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THE LAST PEARL.

We are in a rich, happy house; all are cheerful and full of joy, master, servants, and friends of the family; for on this day an heir, a son had been born, and mother and child were doing exceedingly well.

The burning lamp in the bed-chamber had been partly shaded, and the windows were guarded by heavy curtains of some costly silken fabric. The carpet was thick and soft as a mossy lawn, and everything invited to slumber—was charmingly suggestive of repose; and the nurse found that, for she slept, and here she might sleep, for everything was good and blessed. The guardian spirit of the house leaned against the head of the bed; over the child at the mother's breast there spread as it were a net of shining stars in endless number, and each star was a pearl of happiness. All the good stars of life had brought their gifts to the new-born one; here sparkled health, wealth, fortune, and love—in short, everything that man can wish for on earth.

"Everything has been presented here!" said the guardian spirit.

"No, not everything," said a voice near him, the voice of the child's good angel. "One fairy has not yet brought her gift, but she will do so some day; even if years should elapse first, she will bring her gift. The 'last pearl' is yet wanting."

"Wanting? here nothing may be wanting; and if it should be the case, let me go back and seek the powerful fairy, let us betake ourselves to her."

"She comes, she will come some day unsought. Her pearl may not be wanting; it must be there, so that the complete crown may be won."

"Where is she to be found? Where does she dwell? Tell it me, and I will procure the pearl."

"You will do that?" said the good angel of the child. "I will lead you to her directly, wherever she may be. She has no abiding place: sometimes she rules in the Emperor's palace, sometimes you will find her in the peasants' humble cot; she goes by no person without leaving a trace; she brings two gifts to all, be it a world or a trifle. To this child also she must come. You think the time is equally long, but not equally profitable. Come, let us go for this pearl—the last pearl in all this wealth."

And hand in hand they floated towards the spot where the fairy was now lingering.

It was a great house with dark windows and empty rooms, and a peculiar stillness reigned therein; a whole row of windows had been opened so that the fresh air could penetrate at its pleasure; the long white hanging curtains moved to and fro in the current of wind.

In the middle of the room was placed an open coffin, and in this coffin lay the corpse of a woman, still in the bloom of youth and very beautiful. Fresh roses were scattered over her, so that only the delicate folded hands and the noble face, glorified in death by the solemn look of consecration and entrance to the better world, were visible.

Around the coffin stood the husband and all the children, a whole troop; and the youngest child rested on the father's arm, and all bade their mother the last

farewell; the husband kissed her hand, the hand which now was as a withered leaf, but which a short time ago had been working and striving in diligent love for them all. Tears of sorrow rolled over their cheeks and fell in heavy drops to the floor, but not a word was spoken. The silence which reigned here expressed a world of grief. With silent footsteps and with many a sob, they quitted the room.

A burning light stands in the room, and the long red wick peers out high above the flame that flickers in the current of air. Strange men come in, and lay the lid of the coffin over the dead one, and drive the nails firmly in, and the blows of the hammer resound through the house, and echo in the hearts that are bleeding.

"Whither art thou leading me?" asked the guardian spirit. "Here dwells no fairy whose pearl might be counted amongst the best gifts for life!"

"Here she lingers, here in this sacred hour," said the angel, and pointed to a corner of the room; and there, where in her lifetime the mother had taken her seat amid flowers and pictures; there from whence, like the beneficent fairy of the house, she had greeted husband, children, and friends; from whence, like the sunbeams, she had spread joy and cheerfulness, and been the centre and the heart of all—there sat a strange woman, clad in long garments. It was "the Chastened Heart," now mistress and mother here in the dead lady's place. A hot tear rolled down into her lap, and formed itself into a pearl glowing with all the colours of the rainbow. The angel seized it, and the pearl shone like a star of sevenfold radiance.

The Pearl of Chastening—the last, which must not be wanting! it heightens the lustre and the meaning of the other pearls. Do you see the sheen of the rainbow—of the bow that unites heaven and earth? A bridge has been built between this world and the heaven beyond. Through the earthly night we gaze upward to the stars, looking for perfection. Contemplate it, the Pearl of Chastening, for it hides within itself the wings that shall carry us to the better world.—Hans Andersen.

SCHOOL WORK.

The current number of *Macmillan's Magazine* contains a most amusing paper—"Diversion of a Pedagogue,"—in which is a long story of blunders made by schoolboys. The writer, who vouches for the truth of all his anecdotes, divides his scholars into "The Stupid Good," "The Muddled," "The Simple," "The Careless," "The Conceited Ignorant," and "The Eccentric;" and his stories are illustrative of the classification. Thus, the "muddled" writes: "In Jersey, a large quantity of apples are grown, and are made into cider and potatoes." "Rahab sent Ruth out to glean in the fields of her kinsman Laban." "Johab was in the whale three days and forty nights." The "simple" boy writes of William Rufus:

"Who spacious regions gave
A wasteful beast,"
instead of a "waste for beasts," and in the poem of Lord Ullin's daughter:
"Come back, come back! he cried in Greek,
Across the stormy water,"
where "Greek" should be "grief." And again,

"He is gone on the mountain,
He is lost to the forest,
Like a summer dried fountain,
When our need was the saw-dust,"
the last word being a correction for "sorest."

The same kind of boy writes the following answers. *Q.* *Annus* means a ring, but is used also for year. What does *annulus* mean? *A.* Earring. *Q.*

Why was Metellus called Calvus? *A.* Because he was such a calf. The "careless" boy is much milder but at least as funny:—*Q.* Derive an English word from *Necto*, I bind. *A.* Necktie. *Q.* We do not speak of Enoch's ascension, but of his—? *A.* Transportation. *Q.* What was the Eastern boundary of Samaria? *A.* The Jordan. *Q.* What was the western boundary? *A.* The other side of Jordan. The "conceited ignorant" defines "Democracy" as "government by gukes and deacons," states that "Sir Martin Luther introduced Christianity into England," and describes the Habeas Corpus Act as not allowing "any one to be kept in prison longer than he liked." Lastly, the "Eccentric" boy is strong at new readings of the classical authors: "Sedesque disoretas piorum" becomes "Reserved seats for the pious;" and "Durataque solo nives" is rendered "And snows hardened by the sun." In reply to the question, "What is a dependent sentence?" he gives the answer, "One that hangs by its clause;" and when asked to "define *Pontifex*," he says, "From *Pons*, a bridge, as we say, an arch-bishop."

These stories are only a few, and not the most amusing, of those contained in the article in *Macmillan's* and the list might be supplemented from other sources to any extent. Thus a teacher holding a long tube partially filled with mercury, said, "What will happen if I turn this over?" and was replied to, "Turn it over and see!" Again, a bishop, desirous to impress on a youthful auditory that faith produced good works, said: "A pear-tree produces pears, an apple-tree apples, a plum-tree plums, and so on. Now I being a Christian bishop, what kind of fruit ought I bear?" and received the response, "Little bishops, my lord."

A FARMER'S wife in a Yorkshire town was recently assaulted by her husband in a field where there was a cow that the woman had greatly petted. On seeing the man beating his wife, tearing her clothes, and otherwise maltreating her, the cow came charging up the field, and attacked the man with such ferocity that he was glad to beat a retreat. The cow then took up a defensive position by the woman's side, and stood perfectly still while the latter struggled to her feet and supported herself by leaning against its flank, until she had sufficiently recovered to take refuge from her husband in flight.

A MUTUAL COMPLIMENT.—A certain elder, who was holding a series of meetings at a place where but little assistance could be had, was overjoyed one Sabbath morning to see a brother, who was a good preacher, ride up, and immediately insisted that he should preach for him. "No," says the brother, "the people came here to hear you, but if you wish, I will preach this evening." "Very well," says the elder, "I will prepare the way for you by preaching from the text: 'He that cometh after me is greater than I.' 'If you do,'" says the brother, "I will preach in the evening from 'All that ever came before me are thieves and robbers!'"

You remember the story of an Englishman and Frenchman, who agreed to fight a duel in a dark room, with closed doors. The room was large, without furniture, and had in it an old-fashioned fire-place, leading to a large open chimney. They entered one at a time, walking softly in their socks. After a few minutes the Englishman's conscience smote him. He thought it would be murder outright to kill a man under such circumstances. Yet for his honor's sake felt that he must do something. So he crept along, feeling his way until he came to the fire-place, and turning the muzzle of his pistol up the chimney, fired, and down came the Frenchman, who had taken the precaution to conceal himself there. Have you not known a good many persons to be hit simply because they were in the chimney?

Professor Proctor is still lecturing in this city and Brooklyn, and does not care to conceal his contempt for the Bible. Indeed it makes its appearance on every occasion, as if he feared it would be lost sight of. And yet how shallow it all seems to us. Take one instance: he demonstrates, to his own satisfaction at least, that the moon and other heavenly bodies, are uninhabited, because the conditions, air and water, necessary to sustain life are wanting. It never enters his head that a Supreme Power might have created beings to whom air and water might not be necessities. Indeed he rejects the personality of God altogether in the affairs of life, and joins Tyndall, and the rest, in the elevation of the "potency of matter."

There are two preachers bent on making a sensation in Brooklyn. One of these is *Samage*, who has turned his batteries against politicians, and as usual overshoots his mark by the virulence of his invective. Little good can come from a multiplying of the adjectives which are applied to degrade politicians anywhere and everywhere. The other is a minister of the Protestant Methodist Church, the Rev. Frederick Bell, who gives promise of much usefulness if he is not spoiled. He is now preaching in the Brooklyn Academy of Music, and mingles singing and sermonizing oddly enough, but there is a vein of common sense running through his talk—for it is not a sermon—that is encouraging. We think he is injured by the injudicious advertising of some of his supporters, who are wanting in refinement that is evidently growing in the preacher himself. The announcement of being a "reformed pugilist," adds nothing to his influence, and has given the secular press opportunities for quiet sarcasms which have found ample improvement. We heartily wish this "learned-pig" business could be done away with in religious notices, and the teaching and teacher rest upon their own merits, and not on any fancied discrepancies between the position held by the preacher now and at some time in the forgotten past. And this criticism may well apply to other places besides Brooklyn.—N. Y. *Correspondence, Cent. Ad.*

A MONKEY'S HOUSEKEEPING.—I was making cake one day, preparing for company, and the monkey followed me into the pantry and watched everything I did. Unfortunately dinner was announced in the midst of my work, and I left it, making him go out, too, rather against his will. I knew him too well to trust him in the pantry alone. After dinner I returned to my cookery. Having carefully locked the door, I was surprised to see my pet there before me. His attitude was ominous; he was top of the barrel two-thirds full of flour, and busily occupied. He had got hold of my egg-box, broken two or three dozen, smashing them into the flour barrel, with all the sugar within reach. These he was vigorously beating into the flour, shells and all, stopping now and then to take a taste. In my dismay and grief I did not scold him. Yet, to see my materials so used up, and we living in the country, and guests coming! He had a most satisfied air, as if he meant, "Look! the main operations of the party are now over." I had forgotten the broken pane of glass in the window.

A gigantic bridge is about to be built across the St. Lawrence to Montreal, to accommodate the street cars, carriages and foot passengers as well as railroad traffic. A viaduct of 4,800 feet long, in twenty spans, will conduct from Sherbrooke street to the river; five spans of 600 feet each will cross the river at St. Helen's Island, which will be traversed by a viaduct with twenty spans of 120 feet each while spans will cross the unnavigable channel south of the island. The bridge will be 150 feet over the level of the river.

CIRCUIT INTELLIGENCE.

GRAND LAKE, N. B.—At the beginning of another year, we sincerely wish you the compliments of the season.

The general aspect of our work here is not very encouraging, yet we do not despair. On the Grand Lake proper we lack spiritual power. Though our congregations are good and attentive to the word, there is an apathy lamentable to behold. Our temporal comfort is somewhat thought of, an instance of which we had in a "donation" at our residence on New Year's eve, realizing the amount of \$33 in cash and produce.

From one part of our Circuit, English Settlement, we can present more cheering news. A class we organized about nine months since is still held regularly under an efficient leader; some whom we then received we regret have left the Circuit, others are still lively members of our Church. Our friends here likewise have shown their faith by their works; not only have they cleared off a debt which has for years been standing on our Church, but recently have made us a very handsome donation of \$42 in cash, besides other very useful articles. Much praise is due to our sister Pearson and family for the part they took in the donation, not only did they open their house on the occasion (all ministers who have had honor to know the meaning of "open their house") but also provided liberally. Another pleasing feature in this donation was that we had a Churchman, Cap. Pearson, as chairman, and a Presbyterian, Dr. Murray, as Sec'y. Unity is here manifested.

We might close our remarks by adding to the "cries" already gone up out of Zion, for although the above seems to indicate financial prosperity, this is not the case with us, and we expect to have the "fall" amount of deficiency, yet we do not feel disposed to murmur, as we see so much suffering around us. G. W. F.

BRIGUS, N. F.—You have no doubt heard of the saddlebag that has fallen upon this Circuit by the loss of Captain Sprackling's craft "Waterwitch," of Cupids, with ten members of our congregation, two of whom were members of Society. The loss occurred on the 29th of November, at 8 o'clock. We were holding the "Miss. meeting" here that night, and when conducting the meeting on the following evening at Cupids, messengers were sent to me with information of the loss, and requesting I would break the sad news to the families, which I felt unable to do until the following morning.

I will try to get time enough to send you a few lines for the paper next mail. We have had, as you can imagine, a sad time; and just as we were about to open our new Church, numbered it sad indeed. L.

CANNING.—Father Hennigar is slowly but we think, surely improving; and though still confined to his bed, yet with hope in a few weeks of being able to move about and enjoy the privilege of other days. The Lord is blessing him wonderfully. Yours, &c. F. H. W. P.

Father Hennigar wishes me to convey to his many friends who have so kindly been writing to him since the accident, his appreciation of their sympathies. He is slowly but surely gaining strength, and being abundantly blessed with spiritual blessings. The many prayers offered are being answered in large measures of grace.

