



Is composed of ingredients identical with those which constitute Health, Blood, Muscle and Nerve and Brain Substance, whilst Life itself is directly dependent upon some of them.

By its union with the blood and its effect upon the muscles, re-establishing the one and toning the other, it is capable of effecting the following results:

- It will displace or wash out tuberculous matter, and thus cure Consumption.
- By increasing Nervous and Muscular Vigor, it will cure Dyspepsia, feeble or interrupted action of the Heart and Palpitation, Weakness of Intellect caused by grief, worry, overtax or irregular habits, Bronchitis, Acute and Chronic Congestion of the Lungs, even in the most alarming stages.
- It cures Asthma, Loss of Voice, Neuralgia, etc., St. Vitus Dance, Epileptic Fits, Whooping Cough, Nervousness, and is a most wonderful adjunct to other remedies in sustaining life during the process of Diphtheria.

An endless chain of good effects is formed by
Fellows' Compound Syrup of Hypophosphites.
and we are safe in saying, from a long experience in medicine, its virtues are not possessed by any other combination, as the following will demonstrate:

- IT IS ACCEPTABLE to palate and stomach.
- SUFFICIENTLY POTENT to insure decided benefit, yet harmless, however long its use may be continued. This characteristic is possessed by no other remedy.
- IT ASSISTS DIGESTION and assimilation.
- IT VITALIZES THE BLOOD, supplying such ingredients as may be required.
- IT RESTORES TONE to the nerves.
- IT GIVES POWER of endurance and of concentration to the mind.
- IT PROMOTES VIGOR in the organs which depend for health on the involuntary muscular action, viz: the Liver, Lungs, Heart, Stomach, and Genitals.

And unless afflicted with some disease involving a serious organic loss, it will sustain the system until it reaches the age allotted to man by a beneficent Creator.

NO PERSON will be disappointed in the effect of FELLOWS' HYPOPHOSPHITES, who rigidly follows the directions.

FELLOWS' HYPOPHOSPHITES.
INCEPTION.
The experiments which perfected this preparation occupied many months, and were instituted with a view to curing that insidious disease, TUBERCULAR CONSUMPTION.
and in order to supply the deficiencies in Hypophosphites already in use; for, although their nature was correct as to theory, their preparations were, owing to their imperfect organization, found wanting in practice.
While they caused the formation of fat and generated heat, they did not improve the blood. The tonic effect upon the nerves and muscles was, circumscribed, and, owing to their diluted state, involving large doses, they were also too expensive.
The desiderata sought by Mr. Fellows, were:
A convenient, palatable remedy;
Unalterable by time;
Harmless, though used continuously, yet might be discontinued at any time without any ill effect;
Which would induce an appetite;
Strengthen digestion;
Promote assimilation;
Create healthy blood;
Strengthen the nerves and muscles;
Enable the subject to successfully combat disease; And sufficiently economical for all.
All this has been indisputably attained. The success of the work is complete; and Fellows' Hypophosphites stands foremost amongst the remedies for chronic organic diseases, possessing properties to which no other medicines has ever aspired.

ABSTRACT EFFECTS.
Fellows' Hypophosphites, on being introduced into the stomach, unites with the food, and immediately enters the circulation; and, being perfectly miscible with the blood, speedily pervades every part of the system. Its effects are first declared by a pulse slightly increased in fullness and strength, a general exaltation of the organic functions, and exhilaration of the intellectual powers. Its specific influence is on the brain and nervous substance, increasing the activity of the absorbents, and renewing the blood, thus causing the healthy muscular formation so necessary in restoring the functions of the previously weakened organs.
Being then, a tonic of the nervous and circulatory system, it follows that, when there is a demand for extraordinary exertion, its use is invaluable, since it supplies the waste through the circulation, and sustains the general system.
At no period of life is watchful care over the functions of the brain more requisite than during the acquisition of knowledge by the youth; plodding, persevering study requires a store of vigorous nervous force, or the child may sink under the mental toil.
Strenuousness may compel the student to strain his powers beyond the dictates of prudence, and the early promise of excellence may be blighted thereby.
To such we recommend Fellows' Hypophosphites; it will not only restore the sinking patient, but it will enable the toiling student to preserve his mental and nervous standard with us detriment.
NOTE.—Be suspicious of persons who recommend any other article as "just as good" though bearing a similar name, and of those who offer the cheaper priced article.
NOTE.—It is only the Independent, well-portioned, and unaltered Hypophosphites who can afford to prescribe this remedy. Experience has proved this. The highest class medical men in every large city, where it is known, recommend it.

