

GENERAL READING.
THE CRY FOR MORE SOULS.

BY J. F. HURST, D.D.

The man who looks out without prejudice upon the great world must be convinced of the alarming disproportion between the saved and the unsaved. We take no somber views of the present or future and yet it is well now and then that we take note of how the friends of the Master stand in their numerical force. We are near the end of another year and another stage in the labors of many reapers in the white harvest-field. There have been important revivals in some sections of the country, and perhaps the church has kept its ground in steady growth. But when we see the multiplicity of efforts put forth for the salvation of the wandering and the lost, there does not seem to be that persistent vigor and rapidity of increase in aggressive movements which should mark the Church in this advanced day of light and capacity.

Let us see if we cannot discover some of the causes of the tardy aggressiveness of the Church on the outskirts of the adversary of souls. One of these causes, and without question a very important one, is an undue appreciation of the building up of the believer, and a commensurate depreciation of the necessity for saving souls. We believe that every converted soul needs the most thorough culture. Instruction as to the duties at home and in public Christian work, and light thrown on the temptations in society and false doctrine, are a positive necessity. These cannot be neglected, for every newly converted soul requires the utmost care for maturity and moral power. But look at the unsaved millions also. They are all about us. They belong to our homes, and are united to us by the most tender ties. They sit with us and listen to the gospel on the Sabbath. They sympathize with all that is good and evangelical. But the great fact remains—they are not saved. They know the truth, but do not embrace it. They expect to become Christians. We must look about us and enquire if we are doing our full duty for their immediate salvation? There is seldom a sermon preached in this broad land which does not fall upon the ears of some unregenerate soul. Why should we not expect conversions constantly? There is not any fault with the number of our services—the trouble lies with our efforts for present conversions. We go back to the first days of the Church for example, and here we find that the one supreme aspiration of preachers and private members was for the salvation of souls. After the great ingathering at Pentecost there was no quiet sitting down to care simply for the newly saved. The next effort was for more conversions, and the next for more, and the next for more. The early Church was built up by numerous ingatherings. One of the chief agencies towards building up the young believer was to win more trophies from the ranks of Satan. And now one of the best forces to develop the Christian is to let him see new converts, singing the new song and rejoicing in the new life. No church can be edified or built up without conversions.

The present interest attaching to scientific subjects in their relation to the ministry is calculated to make us overlook the importance of heroic efforts for the conversion of souls in our public services. It takes ten minutes on some Sunday mornings, to annihilate Huxley; ten more to knock Farrar's "Eternal Hope" to pieces; ten more to do away with Ingersoll, and about five to wind up on the "Second Coming." What is going to become of the poor burdened soul, who has drifted into the service with his bereavement and broken future and penitent feelings? What light does he get? How much help does he gain in his search for the Star of Bethlehem? We would not utter a depreciative syllable as to the necessity of every discourse being fresh, and recognizing the fact that we live in the nineteenth century, and resisting the outlying heresies, but no sermon is worthy the name which does not contain some help from the unregenerate soul, and some element of power to stir and awaken and hasten to the saving fountain.

We need not wait for great occasions and long planned measures in order to make our appeals to souls. That course of twenty sermons to young men had better be stopped for awhile, so that the individuals so long addressed may have the opportunity to ask: "What must we do to be saved?" We should let nothing interfere with our reaping every Sunday, and every day in the week. This is the one thing that characterized Wesley's acute and statesmanlike plans. No man was wiser than he in building up societies but he thought most of the material with which to build up. He liked the house, but he appreciated the necessity of bricks and mortar. No plan can be laid down for the control of every congregation, for there is infinite variety in circumstances and conditions. But there is no congregation or little Sun-

day School in all Christendom which should not and cannot be the field for grand conquests in soul-saving. Away with all fear of breaking into the established order and icy ruts. The souls in danger are the great prize. So in all our sermons and social services let us have some strong word to say on conversion, and the NOW as the fit time for salvation. We dare not allow timidity to come in and push off our warning appeal to a more convenient season. We now and then find a fossil who shakes his head at revivals. Poor soul! All the religion he has, and his father before him, is likely due to some great sweeping revival, when the very house trembled with the divine presence. We need come down to the humblest and lowliest, in our visitation and conversion and public appeals, and bring them in by the very tempest of our faith. Let us endeavor as we stand on the border land between the old and new year, to be more consecrated ourselves, and so have more of the grace which will reach the impenitent, and "compel them to come in."

THE WORLD'S GREAT BANK.

A SKETCH OF THE BANK OF ENGLAND.

The Bank of England was organized in 1694. For a time the business was done in one room. Now 700 men are employed. No bills are issued for less than £5. Bills never go from the Bank a second time. Smaller notes are out about fifty-five days. Notes for £1,000 are out on an average of 10 days. Every customer can have hard or soft money as he prefers. Sovereigns that come into the bank are all weighed before going into circulation again. We saw them moving down the trough, every one that is deficient in weight passing out at the side. These deficient coins are melted up for re-coinage. All silver coins that are worn smooth are recoined in like manner. Every coin going out of the bank has its full weight and value. The sovereigns are put up in bags of 10,000 each; 100,000 are weighed in a day. Notes that are paid at the bank are torn at one corner, preserved five years, and then destroyed.

Gold and silver are in use for all business transactions. The writer used only three bank bills during the four months he had been in England. We think we must have small bills, money less than \$25? There are bills on Irish banks for £1, but I never saw any of them.

Different rooms are for different purposes. One is for the weighing of gold sovereigns, another for the examination of silver coins, and others for Government business, selling Government stocks, paying public interest, discounting to London merchants, paying mercantile notes, funding. All printing of blank books, drafts and checks is done in the bank. Bank bills probably cost less than a mill each. The paper is not like our bank bills, no better than the paper used for bank checks. The advanced ideas of our greenback friends leave England far in the rear. The idea that a government can make money by stamping a piece of paper has no countenance in the Bank of England. Our English friends consider a £5 note as good as five sovereigns in gold, because the note will bring the gold whenever presented. How carefully they guard the purity of coinage! Every sovereign, every shilling, that goes out of the bank is genuine and full of value. If one, by wearing, is "weighed in the balance and found wanting," it is recoined.

HYMNOLOGY.

The last General Assembly of the Presbyterian Church appointed a committee to prepare a hymn book. The committee set to work almost immediately after the rising in June, each member preparing lists to be submitted at a full meeting. The full meeting for the revision and completion of lists was held at Montreal, last week, commencing on the morning of the 31st December and closing on the evening of the 2nd January. The committee, we hear, sat through the whole of New Year's Day, till 10 p.m. Their labors resulted in the selection of about 300 hymns, which are to be printed immediately on slips, and sent to members of Presbyteries for approval. The Presbyteries will be asked to report to the committee before the 1st of May. Thus the Presbyterian Hymn Book will be quite ready to be submitted to the General Assembly which meets at Ottawa in June. The two members present were Rev. D. Macrae, of St. John, and Rev. Robert Murray of Halifax, were present at the meetings of the committee. The other members present were Rev. Drs. Jenkins, Gregg and James, Rev. D. J. Macdonnell, J. S. Black and W. B. McMurric. We learn that an aggregate of about 2,500 Hymns were examined by the committee since its appointments, and in the 600 they keep the "cream of the cream."

SOME ENGLISH CLASSICS.

Chaucer is the father of English poetry, the "well of English undefiled;" but one goes through "Canterbury Tales" as through the museum of an antiquary. The "Little Nun"

"Sang the service divine Entuned in her nose most sweetly," and "to speak of her conscience," she was as "charitable and as piteous," as you please, but however "well taught withal," her phrase and fashion have passed away.

What more charming than the "Essays of Elia!" Yet how singular the ingrafting of modern peculiarities on the old English style of Jeremy Taylor, Isaac Walton, or the times of good Queen Bess. Lamb himself, with "The troubles strange many and strange, That hung about his life."

His attractive from his peculiarities. His portraits, which make him appear as a hopeless dyspeptic, having just finished a dish of sauer-kraut, and the little twitching, nervous letters underneath, in which he acknowledges himself as "Yours, ratherish unwell," would belie himself as a snarly companion. One, however, finds him genial and generous, and delights to linger amidst the queer involutions of his thought and style. Take his essay on "Old China," which has scarcely to do with crockery at all, but contains a world of philosophy for poor folk calculated to keep them from dashing their happiness to pieces against some one else's brown stone front, and let the quaint thoughts get in their own way through their brain, and test the delight.

His cousin alludes to a time when they had what so often are mated, literary tastes and passions and lean pockets. She thinks "the needful" has not furnished new delights in proportion to its increase; "a purchase is but a purchase, now that you have money enough and to spare. It is used to be a triumph. When we had a cheap luxury, we were used to have a debate two or three days before, and to weigh the for and against and think what we could spare it out of, and what saving we could hit upon as an equivalent. A thing was worth buying then, when we felt the money that we paid for it."—National Repository for January.

THEORY OF SLEEP.

For the development of consciousness of a highly organized animal, there is no rest in the waking state. Impressions are continually pouring in through one or other sense-avenue, which stimulate and keep up a train of thought. So that if occasional periods of rest are desirable for all organs, it would only seem possible to bring this about, in the case of the brain, by some mechanism which should practically deaden the sensibility of the nerve-centers, upon which stimuli acting through the senses impinge. In this consciousness would be for a time blotted, and the function of thought held in abeyance. This is the object and nature of the state of sleep. Now, the state of sleep is one which is essentially characterized and produced by a more or less complete arrest of the functions of the brain, the organ presiding over the functions of animal life. How, then, is this arrest of function brought about? In 1860, Mr. Durham proved experimentally that in certain animals during the state of sleep the vessels on the surface of the brain were notably smaller, and contained less blood, than when the animals were awake. Dr. Hammond, of New York, also, shortly afterward, by somewhat similar experimental researches, was enabled to corroborate the conclusions arrived at by Mr. Durham. And, now, these observations, together with others of a somewhat similar nature, having gone so far to show that the brain contains notably less blood in its vessels during sleep, the doctrine may be said to be fairly established that a comparative bloodless state of the brain is the principal determining cause of sleep, we are thus left free to enquire, What is the actual cause of that diminution in the blood supply which induces this state?

In Fifth Avenue, New York, is building the most magnificent cathedral on the Continent and which is expected to add the highest architectural honor to the Roman Catholic Church. Even in its present stage it is a marvel of beauty, and bids fair to stand unchallenged as one of the noblest among the churches in the world. But money is needed for its completion, and a fair has been held within its walls (as yet unopened) with whose doings the papers have been filled for weeks. All kinds of merchandise have been offered for sale; swords of great value have been voted for at so much a vote, and awarded to generals who never saw a battle; at the ringing of a bell, countless lotteries have been opened, and earnest solicitors invite the way-farers to tempt fortune; and under its lofty roof has flowed a full tide of worldliness and folly. "But it netted hard on to \$160,000, and who may find fault with a church, in such a case? one of whose corner stones of doctrine is that "the ends justify the means."