NEWFOUNDLAND.—Our Missionary Meetings are over in the Carbonear District. In most places there is an advance made upon the previous year, with reference to finance. Several vessels have been wrecked during the past week. Great distress has been occasioned in the next harbor to this Cupids and Brigus by the loss of 19 lives. They were interred only yesterday amidst great solemnity and grief. J. H.

SYDNEY.—Our harbor is sealed up for the winter, and we may look forward to dull music for many months. Great destitution reigns in some of the mining districts, and as the winter advances will prevail more and more. You will see by our local papers what the Government has done, and the nature of the Committee appointed to distribute the relief. We expect a busy and laborious time in connection with the work of relief. J. G. A.

WESLEYAN ALMANAC, JANUARY, 1876.

First Quarter, 4th day, 11h. 9m. morning. Full Moon, 11th day, 2h. 9m. morning. Last Quarter, 18th day, 4h. 35m. morning. New Moon, 26th day, 9h. 27m. afternoon.

Table with columns for Day of Week, SUN, MOON, and other astronomical data for the month of January 1876.

THE TIDES.—The column of the Moon's Southern gives the time of high water at Falmouth, Gorham, Horton, Hantsport, Windsor, Newport and Truro.

High water at Pletou and Cape Tormentine, 2 hrs and 11 minutes LATER than at Halifax. At Annapolis, St. John, N.B., and Portland, Maine, 4 hours and 25 minutes LATER, and at St. John's, Newfoundland, 20 minutes EARLIER than at Halifax. At Charlottetown, 2 hours 34 minutes LATER. At Westport, 2 hours 54 minutes LATER. At Yarmouth, 2 hours 30 minutes LATER.

FOR THE LENGTH OF THE DAY.—Add 12 hours to the time of the sun's setting, and from the sum subtract the time of rising.

FOR THE LENGTH OF THE NIGHT.—Subtract the time of the sun's setting from 12 hours, and to the remainder add the time of rising next morning.

WHO ARE THE WISE?

A Sermon preached in Music Hall, Boston, Wednesday Evening, Nov. 24th, 1875, by Rev. George Douglas, LL.D., in aid of the Boston Missionary Society.

"But he said, I am not mad most noble Festus; but speak forth the words of truth and soberness."—Acts xxvi, 25.

For the right understanding of the historic Scriptures, it is always helpful to be familiar with those places where the recorded events transpired. Our text points to the ancient city of Cesarea, so called after the imperial Caesar. This city was one of rare magnificence. The lightness, grace and beauty of the Grecian architecture was combined with the massive strength of the Roman, and everywhere, in finest marble, porticos, temples, and theatres adorned its thronged avenues of wealth and refinement. High over all stood the vice-regal palace. Out of this palace a corrupt Felix and abandoned Drusilla had but lately and forever gone, while cold, frivolous, sceptical—yet withal, just and generous—Festus, reigned in his stead. Finding a distinguished Jewish prisoner left in bonds, and availing himself of the diplomatic ability of Agrippa, then on a friendly visit, he summoned the impeached and imprisoned Paul to appear and vindicate his character. How grandly historic is the scene which opens before us! Picture to your mind the presence chamber of Oriental royalty, with tessellated floor and pillared magnificence—its walls hung with the purple of Tyre and the damask of Damascus, while symbols of Roman power meet the eye in frescoed splendor. There enthroned, sit Festus and Agrippa, surrounded with a brilliant array of courtiers; while,—be astonished, O ye heavens, and give ear O earth!—the grandest type of moral manhood on which the world ever gazed, with famine in his look and beggary on his back, manacled and in chains, is before them. Responsive to the invitation of Agrippa, he rises in his defence and opens with graceful elegance. As he advances he kindles into power. Like the morning dew that hangs the pendant diamond-drops of flashing beauty on loftiest branch and lowliest leaflet, so the splendor of his eloquence rests on the entire of his great appeal, till at length, rising to a climax, he proclaims his faith to the resurrection of the dead; when Festus, aroused and defiant, with courtly insolence, arrested him with the cry, "Paul, thou art beside thyself; much learning doth make thee mad!" In the strength of that sublime fortitude which never forsook him, the Apostle responds, "I am not mad most noble Festus, but speak forth the words of truth and soberness." And here it may be justly asked why we come from our land of the north star to this the modern Athens of the American continent, simply to recall this fragment of history enacted two thousand years ago! Why? Because it embodies mighty and ever-active principles, undying as the race. Who is Festus, but the cold, frivolous, and

sceptic spirit of the world, assailing our spiritual Christianity in its disciples, with a cry, "Thou art beside thyself?" And who is Paul, but the spirit of Christianity with its declaimer, "I am not mad, most noble Festus?"

To justify the Apostolic disclaimer by some three or four illustrations, is the subject to which we invite your prayerful attention.

I. The disciples of Christianity are not beside themselves when they assert their sense of obligation and supreme love to God.

The knowledge of God comes to us from two sources: The revealings of nature and the higher revelations of the Divine Word. In all nature there is evidence of intelligent design,—of wisdom in the mighty plan,—of power and executive and aesthetic skill in the development of the universe. When the searching and subtle intellect, trained by scientific methods, looks into the secrets of nature, what revealings greet the eye? It sees the inert molecules of matter, by some hidden affinity, rushing to each other's embrace, and building themselves up into forms of crystalline beauty. It sees the germ principles of life blossoming into the flower,—blossoming into the myriad forms of being, up and up to the crowded and kingly dignity of man. It sees the universal reign of law that, with grasp soft as silk but strong as treble brass, holds the universe of matter and of mind in its integrity. In all this we have the great literature of nature out of which intelligence deciphers something of the name and nature of God. Now thus far the worldly Festuses applaud and approve. But say, how crude are the conceptions of God which nature supplies! The God of nature, as nature tells its own story, is without mercy, and as far as we can see, without justice either, as the wrongs of the weak throughout the universe seem to declare. And here the Pauls of Christianity part company with the Festuses of the world, and turn to those higher revelations of Scripture for adequate conceptions of God. And how do the Scriptures make known God? Behold and see. Long ere Leonardo de Vinci had groped after, or Bacon had given to the world his Philosophy of Induction,—which by the plan of inductive thought rises from simple and known facts into broad generalities and possibilities,—long before this, David, Isaiah and our Divine Lord had applied this very principle to the knowledge of God. Observe the process, how natural and simple. In every man there is planted an image of the Divine,—tarnished, defaced, defiled, it may be, but an image still. And now from the known, the finite and perfect. Where shall I find out some of the finest properties in the Fatherhood of God? Why, see the noble father! How his children run to meet him; and there is responsive joy. Ah, but yonder in the silent room is the stricken lamb of his flock,—his dying girl. It is there he hastens. It is there he longest lingers, and with smiles twice born with tears, pour on her sweet, saddened heart the choicest treasures of his love. And what then? Why, "Like as a father pitieth his children so the Lord pitieth them that fear Him; for he knoweth our frame and remembereth that we are dust."

And where, again, shall we catch a conception of the wonderful sympathy and tenderness of God? Oh, see you the gentle mother, gentle to all! See her (as one has put it): She has a silent boy, the name of whose voice she never heard, for he was born dumb. Say, is he forgotten? Hear that mother as she sings her song of sorrow and of love:

"My silent boy, I hold thee to my breast Just as I did when thou wert newly born! It may be sinful, but I love thee best, And kiss thy lips the longest night and morn. Oh, thou art dear to me beyond all others, And when I breathe my trust and bend my knee For blessings on thy sisters and thy brothers, God seems the highest when I pray for thee!"

And what then? why, "As one whom his mother comforteth, so will I comfort thee. Can a mother forget? Yea, she may; yet, will I not forget thee." And now from these premises how grand the induction! If you take all the sympathy that has trickled and dropped from the myriad human hearts that have throbbled through the ages,

and then put infinite to the mighty sum, still, it must forever fail to set forth the oceanic sympathy of God, who not only gave His love, but by incarnation, and atonement, and blood, and intercession, gave Himself for us. Now I would turn round and ask the most cold and sceptic man in the house, Is it insanity to recognize the authority of such a God? Is it madness to shed on Him the full summer bloom of the heart's intensest love? Never! Let, then, the sceptic Festus cry out, "Thou art beside thyself!" The disclaimer must be, "I am not mad, most noble Festus, but speak forth the words of truth and soberness;" for, "Were the whole realm of nature mine, That were a present far too small: Love so amazing, so divine, Demands my soul, my life, my all."

Again, the disciples of Christianity are not beside themselves when they found their confidence for time and eternity on this divine Word.

From the aspect in which we have just contemplated the character of God, it is to be believed that this great Father, full of sympathy, would leave His children in the darkness of this world, crying for the light, and refuse that light with words of cheer and consolation? If insanity there be, to believe this would be the greatest. It is the faith of all ages that God hath spoken to man,—spoken in all nature, spoken in the deep intuitions of the soul. It is the faith of all Christianity that God hath spoken to man,—supremely and finally in this Book divine. And what a foundation for confidence does this Book supply!

Look, for example, at its claims on the intellectual homage of the race. You are familiar with the gradations of mind-power amongst men. Beginning with average ability, above this we have talent, above talent we have capacity and power of reason, above capacity we have that indefinable, creative, transcendent force which we call genius. This stands as the culminating point where the intellect of man flowers into its highest ability and beauty. Now, by common consent, it is conceded that whatever the world's genius looks up to and holds in highest honor, must be higher than man. Go walk the ages! Go interrogate the masters of deep philosophy, of music, and of art,—those who have held empire over the intellects and hearts of millions, and what is the testimony? What gave inspiration to reverent and mighty Milton? What gave power to many-minded Shakspeare and LaPlace, and the long succession of geniuses, down and down to corrupt and brilliant Byron, and that blatant atheist, Shelley, who enriched his poetry with the very beauties which he filched from that Book he affected to despise? It required a Creation and a Messiah to wake the lyre of a Handel, and the vision of angels to kindle the dying Mozart into the melody of his last requiem. Nowhere but here has highest art found its ideals to incarnate in fresco and monumental stone. Now, when the Festus of modern society would fling insult in the face of those who pay homage to this blessed Book, observe, it is not against the lowly Christian alone, but it is the loftiest master-builders of science, song, and thought sublime, who are thus impeached! And who is not ready to exclaim, "Hide that man his diminished head who would thus insult the intelligence of the ages by an effrontery which ignorance itself must blush to own?"

But then the claims of this Book rest on higher grounds than the homage of genius: Look at the magnificence of its revealings! I see the man of science standing on this rolling earth, looking out into the infinities,—as Pascal puts it:—by the aid of his glass his vision sweeps away and away, to that outlying world whose light has been traveling ten thousand ages before it fell on his eye. Go ask this man of Newtonian intellect, who has made worlds his stepping stones, on which to ascend and graduate the universe,—go ask him what is beyond his farthest vision, and his answer must be, "I cannot tell." And now turn to the child in our Sabbath-school, or the lowliest man of simple faith in the divinity of this Word, and ask him,—yes, ask him, and he will tell you, that beyond the sun and planets, beyond the fixed stars and nebula, beyond those flaming worlds that stand as the lamps

of God, lighting the way to the infinite,—yes, as the old hymn expresses it, "Beyond the bounds of time and space." there is a "heavenly place," a Father's house of "many mansions, where eyes weep no more, and sorrow troubles the heart no more, where the orange blossoms of joy are no more blighted by the hand of death, but the tabernacle of God is with men. Who, in the face of this dares to assert that our Christianity cramps and fetters the intellect when it thus flings open the visible and invisible world for our contemplation? It reveals God, it reveals man, it reveals immortality, it reveals the great purposes of the Eternal in the universe itself. And then, still further: it is not only its revealings of grandeur, but the finding power which slumbers in God's Word, that claims our regard. "No book," says that profound thinker, Coleridge, "finds me like the Bible, and whatever thus finds me in the greatest depths of my being, must be of God." And who cannot testify to its finding power? How it handles the entire being! How like the knife of the anatomist it pierces to the dividing asunder, and is a discernor of the thoughts and intents of the heart! How it walks with lowly steps the inner sanctuary of the soul, and drags out our secret sins to the light of God's countenance!—How it gives authority to conscience, and thunders and lightnings, and uncovers hell itself! And then, how it softens into tenderness, and like the soft whispers of the Eolian harp in sunny lands, soothes the spirit with a charm divine. Oh, this divine truth! In fair, angelic form, like her Master, she came down from heaven: like her Master she walked the earth; like Him is despised and rejected of men! This truth of God,—men have cast her into the fires, but she rose from the ashes more royal than ever. They have drawn the poniard, and by the cold steel of a merciless criticism, have sought to strike her to the heart; but there is a divinity in truth which murder cannot kill. Traumped in the dust like the flowers, like them she only exhales a sweeter fragrance. Radiant with the light of heaven on her brow, see her stooping to sweet childhood, and saying, "I will teach you the fear of the Lord." See her with elastic step hastening to assure the young that she will be the guide of youth. See her whispering promises in the ears of the disconsolate, and binding up the broken-hearted. See her putting her everlasting arms beneath the head of the dying. And then, when the world has done its worst, and age has done its worst, and disease has done its worst, and the ruined tabernacle is crumbling into the sepulchre, see her put the crown of an immortal hope on the brow of the perishing, and then, grandly lifting herself up, and pointing to another world, exclaim, "Fear no evil, for thou shalt dwell in the house of the Lord for ever." And now, most noble Festus, is Paul beside himself, and are Christians mad when they cling to this book, with its grand traditions, with its mighty revealings and imperial power to reach the heart? With undaunted front we can look the world in the face and cry, "I am not mad! not mad!"

"Let all the forms that men devise, Assault my faith with treacherous art, I'd call them vanity and lies, And bind this gospel to my heart."

To be concluded in our next.

There is in China a remarkable people known as "the nameless sect." They profess "an old religion," which prevails more or less all over China, but especially in the province of Shantung. Disliked and persecuted by the civil authorities, they have for a long time endeavored to keep their beliefs and practices secret. Their religion is said to have come from the West, whence also they expect a deliverer. They do not worship idols. At the close of their religious services they have a meal of which bread and wine form a great part. It is thought that they may be the remnant of the native churches planted centuries ago in China, by Nestorian missionaries, who are said to have preached the gospel for nearly a thousand years through Southern and Middle Asia with marvellous energy and success, and to have exerted a powerful influence in China for upward of six hundred years, from the seventh to thirteenth century.

