monetary system of our country, is not the man who surveys this wondrous unibased upon sound principles. The verse and says, "There is no God," is a fool. It ink creation must be considered present working of the system is eviin a two-fold sense, viz : a creation out of dently adapted to make a tew men very nothing, and a creation out of something. rich, at the expense of the poorer, men. Thus God created the material out of no-As the increase of interest by banking thing, by his alonghty word, and then out institutions any oth r mon-y lenders, of the materials, d ffment forms of ex stso is the decrease in value of personal ences. This is true with regard to Adam's

body ; out of the dust already made, God made the first man, while the greation of We want senuine principles in monev matters as weil as in religion. But his soul was not of pro-Xisting matter, but was breathed into him by the Spirit we have much that is wrong ir both. Genuine Christianity experimentally of God In this secondary sense of the word creation, it appears that our world enjoyed, and practically carried out. was made M ses tells us that this world would correct all the evils of our world. was made out of the earth, which (in its chaotic state) was without form and void. thus prompt to honesty, economy and and darkness was upon the face of the deep; and that the six days begin, not from the creation of the material itself,

The genuine abounds in our day as but from the creation out of the materias well as the fatse. We meet with it, als, when God said, " Let there be light, in men and women, in books, in com and there was light." The first verse, " In merce, in churches, in pulpits, in temthe beginning God created the neavens perance organizations, and in all the and the earth," was not true in fact till walks of lite. And we occasionally come the sixth day. For the "dry land" was in contact with the spurious-the false. | not called " earth" till the third day, and Yes, it is seen in every department of the firmament dividing the upper and lower waters, was not called " heaven" til human lite. The food we eat, and the second day. In the first verse Moses tells us that God made the heavens and the garments we wear often show it. Nor are the churches free from it. Hythe earth, and then in the following verses pocracy is a possibility and a reality. how and when they were made, conclud-Shakespeare says: "He is but the couning with : "Thus the heavens and the terfeit of a man, who hath not the life easth were finished," just as an architect of a man," Yet, the world is improvwould say. I built this house for Mr. A., and then describes the various parts of G. O. H.

and Peter in his Epistles is supposed to

words: "By the word of God were the heavens were of old, and the earth standing in the water and out of the water, whereby the world that then was being overflowed with water perished," &c. This

says of chaos in the beginning. I know and who is now about removing his family hither, from Moneton. He is a noble learted brother-always ready for every good word and work. Our Methodist ranks have been greatly reduced by emigration, however, and sometime must certainly the same substantially as they elapse before the vacancies are refilled. were before the flood, even from the beginning. 2. He contrasts the perished heavens and earth which were of old, with the destruction of the present heavens and earth with fire. Now the flood did not destroy the heavens and the earth, and was not sent to destroy them, but to destroy every living thing of the earth.' save those in the ark ; and that when the waters subsided, the earth seemed to be as it was from the beginning, minus every living thing outside the ark. The floods did not even change the channels of the four rivers which divided off from the Edenic river, they flowed in Moses' daywho wrote several hundreds of years after the flood-as they did from the beginning ; therefore we infer that the future destructions of the heavens and the earth, which are now, agrees better with the destruction of the heavens and earth which were of old, or the Mosaic chaos, than with the Noahic floods; if so, then the Musaic chaos was the perished state of a previous world, and as out of that God made this habitable world, wherein dwelleth the good and the bad till the end come, so God may, out of this world, when destroy ed by fire, create a new heaven and a new earth, wherein dwelleth righteousness. And moreover, this view of the Mosaic chaos is a beautiful type of our spiritual creation, wherein God creates, out of our fallen chaotic perishing state, a new creature or creation in Christ Jesus. This seems a long degression, but you must bear with it. We observe again that creation in its secondary sense is illustrated by the Providence of God: "Thou sendest forth thy spirit, and they are created, and thou renewest the face of the earth." Here is creation, not out of nothing, but a creation out of something, whereby the spirit preserves the generations of earth,

church. 2d. That this is the work of the allel between money and christians, in turn a third year, and, with one dissenting the innumerable ages revuired for its which theory, they say, is in perfect ac cord with the M saic cosm giny, in which Moses does not state how long the earth remained in its chaotic state, nor how long the Spirit moved upon the face of the great deep, before God said, "Let there be light."

Leaving this part of our sul ject to your consideration, and to judge whether it be true or not, we would like to enquire about the days of creation. That they are six daily revolutions of our earth on its own axis, giving us day and night, morning and evening. I offer the following reasons : 1st. Admitting that a day sometimes is used for a longer period in history, and f r eternity, itself, in poetry, yet certainly Moses must be understood o mean six twenty-four hour days, because in the Decalogue he commands us to labor six days b fore the Sabbath rest, as God did in the creation of the world: otherwise, i day means an indefinite period, then the command would be, labour six indefinite periods before y u keep a Saobath; and, therefore, there could be no Sabbath day as is now observed, for no one would know how long these periods were. 2. If the six days are indefinite periods, why not the forty days rain in the d luge be forty indefinite periods? and thus you may extend all the days mentioned in the Bible. 31. If the evening and the morning were one day, then the day must be twenty-four hours-for in an indefinite day, there would be many evenings and mornings. 4th. On the third day God mide the grass and berb, and fruit-bearing trees, and on the sixth day God made man and animals to eat them. Is it reasonable to suppose that from the third to the sixth day, an indefinite number of years existed before God made the mouths to eat them ? Or that the light, and the sun, and moon, and stars, which were made on the first and on the fourth day, had been shining for an innumerable number of years before there was created an eye to see or a heart to feel on the s xth day. 5th. If the sixth day on which Adam was created, was a long, indefinite period, he must have been very much older than 130 years when Seth was born. 6th. We must distinguish between creation and generation. Creation brings things into immediate and matured existence, while generation brings them into existence med ately and gradually, and by gradual growth or deve opment becomes matured; thus we read: " God made every plant of the field before it was

in the earth, and every herb of the field bef re it grew." After their creation, they were to multiply and produce their respective kinds. Thus it was with all the animals in the sea, and land, and air; and thus it was with Adam. not made to grow from a child, as all his posterity must, by generations, but created a man.