FAMILY READING.

WILL THOSE DREAMS COME TRUE.

Thou art dreaming, gentle maiden, Of a calm and happy life. Of the loving friend to shield thee From care, and want, and strife. How radiant looks the future, How fair is every view: Thou art dreaming gentle maiden, But will those dreams come true.

Thou art dreaming, youthful student, Of celebrity and fame, Of the honors that shall cluster Around thy lowly name; Of the rich and varied pleasures Which soon thy path shall strew: Thou art dreaming youthful student, But will those dreams come true.

Thou art dreaming, busy merchant, Of thy ships far out at sea, Of prudent speculations Which bring vast wealth to thee: Of the dignity the comfort Which shall from wealth accrue: Thou art dreaming busy merchant, And will those dreams come true.

Thou art dreaming, happy mother, Of the darling at thy side, And thy baby girl appeareth As a fair and graceful bride; And thy boy has grown to manhood, Esteemed by not a few: Thou art dreaming, happy mother, But will those dreams come true.

Oh, how frequently does sorrow For all such dreams to flight, As our waken moments banish The visions of the night; The scenes which fancy pictures To our enraptured glance, Like the mirage that elude us As toward them we advance.

And e'en if we attain them, And grasp our longed for prize, Also how very seldom, Our hopes we realize. Then while with ardent footsteps We fancied footsteps pursue, Oft let us ask the question, But will those dreams come true.

W. E.

THE VOICES OF THE PARABLE OF DIVES AND LAZARUS.

1. It declares that our position in the next world depends on our course here.

2. It declares a place of torment, and analogy leads to the conclusion that if one person is in torment he will more or less be a source of torment to his companions.

3. It declares selfishness is the road to this place of torment; it is hard to define what constitutes a perfect fiend. Dives may or may not have been one.

4. It declares that Dives did not forget his privileges; he calls Abraham Father; in reply he is courteously called Son, and told to remember, which seems to convey the mind back to what was abused; there is no forward glance, no Son, Hope; this is ominous; he who so earnestly pleaded for Sodom is silent as to the future of Dives.

5. It declares that a place where alleviation of pain is much desired exists, and where the desired relief could not be granted, even to the extent of a drop of water. If pain is produced the manner is not of much consequence; the pain is the trouble, not whether it is literal fire or something else.

6. It declares that Dives on leaving earth found himself in this place of pain.

It declares that Abraham spoke when spoken to, and in a manner as if he considered Dives's and Lazarus's condition in accordance with the "fitness of things;" no mourning, no rejoicing over the case.

8. It declares that an impassable gulf existed between Abraham and Dives. In stating this Abraham closed the case. He does proffer help. How could he be other than silent on the subject of help in the circumstances?

9. It declares that pain is the means of recalling facts that it would have been well to have remembered before we had such a reminder. Our duty to our brethren should be looked after here and now. A selfish man living in selfishness, dying in an unrepentant spirit, suffering for selfishness, was not likely to breathe an unselfish prayer.

10. It declares that the power of choice still exists; that the perception of desirable and undesirable has not been destroyed by death. Dives is evidently against his desire in this fearful place. It seems there are but two places from what is said. "You cannot pass to us." The inference is, you must remain where you are.

11. It declares Abraham to be the same Abraham as we read about in Genesis. He uses no harsh terms. In reply to "Father" addressed to him, his reply is "Son."

12. The parable is very loud spoken on one point; that is, "You have your day of probation here; happy will you be if you improve it."

SATURDAY NIGHT.

How many a kiss has been given, how many a curse, how many a caress, how many a kind word—how many a promise has been broken, how many a heart has been wrecked—how many a loved one has been lowered into a narrow chamber, how many a babe has gone from earth to heaven—how many a crib or cradle stands silent now, which last Saturday night held the rarest of all treasures of the heart? A week is life. A week is a history. A week marks events of sorrow or gladness of which people never heard. Go home to the family man of business! Go home, you heart erring wanderer! Go home to cheer that awaits the wronged waif of life's breakers! Go home to those you love, man of toil! and give one night to the joys and comforts fast flying by. Leave your book with complex figures, your dirty workshop your busy store. Rest with those you love, for God only knows what the next Saturday night will bring you. Forget the world of care and the battle of life which have furrowed the week. Draw close around the family hearth. Go home to those you love, and as you bask in the loved presence and meet to return the loved embrace of your heart's pets, strive to be a better man and to bless God for giving his weary children so dear a stepping stone in the river to the eternal as Saturday night.

A NOBLE BOY.

Well! I saw a boy do something the other day that made me feel good for a week. Indeed, it makes my heart fill with tenderness and good feeling even now as I write about it. But let me tell you what it was. As I was walking along a street of a large city, I saw an old man who seemed to be blind walking along without any one to lead him. He went very slow, feeling with his cane.

'He's walking straight to the highest part of the curbstone,' said I to myself. 'And it's very high, too; I wonder if some one won't tell him and start him in the right direction!'

Just then a boy about fourteen years old, who was playing near the corner, left his playmates, ran up to the old man, put his hand through the man's arm, and said, 'Let me lead you across the street.' By this time there were three or four others watching the boy. He not only helped him over one crossing, but led him over another to the lower side of the street. Then he ran back to his play.

Now, this boy thought he had only done the man a kindness, while I knew that he had made three other persons feel happy, and better, and more careful to do little kindnesses to those about them. The three or four persons who had stopped to watch the boy, turned away with a tender smile on their faces, ready to follow the noble example he had set them. I know that I felt more gentle and forgiving toward every one for many days afterward.

Another one that was made happy was the boy himself. For it is impossible for us to do a kind act, or to make any one else happy, without being better or happier ourselves. To be good, and do good, is to be happy.—Ruth Hudson.

In moving a vote of condolence to Her Majesty the Queen, the Premier reported a most pathetic incident, which no doubt will live in the history of this and other countries. After describing the character of the Princess Alice he said: "My lords, there is something wonderfully piteous in the immediate cause of her death. The physician who permitted her to watch over her suffering family, enjoined her under no circumstances whatever to be tempted into an embrace. Her admirable self-restraint carried her through the crisis of the terrible complaint in safety. She remembered and observed the injunction of the physician, but it became her lot to break to her son, quite a youth, of the death of his youngest sister to whom he was devotedly attached, and the boy was so overcome with misery that the agitated mother clasped him in her arms and received the kiss of death. My lords, I hardly know a subject more pathetic, or one which poets and professors of the fine arts, whether in painting, sculpture, or in gems, might find more fitting to commemorate." Earl Granville, who seconded the vote, read the following tender extract from a letter by the Prince of Wales: "So good, so kind, so clever. We had gone through so much together—my father's illness and then my own—and she has succumbed to the pernicious malady which laid low her husband and children, whom she tenderly watched with unceasing care and attention. The Queen, bears up bravely, but her grief is deep, beyond words." England has reason to be grateful for a Court which has furnished such a noble example of true Christian womanhood.

Her memory long will live alone In all our hearts, as mournful light, That broods above the fallen sun And dwells in heaven half the night.

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giving a vote of condolence to the Queen, the Premier in a most pathetic incident, which will live in the history of these countries. After describing the character of the Princess Alice he says, "My lords, there is something very touching in the immediate death of her. The physician who had her to watch over her suffer- ings, enjoined her under no cir- cumstances whatever to be tempted into any act. Her admirable self-reliance carried her through the crisis of her complaint in safety. She died and observed the in- junction of the physician, but it became her duty to break to her son, quite a youth, the death of his youngest sister to whom he was devotedly attached, and who was so overcome with misery that she clasped him in her arms and received the kiss of death. I hardly know a subject more touching, or one which poets and profes- sors of the fine arts, whether in paint- ings, sculpture, or in gems, might find fitting to commemorate." Earl Lytton, who seconded the vote, read a glowing tender extract from a let- ter of the Prince of Wales: "So good, so clever. We had gone through the sufferings together—my father's illness when my own—and she has suc- ceeded to the pernicious malady which has now her husband and children, she tenderly watched with un- wearied care and attention. The Queen, I repeat, bravely, but her grief is deep, and words." England has reason to be grateful for a Court which has shown such a noble example of true womanhood.

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INTERNATIONAL BIBLE LESSONS.

FIRST QUARTER—STUDIES IN THE OLD TESTAMENT.

B. C. 445. LESSON IV. THE BUILDERS INTERRUPTED; OR, A PERSISTENT WORK. January 26.

EXPLANATORY.

Verse 7. Sanballat. The most prominent of the foreign opposers to the plans of Nehemiah. Though of Moabite extraction, he was a resident of Samaria, where he held some office under the Persian government. In the restoration of Jerusalem he foresaw the failure of Samaria as the chief city of Palestine, and hence was a bitter enemy to all the efforts toward advancing the interests of the Jews. He appears to have been allied by marriage with the family of the high-priest Eliashib, (Neh. 13, 28) and to have been supported by a party in Jerusalem. Tobiah. An Ammonite of servile extraction, who had risen to a position of influence, and was in some way connected with the Jewish high-priest. (Neh. 13, 4) Arabians. According to Dr. Crosby, one of the nations whom the king of Assyria had settled in Samaria after the deportation of the Ten Tribes; but supposed by most of the commentators to refer to the wild desert-wanderers on the south of Palestine, who would naturally dislike the growth of any power on their borders. They were led in their opposition by one Gashmu, or Gashmu. (Chap. 6, 1.) Ammonites. A roving people whose home was east of Jordan, and north of the brook Jabbok. Always unfriendly to Israel they had been active allies in its destruction, and now dreaded the restoration of its power as a menace to their own independence. Ashdodites. Philistines dwelling on the sea coast in and around the old city of Ashdod. They were the hereditary foes of Israel, until their city was destroyed and their political existence ended by Jonathan 150 B. C. 1. "No sooner does God's cause begin to rise than foes, quiet before, arise against it." Satan is always active when there is prospect of a revival. 2. "The opposition of nearly all people to the Gospel is generally some motive in selfishness or jealousy." Walls were made up. Literally, "a bandage was applied to the walls of Jerusalem," as if a wound of fracture were being healed. Breaches. Places where the wall was pierced or broken down. Wroth. In Jerusalem rising from the dust they read the sure tokens of their own humiliation. 8. "The followers of Satan have good reason to dread the growth of God's church."