Price \$1.50 per Bottle, \$7.50 for Six Bottles.
Orders addressed to
Ferry Davis & Son & Lawrence,
377 St. Paul Street, Montreal, P.Q.
will have immediate attention.
JOB PRINTING neatly and promptly executed at this Office.

The Wesleyan,

Rev. A. W. NICOLSON,
Editor and Publisher.

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No. 9

CANADIAN NATIONAL ANTHEM.

BY REV. L. HOOKER.
Canada, Canada, pride of the North!
Thrice-honored Canada, gem of the earth!
Freemen and brothers, we
Pledge heart and hand to thee,
Canada, Canada, land of our birth!

God of all power and grace, smile on our land;
Four thou upon her the gifts of Thy hand;
Long may her people be
Loyal and brave and free,
And for the Right and True valiantly stand.

Be our defence in each threatening hour;
Shield us from pestilence, famine and war;
Treason confound, and when
Justly we strive with men,
God of our Fathers! then for us declare.
Give to each tolling hand constant increase;
Rich be our land with the fruitage of peace;
Send us good laws, and bless
Pulpit and School and Press,
That truth and righteousness never may cease.

Long may Thy glory on Britain be seen;
Long live Victoria, Britain's great Queen;
"Send her victorious,
"Happy and glorious,
"Long to reign over us, GOD SAVE THE QUEEN."

This patriotic Anthem has been set to appropriate music by Rev. L. Hooker, and is published by R. Morgan, Music Dealer, Quebec.

"HYMNS MEDIEVAL AND MODERN."

LECTURE BY DAVID ALLISON, LL.D.

Dr. David Allison, Superintendent of Education for Nova Scotia, lectured last evening in the Mechanics' Institute, on "Hymns Medieval and Modern," to a moderate audience, largely due to the coldness of the night. The lecturer was introduced by the Hon. George E. King. "The singing of hymns," said the lecturer, "has the sanction of the immortal usage of the Christian Church." The Psalms by reason of the inimitable character of their poetry, became unfitted for singing in public worship. The early Christians sang hymns, songs of faith and courage. The angelical doxology, the oldest hymn which has come down to us, was the martyr song of those early ages. Ambrose and Prudentius, and the other hymn writers of the Western Church, in consequence of the changing character of the Latin language at that time where hampered in other compositions. The ancient hymns in his opinion were superior to the Mediaeval, they were truly *carmina popularia*. He spoke of the middle ages as the time lying between the 6th and 16th century, and directed attention to the hymns of that time. *Veni Creator Spiritus* was a great hymn of that period. It had been attributed to Charlemagne and Pope Gregory the Great. It is a hymn that outlasts the centuries. The most famous translation is that of Dryden, No. 654 in the Wesleyan collection. This is the only hymn of the Church of Rome which is retained in the ritual of the Church of England.

"Come Holy Ghost our hearts inspire," is the first line of the translation of it used in the Methodist ordination service. Robert II. King of Normandy, about the year 1000, wrote *Veni Spiritus Sanctus* the original of Watt's

"Come Holy Spirit Heavenly Dove." This is called the noblest of the Latin hymns. The *Stabat Mater Dolorosa* is another hymn, the most pathetic of human compositions. Its author was an Italian nobleman and jurist. He quoted two stanzas of Lord Lindsay's celebrated translation beginning—
"By the cross sad vigil keeping
Stood the mournful mother weeping."

Another great hymn is the famous *Vexilla Regis* or exaltation of the cross, or rather of the king who died on it. Its author was Fortunatus and it was the marching song of the Crusaders.

"The Royal Banner forward go," is the first line of its translation. He next spoke of the Hallelujah Chorus, an ancient hymn.

The Mediaeval hymns relating to heaven are numerous. One of them is *cellestis urbis Jerusalem*.
"O mother dear Jerusalem," is Dickson's version of it, which has deeply stirred the heart of Scotland, many martyrs dying with it on their lips. He quoted three stanzas of this noble hymn.

"Jerusalem my happy home," by Birkett is the first line of a more recent and less meritorious translation. The *Celestial Country* of Bernard de

Cluny, a monk, is another hymn on Heaven. It has been translated by Dr. Neale, beginning

"Jerusalem the golden."
and has found a place in more than twenty hymnals. No hymn has won greater favor among Christian people. He then spoke of what he called the greatest hymn of the middle ages, *Dies ira, dies illa*, written by a monk named Thomas in the year 1250. The *Dies Ira* combines every possible element of strength and sublimity. The rhythm and the rhyme are in harmony with the sense. No uninspired poem or song in any age has ever evoked so much interest or stirred up so much feeling. It forms the sequence for the dead in the burial service of the Church of Rome. It is one of those immortal productions of human genius that transcend all creeds. He mentioned a large number of men of genius to whom its words had been dear. It was a life-long favorite of Sir Walter Scott, and in the Lay of the Last Minstrel he introduced it with great effect:
"That day of wrath,
That dreadful day,
When heaven and earth
Shall pass away."

