The Family.

HEIRSHIP.

JULIA C. E. DORR.

Little store of wealth have I,
Not a rood of land I own,
Not a mansion fair and high,
Built with towers of fretted stone;
Stocks, nor bonds, nor title-deeds,
Flocks nor herds have I to show;
When I ride, no Arab steeds
Toss for me their manes of snow.

I have neither pearls nor gold,
Massive plate, nor jewels rare,
Broidered silks of wealth untold,
Nor rich robes a queen might wear.
In my garden's narrow bound
Flaunt no costly tropic blooms,
Ladening all the air around,
With a weight of rare perfumes.

Yet to an immense estate
Am I heir, by grace of God—
Richer, grander than doth wait
Any earthly monarch's nod.
Heir of all the Ages, I—
Heir of all that they have wrought,
All their stores of emprise high,
All their wealth of precious thought.

Every golden deed of theirs
Sheds its lustre on my way;
All their labors, all their prayers,
Sanctify the present day!
Heir of all that they have earned,
By their passions and their tears—
Heir of all that they have learned,
Through the weary, toiling years!

Heir of all the faith sublime,
On whose wings they soared to heaven;
Heir of every hope that Time
To Earth's fainting sons hath given!
Aspirations pure and high—
Strength to dare and to endure—
Heir of all the Ages, I—
Lo! I am no longer poor!

—*Appleton's Journal.*

FROM PARIS BY BALLOON.

A PERILOUS JOURNEY.

The following interesting letter has been addressed to Mr. Griffith, of the Star Life Assurance Society, by Mr. Bennett, an agent of the Society at Christiania:—

Christiania, Dec. 2, 1870.

My dear Sir,—Having a few minutes to spare, I will tell you of an interesting piece of news that has just occurred here—viz, the arrival of one of the Paris balloons, after a "blow" of only fifteen hours, to a mountain not far hence! There were two young men and six carrier pigeons in the balloon. The gentlemen, whose names are Paul Rollier and B. L. Deschamps, are both young married men, one of them a captain in the Artillery, and both Knights of the Legion of Honour. They left Paris on Thursday night, Nov. 24, at a quarter to 12, in one of the post balloons. They soon reached a height of about 6,000 feet, and were thus out of shot of the Prussians, of the whole of whose camps they had a good view. They passed many towns and villages in the North of France, and after a short time heard a noise like that of many locomotives, which they soon discovered to be the waves washing on the coast. Presently they came into a thick fog, so that it was impossible for them to know with what rapidity the balloon was going. At last the fog cleared away, and then they found themselves over the ocean. They saw occasionally a ship sailing below them, and to one of them, which they could perceive was a French corvette, they made signals with the intention of dropping down into the sea and waiting until they were picked up. But finding they were not observed, they continued their course. Afterwards they were shot at by a ship which they supposed to be a German one, but were not hit. Seeing no appearance of land, and again getting into a fog, they sent off one of the pigeons to report that they had considered themselves lost. At last they discovered land, and dropped a bag containing newspapers and letters, which fell into the sea, near the coast of Mandal, in the south of Norway. This was immediately picked up by some fishermen, sent to Christiansand, and arrived there just in time for the steamer to Leith. The balloon, being considerably lightened by this, ascended, and took a more easterly direction. They consider that it was a most providential thing they did this, as otherwise they would in all probability have been carried to the Artic Ocean. As they were going to a much greater height than they liked, from the decrease of weight, they opened the vents, let out a good quantity of gas, and thus brought the balloon so low that it struck against a tree on a mountain in Thelmarken. By means of a rope which they hung over the car, they clambered one uninjured, though with much difficulty. The balloon released from so much weight, proceeded, it being impossible for them to hold it. It was then only fifteen hours since they had left Paris! They fancied, from the quantity of snow around them, that they must have arrived at Iceland. Being exhausted from fatigue, hunger, and the deal of gas that streamed out, they fainted away, but soon recovered. The first living creatures they fell in with were three wolves, which, however passed by without molesting them. After five or six hours wandering in the deep snow, they came to a little hut, where they took shelter for the night. From this circumstance they were satisfied that they were in an inhabited country. On the following morning they set out and arrived at another hut, where they found embers on the hearth. Shortly there came two woodcutters, but it was utterly impossible for the natives to discover who they were, or for them to learn in what country they were, until one of the woodcutters took from his pocket a box of matches to kindle the fire. The Frenchmen hastily snatched the box from them, and saw the name "Christiania" on it. "La Norvege?" cried they, which to the peasants was as incomprehensible as anything they had said. However, by signs they made the woodcutters understand that they wished to go to Christiania, which was a word they all understood. They were then taken to the farm-house, regaled with the best food in it, and afterwards accompanied to the clergymen's, doctor's, and a mining engineer's, the last of whom spoke French perfectly. From these gentlemen they understood exactly where they were, and that in the fifteen hours they had been "blown" nearly 900 miles. They were both taken to the town of Kongsberg, celebrated for its silver mines, and afterwards to Drammen, at both which places, but especially the latter, they were received with the greatest enthusiasm. A public dinner was given in honour of them, and they were even carried on the people's shoulders. On Tuesday morning, Nov, 28 they arrived here, where they have been received in a similar manner, and have been the only topic of conversation ever since. They went off yesterday to London by the steamer. The balloon proceeded about 100 miles farther north, and then fell to the ground, with the pigeons quite safe, though hungry. They were fed by the people who found them, and forwarded to Christiania, from which place the Consul telegraphed to Tours, and immediately received a reply that they were to be sent thither as soon as possible. The other letters in the balloon have also come on to Christiania, and have been despatched again to their destination. The balloon has been presented to the Ethnological Museum here, but will first be exhibited for the benefit of the sick and wounded French soldiers. The two Frenchmen say that the Parisans are in good spirits, that they have sufficient provisions to last six months, that at present there are 450,000 well-exercised and well-armed troops, and 200,000 more, younger and less exercised; that the manufacture of arms and cannons is in constant activity; that Trochu is respected and obeyed: and a great sortie may be expected this week, if it has not already taken place.