The creation of the world and all things therein, was completed in six days, while generation has continued from that time till now, and will till the end. When this Divine Creator came in the flesh, he showed by his miraeles how easy it was for him to create a world in six days, by the word of his power. He-had only to speak the word, and these miracles were wrought, and when, at the end of the world, he shall destroy it, and raise the dead (a work as great as creation), and

the Mathodist "Holiness the children" Wi spirit and belies sent the true We it was-on accou ture from the ti trine-ittacked w that spoke not w charity of those true exponents of thor and the edit Coucern-that her ed veteran who su Quarterly-were this not to enter discussion, but to Dr. Jonathan T. writer, advessin Cheistian, the c his home in Port ting in his stu M - day morning, ly of some bea t first year. He wa entage, graduited Jersey in 1843; an Conference in 18he was Principal inary at Penning rate at Monistur for a short time t the Drew Theolog the temporary ill Professor of New Dr. Crane was a m symmetrical chara home relations. souls for Christ. Methodism, and b surprise and grief

-----The following hy

lections of Church vorite of the illustr See "-R binson's la ber," page 133-one noblest productions

New Hymn Book : FOR TIMES Head of the Church

We joyfully ador Till thou appear, th Shall sing like th We lift our hearts a With blest antico And cry aloud, and The praise of our

Thou dost conduct t Through torrents Nor will we fear w The fire of tribula The world with sin' In vain our march By thee we shall bre

And sing the soug By faith we see the g To which then shal The cross despise for Which thou hast se And if thou count us We each, as dying ? Shall see thee stand at To take us up to h a

OBITU MR EDITOR-Deat

of late. Among tho away from us, mentio two aged members of MRS. CHRISTIA widow of the late W. ter Tuplin was born Devonshire, England E. I., with her Musban tled in Margale, where reside till her death, years. Brought to G she was enabled to "wa for the space of 51 ye sing away was enabled all sufficiency of Chris unobtrusive, yet firm her C'aristian deportme to "Adorn the doctri viour." While firm in the Methodist Church agencies she was bron ment of personal reli every name found a we A large concourse friends at her funeral, teem in which she was MRS. HANNAH On the 30th January nah, relict of the late aged 80 years and 7 m came to this Island w 1799-naving been bor from England. The in Cavendish, but shor ed to Margate. The ti ley's conversion is not have been at a very e membership in the Ch a period beyond the r present members. Ou family, was closely co progress of Methodism island, and always m interest in the material sperity of the Church. years proceeding her de the most part confine through the infirmitie was a pleasure to conver experience has often heart. At times the e with his fiery darts but fuge. The Bible was panion. Its promises heart, and "for her to d Sunday Feb. 1st, we faid mains in the grave, in large company of frien tances, "Them also th with God bring with his We miss those age influence of their sai prayers, their faith, hav to the church. The La to take their places. Margate, March, 1880.

ACADIA MINES-WITH AN AP-DEAR EDITOR - We are slowly moving onward in this romantic little corner of our Zion. " The Works" have been in full blast since the autumn, and are doing exceliently under the skillful superintendance of onr able and popular manager,

appears to agree exactly with what Moses We have recently received a most acceptable addition to our little Society, in the person of Enoch Price, E q., who has been residing for a few months among us,

Peter is, by some, supposed, in the above words, to refer to the deluge, but it appears not so, for the following reasons : ist. Hedoes refer to the flood in other parts of his writings, but in this he contrasts the heavens which are of old with the seavens and the earth which are now ; the heavens and earth which are now, are

the building and their course of erestion. This earth, in its chaotic state, seems more like a destruction than a creation, as it was "without form, and void," &c., refer to this destroyed world in these

24-30, 37-43.

TIME .- Autumn of A. D. 28, just before the incidents of Lesson 1., during the second tour through Galilee

PLACE .- Shores of the Sea of Galilee, near Capernaum (?). On account of the multitudes of the people, and better to simply from the circumstances of the command attention. Jesus steps into a evil doers in a future state, but from their fishing boat by the shore, from which be speaks.

RULERS .- Tiberius Casar, emperor of Rome. Pontius Pilate, Governor of Judea; Herod Antipas, governor of Galilee; Herod Philip, governor of other parts. CIECUMSTANCES .- Christ is now going

with his disciples on his second tour among the towns and villages of Galilee, teaching and preaching, and healing the people. He now begins a new method of teaching; and by parables he shows more clearly the great truths of his kingdom.

INTRODUCTION.

The seven parables related in this chapter are clearly indicated by verse 53 to have been all spoken on one and the same oc-The first four of these parables casion. appear to have been spoken to the multitude from the ship (the interpretation of the parable of the sower being interposed); the last three, to the disciples in the house.

10

EXPLANATORY.

