FIRE they call me. I am father Of the granite rocks that lie Ages deep beneath the mountain Unperceived of mortal eye; At my breath they sprang to being. At my touch their crystals came, That were merely shapeless atoms Ere I kissed them with my flame Ere with ardor I embraced them, Ere I kissed them with my flame.

Rarest gems of countless value, Nuggets of the yellow gold That, through all the time historic, Men and empire has controlled, And the grim and swarthy iron, Conqueror on land and sea, With the many meaner metals, Owe their birth and shape to me-Gleaming ores and dazzling crystals Owe their birth and shape to me.

Strikes the trembling wretches dumb When the vision-blinding lightning Rends the murky clouds, I come. Fear attends me, horror after, Ruin round me wide I cast; Men my name with bated breathing Mutter when my steps have passed Gazing voiceless on the ashes Where my terrible steps have passed

Rear they palaces of beauty, Fair without and rare within, Stores of hand-work, filled with fabrics : Wealth and profits hard to win, Temples grand, with costly altars, Where the wretch for sin atones I appear, and they are ruins, Shapeless heaps of blackened stones-Molten metal, crumbled columns, Timbers charred, and blackened stones

Not alone on land I smite them; But with red, devouring lips On the ocean sate my hunger With their richly treighted ships; Swarthy sailors, pallid women, Pray in vain for mercy there. While my crackling and my roaring Swell their chorus of despair While I dance from deck to mast-head To their chorus of despair.

In the densely crowded city, Without pity I affright, Startled wretches roused from slumber In the still and sombre night, Tenement-house or orown stone palace. Either is the same to me; If they manage to subdue me, Gloomy will their triumph be-Toppled walls upon my foemen Tokens of my vengeance be.

Yet malign I am not always: Witness for me truly when become the humble servan Of the toiling sons of men, Drive the engine, heat the furnace Melt the ore, and soften steel-Like the monarch in the story Aid the wife to cook a meal-Monarch, wandering from earth's centre, Aid the wife to cook a meal.

Though they see me when the lightning Strikes in wrath the lofty domes, Yet I love to cheer the dwellers. In the humble cottage homes; From the hearth, my flickering shadows On the wall I cast at night, While I crackle-that's my laughter-At the children's wild delight-As to see those tossing shadows They display their wild de light.

Foe of life have mortals called me-Foe of all that breathes or stirs: Hence the terror-stricken pagans Are my abject worshipers. Life! there were no life without me-And what time I shall expire All things growing, all things living, All shall pass away with fire-Air, heat, motion, breath, existen All shall pass away with fire.

In the solemn day of judgment, At the awful time of doom, When all quick and dead are parted. These to light, and those to gloom, Then the earth that one time bore me, Wrapped within my wild embrace. Shall behold my final splendor As I bear her out of space-And we twain shall pass together,

Pass forever, out of space. -Thomas Dunn English, in Harper's Mag

THE SINGING CARPENTER.

knowledge of Christ except the carpenter, went away." said Phil to me one day; "it cheers me, sir, whisperedwhich is so bright and heavenly." And then the river,
And sing of salvation for ever and ever. of started Phil with one off his songs.

" O happy day that fixed my choice On thee, my Saviour and my God; Well may his glowing heart rejoice, Do you know the chorus, sir?" said Phil. as he picked up a piece of wood that he wan-

44 Ah, it's a good one, it is," replied Phil, and off he went singing. "Happy day! happy day!
When Jesus washed my sins away;
He taught me how to watch and pray
And live rejoicing every day!
Happy day! happy day!
When Jesus washed my sins away.

In a few moments Phil eame back, and sat down beside me in the sun. His bronzed face, white shirt, and his throat as bare as a sailor's,

" Canaan !"

"Yes, and a good one: 'Cansan, bright Cansan,
The glorious and of Cansan;
O Cansan is a happy place,
Come, let us go to Cansan."

heard the words:

'Cansan, bright Cansan.'" " 'Why,' said Joe, the miller, 'it's Cansan,

fun in him, and says he, 'I am going to preach on the green, to tell you all of Jesus, and pardon, and happiness, and heaven. Come and heaven the green to reassert the cardinal heaven the green has a superstant of the green to reassert the cardinal heaven. then away he went singing :

Come, sinner, turn, and go with me, For Jesus waits in Canaan With angels bright to walcome the For Jesus waits in Canaan
With angels bright to welcome thee
To all the joys of Canaan
Come freeely to salv-tion's streams,
They sweetly flow in Canaan;

this shed of mine. " 'Thank, you, friend,' said he, quite lively, that will do very well,' and he put his arm through mine, and marched me off across the green, singing as he went-

"Your friends may desert you and leave you alone,
The joys of salvation will more than atone;
With God for your portion and heaven your home,
The angels in glory invite you to come."