Another balloon was seen passing over Christiania a few days ago, but nothing has been heard of it since.

A PRAYING CHILD.

A little girl six years of age was a scholar in Rev. Hugh Stowell's infant school at Salford, near Manchester. Her father was an infidel, and despised the Holy Scriptures. The child would take him by the hand and press him to go with her to hear the minister preach: but he always refused.

He returned home one evening, and inquired where his child was. The mother said, "She is in bed." "I'll go and give her one kiss," said the father, but as he approached the chamber he heard the voice of prayer. It was little Jane He heard her say, "Do God Almighty, lead father to hear Mr. Hugh Stowell preach."

This artless prayer touched the father's feelings; but he was still unwilling to go with the child. Her perseverance at last succeeded. He went, and heard a striking sermon from Mr. Stowell.

On leaving the place of worship the penitent and now believing father said, "Jane, your God shall be my God, your minister shall be my minister."

The man has become a true disciple. He is usefully employed as an infant-school master, and has been the means of guiding many children to the Shepherd and Bishop of souls.

Prayer is the simplest form of speech
That infant lips can try;
Prayer the sublimest strains that reach
The Majesty on high.

A BOOK FOR ALL.

Little Bessie was dying. Her Sunday-school teacher stood by the bed-side. Bessie called for the Bible that had been given her in Sunday-school. "When I am dead," she said, "put this Bible in my hands. I am a little child, but when I go to Jesus with this book he will remember the words that are in it: 'Suffer little children, and forbid them not, to come unto me.'"

Soon after Bessie's father came in. "Will you come to me in heaven?" asked the dying child.

"O Bessie," said her poor father, "how can I come? I don't know the way."

"Teacher," exclaimed Bessie, "don't put the Bible in my hands, when I am dead, but give it to father. Then he too may find the way."

In the hands of the dying place this Holy Book, that they may remember the promises of God! In the hands of the living place this Book, that they may find the way to heaven.—*S. S. Journal.*

"IT IS WRITTEN."

Our Saviour, when tempted, chose as his defense some word of God. In this he is an example to us. A Scotch pastor found an aged Chsistian looking downcast. "Well, Betty, what is wrong with you to-day?"

"Ah!" replied the good old woman, "he's been at me."

"And what has he been saying to you?" inquired the minister.

"He's been saying to me," replied Betty, "that it's a' a delusion—that the Bible's a lie—that there's nae heaven—nae hell—nae Saviour; that I'm not saved—that it's a delusion."

"And what did you say to him?" asked the minister.

"Say to him!" quoth Betty; "I kent better than that; I kent there was nae use arguin' with him; I jist referred him to the Lord."

