

WESLEYAN ALMANAC.

JANUARY, 1879.

Full Moon, 8 day, 7h, 34m, Morning. Last Quarter, 15 day, 6h, 48m, Morning. New Moon, 22 day, 7h, 57m, Morning. First Quarter, 30 day, 7h, 31m, Morning.

Table with columns: Day of Week, SUN, MOON, and other astronomical data for January 1879.

THE TIDES.—The column of the Moon, a Southern gives the time of high water at Farnboro, Corvallis, Horton, Hantsport, Windsor, Newport and Truro. High water at Pictou and Cape Tormentine, 2 hrs 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, 2 hours 54 minutes LATER. At Westport, 2 hours 54 minutes LATER. At Yarmouth, 2 hours 20 minutes LATER.

OBITUARY.

MRS. CROCKETT was born in the year 1790, at Dunfries, Scotland. In 1816 she emigrated to Prince Edward Island in company with her husband who departed this life 31 years ago, leaving the widowed mother in the midst of her devoted family, most of whom still live in the Little York Circuit.

Mrs. Crockett was advanced in years when led to Christ, and not until her natural eyes had become dim were her spiritual eyes opened to see "the fairest among ten thousand and the altogether lovely." Bro. W. W. Brewer being the honored instrument in conducting our dear departed sister into the light of gospel day, after a long and severe struggle. Since then Sister Crockett has walked in the light, and had fellowship with the Father and with the Son, and truly may we say the blood of Jesus Christ cleansed her from all sin.

After a period of great suffering, yet uncomplaining patient waiting, her Lord appeared, and full of days and well stricken in years she joyfully bade adieu to friends and earth to enter upon the fuller joys on high, August 11th, 1878, in the 88th year of her age.

J. C. BRETTE. Murray Harbor South.

AMASA BETTS, ESQ. of Middleboro', Cumberland Co., N. S., departed this life on the morning of the 24th Dec., at the age of 64 years.

For the last four years Bro. Betts has suffered in a very painful state of illness, but has ever manifested a patient resignation to the Divine Will. In his active life he was known as an earnest, diligent man of good judgment and financial ability.

After his conversion to God he was intrusted with large responsibility in the erection of the Middleboro' Church, and gave a satisfaction to those interested. He wished to outlive his parents that he might minister to the wants of their age. His mother, the last to depart, was borne to her grave two months before himself. A large family circle and many friends mourn his loss. T. D. H.

BRO. GEORGE WIGGINTON was born in Inkerbau, England, and died at Margate, P. E. Island, July, aged 81 years.

Of the circumstances of his conversion I have no knowledge. I know not what agency was employed to bring him to Christ. All I can say is, that at a very early age he was induced to remember his Creator, to seek the kingdom of God and his righteousness. In the latter part of the year 1817 he landed in Charlottetown, P. E. Island, and, with a number of others, came to Crapaud, where he remained until a year or so before his death. In the long passage across the Atlantic he seemed to have suffered spiritual declension, and the difficulties of establishing a new home all but extinguished the holy fire in his soul. But, by the blessing of God, under the preaching of the Rev. Mr. Paine, he was greatly quickened and revived. He now became anxious to work for his Master—to go about doing good. It was at this period that he was made class-leader and became an exhorter. In the former capacity he did a good work for his Lord and Master. I believe there

is no office in the Methodist Church more difficult to fill, yet for more than fifty years, with marked success, he discharged the duties of this position, and will, no doubt, from it have many stars in his crown of rejoicing.

Bro. Wigginton's zeal in the cause of his Master could not be restricted to the class and prayer meeting, it took a wider and more extended range. With Bro. Hudson and others, his name appeared on the Circuit Plan as a local preacher. When roads were bad and almost impassible, when travelling was attended with so much difficulty, he was always found when his turn came either in Bodeque, Summerside or New London breaking the bread of life to hungry souls. Eternity alone will reveal the indebtedness of the Methodist Church to the local or lay preachers. Eternity alone will reveal the myriads that have been brought to God through their agency. May their number never grow less. In latter years, when infirmity rendered this department of work impracticable, he still continued to aid in other positions in the church, where he did much to sustain the cause of God.

His home for years was an open house for Methodist ministers. He was a most generous supporter of our cause in all its departments, and at his death left quite a sum to sustain the work of God on the Tryon and Margate circuits.

On the Sabbath previous to his death he led a prayer meeting in the church in Marvate, never for years with more freedom of utterance, with more of the unction of the Holy One. On Tuesday he was prostrated with paralysis, and on Friday morning was not for the Lord took him. The nature of his disease, during his brief sickness, rendered the expressed hope of a blissful immortality impossible. But, however comforting this may have been to friends, it was unnecessary. "Tell me," said Newton, "how a man lives, and I'll tell you how he dies." Bro. Wigginton's life was his dying testimony. Jan. 10, 1879.

BRO. R. HUDSON

of Tryon, P. E. Island, in a brief communication to me a short time before his death, wrote—

"I was born in Yorkshire, England. My parents were nominal Christians. My father died when I was very young, I, at the age of eleven was apprenticed to a trade in a country village, where, amid the errors of the wicked, I soon learned to walk in their ways."

When about 15, while on a visit to a sick relation, a religious conversation between two pious persons deeply impressed his mind,—sleepless nights followed, until in the bitterness of his soul he was induced to visit a prayer-meeting where, in prayer and the exercise of faith, he obtained the knowledge of salvation by the remission of sin. "After that," he added, "my wicked companions were broken off, and I said, 'this people shall be my people, and their God my God.' I at once connected myself with the church, took delight in the means of grace, and spoke, when opportunity offered, a word for Christ."

In 1817 he embarked in a vessel to P. E. Island, and after a passage of ten weeks and one day, he reached Charlottetown, where he remained for a short time, after which he removed to Tryon. Bro. H. did not leave his church membership and religion behind him, or drop them on his passage. He brought them with him, and was not ashamed to own and stand by them in his adopted county. The gifts and grace he began to use after his conversion he continued to exercise until, under the ministry of the Rev. Mr. Jackson, he was brought out as a local preacher. He filled this position for about 53 years, and must have rendered valuable service on a circuit which then included Summerside, Margate, Bodeque, and Tryon, and where now there are five ministers. His punctual attendance to appointments, at so great a distance, and when the roads were all but impassible, must have been a great tax on both his strength and time. But those voluntary and gratuitous services which led to so much exposure and suffering, from cold and storm, were not confined to the Bodeque Circuit, but extended to Pownal, Little York, Cornwall and Charlottetown. Bro. H. possessed a clear and analytical mind: his resumé and expositions of the Word of God were lucid and graceful, and on many occasions produced deep and lasting impressions. Speaking of his work in this department of his Master's vineyard, he said, "I can boast of no great ability in this office. If I have been the instrument in the hands of God in the conversion of one soul, my labor has not been in vain in the Lord. The great consolation our people have been willing to bear with me, and I trust to meet them in heaven."

the responsible position as a representative to the House of Assembly for two terms of four years each, and as chief magistrate for many years in this community he conscientiously and faithfully discharged his legislative and legal duties.

For forty years he aided in the capacity of Circuit Steward, and the duties of this office were executed with honour to himself and comfort to the minister. It was, no doubt, due, in a great measure to his oversight and earnest solicitation that the Bodeque and Tryon Circuits reached their position of independence. May his mantle in this office ever rest upon his successors.

It was my privilege to visit him during the evening and sunset of life. The happiness of his last days was in some measure marred by a strange hallucination. Speaking of it, he said, "It was mysterious that Providence permitted him to suffer so much from imaginary wrongs, but," he added, "herein is my consolation, it was brought on by an injury sustained in the service of the Lord." When these periods of mental suffering passed off, and he, satelothed, and in possession of all the powers of his mind, his conversation was spiritual and profitable. He often spoke of his dissolution, of his hope beyond the grave, and of the joys of the blood-washed. At times, when the unction of the Holy One rested on him, the emotions of his soul would destroy the power of speech, and tears and sobs would indicate what he could not utter.

A little while before his death, lying calm and collected, said a friend to him, "The Lord will be with you when you pass through the valley of the shadow of death." "Oh," said he, "there is no shadow now, it is all light. I had often feared the hour of death, dying, not the hereafter, but it is all removed now." And in a few days after, on 17th August, in the 81st year of his age, he fell asleep in Jesus. "Blessed are the dead which die in the Lord from henceforth; yea, saith the spirit, that they may rest from their labours, and their works do follow them."

A FRIEND. Jan., 1879.

MR. JOHN LOCKHART.

"Blessed are the dead which die in the Lord." This we believe to be true of the subject of the following obituary notice. The late Mr. John Lockhart, of Newport, passed peacefully away from earthly toils and sufferings Dec. 20th, 1878. Our deceased friend was awakened to a sense of his lost and undone condition as a sinner under the ministry of the late Rev. Wm. Crocombe; for a time he was in deep distress, and sought the Lord with many cries and tears. One evening, feeling too miserable, as he thought, to go to the house of God, he and his wife (who had sought and found the Lord before him) remained home; and while he was pacing the room, in almost an agony of despairing grief, his wife reading to him passages from the Word of God; the Lord heard the sighing of the prisoner, broke in upon his soul with light and liberty; and he was filled with joy and peace through believing; his peace and happiness was such it shone in his countenance, for the following evening, when he attended a religious service, which was conducted by Mr. Crocombe: he observed him come in, and spending the same night at his house, told him and his wife he knew he had found a change; for his countenance bespoke the peace of his soul. He at once joined the Methodist Church, and though a man of retiring habits, and from constitutional shrinking from verbal testimony, had little to say of himself; yet he was a lover of God's house and God's people, and evinced a lively interest in the prosperity of God's cause he loved the ministers of Christ, and with his excellent wife delighted to welcome them under their hospitable roof; he continued his connection with the church of his choice until the day of his death. For several years past increasing infirmities deprived both himself and the aged and feeble partner of his joys and sorrows of the privilege of attendance upon the public and social means of grace; but he welcomed the visits of his minister and pastor, and the interest and spiritual profit of such visits was a source of mental gratification and enjoyment. He had been failing more rapidly than usual for a few weeks, but his death was sudden. While in the act of replenishing the stove with fuel, and ministering to the necessities of his affectionate wife, the pastor called, and in a few minutes he expired in the arms of one of his sons. He was an old man, and full of days. "The weary wheels of life stood still." Very rarely have we met with a couple whose married life extends over a period of 62 years. The separation between this aged couple cannot be long. May He who has dissolved the earthly tie, support the widow now in

age and feebleness extreme the few remaining days of her pilgrimage, and when the Master shall come and call for her, it may be to meet the spirit of her husband in the rest which remaineth to the people of God. The writer not being able, through indisposition, to conduct the funeral service, Bro. McMurray very kindly and promptly came over and rendered welcome service by performing the office to the comfort of the sorrowing family. ELIAS BRETTE.