Dr. Leitch gave to a theological student the following rules for preaching:

- Begin low, Go on slow, Rise higher, And take fire, When most impressed, Be self-possessed, At the end, wax warm, And sit down in a storm.

GROWING OLD. Softly, O softly the years have swept by thee, Touching thee lightly with tenderest care; Sorrow and death they did often bring nigh thee, Yet they have left thee but beauty to wear. Growing old gracefully, Gracefully fair.

Far from the storms that are lashing the ocean, Nearer each day to the pleasant home light; Far from the waves that are big with commotion, Under full sail and the harbor in sight, Growing old cheerfully, Cheerful and bright.

Past all the winds that are adverse and chilling, Past all the islands that lured thee to rest, Past all the currents that wooed the unwilling, Far from the port and the land of the best, Growing old peacefully, Peaceful and blest.

Never a feeling of envy or sorrow, When the bright faces of children are seen; Never a year from their youth wouldst thou borrow; Thou dost remember what lieth between, Growing old willingly, Gladly, I ween.

Rich in experience that angels might covet, Rich in faith that hath grown with thy years, Rich in the love that grew from and above it, Soothing thy sorrow and hushing thy fears, Growing old wealthily, Loving and dear.

Hearts at the sound of thy coming are lightened, Ready and willing thy hand to relieve; Many a face at thy kind word has brightened— "It is more blessed to give than receive," Growing old happily, Blest, we believe.

Eyes that grow dim to the earth and its glory, See but the brighter the heavenly glow! Ears that are dull to the world and its story, Drink in the songs that from paradise flow; All their sweet recompense Youth cannot know.

Fourscore! But softly the years have swept by thee, Touching thee lightly with tenderest care, Sorrow and death they did often bring nigh thee, Yet they have left thee but beauty to wear; Growing old gracefully, Graceful and fair.

THE CHRISTIAN'S HOPE. One windy afternoon I went with a friend into a country almshouse. There was sitting before a feeble fire a very aged man, and, the better to keep from his bald head the cold gusts, he wore his hat. He was never likely to need it out of doors. He was very deaf, and so shakey with the palsy that one wooden shoe constantly pattered on the brick floor. But deaf, and sick, and helpless, it turned out that he was happy.

"What are you doing, Wisby?" said my friend. "Waiting sir." "And for what?" "For the appearing of my Lord."

"And what makes you wish for His appearing?" "Because, sir, I expect great things then. He has promised a crown of righteousness to all who love His appearing."

And to see whether it was a right foundation on which he rested that glorious hope, we asked old Wisby what it was. By degrees he got out his spectacles, and opened the great Bible beside him, pointed to that text, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God" (Rom. v. 1, 2.) Dear reader, the God of grace puts that blessedness within your offer. Embrace it, and you will be the happy man to whom death is welcome, whilst life is sweet.

In the following lines the word "that" is used to exemplify its various significations:

Now that is a word which often may be joined, For that that may be double is clear to the mind; And that that that is right is as plain to the view, As that that that that we use is rightly used too; And that that that that that line is right, In accordance with grammar, is plain in our sight.

Jan. 9.] LESSON KING. (B. C. H.) MONDAY—PERSIA; WEDNESDAY—FRIBOURG; FRIDAY—FRIBOURG; SATURDAY—FRIBOURG; SUNDAY—FRIBOURG.

TOPIC: The grace of God. GOLDEN TEXT: Lord came to wash. I should.

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BEREAN NOTES.

Jan. 9.] LESSON II. DAVID ANOINTED KING. [B. C. 1033.] [1. SAM. 16. 1-13.]

HOME READINGS.

MONDAY—1 Sam. 16. 1-13. TUESDAY—1 Sam. 16. 14-23. WEDNESDAY—Psa. 2. 1-12. THURSDAY—John 14. 1-15. FRIDAY—1 Sam. 17. 12-27. SATURDAY—Matt. 4. 1-11. SUNDAY—Psa. 23. 1-6.

TOPIC: Blessings bestowed by the grace of God. GOLDEN TEXT: And the Spirit of the Lord came upon David from that day forward. 1 Sam. 16. 13.

TOPICAL OUTLINE. 1. Grace directing, v. 1-5. 2. Grace discerning, v. 6-10. 3. Grace designating, verses 11-13. Why does this lesson show— 1. That God directs men? 2. That God searches men? 3. That God uses men?

GENERAL STATEMENT. For events between this lesson and the last see CONNECTING LINK at close of Lesson I. Berean Question Book. We now see David Anointed King, or as generally stated in the TOPIC: "Blessings bestowed by the grace of God." The blessing in the case of David is stated in the GOLDEN TEXT, as follows: "And the Spirit of the Lord came upon David from that day forward." The lesson is presented in the OUTLINE. 1. GRACE DIRECTING; 2. GRACE DISCERNING; 3. GRACE DESIGNATING. THE SELECTED VERSES give the law of God's choice, and are worthy of memorizing by all.

About fifteen years elapse between the events of the last lesson and the present one, which introduces us to the study of one of the most wonderful characters of the Bible and the world, David the young shepherd of Bethlehem. Of Saul's history in the mean time we know nothing. God is never in a hurry in the execution of his plans. Some thirty years have passed since it was said, "The Lord hath sought him a man after his own heart, and the Lord hath commanded him to be captain over his people," (chap. 13. 14;) and fifteen since it was said, "The Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine that is better than thou." He was allowed to remain the nominal king, but in the divine intention the plan was fixed, and so unchangeable that it is spoken of as if already executed. Before God Saul's rights were forfeited, and the successor chosen, though other years will elapse before he receives the throne. An outline might be, 1. The divine call; 2. The required condition; 3. The sacrifice; 4. The selection; 5. The bestowed qualification. Or another, 3. The anointing.

VERSE 1. MOURN FOR SAUL. Though Samuel had no intercourse with Saul in all these years, he mourned for him, for his fall, his lost opportunities, his abandonment of God, and the consequent calamities of the country. It was time for it to cease, and for the anointing of another. Until Saul's time only priests were anointed; therefore kings also, though only on a change of dynasty or disputed succession, real or apprehended. The former is the present case. Samuel is directed to FILL his HORN drinking cup with OIL, probably the holy oil of Exod. 30. 23-33, and go to the home of Jesse, the grandson of Boaz and Ruth. PROVIDED HE. God selected the king: he was God's king, king of Israel by divine right, and a gift of divine favor to that people.

2. TAKE A HEIFER. Saul's insanity was doubtless already showing itself in quick, fiery jealousy, that would surely endanger Samuel's life if the king should be bear of the journey. Now, if the work could be done without peril it would be better. So God directs him now to do it, namely, to prepare a sacrificial festival, invite to it Jesse and his sons, and anoint the one who should be pointed out. There is no room for cavil here, as if deception were sanctioned. It was a concealment indeed, but a concealment for a good purpose of a good thing which Saul had no right to know and would have wrongly used. God, as well as man, has a right to keep his own business to himself, and choose his own time and way to make it public. There was no pretence of a sacrifice, but a real thing. Nor was there falsehood, duplicity, or deception.

3. COME TO SACRIFICE. This was true and it was all of his mission that concerned them. It was like errand that brought him to the place where he anointed Saul. (See chap. 9.) SACRIFICY. As the law required, Exod. 19. 10-15. This symbolic cleansing was intended to teach the need of an inward cleansing, and the putting

away the filth of sin if they would commune with God.

6. The events next narrated must have occurred in private, and before the feast. Of the sacrifice one part was burned, another given to the priest, and a third was feasted on by the offerer and his friends. A priest probably officiated, and Samuel blessed the sacrifice by thanksgiving and prayer, as in chap. 9. 13. Jesse had eight sons and three daughters. Eliab, the oldest, was of fine presence, much like Saul, (chap. 9. 2.) and attracted Samuel's admiration. THE LORD'S CHOICE. A name given to their kings, implying that by the anointing their persons were sacred. Samuel's reason given to Jesse for passing by Eliab and his six brothers seems to show that he had previously explained to him his business.

7. This verse gives us God's principle of judgment. He regards what is behind good looks, the soul enshrined within the splendid form—THE LORD LOOKETH ON THE HEART, the disposition, the character, the hidden man, whom he alone can infallibly know. He refused the seven because he saw in them unfitness for the place.

12. David, the youngest, nineteen or twenty years old, is next brought in. RUDDY may mean red cheeks, but more likely, as in Esau's case, it means red, or auburn haired. BEAUTIFUL COUNTERPART. Rather, beautiful as to the eyes, which were bright and black. But his great merit was that he was a man after God's heart, honest, sincere, obedient, loving and devout. Note the time when this applies; now, in his young manhood, at his anointing. This is a reply to the sneers of skeptics, who put it by the side of two or three later acts. Besides, it probably refers to what God foresaw would be his course of administering the kingdom, that he would govern as God's vicegerent, which he did, and which Saul did not.

13. THE SPIRIT OF THE LORD CAME. Of which the anointing was the symbol. What was intended his brothers knew not, nor did he. But the Holy Spirit gradually prepared him with increasing prudence, wisdom, and grace for his coming discipline and for the throne. LESSONS. 1. God has a place and work for every young person whom he can use in doing good and blessing the world. 2. Many fail of such a place through unfitness. Eliab would have been much such a king as Saul was. 3. The elements of a good king were in David, but it took ten years of stern discipline to so develop them that God thought him fully educated for the throne. 4. The teacher who can write upon the pupil's soul the lesson that his true place will be determined by his real character, and then help him to know how mighty is the grace of the Holy Spirit will have reason to rejoice in eternity.

THE PERSECUTION OF PROTESTANTS AT Acaapulco, in which the life of Rev. M. N. Hutchinson was greatly endangered, has had an effect not contemplated by the persecutors. The Presbyterian Church in that city now has one hundred members, and in nearly thirty adjacent towns and settlements the number of converts made since the outbreak is reported to be four hundred and ninety-six. Of these some persons are of high social and political influence. Mr. Hutchinson is in the city of Mexico; and directs the work. His associates have had a hard fight, but show a courageous spirit.

An invitation is about to be issued to the Lutheran ministers of the United States of all Synods, to attend a "General Congress" in one of our central cities. The object will be to discuss the issues of the day in carefully prepared essays. One of the topics suggested is of much importance to the Lutheran body—"How may we best promote harmony among the various Synods, which, though essentially agreeing in the faith, do not coalesce?"

To young men the road up hill may be hard, but at any rate it is open, and they who set about hearts against such hill shall climb it yet. If young men would deny themselves, work hard, and save in their early days, they need not keep their noses to the grindstone all their lives as many do. Let them be temptors for economy's sake; water is the strongest drink; it drives mills. It is the drink for lions and horses, and Samson never drank anything else. The beer money would soon build a house.—C. H. Spurgeon.

The accumulation of wealth is followed by an increase of care, and an appetite for more. He who seeks for much, will ever be in want of much. It is best with him to whom Providence has given that which is sufficient, though every superfluity be withheld. "Ask my wife if I don't live like a Christian," was the well-put challenge of a candidate for Church-membership, as he saw the brethren were hardly satisfied with his personal experience.

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Important Announcement. A new book for Conventions, Singing Classes and Churches. "THE CHOICE," By JAMES McGRANNAN & C. C. CASE. The Best and Only. The Teachers' "The People's Everydays."

Mount Allison Institutions, SACKVILLE, N.S. The Classes in all Departments will be resumed after the Christmas vacation, ON TUESDAY, Jan. 4th 1876. New pupils can enter at that date to good advantage, as the regular class work will be resumed on the 4th. Students should reach Sackville on Monday, the 3rd. Catalogues furnished on application. D. ALLISON, J. H. INCH, Sackville, Dec. 23, 1875.—2 ms.

CUSTOM TAILORING! H. G. LAURILLIARD, 19 HOLLIS STREET, HALIFAX, N.S. Agency for New York Fashions.

Provincial Building Society. Office—102 Prince William Street, St. John, N.B. MONEY Received on Deposit at Six per cent interest withdrawable at short notice. SHARES of \$50 each, maturing in four years, with interest at seven per cent compounded half yearly, may be taken at any time. LOANS! Made on approved Real Estate security, repayable by Monthly or Quarterly instalments, extending from one to ten years. The recent issue of CAPITALIZED STOCK by the Society gives to its Depositors and Shareholders increased security. THOMAS MAIN, Secretary, May 25. C. W. WETMORE, President.

AGENTS ATTENTION WE want Agents in EVERY COUNTY and Township to sell FAMILY BIBLES HARDY'S. We are prepared to give the most liberal discount offered. Harding's Editions of the Bible have been widely known for more than forty years as the CHEAPEST FAMILY and PULPIT BIBLE EVER PUBLISHED. They have lately added to several editions a Bible Dictionary with nearly 300 illustrations. Also, a History of the Bible, beautifully illustrated with fifteen full page illustrations after Dore.

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DEVOES' BRILLIANT OIL. THE finest illuminator in the world, burning without smell or smoke or crusting wick, will give a larger flame and much more light than other OILS. It is safe—used for the last five years no accident or explosion has ever occurred. Put up in 5 Gallon Cans with patent faucet for family use, also for Sale in Kegs by WM. J. FRASER, Agent, Tobin's South Wharf April 17—ly

SCOTT'S EMERALD PILL. Superior for Coughs and Croup, Hoarseness, Sore Throat, Whooping Cough, Asthma, Bronchitis, Croup, Hoarseness, Pleurisy, and all the ailments of the Throat and Lungs. Warranted Genuine. F. & J. WOODS & CO. MANUFACTURERS OF THE EMERALD PILL.