There are 87 translations of this hymn in German and 200 in English. The most famous is that of the Earl of Roscommon. It had, however, rather eluded translation, Lord Macaulay's translation being probably the worst of all. These hymns testify to the existence of devotion and genius in the church of the middle ages, and show that it was not the hiatus in religion that was generally supposed. The continental languages, especially the German, are filled with beautiful hymns. Many of those had been translated into English. Of the thirty-two hymns of John Wesley in the Methodist collection, 26 were translations from the German. He referred to the translations of the Psalms of David, by Sternhold & Hopkins, and Tate & Brady. He referred to the dearth of good modern hymns, prior to the time of Isaac Watts, who was famed not more for what he did himself than for what he incited others to do. He mentioned among hymn writers, Cowper, Doddridge, Toplady and Wesley. Watts has not been superseded or excelled in his own chosen sphere as a composer of hymns designed for congregational use. Of the 709 hymns in the Wesleyan collection, there are 70 of Watts' authorship. A good and true hymn is to the world an inestimable blessing. The denomination of its writer was a matter of secondary importance. The lecturer closed by saying that to such a hymn he would say—I care not for names, take the place that thine is by the right of a Divine inheritance.

The lecture which occupied an hour in delivery, and of which the above is an imperfect outline, was listened to with great attention and heartily applauded, as it well deserved to be, for it was one of the most eloquent and scholarly lectures ever delivered in that hall and should have been heard by a crowded house.

A vote of thanks was tendered the lecturer at the close. *St. John Telegraph*.

"THE EDISON LIGHT."

Redruth has been the first town in the county to give thousands of the public an opportunity of witnessing the merits of the electric light on a considerable scale. The light was exhibited by Messrs. C. W. Provis & Co., of Manchester, who are visiting various parts of the country. Mr. Provis is a native of Redruth, and the exhibition on Monday night had the advantage of his personal supervision, other officials of the firm also assisting, and the whole was a complete success. The railway company ran special trains from Truro and Penzance, and visitors came from all parts of the country. There were upwards of three thousand people on the ground. The exhibition took place in a large field towards the end of Green-lane, and illuminated the football match, which was in itself a great attraction. The committee, consisting of Messrs. J. W. Everett, (chairman); Henry Grylls, F. W. Woolf, W. Holloway, Edward Williams and Foster Williams, did the best they could, by laying down boarding outside the rails, to promote the comfort of the spectators.

The machines employed for the exhibition of the electric light were two of Siemens'. A machine, representing 2,400 standard candles; and two B's

representing 12,000 candles, or a total of 14,400. Each light is produced by one machine, and until professor Edison has demonstrated his ability to divide the current, it will not be possible to show two lights by means of a single machine. It is, however stated that Edison has already solved the problem, and is able not only to divide, but to measure the current. The engine employed on Monday evening was one by Ruston, Proctor & Co., of Lincoln, and was of 12 horse-power, but worked to 20. As soon as the lights are connected with the machine the horse-power is exactly doubled. Three of the lamps used were Siemens', each capable of burning about four hours; the fourth was a lamp patented by Mr. Raworth, of Manchester, and has hitherto, whenever tested, proved a decided success. It was generally agreed on Monday evening that this was by far the most brilliant of the four lights exhibited, and, if it was occasionally less steady than some of the others, it was unprotected from the wind. Mr. Raworth's lamp is much larger than Siemens', but it is far less intricate in its arrangements, and by reason of the extra thickness and length of the carbons, it will burn uninterrupted for something like nine hours. Fixed in four corners of the field, on tall uprights known as "gantreys," a splendid illumination was thrown over the whole place with the brilliancy almost of daylight, and it was generally admitted that there was little, if any, exaggeration in the promise made by Mr. Provis the other evening at the volunteer dinner, that, given favourable conditions, there should be light enough to pick up the smallest pin in the centre of the field. There was some doubt at the outset, lest the necessary heat with which the engine and other apparatus had to be heated and arranged on the ground might lead to an unsteadiness in the light, but a fixed and brilliant light burnt for the whole evening, and every detail of the football match was watched without the slightest interruption. Early in the evening one of the lights in the higher end of the field suddenly disappeared, but this had no appreciable effect on the illumination, and was due to no fault in the machinery, but to being thrown out of arrangement by the pressure and interference of the crowd with the uprights. The exhibition was unanimously held to be a through success.—*West Britain*.