AMELIA WHOOTON.

At Port Mulgrave, Dec. 23rd, 1878, "fell asleep in Jesus," Amelia, aged 18 years, beloved daughter of Frances and Charles Whooton. The subject of this memoir, was possessed of a frank and loving disposition, and had endeared herself to many hearts, by her affectionate ways and kindly consideration of others; she was ever ready to watch and attend those who were prostrated on beds of suffering, and we are assured there are many in Port Mulgrave who will ever remember with affection her unselfishness and loving attention. Amelia was the very personification of health and cheerfulness. From domestic duties performed with cheerfulness which would have named many a discontented mind, she was called to relinquish the tender ties that bound her young and loving heart; and in a few days weeping friends committed her to the grave "in sure and certain hope of a glorious resurrection."

On Wednesday night, Amelia retired to rest, seemingly in perfect health, but before midnight she was taken violently ill; and passed away on the next Monday evening. Previous to her illness she had not made any profession of religion, although always manifesting the greatest respect for it and being the child of a pious praying mother she knew the necessity of a change of heart but had not been "fully persuaded" to surrender her all to Christ. But from the very commencement of her illness although not apprehending any danger she felt her need of a Saviour and with all the agony of a repentant soul burdened with sin she sought forgiveness through the atoning blood of Christ. "Oh my sins, my sins," she would exclaim: "Will Jesus have mercy on such a sinner as I?" We pointed her to the Saviour telling her to cast herself on Him "to look and to live" our dear young friend had not long to seek. He who hath promised to cast off none who call upon Him in spirit and truth heard her prayer. Her faith grasped His promise, and she was soon able to rejoice in God her Saviour. From that time she continued in a perfect state of ecstasy rejoicing and praising that name which is above every name. Her anxiety for the conversion of her friends, was indeed earnest, her affectionate pleading was indeed touching. She spoke to all who came in to see her about their salvation. She knew she must die but no murmur escaped her lips at the mention of parting with loved ones, dear as her life and all her sufferings which were indescribable, her faith never faltered, her trust in her Saviour was firm to the end. Passages from the word of God were her delight, and stanzas of favorite hymns were often uttered by the dear sufferer. To her sorrowing friends she would say,—"How can you weep for me when you see I am so happy?" Her only regret was that she had not sought salvation in health instead of leaving the salvation of her soul till a dying bed.

On last Sabbath Evening Rev. E. E. England improved the occasion by preaching a very impressive funeral sermon from Job cxli: 2. F. S. W.

THE YOUNG FOLKS.

Well boys and girls, this is a cold day. I look out of my window and see snow all around; the trees are prettily tipped with white, the ground covered over; in the distance fifty or a hundred youths are skating, and there is a good deal of frolic; but I find that many of my neighbours are very poor and in great suffering, and this has led me to think of the ways in which God helps poor people by putting it into the hearts of His servants to be kind to them, and I thought you would be glad to read a story on the subject written by a lady named Mary P. Hale; it is called

DO YOU KNOW ANY ANGELS?

"Matches! matches! buy any matches, sir?" "No, no; don't want any. Besides you should not come up the front-door steps." Yet the face of the gentleman who spoke was a kind one, which doubtless had given courage to the little boy, who had mounted the steps with a basket on his arm, on seeing Mr. Train;

pause for a few moments after closing the door.

The child was neatly clad, with a blue jacket and dark cap, he had moreover a very winsome face and voice, and on a second look Mr. Train stood gazing at him in surprise. Then the boy said:—

"Please, sir, do you know any angels?"

The gentleman looked still more surprised, and said—"Why do you ask me that, my little fellow?"

"Because mamma said, 'please God send an angel to show Lonnie where to go.'"

A tear moistened the old man's eye; he involuntarily put his hand in his pocket, intending to buy all the boy's matches. Then he said:—

"Your mother—is she living?"

"Yes, sir, but she's queer now since father died. Sometimes she talks to papa, though he isn't here. Josie says she's uncanny."

"How came you, such a little fellow to think of selling matches?"

"Cos when mamma's money was gone Josie brought us some food, and mamma said, 'I can't bear this, Lonnie, then I whispered to Josie, 'I'll go and sell m' matches'; and Josie helped me."

"Who's Josie?"

"The servant girl who used to live with us."

"Then," said Mr. Train, as he opened the door, "come in, my child. I think God sent an angel to guide you here, in answer to your mother's prayer. Come in, I will call Mrs. Train."

So the boy was led into a beautiful room. Mr. Train went upstairs and told his wife all I have been telling you. He then added:—

"The child has found his way to my heart already."

Mrs. Train went down and spoke kindly to the little fellow; then turning to her husband, she said:—

"Oh just suppose this was our little Eddie!"

Then she put her handkerchief to her eyes, and her husband turned with quivering lips to the picture of the little boy that hung upon the wall; then, looking tenderly upon his wife he said—

"Eddie will never know sorrow. Perhaps God sent him to guide this little one here; and we will help him in his sorrow."

"Just what I was thinking husband, dear," said Mrs. Train, drawing her child to her and kissed him.

Then he put his arms around her neck, and said, "Does your little boy live in the sky? There's where my papa's gone; perhaps he knows him."

"This idea of the child thrilled the motherly heart of the lady, and seemed to be a strong bond between her and the little stranger. With her arm around him, she replied—

"I dare say it is, my darling. And now we are acquainted with each other and I intend to see you often."

"O, thank you! thank you! And now please to let me go tell mamma; it will take her sorry look away and make her well."

"Yes, dear," replied the lady; "I will go with you at once, and carry some nice things to her."

As soon as the child reached his mother he rushed into her arms, and said, "Mamma, mamma, here's the angel's mother. God sent her here and she loves me."

The poor lady who had been sitting with folded arms and downcast face looked up as if bewildered; there was a strange look in her eye which indicated mental derangement.

Mr. Train spoke in a cheerful voice, saying, "I have become acquainted with your dear boy. I love to visit the sick, and hope you will allow me the privilege of leaving you a few delicacies."

"George! George! exclaimed the invalid, gazing upward. Then you sent her. I thought you would."

"God sent me. I am His servant, and am already paid," answered Mrs. Train.

"Oh, Oh! that is good—that is good!" replied the invalid; and the anxious, melancholy look gave place to a more tranquil expression, as she said, "Then I can take it." Having partaken of some refreshment, she revived a little, and turning to her new friend said, "Come close to me."

Mrs. Train did so: and the sick lady said, "George is waiting for me. I shall soon go to him. But my darling—my darling boy, what did my father say?"

"I will take care of him. I have a very pleasant and happy home for him."

The invalid drew a deep sigh as if she would throw off her burden; then laying her head upon the shoulder of her attendant, she exclaimed, "Thank God! now I can rest." Then she seemed to fall into a quiet slumber. She lived but a few weeks, yet remained in a peaceful, contented frame, and died saying, "Jesus, bless my boy!"

Mrs. Train took the weeping child in her arms, and said, "I will take the place of a mother to you, my darling;" and thus God provided a happy home for little Lonnie.

A Word with our Ministers.—*Only a few have as yet reported as regards subscribers. Please send us information as far as you have made a canvass. And very little money comparatively has come in. Do not wait to finish, but if not complete send all the money you have. The demands on the office at this season are always pressing.*

A Word to our Subscribers.—*Quite a number have remitted direct, when they had not been called upon. Do us the favor, if you have not already paid to send your subscription at once. We revise our lists next week. Ten minutes work will settle your subscription and leave you to enjoy your paper for the rest of the year.*

Dr. Topp, one of the leaders in debate during the Presbyterian General Assembly in Halifax two years ago, has left to meet a call in England. It is somewhat remarkable that he is succeeded as Moderator of Synod by Rev. J. McDonnell, whom he met so powerfully in his celebrated heresy case. It says much for religious toleration that the erring one was at all allowed an opportunity to recover himself, but there is something absolutely magnanimous in extending forgiveness so far as to crown the returning penitent with high honors. The churches are manifestly learning not a little in the direction of the Master's spirit of forbearance and love.

Last week we intimated that we would await the *Visitor's* promised article upon Calvinism in its influence upon literature and philosophy. We are waiting still. The indications are that we must continue to wait. An article purporting to be on that subject appeared in its pages last week, but it had neither argument nor proof. If the readers of the *Visitor* accept as final that style of writing, either they require some training in mental science, or the majority of thinkers are already hopelessly behind them in the refined art of drawing deductions. We confess that the *Visitor*, in our estimation, has not touched, in a single instance, the point with which it originally startled the world—that Calvinism dominates modern religious thought.

An amusing result of bad writing is reported in "Zion's Herald." Dr. Wentworth sent an article for publication, which contained a sentence so inextricably tangled that printers, editors, publishers all failed to unravel it. It seemed deliberately to shut all "authors and poets" out of Paradise—a horrible doctrine! Still, there it stood, the best that could be made of it, and in it went. So much for the agitation of the "intermediate state." Next week Dr. Wentworth—himself an author and a poet of no mean dimensions—remonstrated. He declared that the writing was "authors of sects." But the editors do not apologize. They suggest that Dr. Wentworth should take a course of instruction in penmanship, and even offer to bear the expense of it. Now this is a new way of compounding for editorial blunders. We shall adopt it. The editor will henceforth obtain a free course of penmanship for all who find their letters misprinted in the *Wesleyan* during the few remaining weeks of his incumbency. He was about to offer most magnanimously to conduct the writing-class, but the printers cruelly suggest that he sadly needed himself a full doze of his own medicine. We shall engage Mr. Whiston instead!