FITS! FITS! FITS! FITS! FITS! FITS! CURE OF EPILEPSY, OR FALLING FITS, BY HANCOCK'S EPILEPTIC PILLS. Persons laboring under this distressing malady, will find Hancock's Epileptic Pills to be the only remedy ever discovered for curing Epilepsy or Falling Fits. The following certificates should be read by all the afflicted; they are in every respect true, and should they be read by any one who is not afflicted himself, it will be a friend whose a sufferer, he will do a humane act by cutting this out and sending it to him. A MOST REMARKABLE CURE. PHILADELPHIA, June 28th, 1867. SEYMOUR HANCOCK, Baltimore, Md.—Dear Sir: Seeing your advertisement, I was induced to try your Epileptic Pills. I was attacked with Epilepsy in July, 1863. Immediately my physical was weakened, but he could give me no relief. I then consulted another physician, but I seemed to grow worse. I then tried the treatment of another, but without any good effect. I again returned to my family physician; was cupped and bled several different times. I was generally attacked without any preliminary symptoms. I had from two to five fits a day, at intervals of two weeks. I was often attacked in my sleep, and would fall down as if I would be, or whatever I was occupied with, and was severely injured several times from the falls. I was affected so much that I lost all confidence in myself. I was advised in my business, and I consider that your Epileptic Pills cured me. In February, 1864, I commenced to use your Pills, and on the 2nd of March, after taking one bottle, I was cured. The last one was April 20, 1864, and they were of a fine serviceable character. With the blessing of Providence your medicine was made the instrument by which I was cured of this distressing affliction. I think that the Pills and their good effects should be made at once known to every one who is afflicted with this disease, and who are similarly afflicted may have the benefit of them. Any person wishing further information can obtain it by calling at my residence, No. 23 North Third St., Philadelphia, Pa. Wm. L. DeFeuer, Chairman, Yalobusha County, Miss.

IS THERE A CURE FOR EPILEPSY? The subjoined will answer. GEORGE A. HANCOCK, June 20th—Dear Sir: Your advertisement has been sent me, and I have read it with great interest. I was the first person who tried your Pills in this part of the country. My son was badly and was a fit for two years. I was for and received two boxes of your Pills, which he took according to directions. He has never had a fit since. It was by my persuasion that Mr. Lyon tried your Pills. His case was a very bad one; he had his nearly all his life. Persons have written to me from Alabama and Tennessee on the subject, for the purpose of ascertaining my opinion in regard to your Pills. I have always pronounced them good, and in no instance where I have had a chance of hearing from their effect have they failed to cure. Yours, &c. C. H. DEFEUER, Chairman, Yalobusha County, Miss.

STILL ANOTHER CURE. Read the following testimonial from a respectable citizen of Grenada, Mississippi. SEYMOUR HANCOCK, Baltimore, Md.—Dear Sir: I take great pleasure in relating a case of Epilepsy or Fits, cured by your Epileptic Pills. My brother, J. J. Ligon, has long been afflicted with this awful disease. He was first attacked while quite young. He would have one or two spasms at one attack at first, but as he grew older they became more frequent. Up to the time he commenced taking your Pills he had them very often and quite severe, preventing him from any kind of business. He had suffered from them for many years, but he has now been cured. He has enjoyed fine health for the last five months. He has also returned to his ordinary business. All this I take great pleasure in communicating, as it may be the means of directing others to the remedy that will cure them. Yours, respectfully, etc. W. F. LIGON.

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THE
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The only Methodist Paper published in the
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As an ADVERTISING MEDIUM IT HAS NO EQUAL in these Provinces.

Rev. S. ROSE, Methodist Book Room, Toronto, is Agent for this paper.

All Wesleyan Ministers are Agents.

SATURDAY, JANUARY 8, 1876.

The Executive Book Committee will hold its third meeting for this year in the Book Room, next Tuesday afternoon, 11th inst., at 2 o'clock.

RETROSPECT OF 1875.

The subject suggested for Prayer on Monday last, by the Evangelical Alliance, was "Thanksgiving and Confession"—with a "retrospect of last year." The address of Dr. Parker of this city, the honoured President of the Evangelical Alliance, whose words are always listened to with great respect, by any class of people assembled in Halifax, was, especially, on this subject at the morning meeting, comprehensive and weighty.

A short time it seemed to be, in looking back, since he had presided on a similar occasion, during the week of prayer; and yet the year, with its seasons and solemnities, had revolved itself round. In view of the rapid flight of Time; and in the retrospect of 1875, we might well unite in the ancient prayer, that God would teach us to number our days and apply our hearts unto wisdom.

It was an inspiring thought, as we met in that Hall, that we were only a small company—an insignificant part of the general assembly, Churches of all lands, Christians of every name, met together for prayer, thanksgiving, and Confession. Beginning with the rising sun, in the distant East, and following the march of days, the globe around, the voice of praise and prayer had been going up to God.

For what had we to thank God today? For everything. We had only to remember that in Him we live and move and have our being. We had especially this year to acknowledge the Goodness of God in the general prosperity of our several Church interests. The wave of revival had taken a wide sweep; on both sides of the Atlantic there had been showers of blessings. We had not possibly to chronicle any great revival in the Province of Nova Scotia; but there had never been more of general and steady progress. All Evangelical Churches had reported accessions and increase to their numerical strength. In some cases there might have been spiritual declension. We had still to plead, "Oh! for a closer walk with God." We were fittingly called upon to make Confession before God. Confession should be accompanied, as in the ancient Church, with sacrifice. There was an offering which we could all present: *The sacrifice of a broken and a contrite Spirit.*

We had also to thank God for abundant temporal blessings. We have been exempt from appalling natural disaster. We had not suffered seriously from fire or whirl-wind or from devastating epidemics. In some parts of the United States, in England and in France the water floods had wrought great distress. In the Eastern world there had been terrible famine. From great national calamities we had been mercifully shielded. Commercial interests had suffered. The year had been one of great loss to business men, some good men and true had been compelled to succumb to unexpected disaster; and some had suffered from unfortunate connexions. But in many cases there had been an unsteadiness in trade transactions which could not but lead to losses. In their haste to be rich some had pierced themselves with many sorrows. We might hope that the lessons of business reversals would be salutary. The year had also been unfavourable to many of our staple interests, to our ships, to our coal fields and to our manufactures. In these there had been locked up much unproductive capital. But then on the other hand there had been a most abundant harvest. The barns were filled

with all manner of store. We were not like some communities—dependant upon charity from without. We had enough within our own Province to supply the destitution which existed. He hoped the avenues of relief would be freely opened to any section of the country in which there might be, from prostration of industries, distress and suffering.

We had great satisfaction in looking back to the past and making special reference to the spirit of Christian union which had shaped itself into closer and stronger church organization. The Methodist union in 1874, forming the "Methodist Church of Canada," had been followed by the Presbyterian union, nobly consummated in 1875. We believe that such union was strength, and that missionary operations and other movements, evangelical and educational, would be promoted with greater and continually increasing vigour. The Baptists in the Dominion were now co-operating in the work of foreign missions. They had not yet organic union; but he believed that this would also come. A striking illustration was given of the way in which telegraph agency could, in these times, be made subservient to the work of God. By means of the telegraph several Baptist missionaries had been sent to a new sphere of labor. The resources of science and the mightiest of the world's forces would be made to contribute to the triumph of the Redeemer's kingdom.

We had also to be thankful to God for the increased activities of the year in all great movements—Christian and philanthropic. Once Sunday-schools were the privilege of a few populous communities, now they had spread over the land. The introduction of the international series of lessons, and the greater thoroughness of Biblical study to which these had led was a marked feature in the progress of this work. Young Men's Christian Associations were doing a noble work for all the churches. They had the power of reaching a class of young men which no other agency could equal; we had to thank God for their growing spiritual power. The Temperance cause had also become more aggressive. It was making its influence felt upon the controlling minds of the country. Its influence was beginning to tell upon the legislature. The movement for prohibition was in the right direction. The axe must be laid to the root of the tree. We welcomed the advocacy of this question by one of the most recently arrived pastors in Halifax.

Taking a wider outlook we could but rejoice in the attitude of England in regard to the American Centennial. That which was formerly bitterly spoken of as rebellion was now commemorated in international unity and good will. A corresponding change had taken place in the Republic. Asperities were being smoothed. We were not now, as before, accustomed to hear and read of the *manifest destiny* of the American people. There was one way in which the United States was doing much to uphold the Empire of Britain over her Eastern possessions. Some hundreds of American missionaries and their wives were now occupying posts in British India. They were always treated with great courtesy by English officials. They were thoroughly loyal to the British flag. Thus while on the one hand the British Isles were at one with Americans in the Philadelphia Exhibition and Centennial, the missionaries of the Republic were doing more than armed forces for the consolidation of our Eastern empire.

He had rarely read anything with more interest than when in November last the unexpected announcement was made of the purchase of the Khedive of Egypt, of the Suez Canal. How came it that almost without desiring it in the first place, Great Britain had conquered supremacy in the Mediterranean? What meant the impregnable fortifications of Gibraltar, Malta, and Aden. Now the problem was solved. These fortresses were now the defences of the Canal, and the Suez Canal was the gate-way to the East.

Rev. John Lathern is to Lecture in Temperance Hall, next Tuesday night.—Subject—"The Empire of Trade and what 1875 has done for business in Halifax."

A COVENANTED PEOPLE.

In all the means employed by the various churches to impress upon the minds of their people the responsibilities of the recurring year, none can surpass, for solemnity and significance, the "Covenant Service." We are not aware that any other Communion employs a similar form of words, or anything at all approaching them. Language has never been woven into sentences more awful than those which fall upon the ears of Methodists with the return of each New Year. A people who have been educated under their influence may possibly shake off the impression these produce, as mankind are wont to do with injunctions and promises of different periods; but to one who has come under the words of this Covenant as a stranger might have been supposed to mingle with the crowd of ancient Jews during the solemn consecration hours of the old dispensation, its monitions and vows are subduing in the extreme.

To be thoroughly consistent, what ought to follow the united action of a people who thus, in each other's presence, publicly deplore their past unfaithfulness, and pledge themselves, in the most solemn manner, to live a life of prayer, of trust, of humility, of unselfishness?

The Methodist Church of to-day comprises the elements of wealth, intelligence, power over the masses; its machinery is admirable in adaptation to all the conditions of a religious body. Suppose that all this strength of worldly means, intellect, popular confidence, were as entirely consecrated as the Covenant service implies—what then? Any one who has seen an army of trained soldiers marching in solid phalanx, will have some idea of the compactness—the firm, simultaneous, onward movement, the massive force—which are essential to proud conquest. The world could not resist this one body,—a sixth or a tenth, perhaps, of the Christian brotherhood—if it but arrayed itself in such tremendous earnestness against the world, the flesh and the devil, as our Covenant Service would indicate. And how is this to be reached? It is altogether a matter of individual purpose—the purpose, of course, having its foundation in the heart-work of the Holy Spirit. Ten thousand genuine consecrations of life, followed by corresponding devotion of heart and brains and bodies to righteousness would, in these Lower Provinces, make the year 1876 one of imperishable memory for its record of good. So may it be!

THE RECOIL OF BISHOP HAVEN'S ACTION.

The *Toronto Nation*, quoting the expression of an exchange on the third term nomination, said to have been made by Bishop Haven, says:—

"We desire to commend these words to the attention of all Protestant sects in this country with the further remark, that if the State suffers by the interference of religious pastors and leaders in politics, the church suffers still more. A very sinister use has been made by unscrupulous and hypocritical men of their supposed command of Methodist votes in this country. Methodism is the great antagonist of Jesuitism. But it has in it an element which, if it were developed and became ascendant, might be a counterpart of political Jesuitism under a Protestant name.

Precisely as we predicted, only that, beyond the levelling of arrows at the really indiscreet party, there are sinister and unprovoked blows aimed at our entire church. We hope all who are disposed to wield the name of Methodism in this warfare will take warning in time. Political controversy in this country (with a few noble exceptions) has become so low and malignant that no man or body coming into contact with it can hope for respectable treatment. There is a remedy; but until the country awakes fully to a consciousness of what is really needed, it is useless to speak of it.

To appreciate fully the grand sermon of Dr. Douglas, it should be known that it was preached in Music Hall, Boston—that forum of proud heresy from which the choicest infidels betimes proclaim their belief. What a blessing that men of such power can stand in front of infidelity. The second and concluding portion of the sermon will appear next week.

THAT BLEMISH ON OUR WORSHIP.—Every returning month brings some new reference to the unchristian haste which follows the Benediction. Is there no method of preventing the House of God from being turned into a dressing-room, while yet the people are in audience with the Diety? Surely this adjusting of Gloves and Overcoats might be deferred till a few moments after the name of God is finally mentioned. Any gentleman displaying in the presence of his respectable neighbour the haste and restlessness we sometimes see during the Benediction in our Churches, would forfeit his claim to good manners. How would it do to inculcate the propriety of silent prayer, as a rule of each congregation, after the Benediction is pronounced?

The *Methodist Recorder* (London) of the 17th Dec., in a reference to the persistent aggravations offered by High Church journals to evangelical papers, and one allusion to the *Recorder* particularly, uses this language:—

"The article is before us, and there is a meanness of insolence about it which rouses our righteous anger. The writer is evidently 'willing to wound, and yet afraid to strike.' There is no flourishing of the shilleagh in honest, if illogical, quarrel. The fitter similitude is of the Venetian bravo, who waits at the street corner with the stiletto beneath the velvet mantle and in the gloved hand. The similitude holds, however, only so far as the attitude is concerned. In this case the stiletto is a bodkin, and if the holder were to thrust his heaviest, the wound would not be deadly."

Shades of Wesley! How have thy successors departed from thy keen, incisive style! These attacks upon Methodism come of that caressing which High Church dignitaries have been accustomed to, and cannot now dispense with. Dr. Punshon's voice should ring out once more:—"The day has passed when union with the Established Church can be contemplated, except on terms of perfect equality."

Y. M. C. A.—A Temperance Meeting under the auspices of the Association will be held on Monday evening in Association Hall. Several addresses will be delivered. Subject:—"The duty of Christians with regard to granting Licences." Chair to be taken at eight o'clock. All are invited.