24. Another parable. What is a parable The original Greek word signifies, literal ly, placing side by side-neuce, a company son. A parable is "a fictitious harrative, true to nature, yet undeceptive, veiling a spiritual truth, under a symbol, for the purpose of conveying it to minds reluct-ant or indifferent." It differs from the proverb in being a narrative, from the fabie in being true to nature, from the myth in being undeceptive, from the allegory, in that it veils the spiritual truth The kingdom of heaven. That new order of things which Christ came to establish. 25. While men slept, his enemy came. Sowed tares. The tare abounds all over the East, and is a great nuisauce to the farmer. It resembles the American cheat but the head does not droop like cheat, nor does it branch out like oats.

28. An enemy hath done this. In the householder's reply the misch et is traced up to its origin : An enemy hath done this. It is attributed not to the imperfection, ignorance, weakness, which cling to every thing human, but to the distinct counter working of the great spiritual enemy. 29. But he said, Nay. The householder of the parable is clearly intended to be a pattern of patient wisdom. He knows that he can defeat the malice of his foe. but he will choose his own time and plan 30. Let both grow together until the harvest. They would not spoil the true wheat; and in time of harvest it would be easy to separate them. Our Saviour teaches us here : 1st. That hypocrites and deceived persons must be expected in the

same purpose, and assuredly with a full sense of the terrible significance which the Jewish mind would attach to the metaphor. As the tares were burned, this may be figurative; but it undoubtedly refers to intolerable suffering, resulting not character. 43. Then shall the righteous shine forth.

elsewhere it is adopted by Christ for the

as the sun. Fire was the element of the dark and cruel kingdom of hell, so is light of the pure heavenly kingdom. Then when the dark hindering element is removed, shall this element of light, which was before struggling with and obstruct. ed by it, come forth in its full brightness.

CORRESPONDENCE.

GENUINE AND COUNTERFEIT.

They look alike. In some respects are alke, but in reality they differ greatly. The counterfeit never would ave been known, but for the genuine. But the genuine is known, and can be tested without the counterfeit. The genuine is necessary, the spurious is not. Both kinds are represented, not only in money, but among christians. A genuine christian is the most valuable and useful article on this planet. And we rejoice to believe that such are more numerous now than at any former period of earth's history. Their presence and influence are essential to the well-being, of our world. Without them human society would be a curse rather than a blessing. Their sudden removal, would be a greater calamity, than the loss of all the gold in creation.

Christianity is a genuine system of religion, all others are less or more spurious. A christian is the best representative of Christianity on earth. Hence the Church of Christ, in the probationary state, is defective. Its manhood is anticipated, when that which is perfect shall come, but at present all childish things are not put away. Our most precious metal; though containing much alloy, represents the genuine article. It is so with Christians in reference to the excellencies of Christianity. They are Christ's representatives. The world judges christianity by them. If the genuine article, religion, is more prominent in their lives than the alloy, their influence is for good, but if otherwise, it is exceedingly injurious. The world does not need a better christianity, but better representatives of it.

we want to do is to gat cruits from the unconverted masses around us. But the great hinderance to this work is the want of a church of our own. The Roman Catholics have a church and neat house for their priest. The Episcopalians have a fine charch and are building a parsonage. The Presbyterians, who are very numerous in this locality, will shortly have full possession of the Union Church in which we now worship, aud are about crecting a large manse. The Methodists will be left out in the cold ! We must have a church or our cause will perish here ! O, that God would graciously move the heart of some faituful steward of his bounty to present us with a handsome donation towards this important object! Money for this purpose may be sent to Captain Nicholas B. yant, Edward Huestis, W. B. Haestis or the writer, and will be duly acknowledged in the WESLEYAN and registered in heaven! O, will not some large-hearted brother or sister respond to this earnest appeal on behalf of our beloved Methodis.a !

FEAL.

Our officials are striving hard to bring up the receipts of the circuit to the esti mated amount. A "Donation" was held on Thursday last which proved a grand success ! The friends of all denominations attended en masse. An excellent tea was provided in Temperanee Hall in the very best style of the good Lindonderry ladies, followed by an euj yable entertainment in Urange Hall, consisting of addresses, readings, recitations and music. Brother Dunn of Halifax, and Miss Temple and her brother from Truro did us good service. The well-trained choir of Union Church under the direction of S. Smith, Esq.-together with our admirable Philharmonic Society in charge of Prof. Esau added largely to the enjoyment of the occasion. The purse presented at the conclusion of the entertainment was announced to contain the unexpected amount of \$115.

Brother Dunn's lecture on Saturday evening was a masterly effort. The changes he wrung on that "Wonderful Bell," were vigorous and brilliant. indeed. The music furnished by Prof. Esan and his harmony-loving choir on this occasion added unmensely to the pleasure of the evening. Bro. Dunn a'so preached an admirable discourse, to a full house, on Sabbath. He leaves us again to-day with many thanks and best wishes.

On Tuesday last the Martin's Brook Sabbath School gave an entertainment. which proved highly creditable. The little ones managed their recitations and dialogues nobly, whilst our Union Choir very kindly supplied the musical part of the programme.

Thus, Mr. Editor, we are plodding and the ingathering of souls.

for by God all things consist or are upheld. Further, it is illustratod by the Christ, he is a new creature or creation." by a new physical creation, but by the agency of the Holy Spirit, taking hold of the chaos of our fallen nature, and forming the contrite soul anew; "bringing a clean thing out of an unclean,"-commanding light to shine out of darkness, and purity and beauty out of sin and con-God.