TRANSFERS—PROSPECTIVE AND SPECULATIVE.

Here at length is a competent organization. As constructed by General Conference, there is scarcely any limit to the power of a Transfer Committee. The first constitution effectually tied the hands of representatives; this casts off the bonds and leaves them free to act, with scarcely a limitation. The annual Committee shall be subject to the call of the President, shall do so and so with its correspondence, shall fix the dates of transfers—that is all. They may transfer a score or a hundred at a sitting; may transfer them to widest extremes. The question is, Will they do it? What will they do?

It may be safely set down as a general opinion that something ought to be done. Under the pressure of that conviction the General Conference cut away the trammels, and left the Com-

mittee free to act. It will depend on the constitution of those composing the Committee as to how far their serious prerogatives may be exercised. They will have, on the one hand, the connexion needs before them. To preserve our Methodistic economy, there must be free circulation of appointments. Hemmed in by narrow provincial limits, annual conferences will soon become localized in their relationships and prejudices. The Committee will doubtless bemuch influenced by stern facts already presented in evidence of this both east and west. There is, perhaps, a tendency in the direction of localization during our early formative existence, which may be partially cured by judicious treatment. Transfers may be a necessary element in that treatment. Up to this time there has been virtually little transfer beyond occasional exchanges. Reform is needed. The danger in all reforms is that of going to extremes; so that a little forethought here may do good.

From all indications which reach us of ministerial as well as lay sentiment, our Conferences are ripe for the introduction of a sound, thorough transfer economy. It may—indeed it ought to—affect high and low in the ministry, rich and poor of congregations. Any arrangement which would touch only one class of men or people would be a mistake. If it can be once established that even five in a hundred have immunity from transfer—enjoy exceptional privileges as to locality—the system would be opposed from the outset. But let a broad principle be laid down and we are persuaded all will loyally help to carry it out. This we write in what may be called the philosophic spirit.

In the prophetic spirit, however, we are inclined to hold different language. We have our reasonable fears as to any general policy being adopted. Those who look to transfers as the adjusting remedy for our lurching ship during her trial voyage, may as well quietly think over the actual condition of things. The ship will right herself in due time. There is a strong, wise master on the quarter deck. But let us be prepared for eventualities which we know lie in the way of carrying out a system of transfer covering any great area of country, or including any great number of families.

As a first and principal contingency let us take in the question of expense. Our economy is such that any apparent disadvantage placed upon a minister by conference or committees takes at once a commercial aspect. It is worth so much to meet certain deprivations and submit to certain abrupt changes in social life. If those conditions have been ordered by a competent body, that body must provide the means of compensation. When a minister desires transfer, he volunteers a sacrifice which includes his travelling expenses. That is the ruling of General Conference, and it is right. When, on the other hand, a congregation invites a man, or the Missionary Committee requires one, each becomes responsible for necessary expenditures. So far well;—but a transfer policy, to become anything like a system, must lay hands on just the class of men whose removal would be met with repugnance by themselves and by their Conferences. In that case there come in, of course, bills of indemnity, which must be provided for by the judges who have decreed, or the authorities who gave the judges their commission.

Incidentally, thus, we have alluded to the second chief difficulty in the way—that of individual reluctance. Ministers will hesitate, notwithstanding a fair sentiment of loyalty, to break up their associations when it comes to the point. Their reluctance will be increased by what they know of antipathies which have confronted strangers who have already accepted charges among brethren of distant conferences. True, an argument would be afforded for use by men transferred against their will, which in the other instance could not be adopted, namely—*"I came hither not with my own will. I am ready to return at the earliest moment practicable. But while here I mean to do my duty."* Prejudice is disarmed before such a plea.

Altogether, we have both hopes and fears as regards the transfer prospects. We hope the connexion is about to enter on a grand Transfer policy; we have fears that it is not.

SHIFTING A VERY OLD LAND-MARK.

Christian spectators might afford to look on patiently while speculative thought goes round about the fabric of truth, striking here and there at its foundations, did they not see at times that it takes a too serious liberty with venerable, well-tried, vital doctrines. The age is reflective, somewhat disputatious, and growing, withal, we fear, more irreverent with time-honoured opinions. This may be partly a result of growth in knowledge. As humanity advances in freedom of mind and conscience, and in intellectual culture, it may be expected to demand, more and more, reasons for everything, especially everything affecting its future and eternal interests. Still, there ought to be bounds to all agitation, while there appear to be really none as regards some old-fashioned but very precious beliefs.

Take the doctrine of the future state. Until within a score of years—less than that in many localities—a single, supreme conception of death held sway over Christian minds generally in these provinces. Death was considered simply as a transition—the opening of a door, the falling of a veil, giving eternal light, life and liberty to the spirit of the believer. The few recent years have wrought great, perhaps sad, changes in this particular. Discussion has been rife outside. At centres of learning, among the proudest peers of thought, investigations, controversies, have proceeded, until the world has been left in a maze of uncertainty. Books, pamphlets, tracts by the hundred, have gone out upon a mission of distraction through all the earth. Is it wonderful that, where scholars and philosophers widely disagree, persons of limited education, and with little time for study, should be at their wits' end?

With aged, confirmed Christians, matters may be unchanged. To them heaven is still a veritable, immediate, blessed state of conscious and eternal happiness to all who die in Christ. But how is it with the youth of this day, even those in the membership of the churches? Are we all aware that a spirit of uncertainty and unrest has been gaining upon Christians only partly matured in experience, while very many of our children have been growing up in a vague, dreamy state of mind in relation to the soul's future condition. To say nothing of the pronounced Atheism of this day—the denial of futurity in any sense; or the semi-infidel objection, that because no one has been known to return with a decisive message from the dead, and the Bible at best speaks but in figures upon that subject, therefore it is all left a matter of doubt; we may find quite enough in really Christian instances to awaken pity if not alarm as to the drift of human belief. The heresy of annihilation we fear has made converts. It is considered reasonable that, soul-life being a gift of God, He may recall it at death, and restore it only to those found worthy at the judgment. As to the doctrine of soul-sleep, we have reason for believing that it has gained a hold of ignorant minds which will be found rather difficult to relax. We have even known the necessity of correcting this fallacy in the instance of scholars taught in Methodist Sabbath Schools! As to theories of the intermediate state, they are quite common enough among all classes and creeds of to-day. The old doctrine is declining; the new offers no substitute, but is itself divided into a variety of indefinite opinions.

Two questions are suggested by this subject:—

1. What is to be the doctrinal standard of the rising generation of Christians in regard to the future state? Where is all this dreaming and speculation to end?
2. Is the pulpit sufficiently awake to the necessities of the case? If so, does it regard the old doctrine of an

immediate, conscious, active Heaven or Hell for the dead as of such truthfulness and importance that it deserves defence and enforcement?

Next week we may attempt a definition of the church's old, honoured faith in regard to futurity, the basis on which it rested, and the effect which it had upon Christian faith and zeal and profession.

UNITED PRAYER AND INDIVIDUAL AGGRESSION.

The week of prayer to which we made allusion in a recent issue, has proved a "linked sweetness long drawn out." For three weeks past, the Evangelical churches of this city, have continued in united prayer for the Divine blessing upon the various interests with which as a Christian community, we are directly or indirectly charged. The lively interest manifested in these special services, is certainly matter of sincere gratulation, and would seem to encourage the hope that some more practical results will shortly follow. It cannot be that the flower of an earnest piety, which has so readily opened its petals under the friendly, benign influences of these protracted meetings shall blush unseen and waste its sweetness on the desert air. Rather, may we not reasonably expect the churches' quickened pulse to expend its force in a more vigorous effort towards enlarged success in aggressive Christian work? Among the hopeful signs for the immediate future of our religious life as a city, is the simple fact, that the season of united prayer has been extended over such a protracted period. The church that prevails with God will be most likely to prevail with men. A subject of sufficient importance to be mentioned 500 times in Holy Scripture, as prayer is; and an exercise that is so much in harmony with the instincts of our common nature, as to find a place in every form of religion known in the world, must be a powerful factor in the sum of the church's life and of the church's future. This would seem to be further recognized by the large attendance at these meetings for prayer. It is admitted that numbers alone are not a safe criterion in estimating the merits of a work such as this. One recalls at once the saying of the old Grecian orator: "I looked around my audience, and they had dwindled away—till only one remained. But that one was Plato." There is such a thing as "a fit audience though few." Far more importance attaches to the quality—to the spirit of a praying band. As Falstaff exclaimed: "What care I for the bulk and big assemblage of a man? Give me the spirit, Master Shallow, give me the spirit." It is gratifying to have observed, however, that the meetings for united prayer, have been as remarkable for their excellent spirit as for their large attendance. And their good influence must be felt, for just as the Bible has been called "the perfumed bottle of Christianity," so each individual Christian, and more particularly, a select company of Christian men and women, uniting in prayer, cannot but prove censurers of sweet incense—odors of saving influence, shedding their fragrance wherever they go. If, as chemists tell us, a single grain of iodine will impart color to several thousand times its weight in water, what may we not expect from the influence of some hundreds of praying, practical Christian men and women? Moreover, in the subjects that have been presented for prayer, attention has been directed to definite objects towards which Christian effort may bend its energies. It is well to lift up such objects into prominence, as are calculated to keep alive our Christian sympathies, and to give directness of aim to church and to individual effort. This has been done; and no feature of these meetings has been more salient than their eminently practical character. To cite one instance among many: the benevolent and philanthropic institutions of Halifax have been the subject of earnest prayer. To the credit of our city, it was stated by a prominent citizen, at one of the morning meetings, that no city or community on this continent surpasses Halifax in proportion to its population, for its charitable institutions. These

institutions stand among us, not like monuments that adorn the abode of the dead, but rather memorials of a living charity, and a healthy Christian life. Just as in the world around us every production of nature has its own peculiar offshoot, so these kindly provisions for the afflicted and the unfortunate, are the outgrowth of religious life. Like the famous Palace at Potsdam which was erected by Frederick the Great after the close of the Seven Years' War to show the world that he still had plenty of money in his pocket, so our benevolent institutions are the practical expressions of a living, lavish charity, and notwithstanding the wide spread depression in trade and commerce, this Christian community will not suffer these flowers of charity to die for want of sunshine.