"What's wrang wi' ye noo? I thought ye were a' right," said a ragged boy, himself rejoicing in the Saviour, to another who a few nights before professed to be able to trust Jesus, but who had again begun to doubt. "What's wrang wi' ye noo?" "Man, I'm no richt yet," replied the other, "for Satan's a'e tempting me." "And what dae ye then?" asked his friend. "I try," said he, "to sing a hymn." "And does that no send him awa'?" "No; I am as bad as ever." "Weel," said the other, "when he tempts you again try him wi' a text; he canna staun' that!"—*S. S. Workman.*

"THERE'S UNCLE JOE!"

A correspondent of the Baptist Standard, Chicago, tells a good story of the late Dr. Colver, who was once pastor of the Court Street Baptist Church, Cincinnati, whose experience with tobacco we noticed last week:

When he was pastor at Union Village, N. Y., a man lived there familiarly known as Uncle Joe ——," a profane old reprobate, but still of jovial good-humor that made him and Elder Colver very good friends. Uncle Joe, like many others of his class, was a great Universalist, and a Universalist preacher passing that way, Uncle Joe bestirred himself to arrange an appointment for him. Applying for the use of the Baptist meeting-house, which was not used on Sunday afternoon, he obtained a favorable word from Elder Colver, and the trustees consented that Uncle Joe's preacher might have it. When the sermon was near its close, Elder Colver dropped in to look around, taking a retired seat by the door. The meeting was quite a success. The Universalists, of whom there were many in town, were all out in force, and curiosity had brought in others, so that the house was well filled. In a prominent seat on the broad aisle, with chest expanded, thumb in armhole of vest, and with head erect, sat Uncle Joe—who had not been inside of a meeting-house for years before—losing not a word of the comforting doctrine, except when he turned his head to look triumphantly over the well-filled seats, evidently feeling that no one henceforth would deny that the Universalists were somebody. The Universalists, of course, felt good-natured towards the Baptists for the use of the house, and when the minister finished his discourse, he said, "I see that Elder Colver is present. Brother Colver will you lead in prayer?" "Brother" Colver, arose with an honest-looking face, and said: "O, I think it would be more appropriate for some of our Universalist friends to lead in prayer;" and, looking inquiringly over the house, he suggested "There's Uncle Joe!" Never did mud turtle draw in his head as quickly as Uncle Joe collapsed at being called on in public to lead in prayer. A suppressed titter ran through the house, for all appreciated the joke, and it was evident that *that* sermon was spoiled.

LIGHT.

One of the finest passages in the recent lecture of Rev. Wm. Morley Punshon, in Troy, N. Y., was the following—a passage embodying a most brilliant metaphor, to which the large audience listened with rapt attention, and which they will be glad to see in print:

Light is presented to us in ever-varying conditions—but it is always the same—there is a oneness in its essence after all. It is the same light that glistens on the wing of the fire-fly, and blazes on the ruddy hearth-stone, and sparkles on the jewels in the diadem, and flashes beauty in the morning. Science tells us that those prolific beds of coal in the bowels of the earth were once forests on the surface—forests of luxriant vegetation; that they incorporated the sun's rays, and then, in merciful convulsions; were imbedded in the center of the lower earth by an all-provident foresight for the wants of an inhabited world. Science tells us, too, that time was when the shapeless crystal was yet new to the covering of the earth. Subjected to the wheel of the lapidary, it sparkles out to view as a gem of the first water. It is but the release of the imprisoned rays which shone from the same great source long centuries ago; so that, in both the cottage fire-light and in the monarch's gem, we have just the resurrection of some olden Summer—the great return of some sepulchral sunlight, from which man has rolled away the stone.

A certain famous doctor of divinity whose scene of labor is not a hundred miles from Montreal, had a hearer that occasionally got tight. The minister not being a Scotchman, it is probable the hearer was not one either. This hearer when tight neither went to hear his minister nor liked to meet him. One day, however, when off his balance he had to pass his pastor on the street however unwillingly. The ministers who, by-the-bye, was a D.D., asked "where have you been this long time, you have not been in church for ever so long." "Oh," said the man, "the fact is, doctor, I have been tight for some past." "And do you never go to church when you are tight," asked the Doctor. "Oh, yes," said the man, "but not to *your* church." "What church do you go to then?" said the Doctor. "Well, I go to these Methodists." The Doctor whilst highly disapproving of the man's conduct, language, etc., yet being full of fun told what he had said to the Rev. Mr. Cooney, one of the brightest ministers among the Methodists, but what was his astonishment when Cooney replied. "This is the wisest man I ever heard of." "How?" says the Doctor, "Why," says Cooney, "because the fellow is wiser when he is drunk than when he is sober.—*Glasgow Herald.*

THE EARTH CLOSET AND COAL ASHES

When the earth closet first came into use, it was thought the only material suitable to disinfect and render its contents inodorous, was finely pulverized clay. The cost of this, and the quantity always necessary to be kept on hand in the house, not only renders it expensive but inconvenient, particularly in towns and cities and in these districts where clay does not abound.