OUR SABBATH-SCHOOL WORK IN THE DOMINION.

At a recent meeting of the Sabbath-school Board, a committee was appointed to prepare a brief article for our periodicals, setting forth the work which is being done under its direction, and the future prospects of our cause in this direction.
Such a statement is here presented. From the statistics collected by our schedules, we find that there are 1,733 schools in the Dominion, being 26 per cent. in advance of the returns of 1874. 1,451 congregations still report no schools. Of the 15,751 officers and teachers, 13,000 are Church members, showing an increase of 33 per cent. during the quadrennium. The total number of scholars is 122,157, which is 29,980, or 32 per cent. more than in 1874. Since that time 20,986 scholars have united with the Church. 15,050 are now meeting in class.
A very large quantity of valuable Sunday-School literature, including books and periodicals, have been issued from year to year by our Book Room. At present nearly 5,000 copies of the "Banner," and 15,000 copies of the "Advocate" are published. Hoping to increase the interest in the latter, its name has been changed, and will be henceforth be known as the "Sunday School Guardian," and will be issued as an eight-page semi-monthly, beautifully illustrated, and prepared especially for our Canadian readers, young and old. The price is 31 cents a year, or where over 25 copies are taken 26 cents. The new series begins with January. A large increase of subscribers alone can prevent this change from being a serious loss to the Book Room.

FINANCIAL.

From the collections taken in the schools during the four years, \$2,095.34 have been received; from other sources \$50.97 total 2,146.21, towards the support of our general Sabbath-school work.

EXPENDITURE TO AUGUST 31, 1878.	
Grants to poor schools	\$368 56
Books for winnowing which have been read and from which the lists of Winnowed Books have been made up	308 67
Miscellaneous	64 57
Stationery and Printing (this includes schedules, circulars, etc.)	277 01
Postage and Freight	59 05
Travelling Expenses	185 89
Sundry Petty expenses, travelling expenses and supply for secretary during the four years	290 17
Total	\$1553 42
Balance on hand of	592 72

From this balance several grants have been made since the General Conference, and the expenses of the late board meeting have been paid, also about \$200.00 worth of new books have been ordered for examination, so that the funds in hand are about exhausted. Schools in needy neighborhoods should apply for grants, in whole or in part, to our secretary, Rev. Alfred Andrews, Stranthyro, Ont., who will, without delay, send the application to the Committee on Grants. Many schools have been aided in the past; and as funds are provided, the board is desirous that all who may apply shall be aided in proportion to the necessity of each case and to the extent of our ability.

SELECTED LIBRARY BOOKS.

685 books have been approved, out of 937 which have been read, as suitable for use in the schools in the Methodist Church of Canada. Lists of these books have been prepared and circulated widely throughout our Connexion. Copies of these lists of Winnowed Books are sent free on application to the secretary.
For a more full account of the Sunday-school work, see report in the Journal of the General Conference, page 248.
We trust that our brethren will continue to aid us in carrying on this work, by seeing that a collection be taken up sometime during the year in each school for the Sunday-school Fund, according to the provision by the General Conference. The Board is determined to carry on the work as effectually as possible, and to avoid going into debt. According, therefore, to the means placed at our disposal, so will be the measure of good accomplished.

(Signed) ALFRED ANDREWS,
G. R. SANDERSON, D.D.
WARRING KENNEDY,
S. J. HUNTER.

INTERNATIONAL BIBLE LESSONS.

FIRST QUARTER.—STUDIES IN THE OLD TESTAMENT.

B. C. 1034. LESSON X.—THE JOY OF FORGIVENESS; or, Salvation from God. March 9th.

EXPLANATORY.

Verses 1, 2. *Blessed*. As in Psalm 1, the word is plural. "O the blessednesses." The one expresses the happiness of the just, the other of the justified. "1. 'Though ours may not be the joy of angels, who have never sinned, yet we may possess the gladness of the forgiven.' *Transgression*. In these two verses we find three words employed, whose Hebrew originals contain various shades of meaning: *transgression* represents sin as "breaking faith," or "falling away;" *sin* presents the thought of "deviation from the path," while *iniquity* suggests "perversion." 2. "However varied the aspects in which sin is portrayed, yet its original is the same." *Forgiveness*. The word contains the idea of a burden taken away. 3. "There is One who obtains our forgiveness by bearing the weight of our sins." [Teacher, show your class how forgiveness is obtained for them.] *Covered*. "Hidden," not from memory, but from punishment. *Imputeth not iniquity*. 4. "When our iniquity is taken away God no longer reckons it against us." 5. "Let us not continue to brood over sins which God has hidden from his sight." *No guile*. That is, no deception toward himself, and no dissembling toward God. 6. "God expects us to deal honestly and sincerely with him when we come seeking mercy." 7. "Guilt may be pardoned, but not guile."
8. *When I kept silence*. Out of his sad memories the psalmist draws the picture of himself during those remorseful months before he dared to confess his sins. Those two verses shed a light on some of David's un-