Now, in this secondary sense of creatween the creation of our world, at the beginning, and its re-creation at the end of the world, and the personal and collec- to God for such a salvation." along: all the while longing, praying, tive creation of the new heavens and the no river here; it is all beautiful." " looking for the outpouring of the Spirit new earth, wherein dwelleth righteous- am borne up; I am floating; I am su ness: and moreover, there is some ground rounded with angels." So he was carried Our Quarterly Meeting, held a short for the theory of geologist, iy reference to home. We would not attempt to draw a par- time since, unanimously invited us to re. a pre-Adamite state of our earth, and of In 1874-5, a little book was issued from

perhaps create this world anew and righteous, will it not be done as immediately as was creation at the beginning? 1 must stop. as I have already trespassed, and if you, Mr. Editor, think well, you can insert in the WESLEYAN what I have written, and oblige

Charlottetown, March, 1880. _____

LETTER FROM THE U. STATES

In the opinion of some, Bishop Haven was the man of the widest reading and most liberal culture of any in the Methodist Church in the United States. He was a bewitching writer. Yet the books he wrote were few. Some think his " Pdgrim's wallet or Sketches of Travel in Europe," (1867) is his best. His Life of Father Taylor has delighted many in the Maritime Provinces. (Boston, 1872, pp. 445.) His other works sere " National Sermons, (Buston, 1869, 12 mo.,) Mexico, (N. Y., 1875, pp. 467, plates and 2 mape.) He was a frequent contributor to the Me thodist Quarterly. A somewhat remarks-ble article on "Wesley and Modern Philosophy," Jan. and April, 1879. attracted the attention and criticism of some peri odicals outside of Methodism. His contributions to the periodical press were almost innumerable. He was a prodigious worker. The way he economized time is a wonder and is a lesson for us all.

The seeds of death were sown in his frame when visiting Liberia during his Episcopal tour in 1876-7. No slight and hasty inspection of the mission would suffice. Bisbop Haven was really a martyr to the great love of his soul-the gospe and civilization for the negro, and it will be in this tragic aspect the church will love to think of him. It will keep his mem ry green forever. At the same time new spiritual creation : " Behold, I create such a sacrifice is at a tremendous cost, new heavens, and a new earth, for behold and the N. Y. Methodist well points out I create Jernsalem a joy, and her people that it should teach the M. Epis. Church a rejoicing," and, "If any man be in that the African Conferences ought to be that the African Conferences ought to be supervised by a native Bishop, the lives Now, how is this done? Certainly not of such men as Haven and Scott being worth too much to be unnecessarily jeopardized in the death-laden exhalations of that land of the white man's grave. Who can read unmoved of Bishop Haven's triumphant death? How the unveliering doubts and questions-born of the study-are put to shame by such a glorifusion; no new soul is created, but it is ous record! What evidence for the truth made new or renewed by the spirit of of Christianity does such a death-scene afford ! "When that agony was upon me at the beginning of this illness I feared it tion, a creation out of something already was the grip of death." Is Christ prec-existing, there is a striking analogy be-ious? "Yes; He whom I have preached and served so long will not desert me now. He is a whole Christ, a full Saviour. Glory new earth, wherein dwelleth righteous- am borne up; I am floating; I am sur-

The local preacher preach, dries up as a r often sporled as a lan man in the local miniing. If Go | has called place for him, and he y will look for it. His ca means work.

erable ages revuired for its posits and formation; and y, they say, is in perfect ac ne Mosaic cosmoginy, iu which not state how long the earth its chaotic state, nor how arit moved upon the face of eep, before God said, " Let

his part of our subject to your n, and to judge whether it be we would like to enquire mys of creation. That they revolutions of our earth on , giving us day and night, evening. I offer the follow 1st. Admitting that a day used for a longer period in r eternity itself, in poetry, Moses must be understood twenty-four hour days, be-Decalogue he commands us ays b fore the Sabbath rest. the creation of the world : lay means an indefiaite pericommand would be, labour periods before you keep a t, therefore, there could be av as is now observed, for no ow how long these periods the six days are indefinite ust the forty days rain in be forty indefinite periods? d may extend all the days the Bible. 31. If the evenasoning were one day, then t be twenty-four hours-for te day, there would be many mornings. 4th. On the mide the grass and berb. ming trees, and on the sixth man and animals to eat reasonable to suppose that d to the sixth day, an indefiof years existed before God uths to eat them ? Or that ad the sun, and moon, and were made on the first and day, had been shining for le number of years before ated an eye to see or a heart s xth day. 5th. If the sixth Adam was created. was te period, he must have been der than 130 years when Seth th. We must distinguish beand generation. Creation into immediate and matured le generation brings them med ately and gradually, nal growth or deve opment ured ; thus we read : " God ant of the field before it was , and every herb of the field After their creation, they iply and produce their re-Thus it was with all the sea, and land, and air; and ith Adam. not made to grow as all his posterity must, by but created a man.

n of the world and all things completed in six days, on has continued from that and will till the end. When reator came in the flesh, he miraeles how easy it was ate a world in six days, by s power. He-bad only to d, and these miracles. were when, at the end of the Il destroy it, and raise the s great as creation) this world anew and rightnot be done as immediately n at the beginning P as I have already trespass-Mr. Editor, think well, you he WESLEYAN what I have blige J. V. J. vn, March, 1880.