NEWFOUNDLAND.—A considerable amount of sympathy is being evinced by our people towards those recently distressed through the Pouch Cove and other disasters, as shown by the ready and liberal manner in which the subscription lists are being filled up. It is pleasing to learn that the Sabbath Schools of the various denominations have also taken up the matter with a great deal of heartiness, over \$60 having been collected on Sunday in the Wesleyan Sabbath Schools, and about \$15 in that of St. Thomas's. We have not learnt what amount has been collected in the other churches but believe they are fully up to the mark.—*N. F. Public Ledger.*

Our English Letter.

THE BROTHERS WAINWRIGHT.

DEAR MR. EDITOR,—Much painful interest and excitement have been manifested throughout the Kingdom during the protracted trial of those unhappy men. They appear to have moved in a good position, their father left them a considerable sum of money and a lucrative business. They both married into respectable families, and no imputation of blame has fallen upon their suffering and neglected wives. The brothers fell into bad practices and loose living, became bankrupt in business, and finally stood charged before the tribunal of justice with aggravated and unexampled crime. After a trial extending over nine days, they have been found guilty, the elder one of wilful murder connected with concealment of the body of the murdered woman and the subsequent mutilation of the remains under circumstances of appalling atrocity; the younger brother is found guilty of being an accessory to the murder after the fact. The principal in the guilt of this sad story is to be executed in the course of a fortnight, and seven years of penal servitude is the punishment meted out to his brother. A wide circle of relatives and friends are stricken with shame and sorrow, the two children of the murdered woman are left alone and unprotected for, and all resulting from in-

temperance and licentiousness, leading to murder and untimely death.

DR. MOFFAT AT THE ABBEY.

The return of St. Andrew's day, Nov. 30th, the day of intercession for the Foreign Missionary work of the Churches, has witnessed another startling novelty in the introduction of the grand old missionary veteran, the pioneer of Christianity in a very considerable part of Southern Africa—Dr. Robert Moffat, as the evening lecturer in Westminster Abbey. This has been done at the invitation of the liberal Dean Stanley, and has given much satisfaction everywhere except in very exclusive and High Church circles. It was pre-eminently fitting that the apostolic man, the father-in-law of Dr. Livingstone, should stand near the grave of his heroic son and recount what had been done by the preaching of the Gospel, for one of the most degraded portions of the dark Continent. The Church of England is at present putting forth a great effort for the evangelization of the interior of Africa, and for the openings which are now presenting themselves, much is owing to Moffat, Livingstone and Stanley. The Doctor's address was beautifully simple and pathetic. He finds considerable difficulty in speaking to English congregations from the length of time he has dwelt in Africa; and conversed in the speech of the people among whom he has labored; but he had a thrilling history to recount, and a more eventful service has not been held for a many a year in the grand old Abbey.

LECTURES AT EXETER HALL.

The Young Men's Christian Association of London has secured a free course of lectures for the present season. Methodism has generally been represented on the list of able men, who receive invitations to lecture, and this year the distinction has fallen upon the Rev. J. Jackson Wray, stationed in one of the London Circuits, who is rapidly taking a foremost place in the Connection as a preacher and lecturer. The evening turned out to be a most unfavorable one, for snow was falling, and English folk in general and Londoners in particular, object to facing a snow storm. The immense hall was not quite full, but the lecturer acquitted himself well, discoursing pleasantly and at times brilliantly upon "the Wisdom of Esop"—and applying the words of the renewed writer of fables, to the requirements of the present day and the peculiar dangers of young men, referring very forcibly to the similar and weightier lessons which are to be found in the revealed word of God.

THE DARK DAYS OF EARLY WINTER appear to be connected year by year with accidents of a most distressing nature. First two or three colliery explosions in which a few lives were lost, and then a fearful one in a pit near Barnsley, in which 120 men perished in a moment, and a multitude of people were involved in the hopeless sorrow and loss. Next we hear of a noble steamer from Bremen, starting on her voyage to New York, with a precious freight of men and women, striking on the English coast in a snow storm and heavy tempest. The sad tale of loss of life, protracted suffering from cold and exposure, the hard struggle for life, and the hopeless helpless yielding up to death, is a painful narrative, and saddens the joy felt at the near approach of our great annual festival.

THE INUNDATIONS

in England have occasioned so much suffering and loss that a special Fund is being raised to meet the emergency. £17,000 has been contributed, but this will afford only very partial relief, so widespread has been the calamity in town and country. Appeals for help are made on every hand to meet the various forms of distress, and your readers, Mr. Editor, may safely conclude there is very much suffering at present among the poorer classes in England.

THE WEATHER

has been exceptionally severe for the past fortnight. Heavy falls of snow, requiring the use of the shovel in many instances to clear the roads, some sharp frost, and general rawness in the atmosphere, and much discomfort all around. This is rather a dark picture in the close of my letter, but yet we realize much of the Divine mercy in personal and family blessings. Strength to accomplish much extra labor during the illness of my colleague, and fair average health when many around are suffering. With Christmas and New Year's greetings to all I conclude.

Dec. 13, 1875. "B."

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CORRESPONDENCE

THE discussion upon the relation of infants to the church began in our columns with an essay (incomplete) read by Rev. C. Jost, A.M., before the Ministerial Association of the Halifax District. His ground has been disputed by two or three writers, principally by a brother signing himself "A Methodist." We have written to this latter asking that his name may accompany the publication of his second article, now in our hands. Should that be allowed, Mr. Jost and his opponent will meet next week in the WESLEYAN, when the discussion, so far as we are concerned, will be closed.

BRO. JOST'S QUESTIONER QUESTIONED.

Is the Christian world to-day "surprised" at Bro. Jost's view of the state of infants? Cannot men state their views and define them without representing committees. Can we judge of the purity of heaven by the dispositions displayed by many Christians, and by the disposition undisputed, of man more? Was that regenerated of which Jesus said, "of such is the kingdom of heaven?" Where does the Bible say anything about their regeneration? When are they regenerated? At Baptism? What is the good of it if they are out of the kingdom before, and out of the kingdom afterward? I have been baptizing them because I have thought them God's little children! Am I wrong? In what way does the atonement benefit little children? Can a creature be justified and not adopted? Verily we are getting a new theology! Thank God doctors do differ! Candidates should believe according to Scripture, facts and common sense!

ANOTHER MINISTER.

(The true line of doctrine is not followed in this letter. The Editor does not endorse it.—ED. WES.)

To the Editor of the Wesleyan:

DEAR SIR,—A "Minister" in your last issue, asks, "Then what shall the candidates believe?" Quite a number of your readers are asking respecting the same subject, "What shall those who wait upon the ministry to be taught believe? Wesleyans have supposed that on the fundamental doctrine of justification their ministers were a unit, but now they are told the doctrines differ! If there is uncertainty and ambiguity in the teachings of Wesley, Watson, and other of our standard theologians, let the doctors go to the Bible and the foot of the throne, and the great enlightener will guide into all truth. The discussion of ministers' allowances, deficiencies, &c., will have a wholesome effect upon the people generally; but the discussion of the mode in which, and the precise time when, the Holy Spirit applies the benefits of the atonement to the infants God takes to Himself must do injury. The work of Christ's ambassador is with the dying man on every hand. Our Father in heaven, in His love and wisdom, will not be at fault in dealing with that class of His redeemed ones of whom Jesus said, "Of such is the Kingdom of God." The necessity of awakening, conviction, conversion, and sanctification, so clearly taught in our pulpits, is too important a doctrine to be mixed up with the spongy Beecherisms which are so taking in our day, and all speculation which has a tendency to impair the imperative force of that doctrine should be avoided.

There is a religious effeminacy sometimes met with which has the peculiarity of affecting the memory of those who are its subjects, and they quite forget the time of their renewal in righteousness, indeed they are inclined to believe that through some mysterious influence or inherited merit, such as the almost angelic purity of life of one parent or the stern uncompromising faithfulness of the other, they have been since consciousness in a state of grace. To these phenomena the infantile regeneration idea would prove a timely support, a foundation quite in keeping with itself and quite as much to build upon.

NOTES FOR THE HISTORIAN.

Mr. Editor,—Dear Brother, I suppose the question respecting the "Banner Circuit" is now finally settled. I regret that it was not done with desirable Christian courtesy. Some men in correcting errors, whether of the head or of the heart, always put forth their efforts after the sledge hammer fashion. Bro. Smallwood says the Wallace brethren have "floated" this subject in the faces of the Conferences. Is that true? The word float means to mock or insult. When did anything of that character appear in the

pages of the WESLEYAN? The strongest expression used was the challenge which you, Mr. Editor, gave a few weeks ago to the Dominion to find another Circuit that had sent forth more ministers than Wallace, and even these were expressed by the words "we may," not positively we do, and therefore did not merit such strong language from Bro. Smallwood. There is a passage of Scripture in the Epistle of James which may perhaps suit all parties in this matter, "Let the brother of low degree rejoice in that he is exalted. But the rich in that he is made low." The latter part of the caution may be the hardest to obey; but I am quite sure that I may speak for all the Wallace brethren, and say that we cheerfully hand over the banner to Charlottetown, which until recently we thought we ought to sustain.

And now, lest Charlottetown should be unduly elated with her honors, and Wallace seriously depressed, I will venture some cautionary remarks, accompanied with facts and figures, which may be interesting to at least some of the readers of the Wesleyan.

If we make birth in the circuit, rather than conversion the basis of calculation, Charlottetown will lose six, Wallace two. Thus giving Charlottetown 23, Wallace 18 native preachers. I reckon the three from River John, which you omitted in your recent estimate. River John was a part of the Wallace circuit when I entered the ministry in 1846.

Take another aspect of the case. How many from each place are now in the active work in these Maritime Conferences. Answer: Charlottetown 14, Wallace 14. I find in consulting the English reports of the Wesleyan Missionary Society, that Charlottetown and Wallace have kept nearly an equal pace, in reference to membership in Society. Here are the figures.

(We omit the tabulated results in Mr. Heustis's letter, as it is extended from the years 1819 to 1841; the aggregate of those years gives Wallace 49 more than Charlottetown.—ED. WES.)

The aggregate of those figures gives Wallace the superiority. Again, take the old ground occupied by both circuits thirty years ago, and reckon the membership on all the Circuits therein embraced, and you will find according to the minutes of 1874, that Wallace still outrivals Charlottetown. So be it, let the rivalry still continue. It is quite Scriptural to "Provoke unto love and good works."

The following table gives the number of native ministers sent forth into the work from the commencement of Methodism in these lower Provinces until 1846. They were not all born in the Provinces mentioned, but commenced their ministry in these places.

Methodism began in these Provinces in connection with the labors of the venerable William Black, who was converted to God in 1776, four years after his arrival from England. With propriety, therefore, he may head the list.

I do not intimate that this schedule is absolutely correct, but it is as near an approximation to truth as I can give from the sources of information within my reach.

Table with 3 columns: Name, Entered meetings, Place. Lists names like Rev. W. Black, A. C. Avar, R. H. Crane, etc., with their respective meeting counts and locations.

Of the forty preachers in the above list, 23 were from Nova Scotia, 11 from New Brunswick, 1 from Bermuda and 5 from P. E. Island.

About 120 preachers have been raised up in these Provinces since 1846. Of these Nova Scotia has supplied 62, New Brunswick 32, P. E. Island 20, Newfoundland 6. If this last figure is wrong I shall be happy to be corrected by the Newfoundland brethren.

If I have erred in placing any brother

in the wrong Province, an early correction will be gratefully received. I should rejoice, Mr. Editor, in a reunion, not only of the Wallace brethren, but also if possible, of those of Charlottetown. Nor would I fear to allow Bro. Smallwood to take the gauge of the mental calibre, or physical energies of both parties, and give the result in the pages of the Wesleyan. G. O. H.

ST. STEPHEN CIRCUIT.

DEAR MR. EDITOR,—I am happy to inform you that the basement of our new church was dedicated to the service of God on Sabbath, December 12th, by appropriate services. The Rev. W. W. Percival, of Milltown, preached in the morning from Haggai ii. 6-9—"The glory of the latter house," &c., in which he contrasted the glory of the Jewish and Christian Dispensations, and showed with great clearness wherein the latter exceeded the former, viz., in the character of its sacrifice, in its spiritual influences, in its privileges, its extent, its duration and its rewards. It was a sermon of much power and beauty, and will be long remembered. The Rev. Mr. Blair, Congregational minister preached a most admirable sermon in the evening. The congregations were large at both services, and manifested the deepest interest in the word preached. The basement is considerably larger than before, being now capable of seating 550 persons comfortably, and the arrangements generally much more perfect. We have been encouraged in our work of rebuilding in various ways. We have from time to time been encouraged by kind words in the WESLEYAN and "Christian Guardian," as well as by the press generally, for which, I am sure, we cannot be too thankful. We have also been much encouraged and materially aided by large and very precious gifts from friends both at home and abroad. Z. Chipman, Esq., an old and highly esteemed friend of our Church in this town, as well as a munificent giver to its various funds, he has been unceasing in his effort, together with his brother trustees, and a most efficient building committee, to obtain means for carrying the work forward. His own name appeared at the head of the list for one thousand dollars, and he has succeeded, by personal application to the people in adding something like three thousand more.

Nor have our lady friends been idle. Mrs. Gibson, the honored mother of Alex. Gibson, Esq., of Marysville, got up a bazaar, almost immediately after the fire had consumed our beautiful church, by means of which she succeeded in raising nearly three hundred dollars. Other ladies connected with the congregation, got up a tea meeting on the grounds of the Misses Crocker, by which they realized two hundred dollars. And again a few evenings ago they had a fancy sale and oyster supper, and raised one hundred dollars.