8, 9. Conspired together. Though jealous of each other, they forgot their enmities in a greater hatred of God's people. 4. "So Pilate and Herod, the worldly and the wicked, are ever united to destroy Christ." To hinder it. Literally, "to do it evil." While any one of these tribes attacking Judah would appear to be acting from jealousy, their united opposition might be made to appear as if proceeding from loyalty to the Persian government. We made our prayer. How often Nehemiah betook himself to the Christian's mightiest weapon, "all prayer!" 5. "The saint is mightiest against his enemies when he is on his knees." Our God. The Jews always believed that Jehovah was their God exclusively. no others having any claim upon his grace. 6. "While he is the God of all men, he is in a peculiar sense the God of his own people: the invisible Church of Christ." Set a watch. 7. "Trust in God must not supersede effort, the Christian needs to watch as well as pray."

16, 11, 12. Judah said. Nehemiah had to face discouragements from within as well as threatenings from without. A large part of the people had no heart for the work, some of the nobles were in constant correspondence with the enemies, (chap. 6, 17-19) and even the high priest had relationship with foreigners, and gave them favors. Chap. 13, 4, 5, 28. 8. "It is harder to overcome lukewarmness than opposition." No defense is so hard to beat down as a "mud fort." Strength decayed. "From the extent of the work, the weight of the task, and the weakness of the laborers, their physical powers were exhausted." This was the sentiment of the discouraged portion of the people. Rubbish. Before the walls could be begun, the accumulated debris of one hun- dred and thirty-five years must be cleared away. The Jews which dwell by them. Those living in the villages bordering on these adversaries, therefore better ac- quainted with their plans, are probably affected by their influence. 10. "Those who are surrounded by sinners are in danger of infection by their example."

10. "To keep the heart firm we must dwell in Zion, the citadel of strength." Ten times. Equivalent to our expression, "again and again." From all places. The latter part of this verse is very ob-

scure. A better rendering than that in the text is "From all places ye shall return to us." The Jews from the border villages endeavored to persuade such of their townsmen as were working on the wall to leave it and return home. 11. "It is harder to resist the persuasions of dis- couraged and fearful friends than the at- tacks of enemies, but the workers for God must be prepared for both."

13, 14, 14. The higher places. A mis- taken rendering. It should be "the ex- posed places." The passage should read, "Therefore set I in the lowest parts at the place behind the wall, in the exposed portion," that is, where the walls, being unfinished, were open to attack, Nehem- iah stationed armed defenders. 12. "Work- ers must expect sometimes to be war- riors." By their families. Arrayed, as were the builders, in groups of families, so that each builder was inspired by see- ing his friends around him. 13. "There is great encouragement in the path of duty and of trial in the comforting pres- ence of those whom we love." I looked 14. "A leader of God's workmen must not only direct, but also inspect, giving his orders, and then observing that they are fulfilled." Be not afraid. 15. "No man has real occasion for fear, so long as he is in the path of duty." Remember the Lord. 16. "Such a moral power goes with the consciousness of God's presence that one man with God is mightier than many against him. God hath brought 17. "The best human precautions are of no avail unless God be on our side." 18. "Let us never fail to see God's hand in every success." We returned. Showing that on the expectation of attack there had been a cessation of the work in re- building.

16, 17, 18. My servants. This refers to Nehemiah's immediate followers, a sort of body-guard, part of whom engaged in the work, while the rest acted as sentinels. Habergeones. An old expression for "coats of mail." With one of his hands wrought with the other, held a weapon. Not to be understood literally, but as expressing the condition of readiness, with weapons within reach. Sword girded. Which might be, without greatly interfering with the work. He that sounded the trumpet. Ready to give the alarm at a moment's notice.

GOLDEN TEXT: Nevertheless we made our prayer unto our God, and set a watch against them day and night, because of them. Neh. 4, 9.

DOCTRINAL SUGGESTION: The divine care. The next lesson is Neh. 8, 1-8.

DIPHTHERIA has for a long time been very prevalent, and very fatal. Its fatal- ity seems to be greatly owing to neglect of what is supposed to be an ordinary cold or sore throat until it has progressed to its stages, and then when medical aid is procured it has too often been found to be too late. From the fatality attending this disease every family should keep a remedy on hand and use it on first appear- ance of sore throat. A preparation called DIPHTHERINE has been placed before the public. It is the discovery of an English physician, and has been regarded where it has been used, to be an infallible reme- dy for that disease. It is placed within the reach of all, put up in bottles with full directions, and sold by Druggists and dealers in medicines at the low price of 25 cents a bottle.

WHOLESALE DRY GOODS.

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

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THE "VISITOR" ON THE "DOMINANT SYSTEM."

As we understand the position of our cotemporary, in its issue of last week, it maintains that representatives to a Christian Conference, such as that held recently in Toronto, are at liberty to introduce into its discussions views which lie properly within the limits of denominational test questions. If that be so, our Baptist brethren would be consistent in ventilating immersionist and close-communication principles on occasions set apart for the promotion of Christian-union. In fact this they have maintained on one or two notable occasions, much to the distraction of their brethren of other churches. This is a question, however, which we need not discuss, inasmuch as the *Visitor* has but limited sympathy in its relation to it. Instead of endeavoring to strengthen each other's faith and devotion and usefulness, the method recommended by the *Visitor* would produce upon such conventions the effect which itself describes, namely, "to be blown to the four winds of heaven."

The *Visitor's* admission of our opportunities for observation is not generously made. We laid no emphasis upon mere professional knowledge. Our cotemporary's allusion to "circuit riders" is altogether gratuitous. Within twenty years we have had, it is true, some advantage of hearing men of note in this Dominion, having travelled much in the Upper, and been stationed in all the Maritime Provinces, as well as in Newfoundland. We again repeat as regards the territory named, that, if Calvinism dominates the religious thought of these times, either men are not true to their convictions, or Calvinism has so changed since we learned its rudiments that Calvin would require a very elaborate introduction to his system before he could recognize it. Of the four or five Calvinistic addresses we have heard on this side of the ocean within ten years past, two of them were half apologetic, one was an ordination discourse, and another the ill-logical effusion of a rant. Of the scores of other sermons, exhortations and addresses we have heard from representative men in the several Provinces of Canada, it would have required a forty-power magnifying glass to discover any particles of Calvinism in their structure. But our memory, when we alluded to what we had heard from leading men, was in reference to the United States, to England, Ireland and Scotland, and to evangelic agencies as far east as the diocese of Bishop Colenso. Our opportunities, too, were at a period when Calvinism had been so much a part of our parochial education that it would have been unpardonable if we had not been capable of detecting it in public discourse. A great sermon we did hear occasionally, giving prominence to the five points; but as a general rule Calvinism was held in subordination to the great system of general, evangelic truth.

Guizot's assertion as to Calvinism proves nothing. It is admitted Calvin was a great man. Was Guizot himself a Calvinist? That is a question more related to the assertion of the *Visitor* as to the dominancy of Calvinism in modern times. As a writer of great eminence on history he had occasion to express an individual judgment at intervals. Will our cotemporary quote to substantiate the "dominant" theory?

Montesquieu, says the *Visitor*, endorsed Guizot's judgment of Calvin. Guizot died in 1874, and Montesquieu in 1775. Does the *Visitor* also believe in spiritualism? Our friend thinks we should quote from history. Let him look to his own quotations. It rests with the *Visitor* to show that "Calvinism as a system, dominates the religious thought of this day." It proves this by reference to a man whose early strength was expended in ridiculing religion; who gained the applause of Voltaire, who, with immense

powers for analysing and criticising the religious opinions of others, had no religious opinions of his own—a man, moreover, who has been in his grave a hundred years."

Bancroft writes eulogistically of Calvin, declaring he has achieved an "immortality of fame." Even Arminius himself bears testimony to Calvin's worth—so maintains the *Visitor*. Pray, what has all this to do with Calvinism dominating the religious thought of modern times? If we assert that Cicero recommended the philosophy of Socrates, does it prove that the Platonic dialogues dominate modern philosophic thought?

Froude is set down by our cotemporary as "England's great historian;" and his words quoted in favor of the "dominating" theory. This is coming to the point. Is the *Visitor* prepared to accept Froude as an authority in English history? Will it sustain his judgment against the verdict of the Reviews and general readers? If so it must be prepared to condemn most of other English historians. If not, why designate Froude, "the great English historian?" Is our friend of the *Visitor* disposed to receive Froude's own religious opinions as of great importance? He maintains that marriage with a deceased wife's sister is incestuous—fornibidden by the laws of God and nature. Will the *Visitor* endorse this opinion? Has he read Froude's *Nemesis of Faith*? Does he not know that Froude's chief defect is that of frequent self-contradiction? If he knows this, where is his sincerity? It he does not, where is his acquaintance with the writers he professes to quote so glibly?

We take but a single extract from Froude, bearing upon the question at issue. It is Froude's own opinion. Alluding to the hatred existing between Catholics and Calvinists in 1568 he says, "It was Calvinism which was making the rent (in the English nation) incurable, and splitting Christianity into the Romanism of Trent and a fanaticism which fought the battle of liberty with a spirit which a milder creed would have failed to evoke, but which, when the victory was gained, became itself a tyranny no more tolerable than that of Rome itself." (*His. of England, Longmans, Green & Co., vol. viii., p. 436. Note.*) So much for Froude.

The *Visitor* does not distinguish between high and low Calvinism. We do; and we maintain that to-day there is no such creed in existence as that contained in the five points—carrying them to their logical issues. Irresistible Grace, Particular Redemption, and the unconditional Perseverence of the Saints—three of the five points—are not now mentioned, to any great extent, or if they are, not in the ordinary ministrations of the pulpit. That persistent effort is made to disseminate these doctrines through pamphlets, and by Bible readings, in a certain way, is a question of no moment, because firstly, if this were done by evangelical ministers it would only prove that men print what they dare not preach; and secondly, because the principal part of this work is performed by Plymouth Brethren, or men who have adopted their views.

The Lutheran churches of Europe are not Protestant, in our sense of the term. They are greatly divided in opinion; and where the sovereign is chief bishop, and the members of congregations have almost no rights, it matters little, in our discussion, what they profess to believe. That the Episcopal and Presbyterian bodies have Calvinistic articles of faith we admit, but where the former is quite anxious to call back Arminians into its fold, and the latter is strongly advocating a change in its Confession, we may claim that, at least, a very considerable proportion of the two have abandoned high Calvinism. As to Congregationalism, it may not be known to our friend that ministers from the Methodist body frequently preach in its pulpits as regular pastors, to their great edification. This has been the case in these Provinces, and in the United States.

We await the *Visitor's* next article on Calvinism "as a controlling influence in literature and political life."

The *Presbyterian Witness* notices this discussion, but it infers that while the *Visitor* maintains Calvinism to be the dominant theology of modern times, we claim the same for Arminianism. This latter inference is scarcely justifiable, except as a logical sequence. But the judgment of the *Witness* is so completely at variance with that of the *Visitor* that it comes in very timely. We make an extract.