After all this united prayer, the time has come for a more earnest and vigorous aggressive campaign, on the part of the several churches. Entire success will not be attained until sinners are converted and accessions are made to our church membership. How to reach the masses has ever been an important and equally perplexing problem in the policy of church work. But Mr. Moody's solution, is certainly the most satisfactory: *Go to them.* The best friend of the cause of Christ must confess that in real aggressive work the churches are not nearly so successful as they might be. And this cannot be because there is not preaching enough. Some one has said that the time was when one sermon converted three thousand souls, but to-day it takes three thousand sermons to convert one soul. In the late Russo-Turkish war, the number of hits in the number of cartridges fired by the Russians, was one in every sixty-six shots fired. Now, is there not a greater proportion of mis-directed efforts on the part of the churches generally? What is wanted is a burning passion for perishing men, such a passion as shall lead to faithful admonition, and kindly, winsome, persevering effort to lead souls to Christ. In this one work let the churches cultivate a holy rivalry. Let the sects forget the names that are legion in their devotion to the banner that is love.

THE JOST CITY MISSION.

On the 18th of March, 1878, an effort was made to organize a Sabbath School in connection with the Mission Church. Two teachers and eleven children comprised the school for that day. A flourishing Sabbath School, professedly in connection with the Y. M. C. Association, had been conducted in the building for some time, well officered, thoroughly disciplined, though consisting of material gathered to some extent from the neglected population. This entire organization was removed to another building. The new mission was thus dependent purely upon its own strength from the beginning. There were no methods adopted for advertising the scheme. It had not a solitary attraction or inducement to offer. It seemed in fact an extravagant if not a hopeless adventure. Teachers understood that, if they were to teach children they must first find them. The population in the vicinity, from which a school was to be organized, were poor, many of them honestly poor, but the majority poor through and in vicious habits and inclinations. There would be sympathy with the scheme on the part of the churches provided it succeeded. There was a fatal breach in the walls. The enemy was strong and well garrisoned. An attack was to be conducted having no supports from without. No one was at hand to cheer the attempt. Volunteers must go forth single-handed, under the solitary eye of their Commander. This kind of sortie has always required a certain kind of courage, and in the service of Christ it has never failed through lack of willing soldiers.

There were three additional teachers offering their services last Sabbath, making a complement of twenty-five in all. The first stage of difficulty passed, the second stage will have as its principal difficulty a tendency to vainglory. Volunteers there are always for the winning side. There are mission schools at the Five Points—

tions stand among us, not like monuments that adorn the abode of God, but rather memorials of a charity, and a healthy Christian...

JOST CITY MISSION.

18th of March, 1878, an attempt was made to organize a Sabbath connection with the Mission...

New York's moral maelstrom—to which it is an honour to be attached. Christians rank high who succeed in a bold enterprise...

Several classes have been divided three or four—one, indeed, as often as seven times. A meek remonstrance was offered on the latest division...

It would be easier to mar this work than to make it. An austere look, a proud reserve, the attitude and tones of a conscious distinction...

We cannot but think that Mr. Jost's hope and prayer are at length being fulfilled. He saw a great work to be done, in a very needy locality...

CORRESPONDENCE.

DEAR EDITOR,—News from the mission field such as we now and then see in the WESLEYAN, is very cheering to at least one of your readers...

is so great that our increase in membership thus far is only four. We feel sadly the need of live class leaders. Of the financial state of our circuit we speak encouragingly...

The above is the bright side. There are discouraging statements as well. One of the chief discouragements to a man laboring on this circuit is the few who take the WESLEYAN...

RELIGIOUS ITEMS.

From five to ten thousand dollars are contributed yearly by the Friendly Island converts to the Wesleyan Missionary Society.

It is stated as a fact, that among ten thousand Fijians there is not a house without family worship. The "United Presbyterian" pertinently says this is more than can be said of any ten thousand Christians of America.

Rev. Dr. Newman Hall declares that the churches of Great Britain have lost thirty thousand members within the last three years, by intemperance.

Of one hundred and ninety-one Congregational ministers who have died during the past four years, ninety-seven had passed the limit of seventy years, and ninety-four had not reached it...

MR. SPURGEON AND NEAL DOW.—The Hartford "Courant" publishes the following correspondence. It should be explained that Mr. Dow did not mention Mr. Spurgeon's name...

HARTFORD, Jan. 7, 1879. Some months ago you published in the "Courant" a statement of Neal Dow in relation to the intemperate habits of Mr. Spurgeon...

DEAR EDITOR,—If Mr. Neal Dow knew the truth he would not make such false charges against me. My manner of life is before the world. Ask them that know me...

DEAR SIR,—I spend most of the hours of the day with Mr. Spurgeon, and can bear personal testimony that Mr. Dow's statements have no basis in truth.

One of the most curious facts which come out in the marriage returns in the United States is the gradual decrease in the proportion of marriages solemnized to the rites of the Established Church...

Here is an old story of Dr. Peter Cartwright, whom Illinois Methodists especially will not soon forget. Cartwright was convulsing the conference with his wit and drollery when bishop Hamline called him to order...

NEWS AND NOTES.

NOVA SCOTIA.

As was expected, and foreshadowed in a speech a few weeks ago in Halifax by the Admiral Commanding on the North American Station, Prince Alfred, the Duke of Edinburgh, has been promoted from a Captaincy to the position of Rear Admiral.

On the morning of the 16th, about 9 o'clock two men were walking through the Point Pleasant Park, when they saw a man lying on the Fort Cambridge Road, about a hundred yards from the Tower...

Mr. Ritchie, now Chief Justice of Canada was born in Nova Scotia, where he studied law with his brother, now a Judge in Equity in the sister Province...

MR. HENRY MORRISSEY, the only veteran on this side of the Atlantic who fought with Nelson in the battle of Trafalgar and saw that hero fall, died the other evening at his residence, 253 Pleasant Street, near the Academy of Music...

MR. J. CAMERON, died at Brookville, Queen's County, last week, aged 100 years. She was born at Ragged Islands, Shelburne, in 1879. Her maiden name was Hayden.

The unfortunate man Wm. Murphy, who met with an accident at Windsor Junction on Thursday week, by falling between the platform and the cars, has since died. The deceased was employed as car inspector on the W. C. R. He leaves a wife and three children.

A little daughter of Rev. A. Ross died suddenly on Wednesday afternoon week. She was in usual health at noon. She burst a blood vessel between 2 and 3 o'clock and died in half an hour afterwards.

Mr. Wm. Patten, of Hartford, died about two months ago, whilst in the woods discovered a chrysalis about the size of a hen's egg attached to a tree. He carried it home, cut it open, and found another shell (about half the size) enclosed which he also cut open...

DEAR SIR,—I spend most of the hours of the day with Mr. Spurgeon, and can bear personal testimony that Mr. Dow's statements have no basis in truth.

NEW BRUNSWICK & P. E. ISLAND.

A colored barber named W. D. Curtis, a native of Boston, was found in the Street, at St. John on Friday morning last, so far gone from exposure, it is supposed, that he died a short time after.

A car of cattle, 16 head arrived by the freight train from the North on the 16th inst., en route for England. They were shipped by T. C. Patterson, Esq., of Woodstock, Oxford, Ontario, formerly manager of the Toronto Mail, and are in charge of Mr. Muir.

Mr. W. H. Hayward, of Port Elgin, has lost his wife and four children—all boys—since Christmas from diphtheria. Two other children are now ill with it. The disease has also appeared at Point deBute.

Mr. Ernest Dawson, second son of our respected Mayor, has successfully passed a rigorous examination, and is engaged in the Civil Service of India at a salary of 4,200 rupees, or 420 pounds sterling, per year, with a free passage to India and the prospect of a liberal pension in the future.

Mr. M. P. Rochford, a printer very well known in P. E. Island, died at Charlottetown a week ago. He was the editor and proprietor of a small daily paper, of a humorous character, known as "Rochford's Daily," claimed to be the first daily paper established in Charlottetown.

The value of exports from the thriving little village of Alberton, Prince County, for 1878, were valued at \$135,000—the principal items being potatoes, eggs and mackerel.

The inhabitants of Campbellton, P. E. Island, are agitating for a branch line of railway from Campbellton to Charlottetown—a distance of three and a quarter miles.

The Sackville Post says:—The hay crops on this marsh district is enormous. By the census of 1878, including upland hay they were as follows:—

Table with 2 columns: Location and Tons. Sackville: 11,220; Westmorland: 8,348; Hillsboro: 5,152; Hopewell: 4,993; Amherst: 11,547; Amherst Head: 4,793; Maccan: 2,110; Total: 67,906.

To give some idea of the dimensions of the cattle trade of these farming districts, we give the following figures as the approximate shipments from the following places during 1878. They are within the mark:

The lecture on "England's Illustrious Dead," by Rev. Howard Sprague, at Moncton, on Friday evening, was well attended. The Times says: "The lecturer spoke in choice and eloquent language..."

NEWS FROM ABROAD.

The sensation of the street last week in Montreal was the failure of Alderman William Glendenning a large property holder and stove manufacturer with several hundred thousand dollars liabilities.

A brother of the clergyman who was said to have died from starvation in Toronto, has written as follows to the papers:

"I observe in your evening edition very gross misstatements in regard to my brother, the Rev. W. F. Checkley, assistant minister of St. Paul's Church Toronto. It is stated that he died from starvation, that horrible poverty had been secretly endured for years, and that for a household of ten or eleven there was an annual income of but \$400."

Sincerely yours, FRANCIS L. CHECKLEY, 286 Piccadilly St., Jan. 8th, 1879.

Says the London Methodist:—The London Circuits will be busy this week and for the next fortnight with their various meetings on behalf of the Thanksgiving Fund. It will be of great importance that the success of the movement that these meetings should be vigorously worked, and that great liberality should be shown...

Tennyson is writing a poem on the death of Princess Alice.

Loss of life by yellow fever in the South last year is estimated at about 15,000 persons, and of money and trade at from \$175,000,000 to \$200,000,000, as great as the loss from the Chicago fire.