"Had that a chorus, too, Phil?" I said smiling as I thought of their marching across

Yes, of course it had, sir. It was this-'The lion of Judah will break every chain, And give you the victory again and again.

"Well, sir, we got into the shed, and the was! He set before us our sins as though he knew us all, and then he exclaimed, 'But Jesus died for you; died for you, for you, and for you,' and then he pointed at us with his finger, so that he made us feel as though each of us had been the cause of all the Saviour's woe. I stood beside him all the time listening for my life. So did others; ave, even Boo o' the smithy was broken-hearted; and when we pray for me. Then I prayed for myself, and it good all Summer. as I prayed, O, sir, light, freedom, peace and joy came to me, and I cried out, 'Lord, I am saved ! and from that nour, sir, I have sung the

"Did you see him again. Phil?"

made him look very picturesque, and not the less so, because he sat under an old cedar, whose branches were overspreading his well-made head. "You see sir," said Phil smiling, "I was converted through singing."

In the annual address of the Wesleyan Conmourn their loss. May they all meet, as thank for mourn their loss. May they all meet, as thank God, they may, around the throne of God and the Lamb.

R. E. C.

Shubenacadie, Dec., 1870.

strength is not in the multitude of congregati-"I'll tell you, sir. I was always fond of ons, but in the cohesion of our members. The singing. My mother—yonder she is in the garden, with my pet lily—says I used to sing in my cradle. Anyhow I remember singing as long as I remember any thing at all. Well, sir, when I was younger I used to go to the 'Jolly Farmers,' and drink and sing for hours together. Aye, many a shilling have I spent yonder."

1. The London Quar. Review of each other's spirit—while to the conduction of an aggressive and converting Church is the communion of saints. The caution, not to forget "the assembling of ourselves together," reters not only to the congregating of religious assemblies, but also to the communion of the members of the Church.

Unless these "speak often one to another," The London Quar. Review Published by Elliott Stock, London. Supplied to together. Aye, many a shilling have I spent yonder."

"What did you sing then, Phil?"

"Well, sir, I was fond of 'The Wounded Soldier,' 'Auld Lang Syne,' 'Home, Sweet Home.' I never would sing a bad song. I always liked any thing that touched the heart a bit."

"And what about the preacher, Phil?"

"Oh, he was called 'Canaan.'"

"Oh, he was called 'Canaan.'"

"Unless these "speak often one to another, but there can be no review of each other's spiritual life, no confession of sin to one another, but there can be no review of each other's spiritual life, no confession of sin to one another, but life, no confession of sin to one another, but life, no confession of sin to one another, but life, no confession of sin to one another, but life, no confession of sin to one another, but life, no confession of sin to one another.

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; or suppose that the sacrament of the Lord's suppose that the sacrame of the body and blood of Christ," of which we The Methodist Quar. Review "Canaan!"

"Yes, sir, Canaan," echoed the carpenter.

"That was't his real name, you know. His proper name was John Wilson, a 'Primitive, who used to go through the village singing;" and here Phil sang himself,

"O what has Jesus done for me? He came from the land of Canaan; He groaned and died upon the tree, That I might go to Canaan; A palm of royal victory too; Come, let us go to Canaan;

"And has that a chorus, Phil?"

"Yes, and a good one:

"Of the body and blood of Christ," of which we beseech you constantly to partake, is the attestation of a fellowship already established. The published by Carlton & Lanahan, New York, D. D. Whedon, D. D., Editor. Supplied to subscribers postage paid, for \$3.00 per ann.

As denominational Review it maintains with faithfulness, yet candor, the Arminian evange ical theology. It stands epposed to theological Fatalism on the one s.de and t. Pelagianism in all its rationalistic forms, so rife at the present hour, on the other. It takes firm issue with the pantieistic and rationalis ic influences that claim to rule predominant in a large share of our quarierly, monthly and daily perodical literature. Ministers and thoughtful laymen, especially of the denomination to which it belons, will nowhere fied so adequate a survey of the field of high contemporaneous thought on the most nomentous topics from their own standpoint as in its pages.