the Methodist Book Concern, entitled Holiness the birthright of all God's children.' Written with an admirable spirit and believed by the author to present the true Wesleyan and Christian idea, it, was-on account of its supposed departure from the traditional Methodist doctrine-attacked with a spirit and virulence that spoke not well for the temper and charity of those who claimed to be the true exponents of holiness. But the author and the editor of the books of the Concern-that heavy-brained but dull-eared veteran who sits at the helm of the Quarterly-were cudgled. We mention this not to enter into the merits of the discussion, but to introduce for a moment Dr. Jonathan Townley Cane, the busy writer, anccessful teacher, the happy Christian, the consecrated pastor. At his home in Port Jervis, N. Y, while sitting in his study before his books, on M, day morning, Feb. 16, he died suddenly of some heart paralysis in his sixtyfirst year. He was of Presbyterian parentage, graduated at the College of New Jersey in 1843, and received by the N. J. Conference in 1845. From 1849 to 1858 he was Principal of the New Jersey Seminary at Pennington. During his pasto-rate at Morristown, N. J., 1867, he took for a short time the classes in Greek at the Drew Theological Seminary owing to the temporary illness of Dr. Buttz, the Professor of New Testament Exegesis. Dr. Crane was a man of a beautiful and symmetrical character, very happy in his home relations, successful in winning souls for Christ, thoroughly attached to Methodism, and his sudden death was a

The following hymn, found in most collections of Church Psalmody, a great favorite of the illustrious Bishop Heber,-See " R binson's last days of Bishop Heber," page 133-one of Charles Wesley's noblest productions, will be No. 474 of New Hynin Book :

surprise and grief to the church

FOR TIMES OF TROUBLE. Head of the Church triumphant, We joyfully adore thee; Till thou appear, thy members here Shall sing like those in glory: We lift our hearts and voices With blest anticipation ; And cry aloud, and give to God, The praise of our salvation.

Thou dost conduct thy people Through torrents of temptation ; Nor will we fear while thou art near The fire of tribulation : The world with sin and Satan. In vain our march opposes : By thee we shall break through them all,

And sing the soug of Moses. By faith we see the glory. To which thou shalt restore us ; The cross despise for that high prize Which thou hast set before us : And if thou count us worthy, We each, as dying Stephen, Shall see thee stand at God's right hand. To take us up to h aven.

OBITUARY.

ME EDITOR-Death has been busy here of late. Among those who have passed away from us, mention must be made of two aged members of our church.

THE WESLEYAN, FRIDAY, MARCH 26, 1880.

WHAT A LITTLE GIRL SAID ABOUT JESUS.

"It was a very pretty reply made by a little girl to the statement she heard made that our Saviour was never seen to smile." Did not He say 'Suffer little children to come unto me?" And they would not have come unless he had smiled."-Sunbeam, Jan. 3rd 1880.

St. John writes in his gospel, " Jesus wept," And now, some persons say He never smiled; 'Tis well, this dogma, all will not acceps, And here is one, a darling little child. She thought they would have been afraid to come

To a grave stranger, from their mother's arms, Who ne'er had seen Him in their childhood's home How could they know they would be safe from harms.

Unless they were encouraged by a smile ? And thus their timid coufilence to gaia, He would beniguly, all their fears beguile, Although ite, condescendingly did deig 1 To say "Suffer the little children dear To come unto Me," and then blessed them all : With mild rebuke made His disciples fear, And said, "Forbid them not," to infants small. When his kind hand, an I gentle eye of love Rested in blessing on each little child, And twice received them, how can cavillers prove

That while He sojourned here He never smiled? Did not his smile irradiate the place, To see "such of His kingdom blest of feaven." To whom the brightness of the father's face Is to the gaze of "their" pure "angels" given ?

That which is to the "wise and prudent" sealed, Upon whose deep researches dawus no light, Thou, in Thy wisdom "hast to babes revealed Wven so Fathter, 'tis good in Thy sight.'

Lover of little children! taught by these, We will believe that Thon on them hast smiled, Help us to know we must, if Thee we'd please Receive Thy kingdom " as a little child." Guysbore', 1880. L. A. D. B.

A Story for our Young People.

HARRY'S REVENCE.

Mrs. Spencer was sitting in her pleasant sewing room, busily engaged in making a new summer suit of clothes for her only little boy, Harry, when she was interrupted by a sound of bitter crying, and words of sorrow from this same little boy. She pat aside her work and was hurrying from the room when the door opened and Harry came in. In his arms he hell a little monkey. not larger than a squirrel, dead and stiff. At first his sobs were so violent that he could not speak, and Mrs. Spencer, seeing his little pet dead, could easily understand his sorrow. Dick had been a present from his nucle, who brought him biuself from South America, and had taught him quite a number of comical tricks; the little creature was very fond of his young master, and out of Harry's school hours the two were constant companions and playmates. After the first violence of his grief

ed by tears, and with his anger rising at every word. "John Pierce's Jack killed him

was over, Harry spoke, often interrupt-

mamma. I will kill Jack the first

He went nome with a sense of shame and discomfort that was worse than

Harry's sorrow, for there was a self reproach in his heart that he could not drive away. Too late he repented his act, and would have given the life of his own pet to have seen Dick sitting again on Harry's shoulder, cracking nuts, and playfully throwing shells at the boys. He soon found, too, that the school-boys felt Harry's grievance to be their own. Dick was a universal fav. orite, and every boy in the school blam. ed John for the comical little fellow's death. Worst of all was the loss of

Harry's company. "I do forgive him. mamma," Harry said, "but I dont want to play with him. I can't. It makes me teel wicked to see Jack following him and jumping around him. I feel just as if I must kill him, and make John feel as bad as I do."

It was six months after Dicks little grave had been dug in the garden, and winter snows lay thick upon the ground when one evening a fearful storm arose. Mrs. Spencer and Harry were in the cosy little sewing-room, puzzling over a difficult problem in algebra, when a low piteous moaning near the outside door made them both start. In a moment Harry was on his feet and running towards the door. He soon returned with a little snow covered object in his arms.