Honduras is prepared for war. A battery of Krupp siege guns of heavy calibre and a number of Remington rifles have lately been received. A late statement gives the number of Remingtons in the arsenals of the Republic at 10,000, a very respectable armament for a small country in time of peace...

A fire occurred on the 14th inst. in the Montreal General Hospital, creating a great deal of excitement among the patients. It originated in the basement at the east end of the building, where the linen of the establishment was drying. The patients were terribly frightened by the smoke, which penetrated through all the wards; and those able to move rushed through the corridors in all directions, creating great alarm among those unable to get out of bed. The loss, which will not exceed a few hundred dollars, is covered by insurance.

The "Glasgow Herald" quotes a letter from a member of the Free Church Mission at Livingstonia, which states that three seams of coal have been discovered on the western shore of Lake Nyassa. The spot is about a mile from the shore, ten miles south of Florence Bay, and has an elevation of about 400 feet. The thickest seam was seven feet. Traces of alluvial gold were also observed, but it is doubtful whether the metal is in sufficient quantity to repay working.

There is an apprehension of one of the greatest strikes in the coal trade Britain has known taking place. Because of the depression that prevails in the trade in South and West Yorkshire and North Derbyshire, the masters recently decided to reduce wages and already at many collieries notice has been given. The officials of the South and West Yorkshire Miners' Association have recommended unity of action in resisting the reduction, and at a monster gathering proposed to be held in the holidays will advise the men to strike rather than submit. If such a course be taken, upwards of one hundred thousand men will be thrown idle.

WILL QUEEN VICTORIA ABDICATE.—(London correspondence of the "Liverpool Post.") I have just received a piece of news which I should have been inclined to treat with incredulity, if I had not obtained it from a quarter worthy of high consideration. I am informed that on the reassembling of Parliament in February an intimation will be made in both houses that, in consequence of her recent bereavement and from other considerations, also of a personal nature, the Queen has decided to relinquish the reins of power in favor of the Prince of Wales as Prince Regent. Of course, I give you this extraordinary intelligence for what it is worth. I may, however, be permitted to remind you that there have already been Regents at the head of the English realm, and although we should all deplore the day that witnessed the abnegation by the Queen of that power which she has wielded with such singular wisdom, yet it would be impossible, at the same time, not to feel that in being transferred to the Prince of Wales the sovereignty had passed into hands already familiarized with the exercise of royal and national duties.

MR. SPURGEON'S bodily infirmities appear to grow upon him. For several years he has had to lay aside all work in the early winter, and this season he has been prostrated earlier than usual. In the December number of the "Sword and Trowel," which he edits, he says of himself: "We issue this closing number of the year's magazine from the sick-chamber. One could wish that zeal and fervour were restrained and hampered by being yoked to painful infirmities of flesh. We could do more, and we think we may add without self-confidence, we would do more, if we were not laid prostrate at the very moment when our work equires our presence." The work is that Mr. Spurgeon has been able to do half he undertakes. The largest congregation in London, an orphanage, a training college, and a monthly magazine are too much for the personal attention of one man, and Mr. Spurgeon gives to every one of these interests close personal attention.

GENERAL READING.

THE AFGHAN WAR.

The debate in the House of Commons on the Afghan war closed this morning and the Government had a majority of 101. Afghanistan is a country lying northwest of British India, from which it is separated by a lofty chain of mountains pierced by three principal passes. It contains about four or five million of inhabitants. It broke away from Persia about a hundred and forty years ago, and there has been so little stability in its political institutions that on the death of nearly every one of its successive rulers there has been a fierce civil war. The Afghans are a half-civilized race—wild, brave and reckless. There is a hereditary jealousy between the various tribes which occupy the country, and they submit reluctantly to the authority of a single chief. Some of our Indian statesmen of the last generation supposed it was in the interests of the English empire in India to encourage the mutual jealousies of the Afghan people and so prevent the growth of a single vigorous State. We began early in this century to look with anxiety on the countries lying northwest of our Indian possessions. Napoleon had uttered some menacing words at striking a blow at us in the East, and we proceeded to throw a net work of diplomacy over Persia, Afghanistan and the Scinde. At that time we had not passed the Indies, and of course we did our best to make the ruler of the Sikhs our firm ally. The treaty we made with Persia was an extraordinary one; promising on our part to defend Persian territory against all invasions, we required the Shah to engage that no Frenchman should be permitted to remain in any part of the territory subject to his government. The panic about France passed away with the victories of Wellington on the Peninsula, and for many years Afghanistan gave us no concern. Forty years ago we began to meddle again. The Afghan throne was occupied by Dost Mahomed, who was one of twenty brothers belonging to a family which had given the Afghan princes a great deal of trouble. Through a series of romantic adventures he had fought his way to supreme power, had expelled the princes who had ruled the country since its separation from Persia, and was administering the government with singular ability and vigor. It was alleged that he had given some cause of offense to Runjeet Singh—the old lion of the Punjab, and our ally. At Loodianah there was living the former occupant of the throne of Cabul, the representative of the prince who claimed to be the "legitimate" ruler of Afghanistan, and in an hour of inexplicable and almost preternatural folly the Governor-General Lord Auckland, a quiet sort of man—determined to ally himself with Runjeet Singh for the expulsion of Dost Mahomed and the restoration of Shah Soojah to his lost throne. The shadow of Russia projected across central Asia and gradually moving towards the Hindoo Coosh, was, of course a principal reason for adopting the insane policy. We took Ghazne, Candahar and Cabul. Shah Soojah recovered his crown, and by our intervention, was enthroned over a people that hated and despised him. After settling the affairs of the country to our satisfaction, most of our troops returned to India, but some 4000 or 5000 men, with about 10,000 camp followers were left for the protection of our embassy at Cabul. The Afghans, who were secretly furious that the "infidels" should have placed over them a prince who had none of the vigorous qualities necessary for ruling so brave and turbulent a race, watched for their opportunity and inflicted upon us a terrible vengeance. They murdered the principal men of the embassy and then drove out our army. A few of our people were taken prisoners, but most of them died a miserable death trying to make their way through passes held by hostile tribes. Of the fifteen thousand that left Cabul only one man reached Jellalabad. It was an awful catastrophe, unprecedented in the history of British arms. Within a very short time this terrible calamity was as terribly avenged, and we were again in Cabul. When there we could do nothing better than restore Dost Mahomed. He was the only possible ruler, and if we were to have the Afghans for quiet neighbors it was necessary to place him in his old position. The frightful sufferings which we had endured, the frightful sufferings which we had inflicted, ended in this incoherent and preposterous conclusion. Ended? No. For we had inspired the Afghans with a fierce hatred of the British name and a deep distrust of British policy. For more than five-and-thirty years it was the wise endeavor of a succession of Viceroys to efface from the Afghan mind the memory of the wrongs of which we had been guilty. We abstained from interference in their internal affairs. We treated them with courtesy. We gave them money and arms. The policy was fairly successful. Dost Mahomed, as far as I remember, always behaved in a most friendly and honor-

able way. Even during the Mutiny, when he might have attempted to avenge the injuries which we had done him, he gave us no trouble. He was a man of genius and had a singular faculty for government. He was capable of self-restraint that is uncommon among half-civilized races; and his natural sagacity was not blinded by his passions. He saw that whatever temporary annoyance he might inflict upon us we were certain, if he made us his enemies, to crush him at last. It is fair, however, to suppose that the obvious sincerity of the British Government in their declared desire to live at peace with him, had its natural and legitimate effect. At his death his son Shere Ali ascended the throne; but as usual there was a rival to be destroyed before the throne was secured. His brother contested the succession, and our first offense against the present ruler of Afghanistan consisted in our refusal to decide between the two claimants to the crown. Other offenses—one of them arising from our abhorrence of cruelty, which prevented our witnessing in silence the perpetration of a crime, others arising from events which we could not control—have contributed to alienate him from us. But after doing my best to master all the circumstances which have led to the present war I have come to the conclusion that but for the recent change in the policy of the English Government we might still have been at peace with him. As soon as the Conservatives came into office they concluded that the gradual extension of Russian power in Central Asia made it necessary that we should have English "residents" in Afghanistan. The native "vakeel" who represented us at Cabul was not likely, as they thought, to give us early and accurate political information. They were afraid that Russia might be at Herat before we knew anything about it. Lord Northbrook, the Governor-General was directed to take steps to carry out the new policy; but he resolutely refused compliance. He knew that the Ameer would regard the presence of English "residents" with alarm. Shere Ali is no stranger to what has happened in British India. As soon as a "resident" is sent to a native court the independence of the native prince is annihilated. We cannot help it. An Englishman when he sees political confusion and judicial corruption has an irresistible impulse to set things right. He remonstrates and argues—at last he menaces. If the native ruler is a just and kindly man no menaces may be necessary. He is willing that the evils of his government should be remedied, but the Englishman is the only man who has the vigor and capacity to effect the reform. In either case the power of the native prince disappears: if he is a bad man, the Englishman overbears him; if he is a good man, the Englishman undertakes to make such improvements in his administration, offers so many suggestions, sketches out so many admirable plans, that all the real power passes into English hands. The "resident" becomes "maior of the palace." Shere Ali knows this perfectly well and does not want to have an Englishman at Cabul. There is another reason for his reluctance. The Afghans are fanatical Mahomedans, and they are also like most mountain tribes, passionately resolved to maintain their national independence. They hate the "infidel," and they hate the foreigner. The Ameer has not the authority of his father, and he knows that if an Englishman were at Cabul the chances are that he would be assassinated by a shot from some unknown rifle or by a dagger in some unknown hand. When Lord Lytton succeeded to the vice-royalty he began at once to develop the new policy of the Conservative Ministry. We passed beyond our frontier and planted a force at Quetta, in Beloochistan, a position giving us the command of the Bholar Pass, which is the road to Candahar. We also began to press the Ameer to receive "residents." His distrust of us was deepened. It was inevitable that he should remember the wrongs which we had inflicted on his father. He recalled the real or imaginary offenses of which we had been guilty against himself. His temper which is said to be sullen and wayward was aroused. Lord Lytton's treatment of him was unlikely to soothe and quiet him. At one moment there was a chance of his yielding, but negotiations were suddenly broken off as if the Indian government was resolved to provoke a quarrel. When he was in this mood Russian influence began to be felt at Cabul. The embassy may not have been actually sent till the Berlin treaty had given us "peace with honor," but there can be little doubt that as soon as the threats of Lord Beaconsfield indicated that he was prepared to fight Russia in Europe, Russia began to prepare to give us trouble in Asia. The Ameer received the Russians it is said, with ostentatious courtesy. He refused to receive our own representative, Sir Neville Chamberlain, and the result was the present war. What will be the issue it is difficult to prophesy. Lord Beaconsfield pre-