The narrow, strait-laced, hyper-Calvinism which existed in some quarters a century ago, and even much more recently, and which flourished in the imagination of eager controversialists, is virtually defunct. It rarely comes to the surface, and when it does come, it is not encouraged to stay. (As, for instance, at the Christian Convention, Toronto.—Ed. WESLEYAN.) On the other hand, the exaggerated Arminianism of the past generation, has but small place left to it in the evangelical world. The dominant "Arminianism" is evangelical, Biblical, and worthy of all acceptance; we mean the Arminianism which insists on a free and full salvation, on immediate conversion, on holiness of life, on a gospel for all, on human responsibility as well as divine sovereignty. This "Arminianism" is a precious part of Calvinism, and in so far as Calvinism ignores it or makes little of it, it is greatly to blame.

BROODING PEOPLE.

Has the reader noticed among the other remarkable powers possessed by the human mind, that capacity of holding to and intensifying an idea, an ambition, a hope, a misgiving, or a grievance, which, under certain conditions, and with certain peculiarities of disposition, does so much to make or wreck the happiness of mankind? It is certainly a divine gift, for, as revealed by Himself, the Holy Spirit at the creation hovered or brooded upon the face of the waters, the narrative immediately disclosing the results of this meditation, deliberation, or whatever was the sacred mental process. Light, order, beauty, growth, at once ensued. This tenacity of thought—the power of clinging to or pursuing a distinct object or plan, has been wonderfully instrumental of good. But it is remarkable that this mental gift has been alluded to far more on the worst than on the best side of human nature by eminent writers; from which we make the reasonable inference that this, like most good gifts of God, is sadly abused and misapplied.

Dryden imitates, perhaps unconsciously, the sacred historian when he says:

"Here Nature spreads her fruitful sweetness round,
Breathes on the air and broods upon the ground."

The Poet's sentiment is Atheistic at the best. Nature incubates Nature—Nature brings forth Nature's life of vegetation;—that is his real doctrine. He attributes to an inanimate source a quality belonging only to an animate being. The figure was used frequently by the Dramatists of the seventeenth century, in the sense of care, indulgence exercised by one person over another. In Shakespeare, and in Beaumont and Fletcher, this use of the term may sometimes be met. With poets it has always been a favorite metaphor. "Brooding o'er our Nature's night" is a phrase employed in two or three different ways in our own Hymn Book, taken from the Scriptures, as is the case doubtless with many writers, medieval and modern, who have availed themselves of a singularly expressive figure of speech.

In the opposite direction, delineators of character have made powerful use of the figure to represent the evil qualities of the mind, and such consequences as owe their birth to prolonged bitter meditation. One or two quotations will suffice. Shakespeare, to whom we are more indebted for the most expressive portions of our familiar phraseology than to any other writer outside of the Bible, gives this turn to the word: "O'er which his melancholy sits on brood." Walter Scott uses a similar figure in regard to Roderick Dhu. But no more expressive line was ever written than that of Robert Burns in Tam O'Shanter,—
"Where sits our sulky, sullen dame
Gathering her brows like gathering storm,
Nursing her wrath to keep it warm."

Here is the offspring of a brooding mind kept well up lest it may die. We are reminded here of the awful words of the Apostle—"And sin, when it is finished, bringeth

forth death." Alas, how many deeds of violence have sprung from melancholy and angry brooding! Is it any wonder that we are advised—"Let not the sun go down upon your wrath." Instead of nursing it over night, turn it out into the cold, or fling it into the sea, that sinking it may rise no more forever.

It is much to our shame that our national education, until very recently, has been all in the direction of helping to foster grievances and hold to the claims of insults till they were avenged. It was un-English to forget a wrong; highly national to pursue it for satisfaction. Hence we have been a duel-loving people. English honour and New Testament principle thus far were at variance. Our spirit, however, thank God, is changing in this regard; though it may require generations yet to overcome the habits of disposition engendered by England's "code of honour," just as it may need long years to drain from the northern constitution that wild blood which flowed through the veins of Burns' fierce virago.

Our subject has more than a physiological caste, however. In Christian hearts there are too often evil germs over which the Creator hath given us more or less control by the exercise of a strong will, and over which the grace of God may ensure absolute conquest. Grievances, real or imaginary; notions of self-depreciation, which, lurking long in the heart, may disqualify any man for usefulness or happiness; dislikes and distrusts, dreads and anxieties, having, perhaps, no foundation except in a morbid fancy,—all these haunt the souls of men, and seek for a lodgement. Once in, they crave attention and nourishment,—cry to be nursed, the nursing habit meantime growing with its occupation. There are several causes which superinduce these conditions of mind:—

1. The brooding of disease. When the nerves are unstrung, the imagination becomes especially active, picturing a thousand things and brooding intensely to increase the number. For this condition, of course, there is but one remedy—restoration to a normal physical state.
2. The brooding of solitude and idleness. Ghosts are always numerous where living beings are few; and Satan finds mischief for idle brains as well as hands. Active, and especially benevolent, occupation, is a sure remedy for the blues. Get back into the regular current, for these whirlpools of life are always full of melancholy.
3. Constitutional brooding. No doubt there are persons who inherit a tendency to mental distrust and melancholy cogitation. More or less of a life-conflict they may have all through; but He who gave victory over despair and despondency long ago, can do so still. Christ reigns.

THE JOST CITY MISSION.

Halifax retains the solitary glory of British American military and naval possession. From its citadel and harbour are fired the only Canadian guns by which the Admiralty of the seas and the chieftainship of British prowess by land, proclaim the hours, or herald the coming of their associates in arms. The city is Britain's gateway to the Dominion, beside which sentries stand guard, and fortifications float the Royal Standard. This brings its advantages; an occasional burst of loyalty from manned yards and regiments on parade; a quickening of the city's commerce; an addition to the city's wealth; an increase of the city's pride and population. But the opposite conditions, superinduced by additions of this sort to the populations, are always serious. Halifax has its full share of poverty, perhaps more than its share of vice. It has, however, a proportion of benevolent and philanthropic agencies quite in excess of any city of equal population on the continent. Its societies and institutions for reform and amelioration are numerous, well worked and successful. Still, there remains a great amount of wickedness and wretchedness. Several years ago, Mr. Edward Jost,

who made considerable wealth in Halifax, wisely resolved to spend a portion of it for the benefit of the city's poor and fallen.

He built a commodious brick church in a position which would bring evangelical agency into direct contact with the lower classes of the population. For a few years he watched over this building with much anxiety, aiding, by his presence and means, the Y. M. C. Association in their endeavors to call to repentance, through its instrumentality, surrounding sinners. At his death, Mr. Jost left the church, with a few additional perquisites, for Methodist City Mission purposes. A committee was chosen. The work of the Mission was entered upon with vigour.

A Missionary was ready for the position—Rev. E. R. Brunyate, who, for two or three years, under the direction of Rev. A. McAulay, recently President of the British Conference, served a good apprenticeship in similar work. With his little iron church, mounted on wheels, and removed from place to place, as openings seemed to invite, he went in and out among the alleys and foul dens of Liverpool, singing, talking, even fighting betimes, his way to the hearts and consciences of the roughest of the population. His scars as well as his experience he brought out here with him—the one a certificate of the amplitude of the other. Once, while stepping among a rude multitude he was tumbled by a brick, and left unconscious at the doorstep of his little tabernacle. He survived for other work and on another continent.

The Missionary began in the Jost Mission Church with thirteen persons, chiefly children. Within 12 months he has gathered a Sabbath School of children, worked by twenty teachers, as intelligent, self-sacrificing and devoted a class of young men and women as the city can produce. Last Sabbath evening his service consisted of upwards of one hundred persons, the most thoroughly missionary congregation in appearance, we will venture to say, that can be found between the two extremes of savage life and city refinement. We will describe it, as far as any such description is possible.

On the platform were six or eight choristers, with the organist and the Missionary. As we stepped in the Missionary was in the act of offering a young man his choice between a seat to which he pointed and the door. He preferred freedom and went out. It was a characteristic incident, exhibiting the kind of stuff required for the constitution of city missionaries, and the material on which they have to operate. The majority of the audience were children, chiefly with worn, pinched features, striving, with the little all that life afforded them, to make a clean and decent appearance. Others were of better social circumstances, and seemed to take their place voluntarily as honest associates with the poor striving after Sabbath help. There were nearly twenty adults, a few of whom were present to countenance a worthy movement, one a policeman on duty, and the remainder young men, showing in some of their lineaments that a hard struggle had been fought up to this time between their passions and their cogitations. A hymn was sung, the missionary prayed, another hymn and then a warm address, plain, pointed, but relieved frequently by illustrations from common life. There was good attention. At the close, those interested stepped down among the company, cordially shaking hands and inviting them back.

Next week we will refer to the Sabbath School enterprise of this Mission.

EDITORIAL NOTES.

Among the new dresses donned recently by newspapers, we notice the very pleasant one of the *Amherst Gazette*—one of our best country exchanges.

This week obituaries reached us of two deaths in P. E. Island which deserve editorial notice. The persons were Messrs. George Wigginton and R. Hudson. They both held high positions in the church, and were remarkable for their piety and common sense. Their obituaries will appear in next issue.

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built a commodious brick church position which would bring evangelic agency into direct contact with lower classes of the population. A few years he watched over this with much anxiety, aiding, presence and means, the Y. M. association in their endeavors to repentance, through its industry, surrounding sinners. At death, Mr. Jost left the church, a few additional perquisites, for City Mission purposes. A trustee was chosen. The work of mission was entered upon with

Missiary was ready for the Rev. E. R. Brunyate, who for three years, under the of Rev. A. McAulay, recently of the British Conference, a good apprenticeship in similar. With his little iron church, on wheels, and removed from place, as openings seemed to he went in and out among the and fountains of Liverpool, singing, even fighting betimes, his hearts and consciences of the highest of the population. His as well as his experience he out here with him—the one a of the amplitude of the One, while stepping among a multitude he was felled by a and left unconscious at the door his little tabernacle. He sur other work and on another

Missiary began in the Jost Church with thirteen persons, children. Within 12 months he thered a Sabbath School of h, worked by twenty teachers, diligent, self-sacrificing and de- class of young men and women ity can produce. Last Sabbath his service consisted of up- of one hundred persons, the thoroughly missionary congre- appearance, we will venture that can be found between the remedies of savage life and city ent. We will describe it, as any such description is possible.

the platform were six or eight ary, with the organist and the ary. As we stepped in the ary was in the act of offering man his choice between a seat he pointed and the door. He d freedom and went out. It aracteristic incident, exhibit- ing of stuff required for the ion of city missionaries, and rial on which they have to The majority of the audience ildren, chiefly with worn,

features, striving, with the that life afforded them, to lean and decent appearance. ere of better social circum- and seemed to take their place ly as honest associates with striving after Sabbath help. ere nearly twenty adults, a om were present to counter- erty movement, one a police- ty, and the remainder young wing in some of their lineat- a hard struggle had been p to this time between their and their constitutions. A s sung, the missionary pray- er hymn, pointed, but relieved by illustrations from com- There was good attention. ose, those interested stepped ong the company, cordially and inviting them back. eek we will refer to the Sab- ol enterprise of this Mission.