"It is a poor little dog. mamma, who seems to have broken his leg, and is half frozen."

" Pour fellow ! Put him on this cushfrom Hannah. I will wipe the snow MUSICAL JOURNAL ion, Harry, and get some warm milk off.

Dried, warmed, and fed, the poor dog, held up his broken paw. " Mamma," Harry said very gravely

this is John's dog Jack. I need not kill him myself, to have my revenge. If I only put him again where I found him, he will die. See him lick my hand as if he knew what I was saying.'

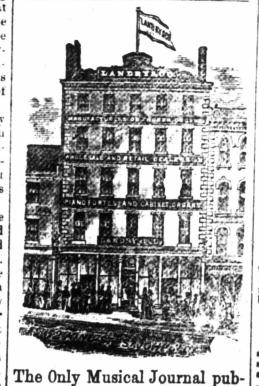
Mrs. Spencer made no reply, only stroking the little dog's head with her soft, white hand.

"If I put him out again," continued Harry, "I wonder if John would feel as barly as I did when Dick was killed. Do you know you killed my Pet, Jack ? Don't you deserve to die for that ? See how he looks at me, mamma, as if he was asking me to pity him. Do you think we could bind up his leg if I made some splints ?"

" I think so, Harry."

" Well'! and the little boy drews long deep breath, "I will make them and we wilf try." D Lat

For two days the storm kept every one indoors: the snow drifts were so deep that no one in the yillage left the houses, except ng for necessary chores. But on the third day the sun came out again, and the boys were all busy clear-



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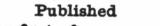
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legal business carefully attended to.



AND

DIPHTHERIA CURED.

CORNHILL, HAVELOOK, KING'SCO., N.B. July 9, 1879

DR. C. GATES-Dear Sir -This is to certify that my wife was taken sick in August, 1876, with Liver Complaint and Propsy. At the same time my son was taken sick with Liver complaint and by using your

No. 2 Bitters

AND NO. 1 SYRUP

a perfect cure was effected in a few weeks. My son (George) had a Sore Throat and Scarlet Rach, and by taking your

NO. 1 SYRUP AND ACADIAN LINIMENT soon came round all right. I had been troubled for several years with Rheumatism in the shoul-ders and arms and by taking a few bottles of your

BITTERS AND SYRUP and bathing with the ACADIAN LINIMENT, found immediate relief, and besieve I am entirely cured of Kheumatism.

I have also seen your medicides used in other cases of Rheumatism and Dipl.theria with the very best effect Your's truly Your's truly JOHN KEITH.

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OM THE U. STATES.

on of some. Bishop Haven the widest reading and ture of any in the Methothe United States. He ing writer. Yet the books w. Some think his " Pdor Sketches of Travel in is his best. His Life of has delighted many in the inces. (Boston, 1872, pp. er works were " National on, 1869, 12 mo.,) Mexico, . 467, plates and 2 maps.) ent contributor to the Mey. A somewhat remarka-Wesley and Modern Philand April, 1879. attracted nd criticism of some peri of Methodism. His conperiodical press were alle. He was a prodigious ay he economized time is a lesson for us all.

death were sown in his siting Liberia during his a 1876-7. No slight and of the mission would sufiven was really a martyr of his soul-the gospel for the negro, and it will aspect the church will him. It will keep his rever. At the same time at a tremendous cost, ethodist well points out ach the M. Epis. Church Conferences ought to be native Bishop, the lives Haven and Scott being ch to be unnecessarily e death-laden exhalations the white man's grave. moved of Bishop Haven's th? How the unbelievquestions-born of the o shame by such a glorihat evidence for the truth loes such a death-scene that agony was upon me of this illness I feared it death." Is Christ precle whom I have preached g will not desert me now. rist, a full Saviour. Glory a salvation." "There is t is all beautiful." "I am floating ; 1 am surgels." So he was carried

ttle book was issued from

MRS. CHRISTIAN B. TUPLIN,

widow of the late W. B. Tuplin, Sen. Sister Tuplin was born at Chettlehampton, Devonshile, England. Emigrated to P. E. I., with her husband in 1837 and set-tled in Margade, where she continued to reside till her death, Oct. 1879, aged 85 years. Brought to God in the year 1828 she was enabled to " walk before the Lord." for the space of 51 years; and when passing away was enabled to testify to the all-sufficiency of Christ to save. Quiet, unobtrusive, yet firm and consistent in her Christian deportment, she was enabled to "Adorn the ductrine of God her Saviour." While firm in her attachment to the Methodist Church, through whose agencies she was brought into the enjoy- to have his pet killed. O mamma! ment of personal religion, Christians of every name found a welcome in her home. A large concourse of neighbours, and friends at her funeral, te tified to the esteem in which she was held.

MRS. HANNAH BENTLEY

On the 30th January, 1880, Mrs. Han-nah, relict of the late Thomas Bentley, aged 80 years and 7 months. Sister B., came to this Island with her parents in 1799-naving been born on the passage from England. The family first settled in Cavendish, but shortly afterward mov-ed to Margate. The time of sister Bentley's conversion is not known, but it must have been at a very early date, as her membership in the Church dates back to a period beyond the recollection of our present members. Our sister with her family, was closely connected with the progress of Methodism in this part of the Island, and always manifested a lively interest in the material and spiritual prosperity of the Church. During the three years proceeding her death she was for the most part confined to the house, through the infirmities of age. But it was a pleasure to converse with her. Her experience has often cheered my own heart. At times the enemy assailed her with his fiery darts but she had a sure refuge. The Bible was her trusted companion. Its promises the solace of her heart, and "for her to die was gain." On Sunday Feb. 1st, we laid her mortal remains in the grave, in the presence of a large company of friends and acquaintances, "Them also that sleep in Jesus

with God bring with him." We miss those aged members. The influence of their saintly lives, their prayers, their faith, have been a blessing to the church. The Lord raise up others to take their places. E. S. Margate, March, 1880.