With a view of obviating this great objection to the rapid introduction and general use of the earth closet, I have for nearly a year past been experimenting with various materials as a substitute for comminuted clay, and find that coal ashes best subserve this purpose, and I presume wood ashes would answer nearly as well. Now here is matter which is found in every household throughout the land, all ready fitted for this purpose, and doing away with all extra expense in trouble in its use. In fact, coal ashes are a great nuisance in cities, and the expense of carting them out of therr limits is considerable. By mixing these daily with the fæces, two nuisances are united, forming a rich and inodorous fertilizer, which may be sold at good price, and add largely to our national wealth, and purify every household throughout the land. It would also lessen diseases, especially the much dreaded and often fatal typhoid fever.

Plaster of Paris is an excellent disinfect for the earth closet, and it is very cleanly of itself. But this is somewhat expensive. Charcoal dust is equally good, although objectionable on account of its blackening everything it touches.

The next best thing to clay, coal and other ashes, I think of, is a finely pulverized garden soil. Sand answers tolerably well during the cool months, but in the hot season more or less of the effluvium escapes through its coarse loo e texture. A. B. Allen in Country Gentleman.

A Universalist preacher, having occupied a schoolhouse in the country on the Sabbath for the purpose of promulgating his views, gave notice at the close of the service, that two weeks from that day he would preach again in the afternoon, by leave of Providence *and the trustees.* A Quaker rose and responded to this announcement on this wise: "Friend, if what thee has this day told us is true, we shall not *need* thee two weeks from this day, and if what thee has told us is *not* true, we do not *want* thee at any time."

Obituary.

DIED at his residence Trout Cove, Digby Neck, on Monday Nov. 14th 1870, John Ward, Esq., aged 92 years. He was born at New York on Christmas day 1778, and came to Nova Scotia when only 7 years of age. For over 60 years he was a magistrate, proverbial for his sense of strict justice and integrity. In matters of disputes he invariably endeavoured to settle them amicably. For 40 years he was a constant member of the Wesleyan church. His piety was deep and solid. His knowledge and love of the Holy Scriptures were remarkable, large portions of which he could give verbatim. To his widowed mother who for many years was blind, he read the whole of the Bible nine times. The last few years of his life, were clouded by mental affliction, but his end was peace. A funeral sermon was preched to a very large congregation from, "Mark the perfect man," &c., Psalms 37, 37. The appropriateness of the subject has been expressed by those most intimately acquainted with him. At the time scarce a tearless eye was to be seen. His remains were followed to the grave by a large number of real mourners. The village has lost a good neighbour and friend. The church a good member, and liberal supporter.

JESSE GILES.

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The London Quarterly Review is sustained by the highest literary ability in the Connexion; its articles are looked to as representing the thought and education of the Wesleyan body in literary circles; especially now when ecclesiastical and political questions in which Wesleyans are concerned are occupying its pages, it should be read by Wesleyans throughout the world.

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As a denominational Review, it maintains with faithfulness, yet candor, the Arminian evangelical theology. It stands opposed to theological Fatalism on the one side and to Pelagianism in all its rationalistic forms, so rife at the present hour, on the other. It takes firm issue with the pantheistic and rationalistic influences that claim to rule predominant in a large share of our quarterly, monthly and daily perodical literature. Ministers and thoughtful laymen, especially of the denomination to which it belongs, will nowhere find so adequate a survey of the field of high contemporaneous thought on the most momentous topics from their own standpoint as in its pages.

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This Publication is intended to supply Popular Reading of an interesting and instructive kind, for persons of different classes and ages. While containing words in season, for the ignorant and the careless, it will be found to have a special adaptation to those who sustain membership or hold office in the Church of Christ, and the members of Christian households, including Servants and Children. The articles, which will be brief, and plainly and pointed written, may be ranged under the following heads, viz:—
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A sufficient number of the Sunday Sunday Advocate should be ordered for every Sabbath School to supply each family represented in such school.