saged the war in his speech at the Mansion House with a cynical frankness. He said that we must rectify our frontier. In the House of Lords a few evenings ago he endeavored to qualify this statement, and said that he meant that once the war had arisen we had the opportunity of rectifying our frontier. But the real truth seems to be that he wanted to get possession of both sides of the Suleiman mountains, so that the passes at both ends might be in the possession of English garrisons. If the Ameer had consented to receive "residents," we might have worked our way to this by gradual means; as he refuses, we can do it at once. But if we attempt to annex the country as far as the Hindoo Coosh we shall have a double problem before us. In the first place, we shall have to govern a restless, barbarous, warlike race, inhabiting a difficult country, and regarding our rule with intense abhorrence. I suppose we can do it; but the cost will be enormous, and it cannot be done without resorting to severities which are likely to provoke the generous indignation of the English people. In the second place, if it is necessary to hold both ends of the Suleiman passes, in order to have a "scientific frontier," it would appear equally necessary to hold both ends of the passes of the Hindoo Coosh, and we shall have to go on annexing. If on the other hand, we are satisfied with the new frontier, and leave the rest of Afghanistan to its present rulers, we shall not be likely to have friendly neighbors. And what is to be done in reference to Herat? In the debate in the House of Lords it is said that what the Government really wanted was a "resident" at Herat rather than at Cabul; and there can be no doubt that in relation to the movements of Russia, Herat is of far greater importance to us. But it may, I think, be assumed as certain that although Russia would not have the slightest objection to the presence of an English Embassy at Cabul she would offer the strongest resistance to any attempt on our part to plant ourselves at Herat. On the whole our Government has landed us in a chaos of difficulties. I intended to discuss some of the grave constitutional questions which have been raised by the government policy, but this discussion must be reserved for another letter.—R. W. Dale in Christian Union.

HOW TO WIN ATTENTION.

This is a conventional age in a bad sense and an age of conventions in a good sense. They imply amity and promote civility, and produce the marvellous Christian unity of our day. What is attention? "Attention, company," is the first command in military affairs. Attention, analyzed, is "ad" and "tending" (to stretch to). Intention the same (to stretch to). If you stretch to a thing outside, it is observation. If you stretch to a thing inside, it is reflection. A man remembers everything that he attends to. A horse that runs, he knows not where, illustrates revelry. The horse that runs, guided by a rider, illustrates abstracted attention. Attention to nothing puts a man to sleep. Attention to a series of solemn thoughts tends to put one to sleep. The disciples fell to sleep because much sorrow fell upon them. Attention is voluntary and involuntary. Bayard Taylor, in his "Views Afoot," says he asked a man in Scotland why he did not talk to his dogs in Gaelic. The man said his dogs did not understand anything but English. They had not been taught anything else, and therefore paid no attention. This is involuntary attention. Little children are little animals, and at six months have no power of attention except involuntarily. Do school teachers set their scholars where they can look out of the window? No. Because their eyes are involuntarily turned to see what is passing. The squeak of a shoe in church involuntarily brings a man down from heavenly contemplation to see who is behind him. I once saw a distinguished president of a college jump from a platform in a crowded audience and knock over a distinguished bishop flat on his back, because he smelt a slight smell of smoke in the room, which indicated a house on fire. This was the involuntary operation of a sensuous perception of a disciplined mind. The tones of the human voice have a great power of securing attention. Tyn dall says every human voice has a "clang-tint," and it will be remembered, whether it squeaks or roars or growls or howls. Your natural voice will help you if you have anything behind it. The expression of the human face also is a wonderful power; so also the marvellous undertone of human feeling. John Wesley once said to a friend, "Stay, Sammy, stay, and learn how to preach," when he heard some low fellows quarrelling. Genuine pathos has great power. A clergyman whose health had failed, on departing for Europe was presented with a hollow cane full of 2,000 gold dollars. On hearing the jingle of the money, the

clergyman whispered with his hands on his lips, "This can't speak," but, putting his hand on his heart, "but this can speak forever." The audience was moved to tears. The minor key, and the lachrymal duct in sufficient proportions will accomplish the purpose of securing attention. If a Sunday school teacher's heart speaks he will gain attention. "Bro. Brown stop. Brother Jenkins, you pray; you know the Lord," said a minister to a man whose heart was not in prayer. Facts are good for securing attention. Give a fact and an incident that touches human nature. A handsome face and a prepossessing appearance help to secure attention. But people like to discover a "singed cat" sometimes: let this encourage homely and little men. Some men have evil reputations; some have ghastly and expressionless countenances; some have an awful, solemn tone. All these hinder and prevent the securing of attention. Have facts, a natural countenance, an undertone of feeling, and your heart full of your work. Every talker must weave a spell. Your glittering eye, your ready tongue, your personal character must do it.—Dr. Buckley.

THE TWO PREMIERS.

DISRAELI AND GLADSTONE CONTRASTED PERSONALLY.

A letter from London to the New York "Tribune" says: "There are certain things, trifles in themselves, which detract from the effect of Mr. Gladstone's oratory. If I may venture to refer to such a matter, his dress detracts from it. During his speech he was never on good terms with his shirt-collar and neck-tie. The neck-tie was ill adjusted, and from time to time made its way over to the upper edge of the collar and threatened to interfere with the free circulation of the arteries and veins. Then it had to be rearranged, and the repetition of this process was annoying to the orator and the audience. It withdrew the attention of both from the matter in hand. By and by, even the shirt front, of which there was more visible than an Englishman in morning dress usually shows, got into a confused and disorderly state. The coat sleeves were too long and no vestige of wristband could be seen, while the coat collar came higher up on the back of the neck. In short, Mr. Gladstone's dress was so ill managed that it really detracted something from the dignity and nobility of that fine head so well set on its shoulder, and from the uprightness of his figure. He has an odd trick of touching the top of his head just where a whisp of gray hair lies loosely across, with the end of the bent thumb of his right hand. This he did not once but often; perhaps twenty times while he was speaking. The physiologist might explain it as a method of irritating the brain—a mild substitute for the blister which Erskine used to put on his chest when he had a great cause to argue in court. The impression on the bystander is that the whisp of hair is tickling the skin. At times you notice an uneasy movement of the hands. The fingerless first joint of the left hand, which has a narrow bandage of black silk about it, is rubbed hard against the right palm. It is a kind of kneading process, often repeated. When he came into the luncheon room at the Ship Hotel and when he came upon the gallery-like platform from which he spoke at the rink, the great man's manner was not so perfect as one would like to have seen it. In both cases he had to advance sideways to the company, but turned his head so as to face them, and in this attitude smiled and bowed. The smile showed too much gratification in the applause that greeted him; or it might be better to say too little control over the muscles of the face. An enemy might have quoted against him Gratiano's remark about the visage which did cream and mantle like a standing pond; and it is certain no man never bowed with dignity when he was looking one way and walking another. I suppose it must be confessed that Lord Beaconsfield is Mr. Gladstone's superior in deportment. The Prime Minister at the Guildhall gave no sign of the feelings stirred in him by the applause he received. He seemed as nearly as possible insensible to what was going on around him, or unaware that anything was going on. A portion of this reserve of manner would have set well on Mr. Gladstone. On the other hand, the time which Lord Beaconsfield spends in composing his countenance and in the elaboration of an epigram Mr. Gladstone devotes to mastering evidence and settling a policy. SAID Dr. Jessup, of Syria, in his very interesting address at Milwaukee: "It would have done Dr. Ray Palmer's heart good to have heard three hundred Mohammedan girls singing this hymn, 'My faith looks up to Thee,' translated into their own language."

FAMILY READING.

PERFECT TRUST.

A gentleman was walking one evening, with his little girl upon a high bank, underneath which ran a canal. The child was pleased with the look of the glistening water, and coaxed her father to take her down to it. "The water looks so pretty. Please papa, do take me down there," she said. The bank was very steep and the road a mere sheep path. In getting down the gentleman had to take hold of his little daughter's arms and swing her from point to point. While doing this she would sometimes be hanging in the air directly over the water. Yet she only laughed and chuckled, but was not the least bit afraid, although she really seemed to be in danger. At last they got down the bank and reached the tow-path in safety. Then taking up his daughter in his arms he said, "Now tell me, Sophy, why you were not afraid when you were swinging in the air, right over the water?" Nestlin her plump little cheek upon upon her father's face, she said— "Papa had hold of Sophy's hand Sophy couldn't fall!" This was very sweet. Here was a perfect trust. And this is just the feeling that David had toward God when he said, "What time I am afraid I will trust in thee." Sophy would have screamed with terror to find herself hanging over the water in the canal, unless she had had confidence in the person who had hold of her arms. But it was her—her kind loving father—who held her, and so, "what time she would have been afraid she trusted in him." And this is the feeling that we ought to have before God. The thought of his should lead us to trust in him.—Richard Newton.

LAYING UP.