The local preacher who does not preach, dries up as a preacher, and is often spoiled as a layman. Let every man in the local ministry go to preach- setting his firery little terrier on the ing It Goi has called him, there is a monkey. It was not until he saw Harplace for him, and he will find it if he ry going sobbing into the house with Will look for it. His call in every case his little pet dead in his arms that he means work.

chance I get.

"Oh! no, Harry. Jack is a dog, and it is his nature to kill little animals. You should not have put Dick in his

way." "I did not, I was in our own yard. when John went by. Jack never noticed Dick till John set him on, clapping his hands and hissing to him. Dick got frightened, and would not come to me, but ran across the yard, and John cheered at Jack, and he chased him and choked him. I'll kill him for it. I'll nut a stone round his neck and drown him, and then we'll see how John likes look at poor Dick. He'll never run to the gate to meet me when I come home from school again. He loved me so much, and I loved him. O Dick! Dick !" and poor Harry sat down on the floor and cried again most bitterly, stroking the little animal, who could never again return his affection by his comical ways.

It was a child's sorrow, but it was very bitter, and Mrs. Spencer herself felt so indignant at the wanton cruelty that had caused it, that for a long time she could only try to comfort her little boy. But as Harry became quieter, and poor Dick was put into a little grave in the garden, Mrs. Spencer pointed out to him the sin of his angry, revengeful feelings.

"I am sure, by this time, John is as sorry for the thoughtless cruelty as you are, Harry," she said. "I never hurt Jack," said Harry,

"and I always let the other boys play with Dick. It was only last week we were talking of teaching Dick to ride on Jack's back. What do you think made John do so, mamma?' "Perhaps he did not think the dog

would hurt the monkey when they had been so much together."

"Perhaps that was it. I will try, mamma, not to feel so angry about it; but it does seem now as if I must kill Jack, or have some revenge."

"How will you try to conquer that feeling, my son ?" "I will say my prayers, mamma, and ask God to take the angry thoughts

out of my heart." "He will, Harry, if you try yourself

to forgive John." Mrs. Spencer was right in her thought that John did not realize the danger of

snow. School time found them all as sembled, and John's grave face soon attracted attention. "What is the matter, John ?" asked

Harry. "You will be glad enough to hear,' was the somewhat sulky reply. "I have lost Jack. He ran away the night the storm came up, and I suppose he was lost in the snow."

"Oh! no, he wasn't," was Harry's cheerful reply. "Yes he was. He would have come

home if he was alive."

broke his leg. He came to our door half frozen, and with a broken leg." "I supposed you turned him out again, or killed him. you seem to feel

so good about it," said John. "Of course he did," said one voice. "Served you right!" said another. "Who killed poor Dick?" cried third.

" I . id not turn him out or kill him, said Harry gently. "Mamma and I bound up his leg, and nursed him and fed him. He is almost well now, John. so you can take him home whenever you are ready."

There was a moment of decp silence among the boys. Then John gave a deep choking sob. "I don't deserve it, Harry," he said.

But I have been as sorry about Dick as you were." And this was all the revenge Harry

ever had.



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JAMES VICK, Rochester, N.Y.

his little pet dead in his arms that he saw what pain his cruelty had caused. Card Co., Nassau, N. Y. Dec 26 13ins

THE WESLEYAN, FRIDAY, MARCH 26, 1880.

Book Steward's Department PREACHERS' PLAN HALIFAX

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

All letters relating to the business of either the Book foom or the WESLEYAN Newspaper Office, and all remittances of money for the WESLEYAN as well as for the Bock foom sheald be addressed to the Book Steward and not to the Edstor.

But all Books to be noticed, and all communications and advertisements designed for insertion in the WESLEYAN, should be addressed to the Editor and not to the Book Steward. ASSTRUCTIONS AS TO REMITTING MONBYS .-

L-When sending money for subscribers, say whether old or new, and if new, write out their

Post Office address plainly. See that your remittances are duly acknow ledged. A delay of one or two weeks may be caused by the bus ness of this office. After that

inquire if they do not appear. **RECEIPTS** for "WESLEYAN

Week ending March 17, 1880.

John Bowlby Rev B A Daniel for Capt N Chambers Rev C Parker for James Wheelock, 4; W F 6 00 Willets 2

J Davis J B Morrow and Mrs Knight each 2 400 Rev E Mills for Calvin Churchill, Bishop Carvill each 2; Samuel Taylor, 1 500 Rev P Prestwood for Miss Frail M J Drew

4 00 2 00 Rev C H Manaton for John W Colpitts 4 50 Rev E B Moore for E Bell, Jeremiah Har-nett, W T James, A E Lebrecht, A B Thompson, A Turnbull, S T White, Mrs

18 00

2 00

2 00

Horne and Capt Yates each 2

Benjamin Scott Rev J S Allen for Robt Copp Rev J S Phinney for Wm Dawson L Morris for Fred Parsons