Joseph Cook's scathing allusions to impure literature, and the methods adopted by its vendors to promote its circulation, will be remembered by our readers. He asserted that a college near Boston dare not publish an annual calendar, lest those cancer-plasters might use them to reach their students. Within a few days we have seen a catalogue of books—some of them innocent enough in appearance, but others fearfully seductive to the morals of youth—which came through the mails to boys at school in this city. By corresponding with New York agents for stamps, their names had been obtained, with this result. Parents having any regard for the purity of their children will do well to watch these things. Should not teachers prevent the delivery of articles thus sent to boys without their parent's knowledge?

EDITORIAL NOTES.

the new dresses donned recent papers, we notice the very plea- of the Amherst Gazette—one of country exchanges.

ek obituaries reached us of two P. E. Island which deserve edice. The persons were Messrs. gington and R. Hudson. They high positions in the church, remarkable for their piety and sense. Their obituaries will ap- text issue.

The week of Prayer was blessedly enjoyed in Halifax. We have not heard from other localities. Not for many years was the attendance so good, or the spirit of devotion so excellent. Services have been continued this week with good results.

Prof. John Allison closed his successful course of lectures and addresses in Moncton a few days ago. A correspondent of the Telegraph says—Every one who has had the pleasure of his acquaintance or has heard him, will unite in wishing him a safe and prosperous return to his home. The people with whom he has come in contact in the Lower Provinces will hold Prof. Allison in their memory as a gifted and brilliant orator, a plain unassuming gentleman, and a noble worker in the cause which he advocates.

An execution in Quebec last week was attended with frightful bungling. A murderer named Farrell, while kept in suspense, seized the rope which was hanging beneath his pinioned arms, and was hanged only after repeated efforts were made to adjust the dreadful apparatus of death. The man continued to shriek for some time. Surely this barbarous method of putting criminals to death can be conducted with a little more scientific precision.

A Toronto despatch has been published to the effect that a clergyman in that vicinity—Rev. W. F. Checkley—died of starvation on the 14th inst.—that in attempting to sustain himself and five or six children on \$400 a year, he perished through want of food. The story needs corroboration. This country has no need of consigning any one to death through want of bread, and especially is there no cause that a clergyman should die in this miserable way of neglect. Bad as matters are in the churches it has not come to this.

St. John held its Bible Society Anniversary during the week of prayer—a wise arrangement. There were on the platform a large number of leading laymen and most of the city clergymen. In St. John the speeches are always reported at length. They were in this instance beautiful speeches they were too. We wish the daily press of Halifax could give a little more time in the direction of reporting religious meetings. We notified that two or three reporters hurried in to the meeting in Halifax, obtained a copy of the programme and hurried out. In St. John there were fair reports of all the speeches in four daily papers.

What possible good is to come from senseless prophecies, based on the positions of planets, or any other merely natural phenomena in respect to this world or its population? We suppose newspapers must have material of some kind to fill up their columns, but their managers surely know enough of their great influence and responsibility, to avoid frightening or misleading ignorant readers. This world is under no prediction for good or evil beyond those of the Bible. The evil resulting from foolish prophecies in respect to the destruction of cities or this planet generally, has been incalculable.

Rev. Robert Wilson, of Hopewell, N. B., has added another to the books furnished by his pen. Hitherto he has been an unknown author; but in "NEVER GIVE UP"—intended for Sabbath schools and family reading—his name appears upon the title-page. The little work is an attempt to portray, in a sort of autobiographic way we imagine, the feelings and character of one who passes through the various stages of disciplinary boyhood up to the estate of an honorable man and a successful minister. This form of narrative seem to be a favorite one with certain clerical writers, as may be seen in our own Magazine from time to time. Mr. Wilson writes clearly and leaves a good impression upon his reader's mind.

Joseph Cook's scathing allusions to impure literature, and the methods adopted by its vendors to promote its circulation, will be remembered by our readers. He asserted that a college near Boston dare not publish an annual calendar, lest those cancer-plasters might use them to reach their students. Within a few days we have seen a catalogue of books—some of them innocent enough in appearance, but others fearfully seductive to the morals of youth—which came through the mails to boys at school in this city. By corresponding with New York agents for stamps, their names had been obtained, with this result. Parents having any regard for the purity of their children will do well to watch these things. Should not teachers prevent the delivery of articles thus sent to boys without their parent's knowledge?

In the modern struggle for riches, it may be assumed that the advantage is with those who are working on the wrong side of human nature. They who are

working to degrade mankind are better paid than those who are striving to elevate, refine and ennoble mankind. There is money in the liquor-traffic—much money, if figures tell truth; teaching, preaching, temperance lecturing, on the other hand, is not a remunerative business. There is more money in bad literature as a general thing, than in good. Dishonest trade is more lucrative than honest. As an offset to all this, it is known that agents working on the right side of human nature have an enduring inheritance. The money they do make abides; that amassed by iniquity melts away very soon. Their work endures, their memories live, their influence is perpetuated, who spend their strength for man's advancement.

It must be confessed that the prevailing sin of modern times is dishonesty—the dishonesty of indifference to debt. There is no other name for this growing evil. In all kinds of commercial and mechanical business it is found that, even among Christians, a disregard of fair obligations in money transactions is alarmingly on the increase. It is asserted that numbers of people who make a profession of religion, and move even in respectable circles, are growing more and more in the direction of that selfishness which considers this kind of obligation as in some way distinct from common morality. The public conscience is woefully astray when this is the case. We need some one now to do for us in relation to the sin of withholding, what Gough and Dow have been doing in regard to tipping and dissipation. If we were not for the really honest, prompt people who meet their obligations in time, and the others who do as soon as circumstances possibly permit—who are uneasy till they pay—the fabric of society would tumble to pieces. Let the churches think about it.

MINISTERIAL.—Rev. E. Brettie, we are glad to hear, improving. Rev. G. W. Tuttle's family have been down with diphtheria—one very low. This disease makes fearful ravages everywhere. It will be seen by our obituary lists that Pogwash is still invaded by the disease.

OUR CHURCH WORK.

An address, accompanied by a cash donation was presented to the Rev. S. W. Sprague on Christmas eve by friends at Hampton.

JERUSALEM CIRCUIT.—On the eve of Christmas Day a number of friends assembled at Verley Hall, (Greenwich appointment,) and spent a very pleasant evening; there were readings, speeches, music and singing. The organ was presided over by Miss Lillie Williamson, who played in her usual good style. During the meeting a donation was made to the minister of the circuit (Rev. E. Bell), which was very good for the number that were present. Our services at the above place are well attended, and we are trusting that many yet will be added to our church. ONE PRESENT.

The donation to the Rev. R. Wilson, at Hopewell Corner, on the night of the 7th, was well attended, and considering the stringency of the times, the proceeds—sixty dollars—quite creditable. Capt. Oulton occupied the chair. A. Anderson, Esq., read a very interesting address and presented the amount to Mr. Wilson, who replied in brief but appropriate terms; and addresses were delivered by Dr. Murray, I. S. Atkinson, Capt. Peck, Capt. Stiles and others. Rev. Mr. Chipman was present and favored the audience with a neat speech. All appeared greatly pleased with the proceedings of the evening.

PORTLAND METHODIST CHURCH.—At a meeting of the congregation of Portland Methodist Church, held last night, in the school-room, it was decided that the Sunday evening services would begin at six instead of seven o'clock, at which hour the services have been held since they moved into the new church. The church sittings were then disposed of, Mr. John Coleman acting in the capacity of auctioneer. The bidding was very spirited, the upset price of the seats being \$12, to \$16. The largest price realized was \$23. The total amount received was \$606.50, with some seats remaining unsold.—Telegraph.

A donation and concert were held in Salisbury, on January 8th, by which the Rev. W. W. Lodge was made the recipient of a purse containing \$100. The evening's entertainment consisted of an antiquarian supper, which was well patronized, and after the delicacies of the season had been disposed of, the concert opened by the choir singing "The Fisherman's Glee." Then followed a dialogue entitled "Courtship under Difficulties," by Misses Sherwood, Dodge and Harris, which was well received. The song "Nancy Lee," by Mr. McMurray, was loudly applauded. Mrs. Jarley's wax "figures" were then exhibited, and brought roars of laughter from the audience. Then followed ta-

bleaux, duets, solos, &c., after which the entertainment closed by the choir singing "Good night."

THE SABBATH SCHOOL in connection with Zion Methodist church of this town, held its usual anniversary on Wednesday evening, 18th ult. The meeting was well attended by parents and friends of the scholars. The Rev. E. B. Moore, pastor of the church, examined the school in its work of the past year. The prompt and satisfactory manner in which his questions were answered reflected much credit on the work of the teachers, and gave evidence of faithful study on the part of the scholars. The annual report was read by the Secretary, which was quite satisfactory; 96 scholars were returned as belonging to the school, of whom the general attendance was regular. After the report, several interesting addresses were made by friends of the school. The Superintendent made an appeal to those present for a liberal contribution to aid in giving the school a new library. His request met with a hearty response. The services of the evening were interspersed with suitable music, well rendered by the scholars. In bringing the meeting to a close the pastor strongly urged renewed energies in this department of church work. All present felt that they had spent a pleasant and profitable evening.—New Brunswick Gazette.

NOTES FROM A QUIET NOOK.

DEAR MR. EDITOR.—A few "jottings" relative to circuit and other matters in this quiet and cosy corner of the "Methodistic parish will not, we assume, be unappreciated to yourself or readers of the WESLEYAN.

OUR MISSIONARY MEETING.

was held on the 1st inst., was an exceedingly interesting one. In addition to the Rev. Dr. McDonald, of Japan, we were favored with the presence of our venerable friend Rev. Henry Daniel and our esteemed neighbor Rev. G. W. Fisher. These beloved brethren gave earnest and practical addresses. Dr. McDonald's speech here, as is true of his speeches elsewhere in this District, was full of information and was listened to by both old and young with profound interest. The children were especially pleased with his descriptions of Japanese manners and customs. One young friend, who was, we know, the representative of many others, said she wished he had continued his address for another hour. Our efficient choir, as usual, did good service. The chair was occupied by our excellent Recording Steward, Bro. Rouley. The collection amounted to Two hundred and thirty dollars.