In Eastern countries men lay up garments, and pride themselves in the number of their suits of apparel. In Egypt Joseph laid up corn for the day of famine; and in Syria men lay up water for their summer in cisterns under their houses. The astronomer lays up a knowledge of plants and flowers. This is wisdom, but it is not that of which the Bible speaks when it says, "Wise men lay up knowledge." The knowledge that is best is the knowledge of God himself; and though the knowledge of his works is good the knowledge of himself is far better. It is only this knowledge that can make you happy, or bring blessing to your soul. A scholar once turned away from a poor man, smiling at him, and saying "He does not know the name of Plato." Yet that same poor man knew something which that learned man did not know,—something far better than the name of Plato; he knew the name of God; and that name was the light of his soul, the joy of his heart. It is a great thing to know God—the living and the true God; and it is a sad thing not to know Him; for to know Him is everlasting life. It was to make Him known to us that the Son of God took man's flesh upon him, and came into our world, that by what he was, and what he said, we might know the Father and the Father's love. This is the true knowledge, in having which we become wise, and without which we are fools. This is the knowledge which we are to "lay up!" added to our stores of of it every hour. You are sent to school for education and you know that education is the training of the mind in knowledge, and of the will in obedience. Now this is the education which the Son of God came to give us, by which he fits us for his kingdom. From Him, through the Holy Spirit, we get the heavenly blessing, for He said "Learn of Me," let us go to him for that knowledge which saves and heals, and comforts. A poor woman, who could not read a word, once said to me, "You see I'm no scholar; but I'm Christ's scholar, and that will do." Yes, it was enough; for it made her "wise unto salvation." She was one of the wise woman that "lay up knowledge." This is the knowledge which you must have; you will find it in the Bible; you will find it in the Bible; and the Holy Spirit is most willing to become your teacher.—Children's Friend.

It is better that joy should be spread over all the day in the form of strength than that it should be concentrated into ecstasies, full of danger, and followed by reactions.

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EDUCATIONAL.

MOTIVE POWER IN EDUCATION.

BY REV. S. S. NELLES, D.D., LL.D., PRES- IDENT OF VICTORIA UNIVERSITY TORONTO.

Competitive examinations, prizes, class lists and similar honors are perhaps useful incentives, within certain limits, but they are certainly not incentive of a very high order, and may easily be pressed to the detriment of nobler principles.

Competitive examinations, with the accompanying rewards and honors, are much relied on in our day, especially in England and Canada, and there is reason to fear that we are setting fur- ther beyond the wise and healthy use of such stimulants.

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der the mind. And among the poorer and better principles, of action on which the teacher may, and should lay great stress and assiduously culti- vate, is the love of knowledge for its own sake, together with a desire to do thorough and honest scholarly work, a sort of intellectual conscientiousness, which with some students easily becomes a passion and a power.

Next to the sense of duty, to which it is closely allied, the love of knowledge and mental excellence would appear to be the proper and distinctive motive of the scholar and man of science. It has been very marked in the lives of many eminent men, among them that of the great and good Faraday, who was so fearful of being touched by any sordid considerations, that he gave on one occasion, as a reason for declining an office of high honor, that he feared it would "corrupt the simplicity of his intellect."

The notion with some educators would seem to be that a young man is to be drawn or pushed forward by all conceivable inducements to secure academic honors and admission to the lucrative professions, and that then there will enter, in some mysterious way, a new and better order of things. The old habits of thinking and feeling are suddenly to drop away, with the outworn academic gown, and new inspirations and tendencies are spontaneously to take their place.

Perhaps it may sometimes turn out so, but the probabilities are against it, and when the transformation does happen, it must be, not as the result of such an educational system, but in spite of it. Twenty or twenty-five is a long time for a young man to be schooling himself under low aims and aspirations. He is quite likely to cherish the same spirit for the rest of his days, to retain the same ideas of the object of life, and to put the same significance on the word success, finding at last when too late that the so-called success is the saddest of all failures.

I am glad to be able to illustrate and strengthen my position by another citation from Toddhunter. "I wish to join my protest feeble as it may be, with that of many other persons both within and without the University, against the exorbitant development of the system of competitive examinations. We assume in all our arrangements that men will read only what will pay in examinations, and assume it, I believe, contrary to the evidence furnished by other Universities, and by our own and by showing how firmly we grasp this sordid creed ourselves, we do our best to recommend it to others. We give our highest honors and rewards for success in special examinations; and thus we practically encourage, not the harmonious development of all the faculties of the mind, but the morbid growth of some and the decay of others. We tempt our students to regard degrees and fellowships as the end of life and not as incentives to manly exertion, and aids to pure unselfish service; we cannot wonder then that not a few who start in their course so well seem to fail; to use Bacon's simile, they resemble the fabled Atlanta who lost the race because he stooped to pick up the golden apples."—Canada School Journal.

JOYFUL NEWS FOR THE AFFLICTED.

PORT GEORGE, Annapolis Co., N.S., June 12th, 1878.

Messrs. C. Gates, Son & Co.—Gentlemen In the Autumn of 1877, my little boy, about two years old, was in very ill health on account of worms, which destroyed his appetite, and made him peevish and poor. The strongest symptoms of the disease being starting out of a sound sleep and crying loudly. I had never previously used your medicines for any complaint to which children are subject, but concluded to try them in this case. I administered your No. 1 Syrup according to directions with amazing results. One symptom after another speedily disappeared before it, (it carried off worms four or five inches long) and when only two bottles had been taken a perfect cure was effected.

In March last I gave the little fellow two bottles of your No. 2 Bitters as a Spring medicine to purify his blood, he having been ailing on account of impurities therein. It cleansed his blood, built him up so that he increased in flesh and strength in a very short time. And ever since he has been well and hearty. I may also say that two swallows (and not very large ones either) of your No. 1 Syrup before mentioned cured me in about fifteen minutes of a very bad cramp and pain in the stomach, such as I never experienced before or since. I can state further that I have seen your Acadian Liniment applied to cattle for the cure of claw distemper (so called) in the most astonishing results. A gentleman of my acquaintance had a pair of oxen severely crippled by this terrible complaint, but by the use of 5 or 6 bottles of the Liniment aforesaid in cure was effected in about ten days. I helped apply the medicine myself and know this to be a fact. I am quite sure no other Liniment or other preparation in his country could have done so much in a similar case as this Liniment did. I have also used your Nerve Ointment with complete success for the cure of sore teats on cows. There is nothing I ever tried or heard tell of that will cure them so quick.

Yours with gratitude, ISAAC B. SPINNEY. Sworn to at Wilnot, before me, the undersigned, June 13th, 1878. WALLACE PHINNEY.

NEW BOOKS

FOR SALE AT THE METHODIST BOOK ROOM, 125 GRANVILLE STREET, HALIFAX, N.S. Nimmo's Standard Library.

In large demy 8vo., with Steel Portrait and Vignette; handsomely bound, roxburgh style, gilt clasps. Price \$1.50 each. Shakespeare's Complete Works. Whiston's Josephus. Dr. Johnson's Works. The English Essayists. Treasury of Modern Biography. Xenophon's Works. Cicero's Life and Letters. Mrs. Hemans's Poetical Works. The Tatler and Guardian. The Scottish Minstrel; the Songs and Song Writers of Scotland subsequent to Burns. Boswell's Life of Dr. Johnson.

Miscellaneous Books.

- Hugh Miller's Works, a set of 12 vols in a box, including his life by Bayne \$12 00
Macaulay's History of England, 2 vols 8 50
Macaulay's Essays, Critical and Historical 1 75
Macaulay's Writings and Speeches 1 75
Macaulay's Life and Letters, by Trevelyan 2 50
Selections from Macaulay 2 50
Froude's Short Studies on Great Subjects, 2 vols, each 2 50
Motley's Rise of the Dutch Republic 1 75
Motley's United Netherlands 2 50
Charles Kingsley's Life and Letters, 2 vols complete English edition 10
Gibbon's Rise and Fall of the Roman Empire, 3 vols 1 50
Prescott's Historical Works, 6 vols., each 1 50
Molesworth's History of England from 1830 to 1874 5 50
Life of the Prince Consort, by Theodore Martin, 3 vols 6 00
Chamber's Cyclopaedia of English Literature, latest edition, 2 vols 6 00
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Books and Reading, what and how to Read by Noah Porter, D.D., LL.D. 2 00
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INTERCOLONIAL RAILWAY.

1878-9 1878-9 WINTER ARRANGEMENT

ON and after MONDAY, the 18th November 1878, Trains will leave Halifax as follows:— At 8.25 a.m. (Express) for St. John, Pictou, and intermediate points. At 1.30 p.m. (Express) for Riviere du Loup, Quebec Montreal, and the west. At 6.40 p.m. (Express) for St. John and intermediate stations. WILL ARRIVE:— At 8.20 p.m. (Express) from St. John, Pictou, and intermediate stations. At 9.15 a.m. (Express) from St. John and intermediate stations. At 1.30 p.m. (Express) from Riviere du Loup, Quebec Montreal, and intermediate stations. C. J. BRIDGES, Gen. Supt. G.C.F. Railway Moncton, N. B., Nov. 18th, 1878.

WHOLESALE DRY GOODS

EX N. S. "NOVA SCOTIAN." Black Dress Silk Buttons, Black Velvetens, Colored Satins, Winceys, Fancy Flannels, Hosiery, Etc. 1000 3-Bushel Grain Bags. Wholesale Dry Goods Warehouse, 111 and 113 GRANVILLE STREET, HALIFAX ANDERSON, BILLING & CO.

PARIS, 1878 GOLD MEDAL at Paris Exposition, 1878 CO-LABORERS' do do, 1878 GOLD MEDAL Sweden & Norway, 1878 GOLD MEDAL at Mechanics' Charitable Association, Boston, 1878 SILVER MEDAL (for 2nd) do, 1878 MASON & HAMLIN Have the honor to announce the above awards for the present season. The award at Paris is the highest distinction in the history of the goods to which it is the ONLY GOLD MEDAL awarded to any of our manufactures. THIRTY ONE leading manufacturers of the world were in competition at Every World's Exposition for the award of the MASON & HAMLIN GOLD MEDAL. The following are the names of the manufacturers who have been awarded the Gold Medal:— PARIS, 1878:— MESSRS. MASON & HAMLIN, 152, rue de la Harpe, Paris, France. PHILADELPHIA, 1876:— MESSRS. MASON & HAMLIN, 152, rue de la Harpe, Paris, France. NEW YORK, 1876:— MESSRS. MASON & HAMLIN, 152, rue de la Harpe, Paris, France. BALTIMORE, 1876:— MESSRS. MASON & HAMLIN, 152, rue de la Harpe, Paris, France. NEW YORK, 1876:— MESSRS. MASON & HAMLIN, 152, rue de la Harpe, Paris, France.