written history, and reveal that before Nathan had approached him with his pointed parable (2 Sam. 12), his conscience was at work making his life wretched, and preparing him to offer a prompt confession of his crime. 8. "Even in forgiveness one cannot eradicate the bitter memories of guilt." Said a reformed drunkard, who had not tasted liquor for twenty years, "I would give this right hand if I could blot out the memory of some pages in my past." *My bones waxed old*. He felt youthful spirit and vigor depart, and old age seemed to come on suddenly, from the agony through which he passed. It is uncertain whether these expressions are figurative, referring to mental anguish only, or whether they suggest that David's remorse resulted in a period of illness with physical suffering and fever, which many believe is mentioned in several of the psalms. 9. "The close relations of body and soul are shown in the effects of mental suffering on the physical frame." *Roaring*. The inward groaning for his unconfessed sin. *Day and night*. Through the day the royal robes covered an aching heart, and at night the darkness brought heavier shadows across his burdened soul. *Thy hand*. 10. "Remorse of conscience is God's hand smiting the sinner." *My moisture*. Referring, perhaps, to the burning fever which aggravated his sufferings. 11. "Sin brings its curse even on the body." *Drought of summer*. During the months of July and August scarcely a drop of rain falls in Palestine; all vegetation is parched and the ground becomes burning dust. *Selah*. A Hebrew word calling for interlude of instrumental music between the verses of the song.

5. *I acknowledged*. The psalmist now turns from his misery to his pardon. He has told us of his load, now he tells us now it was removed. He had suffered remorse, but when he offered a true repentance his darkness was turned to light. 12. "Sin concealed brings agony, sin confessed obtains mercy." *Have I not hid*. 13. "When we no longer try to hide our sins from God he hides our sins from before his face." *Thou forgavest*. "Thou" is here emphatic. 14. "God's forgiveness has a breadth and power which man's can never possess."

6.7. *For this*. "On this account." David presents his own experience of pardon as an encouragement to others. 15. "Every sinner who has been saved brings hope of salvation to lost sinners." *Godly*. That is those whose hearts are inclined toward God. *Pray unto thee*. The psalmist would urge that if his prayer were heard and answered surely others may, also, find help in trouble. *When thou mayest be found*. 16. "Then there are times when it is too late for sinners to find God. In the floods." In Palestine the valleys are, overswept by sudden torrents. The forgiven sinner is represented as standing on the safe heights above the storm. *Thou art my hiding place*. Pardon gives us a refuge from sin. 1.) From penalty. 2) From guilt. 3) From conscience. 4.) From temptation. 17. "He who rests in God is safe."

8.9. *I will instruct thee*. Most of the older interpreters represent these two verses as spoken by God; but the more recent scholars refer them to David, who from his own experience now gives counsel to others. 18. "The richest lessons of wisdom are learned under the rod of discipline." *I will guide thee with mine eye*. "I will counsel thee, mine eye shall be upon thee;" words of the psalmist to the sons of men. *Be not as the horse*. He bids men act as thoughtful, intelligent beings, not as irrational creatures, who must be lashed to obedience. 19. "The highest wisdom is found in the service of God." Sinners are like beasts. 1) In their lack of intelligence. 2) In their groveling nature. 3) In their following appetite and passion rather than judgment. 4) In the fact that their trappings are the tokens of their slavery. 5) In having all their enjoyment in the present life. *Let them come nigh unto thee*. Rather "else they will not come near thee." 20. "Saints are drawn to God by love, while sinners are driven to him by fear."

30.11. *Many sorrows*. In this close of the psalm the contrast of the sinner's misery and the righteous man's joy is exhibited. *Mercy shall compass him about*. While one is surrounded with woes, the other finds mercies on every hand. *Be glad in the Lord*. 21. "There is no need to seek for pleasure in ways of sin; while there is such a sufficiency of pleasure at God's right hand."
GOLDEN TEXT: Blessed is he whose transgression is forgiven, whose sin is covered. *Ps. 32, 1.*

DOCTRINAL SUGGESTION: The forgiveness of sin.
The next lesson is *Ps. 84, 1-12.*