I am bound to say, indeed I feel it to be a very pleasing duty to say, that for skill in planning, and for energy in executing their plans for the good of the Church, the ladies in connection with the Methodist congregation in St. Stephen, are rarely equalled and never excelled. We are also laid under great obligation to our friends abroad, having received from them the sum of three thousand two hundred and eighty dollars, most of which has been paid. Personally I feel thankful to the ministers of our Church, both in the Maritime Provinces, and also in the Provinces of Ontario and Quebec for the great interest manifested in my mission, as well as for the material aid they afforded. I never can forget the kindness of such men as Jas. Taylor, R. Wilson, H. McKeown, the ministers of the St. John, Moncton, Summerside, Bedeque, Tryon, Cornwall, Charlottetown, Halifax, Windsor, Truro, Granville Ferry and Yarmouth circuits. Nor can I forget the great kindness of Drs. Ryerson, Wood and Rice of Ontario; also Rev. John Potts, of the Metropolitan Church, J. Hunter, of Elm Street Church; Rev. Sutherland, Missionary Sec'y., Rev. W. Dewart, Editor of Guardian, and a host of other brethren whose names I would gladly mention, if necessary.

I am also deeply indebted for many acts of kindness to J. A. McLellan, Esq., Inspector of High Schools in Ontario. This gentleman, although not in robust health, gave me two whole days of his valuable time in Toronto. From what I saw and heard of the Methodist ministers in the upper Provinces, I am led to believe that they would be last men in the world to deprive their brethren in the East of one dollar of their claim. My earnest prayer is, that that God may bless them all, both in their person and in their work.

DEATHS AND REMOVALS.

A number of our people have died during the last few months, among I may mention the name of James Grant, Esq., Post Master. A man universally respected, and who will be much missed. He died peacefully at his residence, St. Stephen, leaving a widow and a dear little boy to mourn their loss. Miss E. Thompson, an old and respected member of our Church has also passed away. She died while on a visit to friends in Nova Scotia, and was visited during her illness by Rev. James Hart, of Granville Ferry, who reports that she died well. Mrs. Watts, formerly of Sackville, an aged lady, who for a considerable time past had resided with her son-in-law, Mr. Black, in Calais, Maine, died a few weeks ago in the triumph of faith. Mr. C. M. Hoyt and Capt. Huton, have also died within a few months past; others are on beds of illness. Harrison Thompson, Esq., known to many of our ministers in these Provinces, has been very ill for some time past, also Mrs. Miller, widow of the late Rev. George Miller, of precious memory, is in very poor health and appears to be drawing near her end. She is wonderfully sustained, however, by divine grace, and at times seems anxious "to depart and be with Christ," which she feels "would be far better."

Several of the members of the congregation have removed to distant lands during the past year, among whom I may mention John D. Chipman, F. Algar, and a number of others, brought to God during the incumbency of the Rev. John Clark, A.M., and who bade fair, had they remained here, to be very useful. And yet although we have lost so many by death and by removals, I am happy to say there is no very perceptible difference in the Sabbath Congregation. The services were kept up in the hall of the Young Men's Institute, which was kindly placed at our disposal, during my absence by Bro. Tinning, whose labours were very abundant and very acceptable.

Yours very truly,

J. PRINCE.

St. Stephen, Dec. 28, 1875.

THE "OLD REMSHEG" CIRCUIT.

DEAR MR. EDITOR,—I believe that attention was first called to Wallace as the "Banner Circuit" by the then occupant of the Circuit, who was not a native of the place; and I always presumed that the writers of those articles, whoever they were, were sincere in their statements, and from the light they had believed what they wrote. Though a native of Wallace, I took but little interest in the subject, and cannot now recall what was said. But if there was anything personal and offensive, it did not strike me at the time, nor can I recall anything of the kind at present. If a correspondent of a newspaper is responsible for his own opinion alone, then is it fair? Is it just? that all the Wallace Ministers should suffer the penalty of his alleged offence? Have they offended anything at all? According to Mr. Smallwood's letters the "presumption of their greatness, and the 'bigness' of their native place, is ingrained in the minds of the Wallace Brethren," and propagated beyond controversy. "They float it in the face of five or six Conferences!" All who "wear the Wallace brand," are singled out, and characterized alike. They are the "crack Circuit;" and then the climax is reached in the anecdote of the "long green Yankee," and the "biggest city he ever seed," told with such a gusto at the expense of the poor Wallace preachers, and people, who are as innocent of "floating their banner," or of calling themselves by the name, as the child unborn. Pray will there be any more letters after the same sort? If there is danger let the banner be pulled down quickly, and let us fly—albeit we neither lifted it nor marched under it. Had Mr. Smallwood, upon inquiry, found that your correspondents were in error, a very few words would have set the matter right, and who of us was so destitute of the spirit of Moses as not to have said, "Would God that all the Lord's servants" in Charlottetown were prophets and that the Lord would put his spirit upon them?" I am glad, Mr. Editor, you have answered so softly. I believe there will be no effort to answer these letters—at least by the Wallace preachers—but they will leave the impress of their spirit, and some of their hard names will be pondered by many on the Bridgetown and "Old Remsheg" Circuits, long after Bro. Smallwood shall have passed to his reward. ONE OF THE "OLD REMSHEG" MINISTERS.

A CALL FROM CAPE BRETON FOR MOODY AND SANKEY.

DEAR BROTHER NICOLSON.—Enclosed you will find an amount for small papers such as the British Workman, &c. We have no need of the Sunday School Journal this year as the School has gone down and unless Moody and Sankey come to our help we shall soon be on our beam ends. E. R.

(We would rather trust in the Lord Jehovah and go to work.—ED. WESLEYAN.)

NEWS IN BRIEF.

NOVA SCOTIA.

The store of Mr. Turnbull, Digby, has been burglarized. Mrs. Bond, of Halifax, who fell on the ice on Christmas Day, has died from the injuries she then received. Walter Irwin, who was convicted as being an accessory to the murder of Mrs. Robbins at Bear River, died in prison. A jeweller at North Sydney has been committed for trial on the charge of incendiarism. Shipbuilding is being carried on with interest both at River John and New Glasgow.

Truro has been trying its new system of water works, and everything passed off satisfactorily.

The election of warden and councillors for New Glasgow will be held on the third Tuesday in this month.

Infanticide is becoming alarmingly common in Halifax. The body of an infant child left to die from exposure was found during the past week.

Again the Halifax papers record the sudden death of a resident. He was seen alive at half-past one, and at twenty minutes past two was found dead.

The steamship "Hibernian" which arrived in Halifax last Sunday, encountered very heavy storms on the passage, and more than one of the crew were badly injured.

The Halifax Importers Association have been publicly expressing their dissatisfaction with the manner in which the postal service, between that port and England, is conducted.

A very severe storm of thunder, lightning and rain, passed over the Counties of Yarmouth and Digby recently, causing very serious damage to property and cattle.

The office of David Marshall, J.P., New Glasgow, was broken into the other night and all his books and papers stolen. It is believed the affair was done to shield Sutherland, recently fined for selling liquor to Indians, as the papers in his case were taken.

The pulp mill of the St. Croix paper company was completely destroyed by fire the other day, by which all the works of the company are stopped and a large number of men thrown out of employment. Great sympathy is felt for Mr. Ellershausen.

NEW BRUNSWICK.

Several deaths from small-pox along the North Shore are reported.

A man named Doherty, belonging to St. John, was killed in a street quarrel at San Francisco on the 11th of last month.

A man attempted to break into a house on Main-street, St. John, the other day, but made off on being discovered.

A fire occurred at Shediac last Saturday by which five families were rendered homeless, and a lively stable, barns and out-houses were destroyed.

UPPER PROVINCES.

Farmers have commenced ploughing in some parts of Canada.

The Hon. Mr. Huntington, while crossing the Ottawa river in a sleigh, had a narrow escape from drowning.

The new iron railings erected around the Toronto Metropolitan church have been very much damaged by a recent gale.

Henry White, a colored man, has been hanged at Guelph, for the murder of his wife last fall.

All the fire apparatus at Winnipeg has been destroyed, and the city is now without protection against fire.

A governmental enquiry is to be made into the cause of the fire at St. Helen's Island.

A farmer and his wife lost their lives while crossing the river near Montreal. The ice broke, the man was drowned, and the woman died from exposure.

Typhoid fever is very prevalent in Toronto, twenty-five cases being under treatment in the hospital. Cause, defective drainage.

It is stated that the Montreal & Acadian S.S. Co. will place two first-class steamers upon the route between Montreal and the Lower Provinces during next season.

MISCELLANEOUS.

The Earl of Stanhope is dead. The City Treasurer of Buffalo, N.Y., is a defaulter to the amount of \$400,000.

The Commercial Bank of San Francisco has suspended.

The French assembly has been prorogued till the 8th March.

A large flour and rice mill was burned at London recently. Loss \$300,000.

A cotton spinning mill in Lancashire has been destroyed by fire. Loss \$175,000.

It is reported that the superintendent of Babbitt's soap works, in New York, has defrauded the firm out of \$200,000.

Two English men-of-war training ships have been destroyed by fire during the past week.

Two steamers collided in St. George's Channel last Friday, and 23 persons lost their lives.

A new fugitive slave circular has been issued by the British Admiralty, but fails to give satisfaction.

Commodore Van derbilt has been elected President of the Canada Southern Railway.

The jewellery store of Benedict Bros., N.Y., was entered recently and jewellery of the value of \$25,000 removed.

A thief stole from Blackstone's Bank, Boston, a box containing \$50,000 worth of papers.

A strong anti-Catholic society has been established in the States. It was rumoured the President was a member but this has been denied.

A serious riot took place at Banspool, Ireland, recently, on the occasion of the marriage of a Roman Catholic girl to a Protestant youth.

A night express train on the Vermont Central Railroad ran off the track on New Year's eve and about twelve persons were injured.

Some 200 American residents at Berlin have passed resolutions expressive of their abhorrence of the Bremerhaven tragedy, and protesting against the severe and unjust criticism of the German press on American civilization.

CORRESPONDENCE

MARYSVILLE, Dec. 28th, 1875.

MR. EDITOR.—Some fifteen months ago upon my arrival from the motherland as a candidate for the ministry in connection with the N. B. and P. E. Island Conference, I was appointed to labor on the Gibson Circuit, the preaching places of which are Gibson, Douglas and Lower St. Mary's. At Douglas there had been Methodist preaching for years and a Church built previous to my appointment but Gibson had only recently been taken up and Lower St. Mary's was altogether new ground. We held our services at the former place in the Station House, and the latter in a private room, kindly offered by a liberal hearted Episcopalian family (all honor to them.)

At the latter place our congregations rapidly increased until it became very inconvenient both for minister and people and our friends nobly determined to rise and build.

The foundation stone was laid last June and a Tea Meeting held to raise funds for building. The amount realized was \$280 which with \$100 from A. Gibson, Esq., and several other contributions gave them a good start.

Through their indefatigable labours the erection and completion of the church rapidly progressed, and last Sabbath with joyous feelings and thankful hearts, to the Great Head of the Church we met and dedicated it to his worship and service. Rev. R. Duncan, Secretary of the Conference was expected to preach the dedicatory sermon but being sick could not be present; Rev. H. McKeown, Chairman of the District, took the service, selecting his text from Hab. ii. 20, "But the Lord is in his holy temple: let all the earth keep silence before him." Special reference was made to God's dwelling in temples made with hands, searching the hearts of men, accepting the offerings laid upon the altar of sacrifice, pouring into the heart the healing balm, making effectual the preaching of the word, and the spirit of devout worship which ought ever to characterize all who tread the courts of the sanctuary. The sermon was interesting, instructive and appropriate to the occasion. The marked attention of the hearers gave the most striking indications of their high appreciation of the discourse. The afternoon sermon was preached by the Rev. R. Wilson, Superintendent of the Circuit. The text was taken from Hag. ii. 9, "The glory of the latter house shall be greater than of the former." The subject was the glory of Judaism and the greater glory of Christianity. The glory of Judaism consisted in its splendid temple, imposing ceremonies, holy priesthood, grand old prophets, and its pure and lofty code of morals, that of Christianity in the milder glare of the incarnation and life of Christ, the simplicity of its teachings and ritual, the universality of its character, and the fact that it is to have no successor, containing as it does the germs of endless improvement and progress. The synopsis of the sermon will give a good idea of its character. The descriptive part was glowing, the illustrations apt, the ideas rich, and the subject throughout, dealt with in a masterly style, commanded the unabated interest of the congregation. In the evening, Rev. H. McKeown again occupied the desk, and with the pathos for which he is so noted, gave that grand theme, the story of Jesus and his love. We felt whilst listening there was still power in telling the tale of the lowly life and sacrificial death, of our risen and exalted Saviour. The text was from 2nd Cor. viii. 9, "For ye know the grace of our Lord Jesus Christ," etc. The day was remarkably fine, the church quite filled at each service, and the Marysville choir, assisted by Messrs. Pugh and Wilson of Douglas, with Miss Gibson presiding at the organ, gave some excellent and appropriate music and singing. Collections amounted to \$150, \$100 being given by A. Gibson, Esq.

The Church stands on a beautiful site. Its size is 28x44, with arched roof and end gallery, two aisles, and splendid communion rail and desk, accommodating some 250 persons. A debt remains of \$150, which we feel assured, after a Concert to be given by the Marysville choir next Tuesday (Jan. 4th) and a few more subscriptions will be liquidated. Great credit

is due to Mr. T. Robinson, who gave the site, furnished much of the material for building and energetically helped forward this noble undertaking. To-day, when the cry of "hard times" has become almost universal, and nearly all more or less, have to grapple with them, no small effort is necessary to accomplish (in six months) what our Lower St. Mary's people have. It is all the more creditable to them when we remember that it is not eighteen months since a Methodist Minister was appointed to labor in this community. The building is a monument of the strength of determination and perseverance, an ornament to the place, and we trust the power of the blessed truths of the grand old Book that will be proclaimed in it, will change the hearts and sanctify the lives of its worshippers.

Two things are now necessary to complete the Gibson Circuit, i.e., a Church at Gibson, and a mighty ingathering of souls. The Church we cannot have this winter, but surely our Gibson friends will put their "shoulder to the wheel" ere another overtakes them. As long as we remain without, it will be one great barrier to the growth of Methodism in Gibson. The convincing and converting power may be realized, and if we work, pray, and believe it will be, for "The mouth of the Lord hath spoken it."