CHRISTMAS passed pleasantly this year, as it always does at Marysville. The one hundred families or thereabouts of our community had each his turkey and other appointments of the Christmas dinner presented by a generous friend, whose name we must not, and indeed we need not mention. The customary volume beautifully and strongly bound, was sent, as on former occasions, to each member of the families identified with our Sunday School by the same unmentioned Gentleman, who by this and other methods, furnishes practical proof of his belief in the inspired sentiment "Man shall not live by bread alone."

THE PERMISSIVE BILL adopted by the city of Fredericton six or eight weeks ago, was pronounced upon by the free and independent electors of this fair county of York on Saturday last. Although the friends of the Bill expected it would meet with opposition in a few parishes yet it was confidently believed that the temperance movement of the county was sufficiently strong to secure its adoption by an overwhelming majority. The result has justified that expectation.

Those who have been engaged in the canvass during the last month know to their sorrow that in the appointment of the time for holding this election some body sadly blundered. This statement together with the fact that a large number of the male population of the county is absent in the lumber woods at this season will enable friends at a distance to understand why the whole number of votes polled was not larger than it was.

THESE CIRCUIT INVITATIONS, as we learned by last week's WESLEYAN, have naturally enough evolved thought from the editorial brain. It would be going outside the province of this letter to raise a question in regard to the validity of the reasoning employed. There are several questions touching the propositions laid down, which under other circumstances, might be asked. Probably some of them will be asked by others.

It will possibly interest some of your readers to know that, up to this date, the Quarterly Official Meeting of this Circuit has not infringed the rights of any brother or Circuit or tempted any one so to do by presenting that EVIL thing—so greatly dreaded by a majority of our ministers—a circuit invitation. It ought, perhaps, to be added that our singularity in this respect, as one of the independent Circuits of the N.B., and P.E.I. Conference, is possibly, only a question of time.

Fraternally yours,
ROBERT DUNCAN.
Marysville, N.B., Dec. 30, 1878.

Y. M. C. A. LECTURE.

Rev. Mr. Dunn's lecture last night in the Y. M. C. A. Hall, was listened to with marked attention by a good audience. Its title was—"Lacouta, or Short, Sharp and Shiny," and the lecture was an admirable illustration of the motto embodied in the name given to it. The lecturer, after some brief and appropriate introductory remarks, said that he was indebted to a classic land and to an American wit for the title he had given to the subject on which he would treat. Lacedaemonians were a people celebrated for the simple, short and sententious directness of their speech. Hence the derivation of the word laconic, which meant conciseness, and Josh Billings had said that proverbs were like cambric needles—short, sharp and shiny.

The tendency of the best modern thought was in favor of directness and simplicity of style. What was known as the diffuse and ornate style was an evidence of want of culture. Lucidity of expression and epigrammatic point characterized the writings of the man of profound thought and finished cultivation. It was in aphorisms, proverbs, epigrams, &c., we found the most brilliant gems of thought—crystallized sentences epitomizing truisms which had been coined from philosophic thought, and yet were comprehended by the simplest minds. The lecturer quoted in support of the superior qualities of conciseness of Style from Plato, Bacon, Shakespeare, Burke, Carlyle, Acton, Ward, Josh Billings, &c. Of course, said he, it is possible to overdo the thing, as for instance, in the case of the poet of an American paper, the editor of which had written an article demanding that poetry to suit his paper should be very brief, and the next day received the following communication: "Trust—Bust." The lecturer then gave some amusing instances of the misapplication of proverbs by foreigners who could not master our peculiar idioms. He then gave specimens of the proverbs of different races as illustrating their habits of thought and the character of their minds, Chinese, Russian, English, Scotch and Irish proverbs were given. The lecture was interesting, amusing and instructive throughout, and indicated on the part of the lecturer a wide range of reading and a keen appreciation of the good things of our best authors.—Chronicle.

NEWS AND NOTES.

NOVA SCOTIA.

Some stir may be expected in Halifax next summer, when should the Duke of Edinburgh be appointed to the command of the British North American and West Indian squadron, he will be accompanied by the Duchess of Edinburgh and family, escorted by a Russian fleet commanded by an Imperial Prince.

Wm. Saunders, living in Hectanooga Settlement, Yarmouth, was killed on Wednesday week in the woods, by a tree falling on him.

The Bazaar held in the Temperance Hall, Lunenburg, on the 26th ult. was a success. The sum of \$310 00 was taken, which is to be added towards the erection of a new Methodist Church in that town.

Some time ago we inserted in the "Monitor" an extract from a California paper, giving a description of the funeral of a Mr. Phinney, a native of California, who moved to California some years ago. Mr. Phinney left two brothers in this county, who at his death received word that a large amount of money was willed to them by the deceased. A considerable portion of the money has been forwarded, and we learn that still there is more to follow.—Bridgetown Monitor.

The twenty-first annual meeting of the Acadia Marine Insurance of Yarmouth was held Jan. 10. The retired directors were all re-elected. The number of policies issued in 1878 were 2004, and the whole amount insured \$574,400; amount of policies expired, \$245,000; amount still at risk, \$320,400. Amount divided among the shareholders, \$15,000, or \$100 per share. Number of shares, 150.

Some two or three months ago an interesting little girl, daughter of James Graham, Esq., of Brookfield, became so fond of her China doll that she swallowed one of its hands that was broken off. The little one apparently experienced no difficulty regarding it until a few days ago, when she began to exhibit symptoms which perplexed the family physician, and one day in a fit of coughing she vomited up the doll's hand. It had evidently been imbedded in the bronchial tubes, and was quite discolored as compared with the arm off which it had been broken. The child is now quite well.

The dreadful disease diphtheria still rages in all parts of the Province. In the district of St. Croix there have been six deaths during the fall and winter. A new cure is talked of—the use of kerylene. Its efficacy seems to be verified by apparent facts.

NEW BRUNSWICK & P. E. ISLAND.

A large brick school-house was opened at Summerside, P. E. Island, last Monday. It accommodates 400 scholars, and was built with all the latest improvements.

Rev. George Armstrong, for many years of Bridgetown, Annapolis, has for several years been editor and proprietor of the "Christian Visitor." He has now sold out to Rev. J. E. Hopper. Mr. Armstrong will continue to contribute to the paper.

The American bond thief, Hall, was arrested at Moncton Station on a men train from St. John last week, by Detective Fahy of Montreal. He was taken north. Hall is aged about 65, and wears eye-glasses. He was smoking a cigar when arrested, and took the affair very coolly. His crime consists in stealing from Field & James, brokers, of New York, bonds worth \$30,000.

Schooner Charles E. Scammell, master, sailed from Annapolis, Dec. 19th, for Cienfuegos, with a cargo of coal, and put into Crook Haven, Ireland. The mate was washed overboard; that the vessel was otherwise damaged, and himself disabled. The mate's name is Norman Shaw; he leaves a wife and family who reside in Yarmouth.

A beet sugar factory is to be started at Gilsbon in the spring, at the lower side of the Nashua Bridge and near the mouth of that stream. The affair will be a stock company, with a capital of \$40,000.

NEWFOUNDLAND.

The Newfoundland special correspondent of the Montreal "Gazette" writes as follows to that paper under December date, concerning the progress of the copper mines, the impulse to business at St. John's in consequence, etc. We make some extracts which will be interesting.

Mr. Ellershausen has returned from a visit to Glasgow where he has succeeded in forming a joint stock company (limited) with a subscribed capital of either a quarter or half a million pounds sterling, to carry on copper mining on a still more extensive scale than formerly. There are but two shareholders—the number required in law for a joint stock company—and the bulk of the stock is held by the same parties who have so successfully conducted operations hitherto, namely, Mr. Ellershausen as managing partner, and the wealthy Glasgow partners, Messrs. Dixon and McKenzie. Virtually the company is the same as before, the additional names being merely to enable the company to secure incorporation under the Limited Liability Act. The new arrangement is considered to be of a most satisfactory character, and one which will secure fresh energy in conducting mining operations. Mr. Ellershausen is, of course, the managing partner who is to guide all movements. The new mine at Little Bay continues to sustain its high character for productivity; and that at the South-west Arm of Green Bay, though only opened recently, is believed to be ahead of all the others, especially in the quality of its ore. On the same Arm is "The Naked Man Mine," owned by Gilbert Browning, Esq., and the Hon. E. White. They have leased it on exceedingly favorable terms to a London company, who pay them eight shillings sterling per ton, as royalty. This is named "The Naked Man Mining Co., Limited," having its offices at No. 2, New Broad Street, London, Ralph Skene Archibald, Esq., being Secretary. A skilled mining captain has been sent out to take charge of the mine, and is conducting operations energetically. The developments here are of a very promising character, and it is said the deposit of ore is traced for more than a quarter of a mile, and is calculated to be from 2 to 3 1/2 feet in thickness. A new "find" is spoken of some three miles inland, between South-west Arm and Little Bay; and wonderful things are related of it; but as it has not yet been tested thoroughly, and as first reports are apt to be exaggerated, I shall say nothing more of it at present.

The season is unusually mild—no frost or snow yet—so that shipping operations will probably be continued till the end of this month. The trade which has sprung up in connection with the mines has already reached very large dimensions. A supply of all necessities sufficient to last till May has been laid in now, as navigation in that quarter will soon be closed by the northern ice. The impulse to business in St. John's, in connection with the mines, is wonderful, and the amount distributed in wages very great. At Betts' Cove a great extension of smelting operations has been carried out, and 13 new cupola furnaces, in which the hot-air blast is used, have been completed. In future, all the poorer ores will be smelted here, and only the best exported in the natural state. It is fortunate for us that a man of such enterprise and sagacity as Mr. Ellershausen has been induced to embark in our mining operations. Our capitalists are all devoted to the fisheries, and have no eye for anything else. But for Mr. Ellershausen our great mineral treasures would have remained unknown and undeveloped for years to come.

The Island colony of Newfoundland is now in a good position, financially. Out of the amount of the Halifax Fishery Award, the handsome sum of one million of dollars has been placed in the coffers of the Bank of England, to be put to the credit of Newfoundland. This money now lies at the disposal of the Government of that Island, and can be withdrawn at any time, and is appropriated in any way which the Government may think fit to expend it. Of course, there will be differences of opinion on the part of the public men of that colony, as to the manner in which it should be expended in order to secure the best results. Now, that such a handsome addition has been made to the financial resources of the Island, we would not be surprised to see her Government move in the matter of constructing a railway at no distant day. The construction of such a public work would do much towards developing the vast resources with which the interior of Newfoundland is said to abound, and which can never otherwise be made available.—Argus.

WESLEYAN ALMANAC.

JANUARY, 1879.

Full Moon, 8 day, 7h, 34m. Morning. Last Quarter, 15 day, 6h, 48m. Morning. New Moon, 22 day, 7h, 57m. Morning. First Quarter, 29 day, 7h, 51m. Morning.