Geo F Hills Bey W Penna for Jos Armour, Miss Wharton, Murduck Matheson each 2 600 Rev M R Knight for Wm Lipsett, 2; Self 1 300 Rev W H Hearts for Mrs Major Remson 3 50 Rev Joseph Gaets for Capt John Roy, Chris-topher McLeen and Jas Parker each 2 600 Rev R Smith for James (Jordon, Mrs John Bent and John Hall, Sr. each 2 600 Rev D (Januma, for James Wheston, Edw 6 00

Rev D Chapman for James Wheston, Edw Trueman, James Patterson es \$2 Mark Lambert

Thomas Holloway Thomas Holloway Bev J B Hemmeon for Captain Howard, 4; 500

Bev W B Thomas for James Kay Rev A E LePage for P & J Youngclaus, 1; James Bell, Wesley Kirkpatrick, John Harron, Peter Lingley, each 2; David Kinkpatrick 2 **Kirkpatrick 3**

Rev J J Teasdale for Mrs Geo Cann, 2.50;

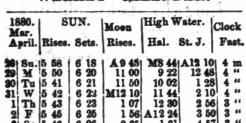
Henry Lewis, 2 Rev T D Hart for Mrs Richard Smith, 3; Jas W Fa ulkner 2 Rev Fred H Wright for Thos W Johnson 200

The name Robt Murdock in list of Feby. 27th should have been Robt Troop

The sum acknowledged last week from Martin Vanghan was credited to Wesleyan by mistake. should be credited to William Dill. Albert Colpitts should have been Thomas Col-

pitts, Jr. John Lockhart should have been credited with four dollars instead of two.

WEEKLY CALENDAR.



S Sa 5 46 6 26 2 35 1 31 4 57 8 " PHASES OF THE MOON.



Rev. I. M. Mellish Rev. W. H. Evans. BEECH STREET 3.30 p.m. Rev. E R Brunyate Preachers' Meeting every Monday Morning at Brunswick St. Church, at 10 o'clock.

We were struck with two sentences in a recent discourse-" Christ is the central home of the soul; through him we touch the world, and through him we touch God." "God gives to the body; God is to the soul; his gifts are not our portion they simply lead to our one only portion-to him."

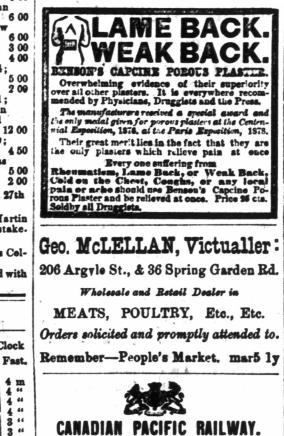
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Rev. H. PIC Rev. DUNC. VOL XXX

> A WELL A well spent

mestic affection family have an being all toget one another's dressed in their cleansed from some of them d appearance is b respect and affe did nothing mon liness, it would ing. Self respe by a workman h on a Sabbath-m dressed family, house of God. of others are att The workman to appear thus something worth His industrious Both are reluctar and time, because of such extravaga them from appea with their childr how closely Sabb connected with se man has no des with his children may be presumed is gone; and it wi to keep him from A well-spent Sa al energy against The immense prop spring from negle well-known fact. I under the sentence portation, have con eer commenced wi tion. The painter, kable for his minut human nature, in h illustrative of "T which ended at the him as an apprent on a tomb stone du The Committee of

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CHAS. J. MACDONALD,

1st July next.

under a proposed contract for Four years, from the Printed notices, containing further information as to conditions of proposed contract, may be seen, and blank forms of tender may be obtained, at the Post Offices of Blandford and Hubbard's Cove, or at the office of the subscriber

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-to a point on the west side of the valley of Dura-tail Creek. Tenders must be on the printed form, which, with all other information, may be had at the Pacific Railway Engineer's Offices, in Ottawa and Winnipeg, on and after the 1st day of March wart next. By order F. BRAUN,

-to a point on the west side of the valley of Bird.

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Last Quarter 2ad day, 1h, 58m, a m. New Moon, 9th day 10h, 58m. a.m. First Quarter, 17th day, 8h, m, p.m. Full Moon, 24th day, 5h, 36m, a.m.

Mar. 28. Easter Sunday " 29. Emanuel Swedenborg, d. London, 1773. " 30. Phocion, Althenian General, d. B.C. 317. 31. Ludwig Beethoven, musical composer died, 1827.

April 1. Reginald Heber, bishop, Calcutta, died 1826. George Herbert, poet, born, 1598.
Washington Irving, author, born1783.

DIED

In Saint John, N.B., at No. 4, Orange Terrace, on the 19th inst., Rev. Joseph Hart, Methodist Minister, in the 47th year of his age.

At Cornwallis, Kings Co., March 2nd., Edward S. Borden, aged 73 years. He died in great peace and in full assured hope of sternal life.

March 7th., Fanny, daughter of Mr. J. Lovitt Bishop, of Greenwich, Kings Co.. aged 12 years. Suffer the little children to come unto me and forbid them not: for of such is the kingdom of God.

At Upper Nashwaak, Lightbody Settlement, on Sabbath, March 14th, Christina, beloved wife of William Stewart, in the 20th year of his age.

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table beker, declare train up his childre because he was afr being corrupted thr desecration required as practised in Lond men bakers in Lond eight or ten thousan in a place of worsh ness of moral princi ence : from this very feel that they are d less from a regard than their health, con welfare, they petitio a body to devise m them of Sabbath-wo JESUS ON TH Jesus is the judge.

CONGREGATION

Fancy Sale & Public Dinner in the vicinity of the Railway Station, on

Proceeds to assist in paying the Debt on their Donations of Articles or Money will be thank-



judgment, of Socialan God, and as God we fe him, and from him as sentence that will fix State. How remarkable it is