A. PROBATIONER.

P. S.—It would give great satisfaction to know when the probationers of the N. B. and P. E. Island Conference have to take their examinations. Dame Rumour says it is to be in March. Some of us are trembling lest it should be too true. Information from head-quarters will be very acceptable, particularly if it be not until May or June.

PROBATIONER.

SERMON BOOKS FOR LAY READERS

DEAR SIR.—In these days which teem with cheap and useful publications, when books written in a popular style and offered at a low price are continually coming from the press, one might almost conclude that out of the exuberance the wants of all readers are amply provided for. Yet for one important class, adequate provision does not seem to be made. I refer to the lay-readers, who regularly officiate in many of our smaller chapels and preaching places, both on the Sabbath and week-days.

It is known to some of your readers that many settlements in Newfoundland depend almost entirely on these excellent "Christian workers," for religious ministrations. Without any pecuniary compensation, actuated by the highest and holiest desires, they do the Lord's work, laboring like the local preachers in Great Britain and elsewhere, for the spiritual welfare of their friends and neighbors; conducting regularly the public services of the sanctuary, and the more private society meetings.

By God's blessing on their zealous and prayerful efforts, Methodism was at first planted, and since then nurtured and extended, and is at present mainly sustained in not a few settlements. In early life many of them had scarcely any educational advantages, and only by dint of determination and perseverance have they acquired their present ability to read.

It is not then to be wondered at, that their knowledge of the construction and meaning of words is limited, and their pronunciation defective. At present there is a lack of published sermons suited to their capacities; those by some of our leading ministers are in many instances too lengthy and too elaborate to be of service; and for want of a suitable substitute, the same sermon book is sometimes kept for years in succession, both reader and hearer's longing for greater variety of subject and mode.

These remarks refer especially to the excellent sermons by the Rev. J. Edmondson, and those of the Rev. G. Burden, which in some places have been read and re-read. Frequent applications have been made to me for sermon books—but although I have examined the advertisements in the WESLEYAN, and other religious papers, and gone to book stores in quest of them, I have not been able to obtain suitable ones.

I think if our Book Committee would issue at intervals, a volume of concise, plain and impressive sermons, good service would be done to the Church thereby, and a pressing want supplied.

Craving indulgence and space in your next issue for the above, I am
Yours, Dear Sir,
Newfoundland, Dec. 6, 1875. W. S.

DALHOUSIE.

DEAR MR. EDITOR.—Our sphere of labor in this Northern country is neither small, new, nor monotonous. We have twelve preaching places scattered over Restigouche, N. B., and Bonaventure, P. Q. In the former county we travel from Armstrong's Brook, Bay Chaleur, to the Upsalquitch, a distance of sixty miles; then crossing the Restigouche river into the latter county, we travel from Deerside to Escuminac, a distance of forty miles. Several of the preaching places have been favored with the labors of Methodist Ministers for upwards of thirty years, yet strange to say we have but few church members, even fewer than were here many years ago. One reason for this low state of our cause is, doubtless, the fact that when the prospect both spiritually and financially was good, "One Wanted" was allowed to supply Dalhousie for three successive years. It is hoped he will never be sent here again.

In travelling from place to place we think we have the most magnificent views of natural scenery to be found in these Lower Provinces. It is no wonder there is a rush of strangers from Ontario, United States, and Great Britain, every summer to Restigouche; and doubtless the pure atmosphere and splendid salmon fishing, are more attractive even than the indescribable grandeur of those numerous old mountains.

Campbellton is braver than usual since it has been favored with daily trains from the south, and as it is the Chief Station between Moncton and River De Loup, it will, no doubt, very soon increase in size, activity and importance.

The winter so far has been very severe—the thermometer on the 20th ult., being 29 below zero. Yet, notwithstanding the storms and cold (our congregations are larger than usual, and evidently the people are becoming more deeply interested in the Word preached. We have an interesting English Colony of forty families, who came to Restigouche County eighteen months ago and settled in the wilderness. Their crops in the autumn looked exceedingly well, but unfortunately there came late in September a heavy snow storm which beat down spring wheat, oats and peas, thus preventing those cereals from ripening; and now the consequence is that many worthy families are destitute of the common necessities of life. Last winter our Government rendered them some assistance, and we sincerely hope that the beneficent hands of our honored rulers will again befriend these needy strangers until the Spring, when the hardest struggle of wilderness life will be over. We have not been able to spend as much time in the settlement as desirable, but the excellent local brethren there conduct Sabbath Services regularly.

As most of our hearers are Presbyterians, the propriety of our Conference in keeping a minister here is questioned by some. Yet while we would like to see Methodism grow and flourish, our strongest desire is to see souls brought to Christ, and should feel sorry if large districts of this country were left without a Christian minister, which would be the case if there were no Methodists to occupy the ground. We are very kindly received and entertained by our Presbyterian friends whom we visit, and to whom we preach from time to time.

In this year of "deficiencies" a few of the ladies of Campbellton and vicinity have volunteered help, and have done nobly during the past few weeks—not spending time in Committee meetings, but working with a will. They were enabled last week to have in the Temperance Hall a "Tea and Xmas Tree," which elicited unanimous applause from the crowd who came to patronize. The entertainment proved a grand success, realizing the handsome sum of \$117, which was presented to the writer on Christmas day. Mr. Editor, have you on a H. M. Station in your Conference four or five ladies who in a few weeks will do such great things for their minister? And this is not all for we learn that it is decided by the ladies, of course, that no such word as "deficiency" shall appear on our circuit account this year. We think it is about time to discharge half of the brother collectors throughout the Conference and secure ladies instead—yes, and admit them to the Quarterly meetings too, when these changes take place you won't require to devote many columns for the discussion of "deficiencies."

Mrs. McKendrick wishes us to tender you her cordial thanks for the package of beautiful cards and mottoes which you sent her for the Xmas Tree. They were indeed just splendid.

Wishing you, Mr. Editor, a happy and prosperous New Year, I am,
Sincerely yours,
J. ELLIS.

Campbellton, Dec. 20, 1875.

EXTRACTS FROM THE REV. JOHN WILSON, DUNDEE, SCOTLAND, WHO DIED MAY, 1750.

O let me sleep in Jesus! When Christ says "Surely I come quickly," may my soul answer, "Even so, come, Lord Jesus." O that when the time of my last combat comes with my last enemy, Death, I may be helped above all, to take the shield of faith, whereby I may be relieved from the sting of death, and may quench the fiery darts of the wicked one! Oh for more faith! may my faith ripen to a full assurance that I may go off the stage rejoicing, and that an abundant entrance may be ministered to me into the kingdom of our Lord and Saviour, Jesus Christ. Lord, draw near to me; my body is full of trouble, and my life draws near to the grave. But, Lord, thy lovingkindness is better than life. O that I could

make all the world see the beauty of my precious and adorable Saviour! Nothing but an interest in Christ can give peace in life, or comfort in death. O, delightful thought! that I who was going on in sin should be plucked as a brand out of the burning. O how will they lie on a death-bed who have nothing but their own works to fly to? with only this to depend, I should be the most miserable of all creatures; but the long white robe of my Redeemer's righteousness is all my desire.

"Consider that however sharp the pains are you are called to bear, yet they fall infinitely short of what you have justly deserved at God's hands. It is his infinite mercy that death and everlasting destruction have not been your portion long since, and that you are not wallowing under the extremity of his indignation in the bottomless pit, together with the devil and his angels." O, God, be thou my refuge and strength, and a very present help in trouble; and then I will not fear, though the waters of affliction rage and be troubled, and though all the mountains of earthly comforts shake with the swelling thereof. There is a river, the streams whereof shall make glad the city of God. O let my soul dwell beside those living streams, and drink of them forever. In the valley of the shadow of death, Lord be thou present as the good Shepherd, with thy guiding rod, and supporting staff, and make my departure easy and full of peace and hope. Lord, carry me safe through the dark passage upon which I am entering, and let me find it a gate of glory; a door opened into the everlasting kingdom and joy of the Lord. Worthy is the Lamb that was slain, and hath redeemed us to God by his blood, to receive power, honor, glory, and blessing forever. Amen.

"THY WILL BE DONE."

O, it is hard at all times thus to pray; But help me, Saviour, all my cares to lay Down at thy feet, and trustingly to say, "Father, thy will be done."

My earthly troubles I may leave with thee; Thou knowest what is ever best for me, I'm not my own, I must depend on thee, And say, "thy will be done."

If life be crowned with sunshine bright and clear, Or if my way sometimes be dark and drear, Lord let me ever feel thy presence near, And say, "thy will be done."

And should my days be spent in grief or pain, Or disappointment lower, and I would fain Give way to murmurs, help me yet again To feel, "thy will be done."

Thou knowest all the future, and the past Is not forgotten by thee; O at last May I on thee my cares and sorrows cast, And cry, "thy will be done."

So may I pass through life, and when 'tis o'er May I land safely on the heavenly shore, And peaceful rest where I shall need no more To say, "thy will be done."

SAVED BY A SUBSTITUTE.

Seven of the poor children in our Industrial School in Glasgow, were one night standing on a form, for having violated the rule of the tea table. The school was assembled for evening worship, previous to the dismissal; and on the teacher asking what such conduct, deserved, a little voice, that of a fatherless boy, whose mother was in the lock-up for drunkenness, called out:—

"Let them off!"
"Would you like to see them pardoned?"
"Yes, sir."
"Are you willing, then, to take their punishment?"
"No," shaking his head and smiling.
"Is there a boy or girl present who will take their place?"
"I will," said a blind boy, for whose transference to the Blind Asylum arrangements were in progress.

"Accordingly he was brought to the front, and in the presence of all, received the punishment due to the offenders. As he was led back to his place one after another of those who had been saved by the substitute began to weep, and, in turn, went up to "Blind Harry," to thank him for what he had done for them. He only said, "Oh, I don't mind if it will only bring them to Jesus."

Seeing that the incident had produced a deep impression, and feeling the solemnity of the occasion, the great substitutionary work of Christ was faithfully and earnestly brought before the children. Nineteen of them seemed much affected and impressed, and the others were dismissed, leaving those with their own teacher who again urged them to accept Jesus as their substitute and Saviour at once, (1 Peter iii. 18; Isaiah liii. 4-5.)

One little girl, the child of a Roman Catholic mother, whose face bespoke intense agony, on being taken aside by the teacher said, "It's nae for Harry, I'm crying; my heart will burst for Jesus. My heart's sair for Jesus." After a long talk, first with one, and then with another of the teachers, she went home professing to have given herself to Christ.

Hearing the sound of sobbing still proceeding from another room, on entering it, the eldest girl of the school was found there in deep distress. This girl had previously given us great trouble and anxiety, and was considered the worst girl in the school. In fact, it had been decided that if her mother, who was not a good character, could be induced to sign the paper agreeing to her being placed in a girl's Reformatory, she should be transferred thither at once, lest she should contaminate the other children. Now the hand of God was upon her. Again and again the moan burst from her heart as she was spoken to—"I have been such an awful sinner? But before she left light broke in upon her soul, and she went home saying with quiet confidence, "I'm Christ's now; my sinners all forgiven."

Since then the change in this girl is something marvellous. She has become gentle and tractable, and each evening she comes to the teacher and asks for prayer and counsel before going home. One thing which she said to the teacher may be hint worth taking by those who have to deal with similar cases.

"O, Mr. H—," she said, "when I do wrong, don't scold me, but pray for me." She has since been speaking to her companions, and another of the girls professes to be happy in the Lord.—The Christian.

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FAITHFUL ARE THE WOUNDS OF A FRIEND.

PROVERBS XXVII. 6.

A letter from Rev. Mr. Collins to a friend who requested his counsel.

Dear brother, thy strength is small; thou faintest in the day of adversity. Trials are physic: it is foolish to think the physician cruel because the medicine is bitter. I read in a story of old that a certain man buried his money, and then visited his lord. You have done much the same.

Why, this complaining? Your own hand tied the rod that whips you. You had fair opportunities for sale; hunger for large profits seized you; you chose to keep your hopes; prices have gone down; and, now, instead, as you ought, of blessing your own mismanagement and greed of gain, you dare to murmur against Providence. It is slander against Heaven. I know God as a Master. He is my Master. He is a good Master. I love Him as Master. I leap for joy beneath His yoke. I kiss His cords and bands, and cannot bear to have him calumniated.

That evil thoughts of him so easily should sway you, and for such slight and worldly causes, brings into grave doubt the heaviness of your heart, and the spirituality of your aims. I once held a service among some farmers of your county, who made no secret of their dislike of loud responses. I prayed "Lord save souls;" not a sympathetic breath was heard. It was a season of drought, so, in due course, I said, "Lord, send rain." "Amen," went in whispers round the place. "Lord, send rain." "Amen" was the laudible reply. "LORD, SEND RAIN!" "AMEN!" thundered through the building. Devotion ended, I showed the dull fellows that it was manifest, when their heart was really stirred, they could say "Amen" as lustily as others. But how sad that men should care for fields more than for souls! Brother have your desires so grovelled? Has your "God bless me," only meant, "Give me hops, and corn, and cattle and cash?"

Are you industrious for God? Inquire whether your every wish for revival be not indolence in disguise. Do you toil to bring good days, or only long to enjoy them? Do you ask, "What wouldst Thou have me to do?" Does your heart dance at the thought of undertaking some unusual, or hard, or extra work for Jesus? "Are you submissive and meek? You voluntarily entered into covenant; have you fallen out with its terms? Do you now object that the Lord should appoint you your lot? Do you dislike saying, "Thy will, O God, Thy will be done?"

You request my counsel; plainly, and in God's name I will give it.
1. Arise, put on strength. Take Daniel's advice: "Break off thy sins" short off,—all off; clear off. You renounce the gin, now let the ale and porter go. That sacrifice for you is necessary: it will free your character from a peril, and strengthen your soul by a self-denial.

2. Avoid unneeded fellowship with the worldly. When Providence sends you among them, ask Jesus, and He will keep you company; but if of choice you consort with such, will it be wonderful if the devil and the ungodly trample you down?