"Yes, and a good one:

"The Methodist Quar. Review

Published by Carlton & Lanahan, New York, D. D. Whedon, D. D., Editor. Supplied to subscribers postage paid, for \$3.00 per ann.

As denominational Review it maintains with faithfulness, yet candor, the Arminian evange ical theology. It stands epposed to theological Fatalism on the one s.de and t. Pelagianism in all its rationalistic influences, that claim to rule predominant in a large share of our quarierly, monthly and daily perodical literature. Ministers and thought on the one, and a standard theology. It takes firm is the other. It takes firm is a large share of our quarierly, monthly and of the class-meeting. It gave you your preachers; for in the class-meeting were first discerned the gifts which the Spirit dispenses for the perfecting of the saints, and the work of the "Well, sir, as I was saying, I was sitting in ministry. If we have an advantage over other the ale-house one summer night, a-singing and Churches in the minute knowledge of what drinking with a lot more, when we suddenly every member is able to do for Christ, and in heard some one outside in the road singing too. the readiness with which we can lay our hand So we listened, and coulden't make it out. upon every kind of ability and influence, we Then the voice came nearer and nearer, and owe this superiority to the weekly assembling one of them threw open the window, when all of ourselves together. We exhort you, on every ground to value the pearl of Methodist privileges. To surrender class-meeting is to take the heart out of Methodism-to esteem it lightly is to enfeeble the pulsations of that "So I looked, and there he was. I think I heart. We were never more firmly convinced.

see him now. A plain man, with a coat like a Quaker's, and his broad-brimmed hat in his hand. When he saw us all at the window he gave us a lively sort of look. He had a bit of work together, except by the application of hear the good news. Praise the Lord! And position of the class-meeting in the economy of Methodism, and our determination, by God's

GIFF GAFF.

help, to maintain it.

It appears that the Young Men's Christian Their everlasting pring abides
Association of Toronto has been writing to that veteran journalist, Dr. Barker, asking him to insert in his paper, the Kingston Whig, and fy heart seemed as though it would break.

Association of Toronto has been writing to Christian Biograph; Church Agencies, embracing Local Preachers, Class Leaders, School Tarchers, Mothers' Meetings, Mission Work, etc., etc., Family Readings, including portions for Children Association of Toronto has been writing to My heart seemed as though it would break. advertisement gratuitously, and to send to its Up I got, took the brown jug of ale that I had reading room a copy of the Whig on the same and Servants; paid for and emptied it on the highway, placed the jug on the doorstep, and started off atter was signed by our former representative, Mr. the preacher. I found him under the oak tree John McDonald, and to him, Dr. Barker re- The Methodist Messenger will be decidedly Pro-

went on his knees, and began to pray for us a fair equivalent for a year's subscription to the all. About a score of us were—for people had Whig and the price of the advertisement, adding Ladies Repository and Home followed him from the cottages, beside him, -" Should you not feel inclined to comply with and most of us knelt down. I know 1 did, for I couldn't stand. 'Lord,' he said, 'save all these sinners; save them, Lord! save them, these sinners; save them, Lord! save them, the said these sinners; save them, Lord! save them, the said the save them, the save them the save them. Lord.' Just then it began to rain, when the whether the mail boat has yet carried down preacher said.

whether the mail boat has yet carried down wood cuts and steel plate engravings of the best quality and workmanship. Rev. I. W. Wiley D. D., Eutor. \$3.50 per year. kitchen to preach in? business; but if Dr. Barker had asked for a business; but if Dr. Barker had asked for a business; but if Dr. Barker had asked for a package of moral pocket-handkerchiefs, a sacot that wil repay him a thousand fold in the lessons of the smithy laughed at him. As for me, his disfactory bargain might have been struck before the prayer had made me feel worse than ever, and tween him and the Young Christians. As it is, wherever it goes.—Michigan State Register. I was all of a tremble, but I managed to say; Dr. Barker has brought into deserved ridicule " 'You may preach in my shop,' pointing to a practice of begging newspapers and newspaper notices, which seems to find favor at the expense of the country press .- Toronto Paper.

TO PURIFY DAIRY UTENSILS.

Stand on end, in a convenient place for use, an open-ended vessel of suitable dimensions filled full of water, and cover to keep out dust and dirt. The lime will settle, leaving a satuation with the lime will settle, leaving a satuates.—Chris Gbs., Ohio. rated solution of lime over it, as clear as spring water. After using the milk pans, etc., wash then dip them in the adjoining cask of clear wapreacher began to preach. His text was, then dip them a quick turn, so that every A Monthly Magazine Edited by Dr. and Mr part becomes immersed therein; set them to drain and dry, and the purification is complete without any scalding process, from the new pan to the old worn-out one.