CABINET ORGANS the present season. The award at Paris is the highest distinction in the history of the goods to which it is the ONLY GOLD MEDAL awarded to any of our manufactures. THIRTY ONE leading manufacturers of the world were in competition at Every World's Exposition for the award of the MASON & HAMLIN GOLD MEDAL. The following are the names of the manufacturers who have been awarded the Gold Medal:— PARIS, 1878:— MESSRS. MASON & HAMLIN, 152, rue de la Harpe, Paris, France. PHILADELPHIA, 1876:— MESSRS. MASON & HAMLIN, 152, rue de la Harpe, Paris, France. NEW YORK, 1876:— MESSRS. MASON & HAMLIN, 152, rue de la Harpe, Paris, France. BALTIMORE, 1876:— MESSRS. MASON & HAMLIN, 152, rue de la Harpe, Paris, France. NEW YORK, 1876:— MESSRS. MASON & HAMLIN, 152, rue de la Harpe, Paris, France.

MACDONALD & CO., IMPORTERS OF CAST AND

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With Fittings of every description. BRASS AND COPPER TUBES, SHEETS ETC.. STEAM AND VACUUM GAUGES, HAND AND POWER PUMPS. Rubber Hose and Steam Packing. MANUFACTURERS OF ALL KINDS ENGINEER BRASS FITTINGS. Also—The heavier description of BRASS and COPPER WORK FOR STEAMSHIPS, RAILWAYS, TANNERIES, ETC. Nos. 166 to 172 Barrington Street, - - - - - Halifax. Dec. 22.

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We call the attention of WHOLESALE DEALERS and others to our STOCK OF PURE CONFECTIONS Some of which will be found entirely new to the trade. We invite their inspection and solicit a share of their patronage. WHOLESALE ONLY, J. R. WOODBURN & CO., Victoria Steam Confectionery Works, Waterloo St., St. John N.B., J. R. WOODBURN. (dec. 17) H. F. KERR

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No. 3. By Sankey, McGranahan & Stebbing. JUST PUBLISHED. The songs in No. 3 are for the most part new, but very few of them having been issued in No. 1 or No. 2. The price is the same as No. 1 & 2. Music and Words, stiff covers 0.35 paper " 0.30 Words only paper " 0.06 Mailed post at these prices. M. H. WOODBURN, Halifax. JUST PUBLISHED. BAPTISMA: A new book on Baptism. EXEGEITICAL AND CONTROVERSIAL By Rev. J. LATHERN. Price 75 Cents FOR SALE AT METHODIST BOOK ROOM, 125 Granville St., Halifax, N.S.

Decidedly the most original book on baptism which has appeared in recent years.—Halifax Witness. "Searching and trenchant."—Toronto Guardian. "A becoming spirit with cogent and powerful argumentation."—Presbyterian Witness. "Scholarly style, closely reasoned argument and eloquent diction."—Editor of Canadian Methodist Magazine. "Your laws of interpretation are sound and cannot be overthrown; your exegesis sober, pertinent and conclusive."—Dr. Isaac Murray. "Powerfully and eloquently written."—Argus. "Exhibits accuracy of scholarship and extensive research, and although when defence or assault is required the blows fall with iron strength and firmness, there is displayed within a devout and Christian a faith.—Argus.

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C. E. FREEMAN is now selling and will hereafter sell, the above celebrated Instruments at the lowest figures, to match the times. I will also supply any other Organs required. ON REASONABLE TERMS as my motto is SMALL PROFITS AND QUICK SALES. Good discount to Churches, Ministers, Lodges, &c &c. Circulars with information free. GOOD AGENTS WANTED. C. E. FREEMAN, Amherst, N. S., General Agent July 10—1 year. 7 DOLLARS a day to Agents canvassing for the FIFESIDE VISITOR. Terms and Outfit a address, P. O. Box 111, Amherst, N. S.

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The ENGLISH, FRENCH and AMERICAN Markets have all been visited by one of the Firm, and our Stock (including many SPECIAL LINES) secure very low figures, which we now offer at a very advance. INSPECTION INVITED.

SMITH BROS

31

MARRIED.

At River John, Jan. 7th, by the Rev. J. Astbury, Capt. Allison A. Perrin and Miss Maggie S. Hulbert, both of River John.

At Hantsport, Dec. 29th, by Rev. A. D. Morton, John Simpson to Miss Emily Ann Falsett, all of Hantsport.

By the Rev. J. K. King, at the residence of the bride's father, Church Hill, Elgin, Mr. Martin Crossman, of Havelock, King's Co., to Lizzie, second daughter of Mr. George Cochran.

DIED.

At Pownal, P.E.I., on the 9th of January, after a long and severe affliction, which was borne with Christian resignation, Mr. Howard Gay, in the 77th year of his age.

At Lower Montague, P.E.I., January 15th, after twelve days suffering with diphtheria, George Percie, aged 7 years and 17 days, the beloved and youngest son of James and Isabella Phillips.

E. BOREHAM,

Wholesale and Retail dealer in Boots, Shoes, Rubbers &c.

The subscriber thankful for past favors, asks a continuance of the same, and on entering upon a New Year

begs to acquaint his customers with his plans, which are as follows, viz.:-

- 1st.—We will endeavor to buy only from the best houses for cash, thereby giving the best possible value for the money.
2nd.—Our instructions are to misrepresent nothing.
3rd.—We shall wait personally on our customers as far as we are able.

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Our establishment closes at 7 P. M. 10 P. M. on Saturdays.

232 Argyle Street

3 Doors North Colonial Market.

Messenger and Witness please copy.

SACKVILLE DISTRICT

Educational Anniversaries.

Table with columns: CIRCUITS, DATE, DEPUTATIONS. Lists various districts and their respective dates and deputation details.

jan 26-27a Fin. Secretary.

EDUCATIONAL MEETINGS.

Yarmouth District.

Table with columns: CIRCUITS, TIME, DEPUTATION. Lists educational meetings for various circuits in the Yarmouth District.

MARKET PRICES.

Reported weekly by J. H. BENT, Agent King's County Produce Depot, Halifax, N.S.

MARKET ON SATURDAY, JAN. 16th, 1879

Table of market prices for various commodities including Butter, Cheese, Eggs, Lard, etc., with prices per unit.

PREACHERS' PLAN, HALIFAX AND DARTMOUTH.

SUNDAY, JANUARY 26th., 1879.

Table listing preaching times and locations for various circuits including Brunswick St., Grafton St., Kaye St., etc.

RECEIPTS for "WESLEYAN"

FOR THE WEEK ENDING JAN. 22, 1879.

INSTRUCTIONS AS TO REMITTING MONIES:-

- 1.—When sending money for subscribers, say whether old or new, and if new, write out their Post Office address plainly.
2.—See that your remittances are duly acknowledged. A delay of one or two weeks may be caused by the business of this office.

Rev. E. Turner, Mrs Robert Hay, 2, Amos Teed, 2, Eld Vogler, 2, Benjamin Mack 1, Rev E Brettie

T A Smith, John Milberry 2, J D Vroom 2, Alph Marshall 2, V T Hardwick 2, Rich. Harris 2, George A Purdy 2

John Prince 2, Jacob McDonald 2, Lewis Robeson 2, A McIntosh 2, Alex Bell 2, John Payzant 2, James Taylor 2, Self 1

George Jones, Rev H P Doane, H M Irvine 2, W A Piggott 2, Alfred Troop 2, S B Troop 2

Mrs G Sales 2, J B Letterson 1, H Titus 2, Mrs Everett 2, Geo Henderson 2, James Lockwood 2, Jas Warrington 2, Wm Warrington 2, Mrs L Stark 2, Luther Smallie 1, D Connell 2, Mrs Charles Trask 2, Self 1, T B Fenwick 1, Mrs W E Ellis 2

Capt W Irving, Rev R McArthur, Geo A Crowell 2, Jeremiah Nickerson 2, Ed Crowell 1, Wm Bethell 2

David Hoar, Rev A Hockin, Ed Morton, Rev W H Evans, John Hawkinson 2, Major Durland 1

Sheriff Palmer, Rev J A Duke, Mrs John Howe, Rev W Tweedy

Capt Prichard 2, J Haggreaves 1, T D Anderson 2, G Bent 2, Jas Bullock 2, W W Jordan 2, Wm Copp 2, Wm Clarkson 2, J E Irvine 2, J N Thomas 2, H J Thorne 2, A Gilmore 2, Tremaine 2, H Cochran 2, Mrs H Graham 2, T C Humbert 4, Wm Sandall 4, H J Jordan 2, J W Barnes 2, J L Thorne 2, H Norton 2, Charles Watson 2, John Rankine 2, D Breeze 2, W C Gordon 2, E Fisher 4, David Collins 2, E G McDonough 2, A Miles 2, J Sullivan 1, Edwin Frost 2, J C Bowman 1, Alex Lockhart 2, Wm Butcher 4, Geo F Thomson 2, J S Turner 2, J B Raymond 4, E T Knowles 2, J J Lindsay 2, Wm Duncan 2, S A Dixon 4, Geo McKee 2, W Hawker 2, B Lawrence 2, W H Bowman 4, J LeLacheur 4, J Mullen 2

Douglas Austin 2, J Coleman 2, J T Kirk 2, R McConnell 2, Mrs Owen 2, James Williams

Rev J K King, Robert Culpitts 2, Thomas Culpitts 2, Rev John Craig, J W Fullmore 2, Capt A Thomson 1

Wm Pickering 2, Jas R Smith 2, J Webster 2, Rev Thos R gers AM, L Harmon 2, G Seaboyer 2, J Spindler 2, E Lohmes 2

J L Morsos, Rev Jos Gaetz, W Jordan 2, J B Morrow 2, Mrs Knight 2, Ed Smith 2, W J Dehlois 2, R G Bent 2, W Woodman 2, C J Houseman 2, J B Bowser 2, Mrs W Black 2, A Laurillard 2, Jas S Trueman 2, E D Adams 2, Rev Jas Brock 1, W G Ray 2, Sheriff Bell 2, Wm Layton 2, Mrs Bates 2, Hart 2, D Bent 1, C A Hawkins 2, Wm V Vroom 2, Senate Ottawa 2, Dr C C Hamilton 1, A Rathburn 2, H G Wiswell 2, Jos Satter 2, Mrs Capt Smith 1, Mrs Fredericks 2, A J Cunningham 2, Mrs J H Anderson 2, Dr Lewis 2, J E Chipman 2

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