10

THE

Provincial Wesleyan

A weekly religious Newspaper published at Halifax under the direction and as the organ of the Wesleyan Methodist Conference in Eastern British America.

Editor—Rev. H. PICKARD, D. D.

Contributing Editor, Rev. J. R. NARRAWAY, AM

Several other writers of literary tact and talent have been engaged as editorial contributors or correspondents; and it may be expected that every number of the paper will have its editorial columns enriched by articles from their pens.

Renewed efforts will be made to make the next volume of the *Provincial Wesleyan* commencing with the year 1871 in every respect increasingly worthy of its office as the organ of the Methodist Church in Eastern British America, and as a family religious paper. It ought to be read in every family throughout the Conference. A very earnest canvass should be at once begun on every circuit to ensure for it for the ensuing year a much wider circulation than it now has.

☞ New Subscribers from whom $2.00 shall be received in advance shall receive the paper from the time the money reaches the office until the 1st of January next free.

N. B.—With the exception of No. 9 all the above named periodical commence new volumes the 1st of January next. Persons wishing to subscribe for any of these should send in their names and money either to the Book Steward directly or through the Wesleyan Ministers on the several circuits as soon as possible, in order that sufficient time may be given to forward their orders to the several publishers.

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ASSETTS JANUARY 1ST 1870	$4,411,380.55
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DIVIDENDS PAID IN 1869,	382,508.55

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Sums Assured,	$22,000,000 00
Annual Income,	$1 000,000 00
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Average Bonus, 55 per Cent.	
Surplus for the year 1868,	$355,000.00

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Halifax N. S. Oct. 24, 1870. 1 year.

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JANUARY, 1871.

Full Moon, 6th day, 5h. 9m. afternoon.
Last Quarter, 14th day, 2h. 42m. morning.
New Moon, 25th day, 8h. 17m. afternoon.
First Quarter, 28th day, 9h. 0m. morning.

D. of W.	Day of Wk.	SUN. Rises.	SUN. Sets.	MOON. Rises.	MOON. South	MOON. Sets.	H. Tide at Halifax
1	SU.	7 42	4 26	1 28	8 20	2 12	1 29
2	M.	7 42	4 27	1 54	9 3	3 12	4 4
3	Tu.	7 42	4 28	2 27	9 50	4 12	5 6
4	W.	7 41	4 29	3 5	10 38	5 13	5 1
5	Th.	7 41	4 30	3 50	11 29	6 11	6 47
6	F.	7 41	4 31	4 43	morn.	7 8	7 28
7	Sa.	7 41	4 32	5 41	0 24	7 59	8 7
8	SU.	7 41	4 33	6 44	1 12	8 43	8 43
9	M.	7 40	4 34	6 50	2 5	9 22	9 20
10	Tu.	7 40	4 36	8 55	2 54	9 58	9 54
11	W.	7 40	4 37	10 8	3 43	10 31	10 32
12	Th.	7 39	4 38	11 17	4 31	10 54	11 13
13	Fr.	7 39	4 39	morn.	5 19	11 21	11 57
14	Sa.	7 38	4 40	0 28	6 8	11 48	A 44
15	SU.	7 38	4 42	1 43	6 59	A 15	1 39
16	M.	7 37	4 43	2 54	7 51	0 48	2 46
17	Tu.	7 37	4 44	4 11	8 50	1 29	4 0
18	W.	7 36	4 45	5 23	9 49	2 15	5 12
19	Th.	7 36	4 47	6 30	10 50	3 10	6 20
20	Fr.	7 35	4 48	7 29	11 52	4 15	7 18
21	Sa.	7 34	4 49	8 16	A 50	5 24	8 9
22	SU.	7 33	4 51	8 54	1 45	6 36	8 56
23	M.	7 32	4 52	9 27	2 36	7 45	9 40
24	Tu.	7 31	4 54	9 55	3 23	8 51	10 21
25	W.	7 31	4 55	10 19	4 8	9 57	11 1
26	Th.	7 30	4 56	10 44	4 51	10 58	11 39
27	Fr.	7 29	4 57	11 6	5 53	morn.	morn.
28	Sa.	7 28	4 59	11 29	6 15	0 0	0 17
29	SU.	7 27	5 0	11 55	6 58	1 1	0 59
30	M.	7 26	5 2	A 25	7 42	2 1	1 46
31	Tu.	7 25	5 3	1 1	8 31	2