The lime in the clear water instantly neutra- And Wesleyan Advertiser-published weekly process of scalding has been performed. In the case of a very small dairy, or one cow, the knelt down to pray, Bob said, 'O pray for me.' clear water may, if preferred, be dipped out Praise the Lord! said the preacher. He pray- for the time being and poured gently back And General Christian Chronicle. A newspeper ed for Bob, and then he suddenly began to again, the lime purifying the water and keeping also published weekly by the Wesleyan Methodii Newspaper Company, London—cost \$2.50 pe

BALKY HORSES.

I once lived in a village where spiritual life, sweet songs of Zion."

What became of 'Canaan,' Phil?"

"What became of 'Canaan,' Phil?"

"What became of 'Canaan,' Phil?"

"What became of 'Canaan,' Phil?"

"O! I took him into my house, sir, and my wife made him right welcome. He stayed with with any accessible food, such as oats, ears of the volume begins in October, and the half vol. wife made him right welcome. He stayed with with any accessible food, such as oats, ears of the volume begins in October, and the half vol. with any accessible food, such as oats, ears of the volume begins in October, and the half vol. a sufficient number of the Sunday Sunday Advocate should be ordered for every Sabbach as went away." the emergency. Forgetting his whim, he will to supply each family represented in such school. Phil Robson, who was better known, however, as the "Singing Carpenter." Phil was of a merry heart. "Is any merry? Let him sing ton soon after he left us. I went to see him filling his mouth with loose dirt, which a desire pealms." This did Phil all the day. He sang when he was dying. He knew me, and said, to get rid of will divert his thoughts, and before like the lark. "It does me good, sir, to sing," Good-bye.' He then pointed to heaven and he knows it he will be jogging unconsciously along. Sometimes, if one can spare the day, and makes life pleasant, just like this day 'We shall range the sweet plains on the banks of it is best to wait, till from weariness and hunger, the animal submits to your will, and the

Several other writers of literary text 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.

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ng heads, viz :—
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John McDonald, and to him, Dr. Barker replied, announcing his willingness to comply, but with this important proviso, that it should be upon the principle of "giff gaff is fair fellowship." He therefore asked to have sent down to him by mail boat four boxes Malaga raisins, which by a nice calculation, he estimated to be the registront of the religious welf-re of their families. Will welcome it to their homes, and that gody men and women seeking to elevate and bless their neighbors, will promote its circulation.

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the people knowledge; yes, he sought out and set in order many proverbs. The Preacher sought to find out acceptable words."—Ecclesiastics xii.

W. C. PALMER, JR., & CO. Extract from Dr. Tyng's Introduction. The saimsted and intelligent author of the remarkable poduction, New Cyclop of lina-trations, has honoured me with the request for an Sunday Magazine, \$1 75; Leisuve Hour, Sunday at Home Family Treasury, Good Words, \$1 agreeable and instructive to read the whole which the same attention, if I had the opportunity. It contains a vast amount and variety of substance and suggestion. Its arrangement is distinguished by an order, a tuliness of detail, and a compactof their art, will be grateful to the examplifier for the palent labor and the unquestioned said which he has devoted to their aid and convenience. It is an extra large double column royal octave of 704 pages made in the best style, bound in extra For sale at the Wesleyan Book Room, 174
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First Quarter, 28th day, 9h. 0m. morning.

Dey SUN. MOON. KWk. Rises | Sets. Rises | South | Sets. Halifax 1|SU. | 7 42 | 4 26 | 1 28 | 8 20 | 2 12| 1 29

THE TIDES.—The column of the Moon's South ing gives the time of high water at Parrsboro, Cornwallis, Horton, Hantsport, Windsor, Newport, and Truro. High water at Pictou and Cape Tormentine, 2

hours and 11 minutes later than at Halifax. At Annapolis, St. John, N. B., and Portland Maine, 3 hours and 25 minutes later, and at St. John's, Newfoundland 20 minutes earlier, than at Halifax. FOR THE LENGTH OF THE DAY .- Add 12 hours to the time of the sun's setting, and from the sum FOR THE LENGTH OF THE NIGHT.—Subtract the time of the sun's setting from 12 hours, and to the remainder add the time of riging next morning.

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