3. Harshness of speech, and hardness of act, were of old your besetments. Remember, whenever you are now betrayed into them, that it is not enough, with such like sins, merely to confess them to God. Duty requires also that, so far as may be, the injury be repaired, and the feelings of the wounded soothed. We must be reconciled to our brother as well as offered upon the altar.

4. Spend half an hour a day in your room, in secret with God. Practice abstinence on Friday; and that day remain with the Lord at least an hour.

5. Put first, and keep first, and every day and every hour,—the kingdom of God.
6. Get sanctified wholly. Your soul fight, all else will be right. In perfect love your spirit will find a home, and find an object where the world's attraction shall cease, and its cares trouble you no more to bear than do the hairs of your head.

Observe, I have prescribed nothing for you which I have not practised myself. I have often lately seen the face of my Lord with unspeakable comfort. Losing self, selling all to buy Christ; I daily walk in the joy of perfect love.

This communication was, as it ought to be, of great and lasting service to Mr. A—. He was through his life, a trustful, diligent, spiritual man.—I. Coley's Life Thomas Collins.

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PREACHERS' PLAN, HALIFAX.
SUNDAY, JANUARY 8th.

11 a.m.	Branswick St.	7 p.m.
Rev. J. Read	Rev. A. W. Nicholson	
11 a.m.	Grafton St.	7 p.m.
Rev. John Lathern	Rev. John Read	
11 a.m.	Kays St.	7 p.m.
Rev. W. J. Johnson	Rev. Ralph Brecken, A.M.	
11 a.m.	Charles St.	7 p.m.
Mr. J. B. Morrow	Rev. W. J. Johnson	
BEECH St.	8 1/2 p.m.	Rev. John Lathern
11 a.m.	Cobourg St.	7 p.m.
Rev. I. E. Thurlow	Rev. Wm. Purvis	
11 a.m.	Dartmouth.	7 p.m.
Rev. W. Purvis	Rev. I. E. Thurlow	

MARKET PRICES.

Reported weekly by J. W. Potts, Commission Merchant, St. John, N.B., and Watson Eaton, Halifax, N.S.

Market on Saturday January 8th, 1875.

Butter, Firkin	17 to 20	17 to 19
Do. Rolls	15 to 20	18 to 22
Mutton, per lb.	.05 to .06	.04 to .06
Lamb, per lb.	.05 to .06	.04 to .06
Hams, smoked, per lb.	.13 to .14	.11 to .13
Hides, per lb.	.03 to .05	.02 to .04
Calveskins, each	.25 to .75	.05 to .10
Pork, per lb.	.08 to .08 1/2	.07 to .08
Veal, per lb.	.08	.09
Tallow, per lb.	.04 1/2	.04 to .05
Beef, per lb.	.05 to .11	.05 to .07
Edze, per doz.	20 to 24	25 to 28
Lard, per lb.	.17	.15 to .17
Oats, per bush	.45 to .50	.43 to .45
Potatoes, per bush	.40 to .50	.30 to .70
Geo. Payne	3.00	
Geo. Thompson, Esq.	2.00	
Jas. P. Thompson	2.00	
Richard L. Black	2.00	
Mariner Johnson	2.00	
Henry Johnson	2.00	
Rufus Johnson	2.00	
Rev. E. Slackford.	2.00	
Wm. Harrison	2.00	
Moses Harrison	2.00	
Thos. P. Taylor	1.00	
Geo. Hunter	1.00	
Mrs. Thos. Vandine	1.00	
Mrs. John Hobbs	1.00	
Harwood White	2.00	

MARRIED.

On the 14th ult., by Rev. E. B. Moore, Mr. Edward Smith, of Burlington, to Miss Sarah, eldest daughter of Mr. Jas. Sanford, of Kempf.

On the 30th ult., by the same, Mr. Henry Rhodes of Burlington, to Miss Eliza, youngest daughter of Mr. James Sanford, of Kempf.

On the 30th ult., by the same, Mr. Joseph Rines, of Tenneville, to Miss Rebecca, daughter of Mr. Alfred Tomlinson, of Pembroke.

At Canning, Aug. 26th, 1875, by Rev. F. H. Pickles, Mr. Chas. Worthen, of Boston, U.S., and Miss Zuliana Z. Neary, of Greenwich, Kings Co., Nova Scotia.

At Canning, Dec. 29th, 1874, by Rev. F. H. W. Pickles, Mr. Daniel D. Cox, of Oak Point, and Miss Anna Borden, of Borden St., Canning.

At Scots Bay, Dec. 28th, 1875, by Rev. F. H. W. Pickles, Mr. James Newcomb, of Pexaux, and Miss Georgianna Mine, of Scots Bay, N.S.

At Baxter Harbor, Jan'y 2nd, 1875, by Rev. F. H. W. Pickles, Mr. John Thorpe, of Baxter Harbor, and Miss Julia Thorpe, of Baxter Harbor.

At the residence of the bride's brother, Leonard Bell, Esq., Grafton, on the 27th December, by the Rev. George B. Payson, Miss Ardelia N. Best, to Mr. Camden O. Nichols, of Berwick.

At the residence of the bride's father, Point de Bate, on the 4th instant, by the Rev. D. Chapman, Mr. Blair B. Bent, of Fort Lawrence, N.S., to Miss Emma Tremblin, youngest daughter of Mr. George Tremblin.

On the 30th ult., by Rev. W. Alcorn, at the house of the bride's father, Eldridge A. Smith, Merchant of Amherst, to Olivia B., daughter of John C. Phillips, Esq., M.P. of River Phillip.

DIED.

At Little, Cape Canso, July 24th, Mr. Benjamin Kirby, in the 75th year of his age.—When the Master called he was ready.

At Cape Canso, Nov. 11th, Mr. Peter Munro, in the 71st year of his age.—When his death was reported it was said of him, "he was a good man."

At Northampton, Charlton Co., N. B., Nov. 11, 1874, aged 70 years, Mrs. Geo. Alexander, a native of the County Fermanagh, Ireland.—In early life she was converted to God and joined the Methodist Society in her native land. Came to N. B. in 1831, was one of the first members of the Methodist Society in Northampton, and until her death was a consistent and useful member. She was an earnest Christian worker, in her own home as well as in the class and prayer meeting, ever seeking to win those around her for Christ; and many to-day are living, who testify to her influence for good over them. She died as she had lived, with a complete trust in Christ.

At the Methodist Parsonage, Sheffield, N. B., of Congestion of the Lungs, Alice Maud, aged 4 years and 2 months, youngest child of the Rev. Elias and Elizabeth Blackford.

At Lakesville, S. Co., N. B., Dec. 22nd, 1875, very suddenly of disease of the heart, Sarah, aged 34 years, beloved wife of Mr. Isaac Davis.

DARTMOUTH.—Rev. Mr. Thurlow and family desire to acknowledge the receipt of some valuable presents on New Year's Eve, from some of the members of the congregation in Dartmouth.

Receipts for "WESLEYAN," for week ending January 5th, 1875.

INSTRUCTIONS AS TO REMITTING MONIES.—

1.—Post Office Orders are always safe, and not very costly. Next to these, is the security of registering letters. Money sent otherwise is at the risk of the sender.

2.—When sending money for subscribers, say whether old or new, and if new, write out their Post Office addresses, plainly.

3.—See that your remittances are duly acknowledged. A delay of one or two weeks may be caused by the business of this office. After that enquire, if they do not appear.

Terrence Curran, Esq.	2.00
Herbert Harris	2.00
Philip Howe	2.00
John Mosher	2.00
Rev. A. F. Weldon.	
Mr. Roberts	1.20
Joseph Gevin	1.20
Thomas Gevin	1.20
William Gevin	1.20
Robert Weller	1.20
Mrs. R. B. Weldon	1.00
Mrs. George Harris	1.00
M. P. Black, Esq.	5.00
Rev. A. D. Morton.	
S. McNeil	2.00
C. B. Orley	2.00

Rev. J. G. Bigney.	2.00
M. McDonald	2.00
Mrs. Alex. Mosher	2.00
Rev. W. H. Evans.	
Mr. Sullivan	1.00
John W. Graves	4.00
David Aikenhead	2.00
T. W. Wood	2.00
Rev. W. R. Pepper.	
Geo. Bryanton	2.00
Wm. McLean	2.00
Wm. Bosford	2.00
Wm. Wilson	2.00
Rev. J. C. Berne.	
Wm. Sellers	2.00
Thos. Ayers	2.00
Self	1.00
Clara Leahy	2.00
J. T. Lewin, Esq.	2.00
Rev. E. Jenkins	
Thos. Robinson	2.00
W. S. Moore, Esq.	2.00
D. H. Starr	2.00
Mrs. M. Mulhall	1.00
Rev. J. B. Giles.	
Benj. Kirby	2.00
Richard A. Crase	2.00
Rev. C. Churchill	1.00
Gavin Halliday	2.00
Rev. W. Alcorn.	
Geo. Black	2.00
John Davis	2.00
Geo. Gillespie	2.00
Geo. Newton	2.00
John Hodgson	1.00
Wm. Oxley, Esq.	2.00
Geo. Payne	3.00
Thos. R. Thompson, Esq.	2.00
Jas. P. Thompson	2.00
Richard L. Black	2.00
Mariner Johnson	2.00
Henry Johnson	2.00
Rufus Johnson	2.00
Rev. E. Slackford.	2.00
Wm. Harrison	2.00
Moses Harrison	2.00
Thos. P. Taylor	1.00
Geo. Hunter	1.00
Mrs. Thos. Vandine	1.00
Mrs. John Hobbs	1.00
Harwood White	2.00
Rev. J. Prince.	
Self	1.00
Mrs. Gibson	2.00
John Veazie	2.00
Henry Rudge	2.00
Andrew Murchie	2.00
Ebenezer Hall	2.00
H. W. Toal	2.00
Richard Ervin	13.00
Rev. W. Swann.	2.00
Thos. C. Duder, Esq.	2.00
Rev. Jesse Hayfield.	
Self	1.75
Mrs. A. Batton	2.00
Bennet Smith	3.75
Rev. John Dixon.	1.00
Self	2.00
Kimber Budgen	3.00
Rev. C. Laidner.	
Wm. Green, Sen.	2.00
Rev. J. Reay.	
Hannibal Stowe	2.00
John Bennett	2.00
D. A. Bent	2.00
Rev. E. E. England.	
H. H. Blois	2.00
Capt. E. Strum	2.00
Rev. S. F. Huestis.	
Geo. Riddin	2.00
John Chandlee	2.00
Capt. E. Carl	2.00
John Sterling	2.00
J. W. Webb	2.00
Bennet Smith	2.00
C. W. Roach	2.00
Mrs. John Smith	2.00
John Allen	2.00
Thos. Chisholm	2.00
John Daniels	2.00
Chas. D. W. Smith	2.00
Chas. R. Smith	2.00
Joseph Allison, Esq.	2.00
Rev. Thos. Marshall.	20.00
Mrs. Robert Hay	2.00
Delaney McElroy	2.00
Almon Teed	1.00
William Cassidy	2.00
Rev. Jos Angwin	
James Greig	2.00
Adam Woods	2.00
P. & J. Younclaws	2.00
M. Queen & W. Kirkpatrick	2.00
Geo. S. Trout	2.00
David Kirkpatrick	2.00
John Harro	1.00
Arthur Graham	2.00
Wm. Eling	1.00
J. S. Johnson	2.00
Rev. G. W. Fisher	2.00
Susan Pearson	2.00
John Robertson Esq	2.00
Rev. A. S. Tuttle	
Freck Wolfe	2.00
Rev. J. J. Teasdale	
Richard Whitman	2.00
Geo. Prince	2.00
Self	1.00
Henry Miller	2.00
Joseph Palmer	2.00
Rev. J. Hale	
Wm. Boss	2.00
Joseph Boss	2.00
Rev. C. Jost, A. M.	
David Foots	2.00
Joshua Vincent	2.00
Y. M. C. A.	1.34
R. W. Fraser	2.00
Capt. Coffin	2.00
Miss Nordbeck	2.00
S. Brookfield	2.00

NOTICE.

UNTIL FURTHER NOTICE THE MAILS for the United Kingdom, via Portland, will close on Wednesdays, at 10 o'clock, p.m., and via New York on Thursdays, Fridays, and Saturdays at 10 o'clock, p.m.

H. W. BLACKADAR, P.M.

Post Office, Halifax, }
{ Dec. 23, 1875. }

INTERCOLONIAL RAILWAY.

ON and after MONDAY, 29th instant, the NIGHT EXPRESS TRAINS will cease running between St. John and Truro, until further notice.

Genl. Superintendent of Govt. Railways.

RAILWAY OFFICE, }
{ Moncton, 2nd Dec., 1875. }

IT PAYS! IT PAYS!
What Pays?

IT PAYS every Manufacturer, Merchant, Mechanic, Inventor, Farmer, or Professional man, to keep informed on all the improvements and discoveries of the age.

IT PAYS the head of every family to introduce into his household a newspaper that is instructive, one that affords a taste for investigation, and promotes thought and encourages discussion among the members.

THE SCIENTIFIC AMERICAN which has been published weekly for the last thirty years, does this to an extent beyond that of any other publication in fact it is the only weekly paper published in the United States, devoted to Manufacturers, Mechanics, Inventors and New Discoveries in the Arts of Science.

Every number is profusely illustrated and its contents embrace the latest and most interesting information pertaining to the Industrial, Mechanical and Scientific Progress of the World. Descriptions, with beautiful Engravings, of New Inventions, New Implements, New Process, and Improved Industries of all kinds; Useful Notes, Recipes, Suggestions and Advice, by Practical Writers, for Workmen and Employers, in all the various arts, forming a complete repository of New Inventions and Discoveries; containing a weekly record not only of the progress of the Industrial Arts in our own country, but also of all New Discoveries and Inventions in every branch of Engineering, Mechanics, and Science abroad.

THE SCIENTIFIC AMERICAN has been the foremost of all industrial publications for the past Thirty Years. It is the oldest, largest, cheapest, and best weekly illustrated paper devoted to Engineering, Mechanics, Chemistry, New Inventions, Science and Industrial Progress, published in the World.

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