Table with columns for Day of Week, SUN (Rises, Sets, etc.), MOON (Rises, Sets, etc.), and DISTANCE FROM SUN. Lists days from Wednesday to Friday.

THE TIDES.—The ebb of the Moon, a South sea gives the time of high water at Parramore, Cornwallis, Horton, Hanisport, Windsor, Newport and Trenton.

High water at Pictou and Cape Tormentine, 2 hrs and 11 minutes LATER than at Halifax. At Annapolis, St. John, N.B., and Portland, Maine, 3 hours and 25 minutes LATER, and at St. John's, Newfoundland, 20 minutes EARLIER than at Halifax. At Charleston, 2 hours 54 minutes LATER. At Westport, 3 hours 54 minutes LATER. At Yarmouth, 2 hours 30 minutes LATER.

THE COMING OF THE LORD.

From a very early date, in the history of the Christian church, the scriptures have been wrested to prove, that the final appearing of the Lord was near at hand.

If we read the signs of the times aright; we are threatened with another eruption of "second adventism,"—a state of matters more to be dreaded than Saxby burricades. In the city of New York, a company of devout men have recently been endeavoring to persuade one another, and to convince the world, that our blessed Lord will soon come personally to earth to establish his throne in Jerusalem, and set up in this world a visible kingdom.

I wish to suggest a few plain considerations to plain readers, designed to show the fallacy of the common conclusion, that the phrase "the coming of the Lord," with its cognates, as these occur so often in the Scriptures, refer invariably or even, principally to our Lord's final coming, or as it is termed, his "second advent;" and then to note some reasons, which seem to me to be misrepresented barriers in the way of accepting the belief, that this glorious event is near at hand.

1. That the terms referred to, do sometimes mark out the actual personal and final advent of Christ, is evident. The reader need only to recall, upon this point, Matt. xxv. 31, &c.; 2 Peter iii.; Rev. xx. 11, &c.

2. But the phrases are also used to indicate signal exertions of God's power through the operations of his Providence. Every reader of the Old Testament will remember how frequently the declarations of God's anger against Babylon, Assyria, and Egypt and Jerusalem, are prefaced with "Behold the Lord cometh," &c., or "Behold the day of the Lord cometh, &c." A few instances will suffice. See Isa. xiii. 4, 5, 9; Isa. xxx. 27, 28; Isa. xix. 1; Zech. xiv. 1; Joel ii. 1; Micah i. 3. As a sample of the proper explanation of all of these passages, we will take one, which refers to Egypt—Isa. xix. 1. Now how was Egypt overthrown? Every student of history knows, that it was not by any such literal manifestations of Divine power, as are here indicated; but that her final overthrow was accomplished by the Persian power.

As another instance of the use of this form of speech, the reader may consult 2 Samuel xxii. 7-16. Then turn to verse 1 of the chapter, and find, that this most striking and sublime passage has reference to the Lord's providential interference for the rescue of his servant David.

In Daniel vii. 9, 10, it is said: "I beheld till the thrones were cast down, and the Ancient of days did sit; his throne was like the fiery flame, and his wheels as

burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were open. Immediately preceding this passage, is the description of a "dreadful and terrible" beast, admitted by all, to refer to the Roman power; and the passage above quoted is acknowledged to be spoken, not of the final judgment, out of that which God would inflict upon the Roman kingdom. At verse 13, the prophet says: "I saw in the night visions, and behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him, and there were given unto him dominion and glory, and a kingdom, that all nations, people and languages should serve him: his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed." But the Jews persistently opposed the establishment of this kingdom so that it was rendered necessary that they should be destroyed by the Roman armies. We turn now to Matt. xxiv., in which our Saviour gives a minute and circumstantial account, of that which should befall Jerusalem and the Jews, in connection with their overthrow by the Romans. Let it be observed just here, that most evidently the primary reference in every expression found in this chapter especially the first four verses is to the end of the age of the Law, and the beginning of the age, or kingdom of the Messiah. That the destruction of Jerusalem, is a lively type and image of the great day of judgment, is evident; and that some of the expressions in this chapter were intended to include a reference to this dread event, is granted; but to read the chapter, assigning the final day as the primary object in our Lord's view, would be to involve one's self in inextricable confusion and contradiction. The figures used are, it is true, very elevated, but so it was in eastern nations and speech; and the careful student of the Bible will recall many passages, where similar phraseology is used in reference to events which, confessedly, pertained to people and nations upon earth only.

We turn now to the chapter in question, for light upon the subject in hand. Our Lord has spoken explicitly of the approaching desolation of Jerusalem, which should be wrought by the Romans. In verse 30, he speaks of his own coming, as in the verse quoted from Daniel—"in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together, &c." That this does not refer to the final judgment, is proven from the fact that our Lord declares in verse 34, "This generation shall not pass, till all these things shall be fulfilled,—words which are repeated in the parallel place in Luke xxi., which chapter throws great light upon that in Matthew; and again in Matt. xvi. speaking of the same event, our Lord declares (v. 28). There are some standing here, who shall not taste of death, till they shall see the Son of Man coming in his kingdom." There is also manifest allusion to this, in our Lord's saying concerning John—"If I will that he tarry till I come, what is that to thee?"

These considerations serve to confirm the position, that by Matt. xxiv. 31, we are to understand the proclamation of the Gospel, by the messengers of the Lord.

3. We are now brought to consider another sense in which the phrase, "the coming of the Lord" is used, viz.:—the setting up of his spiritual kingdom in the earth; an event which began at the day of pentecost; and was consummated, at the final overthrow of the Jewish age, by the Romans. It is claimed by some, that the "kingdom of Christ" has not yet been set up in the world; and will not be, until our Lord's second advent. Such a view can only result from the ignoring of the true nature of Christ's kingdom—its spirituality, as distinguished from worldly pomp and circumstance. (Luke 17: 20.) John the Baptist declared "The kingdom of God is at hand." (Matt. iii. 2.) Our Lord affirmed that this kingdom had come to them (Matt. xii. 28); that publicans and harlots were pressing into it (Matt. xxi. 31), that it should be taken from the Jews and given to others (Matt. xxi. 43); to the Colossians Paul declares, that they had been "translated into the kingdom of God's dear Son." (Col. i. 13.) Yet in the face of all this, and much more of like import, we are told that our Lord has no kingdom upon earth; and will not have, until his second advent! That its final triumph shall not be witnessed until that time, we know; but that it does not exist in the earth, is so directly contradicted by the Word itself, that it is incredible that any one should affirm it.

Now, in summing up this matter, we find, 1st. That in language the most majestic and explicit, our Lord declared to his disciples, that he would come again

after his departure from earth, for the overthrow of the Jewish place, people and polity; and to establish and confirm his spiritual kingdom in the place thereof. 2d. As to the time of his coming, he taught that the precise day was a secret with the Father; but he declared that it should occur within the life-time of some who were listening to his words. 3d. This would be a matter much spoken of by the disciples. Their minds, hearts, and mouths would be full of the event, which the Lord had led them to expect; the results of which should be so dreadful, and which was, withal, so near. As a matter of history, it occurred about 37 years after our Lord's death. The Epistles were all written between A. D. 53, and 67; and for the most part between 60 and 67. In 68 the war began, under Gessius Florinus, Roman Procurator of Judea; and after a season of unparalleled horror, such as the world has never known before or since, Jerusalem was taken in the latter part of A. D. 70. In the light of this, let us read some of the warnings in the Epistles. "Let your meditation be known unto all men: the Lord is at hand." (Phil. iv. 5.) "Exhort one another, and so much the more as ye see the day approaching." For yet a little while, and he that shall come, will come, and will not tarry." (Heb. x. 25, 37.) "Be patient, brethren, unto the coming of the Lord." "Behold, the judge standeth before the door." (James v. 7, 9.) Accepting the chronological data of Dr. Schaff, these warnings were all uttered within six years, and some of them within one year, of the beginning of the terrible struggle. The legitimate conclusion to which any man in any age would come, from such language, would be, that the event spoken of was very near at hand—not a thousand, nor even a hundred years distant.

They speak of a "coming of the Lord" which was nigh at the door. The "second coming" of the Lord to raise the dead the unanswerable logic of fact, proves was not nigh, when the Apostles wrote. The "coming" which our Lord foretold, to destroy the Jewish place and polity, the unanswerable logic of fact, proves was nigh, when he spoke; and literally, at the door, when the apostles warned. In view of these facts, I submit, if it be not inconsistent and shallow to call out all these passages which speak of a "coming of the Lord," and refer them to the general judgment of the 1st day? [And it is just to this unseemly mixing up, of those things which could be kept separate, that we owe these worse than volcanic eruptions of "second advent" excitement. These people assume that all these passages refer to the end of the world, and upon this assumption build the theory that the end of the world is at hand; teaching that the lapse of century after century proves to be incorrect and misleading; and when confronted with the arguments against their theory, drawn from the lapse of the ages, these men, who are such sticklers for the literal rendering of God's word, tell us that "one day is with the Lord as a thousand years and a thousand years as one day!" Verily, if an event can be said to be nigh, in such a sense, what untold ages may yet transpire before the end shall be! And then what becomes of their pet theory, that we poor mortals may witness its consummation, ere we die.

We believe that the second advent of our Lord is very far hence; and in a future article—with the editor's permission—will state our reasons for this faith. J. S. COPPIN.

THE YOUNG FOLKS.

RUMPTY DUDGET'S TOWER.

Long ago, before the sun caught fire, before the moon froze up, and before you were born, a Queen had three children, whose name were Princess Hilda, Prince Frank, and Prince Henry. Princess Hilda, who was the eldest, had blue eyes and golden hair; Prince Henry, who was the youngest, had black eyes and black hair; and Prince Frank, who was neither the youngest nor the eldest, had hazel eyes and brown hair. They were the best children in the world, and the prettiest and the cleverest of their age; they lived in the most beautiful palace ever built, and the garden they played in was the loveliest that ever was seen.

This castle stood on the borders of a great forest on the other side of which was Fairy Land. But there was only one window in the palace that looked out upon the forest, and that was the round window of the room in which Princess Hilda, Prince Frank, and Prince Henry slept. And since this window was never open except at night, after the three children had been put to bed, they knew very little about how the forest looked, or what kind of flowers grew there, or what kind of birds sang in the branches of the trees. Sometimes, however, as they lay with

their heads on their little pillows, and their eyes open, waiting for sleep to come and fasten down the eyelids, they saw stars, white, blue and red, twinkling in the sky overhead; and below among the tree-trunks other yellow stars, which danced about, and flitted to and fro. These flitting stars were called, by grown-up people, will-o'-the-wisps, jack-o'-lanterns, fire flies, and such like names; but the children knew them to be the torches carried by the elves, as they ran hither and thither about their affairs. They often wished that one of these elves would come through the round window of their chamber and make them visit; but if this ever happened it was not until after the children had fallen asleep, and could know nothing of it.

The garden was on the opposite side of the palace to the forest, and was full of flowers, and birds, and fountains, in the basins of which goldfish swam. In the centre of the garden was a broad green lawn for the children to play on; and on the further edge of this lawn was a high hedge, with only one round opening in the middle of it. But through this opening no one was allowed to pass; for the land on the other side belonged to a dwarf, whose name was Rumpty Dudget, and whose only pleasure was in doing mischief. He was an ugly little dwarf, about as high as your knee, and all gray from head to foot. He wore a broad-brimmed gray hat, and a grey beard, and a grey cloak, that was so much too long for him that it dragged on the ground as he walked; and on his back was a small gray hump, that made him look even shorter than he was. He lived in a gray tower, whose battlements could be seen from a palace window. In this tower was a room with a thousand and one corners in it. In each of these corners stood a little child, with its face to the wall and its hands behind its back. They were children that Rumpty Dudget had caught trespassing on his grounds, and had carried off with him to his tower. In this way he had filled up one corner after another, until one corner was left unfilled; and if he could catch a child to put in that corner, then Rumpty Dudget would be come master of the whole country, and the beautiful palace would disappear, and the lovely garden would be changed into a desert, covered over with gray stones and brambles. You may be sure, therefore, that Rumpty Dudget tried very hard to get hold of a child to put in the thousand and first corner; but all the mothers were so careful, and all the children were so obedient, that, for a long time that thob-and first corner had remained empty.—From "Rumpty Dudget's Tower," by Julian Hawthorne, St. Nicholas for January.

DOMESTIC.

USE PLENTY OF GRAVY.

Dr. Dixon, in a number of the Scalpel, in an article on "Diet," assuming the position that the use of oil would decrease the victims of consumption nine-tenths, and that this is the whole secret of the use of cod liver oil," quotes the following summary of observations on this subject made by Dr. Hooker:

- 1. Of all persons between the ages of fifteen and twenty-two years, more than one-fifth eat no fat meat.
- 2. Of persons at the age of forty-five, all, excepting less than one in fifty, habitually use fat meat.
- 3. Of persons who, between the ages of fifteen and twenty-one, avoid fat meat, a few acquire an appetite for it, and live to a good old age, while the greater portion die with phthisis before thirty-five.
- 4. Of persons dying with phthisis, between the ages of twelve and forty-five, nine-tenths, at least, have never used fat meat.

Most individuals who avoid fat meat, also use little butter or oily gravies; though many compensate for this want, in part at least, by a free use of those articles, and also milk, eggs, and various saccharine substances. But they constitute an imperfect substitute for fat meat, without which, sooner or later, the body is almost sure to show the effects of deficient calorification.

CURE FOR FELONS.—Boil in any iron vessel of sufficient capacity—say four or six quarts—enough yellow dock root to make a strong liquor. When sufficiently boiled, and while the liquor is as hot as can be borne by the hand, cover the kettle with flannel cloth, to keep in the heat and steam, and hold the hand or finger affected under the cloth, and in the steam, and in five minutes the pain will cease. If it should return after a time, heat up the same liquor, and do as before. In a cure performed in this way the joints of the fingers will always be preserved. This receipt has been abundantly verified here.—A. M. C., Lyonsdale, N. Y.

WARTS.—If they give you no special inconvenience, let them alone. But if it is of essential importance to get rid of them, purchase half an ounce of muriatic acid, put it in a broad bottomed vial, so that it will not easily turn over; take a stick as large as the end of a knitting-needle, dip into the acid, and touch the top of the wart with whatever of the acid adheres to the stick; then with the end of the stick rub the acid into the top of the wart, without allowing the acid to touch the well skin. Do this night and morning, and a safe, painless, and effectual cure is the result.

FARMERS AND RHEUMATISM.—In answer to the question, "Why are farmers so liable to rheumatism?" the Science of Health says: "If farmers would avoid suddenly cooling the body after great exertion, if they would be careful not to go with wet clothing and wet feet, and if they would not over eat when in an exhausted condition, and bathe daily, using much friction, they would have little or no rheumatism."

EXPERIENCE AND INCIDENT.

A MINISTER'S ESCAPE.—Some years ago a clergyman from New Haven was on a visit to Boston one winter. He was stopping at the Marlborough Hotel, and was sitting in his room writing a lecture that he was going to deliver. A very severe gale was blowing that day. He stopped in his writing being at a loss for a word. He clasped his hands over his head, and tilted his chair back, while hesitating about the word he wished to make use of. Just while he was doing this the storm blew down a chimney, and a great mass of bricks and mortar came tearing through the roof and the ceiling, and crushed the table on which he had been writing. If he had not leaned back on his chair at that very moment he would have been killed instantly. The hole made in the roof was from ten to fourteen feet in width. What was it which led this minister to lean back at that moment, and so to save his life? It was not an accident or chance that happened to him. In a world where God is always present everywhere, there can be no such thing as accident or chance to the children of God. It was perhaps one of his ministering angels who led him to tip back his chair, and thus to save his life.

TAKE HOLD AND HELP.—A school-teacher relates the following incident as observed from her window: "Two colored men were engaged in loading cotton bales. One of them shirked. Although he went through all the motions, he did not help much in the work, while the other used all his strength. Finally he turned to his fellow-labourer, and surveying him from head to foot, said: 'Sambo, are you a Christian?' 'Yes.' 'Then take hold and help.' There are many who make a profession of Christianity, but do nothing to help the cause of Christ in the world. Their common excuse is, 'I am poor, I am weak, I am unlearned—what can I do?' If you are a Christian you can do something. Think of the widow and her two mites. One grain of sand is not a mountain, but you cannot have a mountain without grains of sand.

In an English dockyard a great ship was to be launched. The multitudes had gathered to witness it. The blocks and wedges were knocked away, but the massive hull did not stir, and there was disappointment. Just then a little boy rushed forward, and began to push the ship with all his might. The crowd broke out into a laugh; but just then it began to move—the crowd applauded. Away went the ship into the water. The few pounds pushed by the lad were only need-to started it. He took hold and helped.

SAVING THE POOR.—Mrs. M. Baxter wrote recently from Stuttgart, where she is speaking in German: "We have had blessed experience the last week of the truth of those words, 'To the poor the gospel is preached.' It has been our endeavor to reach those who are ashamed from want of clothing to go into any church or other meeting, or those who from long habit do not attend any place of worship, and God has been pleased greatly to bless our efforts. Many who were invited in the streets, the houses of the poor, and in the markets, have come and continued every evening. One poor woman said to me, 'Since God has forgiven me all my sins, I am always in peace, although my bed and bed clothing, my dress and all I possess are in the pawnshop on account of my husband's illness and my own. It is now that I see how great a sinner I am.'"

TEMPERANCE.

THE PROBLEM OF THE GROG SHOP.

Has not the temperance movement in this country been too exclusively a moral appeal? Has it not forgotten too much the nature and the circumstances of the effects of drunkenness? They are tragicomedies, in which the speaker seeks to make his audience laugh at the antics of the drunkard, and cry over the broken heart and ruined home of his wife and family. This strain is varied with thundered denunciations of the "moderate drinker" compared with those insidious infamy the immoderate drinker who totally imbrutes himself is an object of pity rather than of reprobation, and with these are mingled chemical and sanitary statistics. The appeal, however, is moral, and the remedy usually proposed is absolute prohibition. The friends of "license" however stringently regulated, are regarded as mere Laodiceans, or worse. But this mere moral appeal to renounce drunkenness because it produces crime and unhappiness and disease is too arid. It forgets the persons to whom it is addressed, and the condition of their life. Consequently there are the excitement and fury of a revival, vast temporary enthusiasm, and swift backsliding.

For what is drunkenness? It is in its origin the perversion of a natural taste for social enjoyment, and it is prevalent among those who have the least opportunity for such enjoyment. When it has fixed itself upon its victim it is largely dependent upon physical conditions. The usual temperance appeal to him is by the mere gain of strength of his moral will to break up the habit. His home is bare and desolate, and the preacher urges him to prefer it to the cozy and warm and social "saloon." His system, enfeebled by excess, craves the stimulant, and exhortation is simply not to take it. He needs especially every kind of support and assistance and diversion, and he is told to help himself. This is a relief which forgets the nature of the disease. That of itself suggests the remedy. The drunkard seeks social enjoyment illicitly. Supply it to him lawfully, show him that he can gratify his natural tastes without shame to himself or harm to his family or society. Give to the weak system which craves "a little something," a little something that will cheer and not inebriate. The drunkard knows the misery that drunkenness produces, for he is its victim. He does not wish to hear of that. The inebriated drunkard knows it also. What they want is something to take the place of drunkenness, something that will help them to help themselves. If all the money that is yearly given to support talking upon the subject were devoted to doing something in the way suggested, the "liquor interest" would be confronted with something that it would fear. "Holly tree" vines upon a great and general scale, "public coffee-houses" like those in Liverpool, neighborhood clubs which would develop and illustrate the neighborly sympathy which is now not suspected, and the supposed absence of which is most mischievous—all these and similar enterprises would aid the moral appeal and the sanitary argument with those social sympathies and supports which are indispensable to the prosperity of the work.—EDITOR'S EASY CHAIR, in *Harpers' Magazine* for December.

SHORT TEMPERANCE TALKS.

BY JOHN B. GOUGH.

I.—RESISTING THE TEMPTER.

With drink, on some temperaments, one glass will mount to the brain instantly, weakening the power of will, affecting the self-control, and the man is not the same. The appetite being thus roused takes hold of him and drags him down into its fearful embrace. The only safety for such a man is total abstinence: and to a man who has been a victim, bound by the cords of this desire it will be a life struggle, when at times the old appetite comes over him like a wave. Let him do anything but drink let him even run—it is not cowardly to run.

I knew a man who was strongly tempted and escaped. He was a printer, and working near a window opposite which was the "Shades," he saw persons coming out wiping their lips, having taken their "eleven o'clock." He began to want it, and grew nervous; the desire increased; every fiber of his system seemed to cry out for it, when he dropped his form of type; and in his vexation at the accident, took off his apron put on his coat, with the intention of getting drunk; when as he said, he said, he thought of wife and children of former ruin and disgrace, and present prosperity and reputation, and rushed out, and ran halless through the streets till he reached home.

"Wife, shut me up! for mercy's sake shut me up, and don't let me out. Ask no question, but shut me up."

She was a wise wife, and locked him in a room, and there he remained for thirty-six hours before he dare venture out to his work again.

A lawyer who had been intemperate told me "I have been obliged to forego all light literature. I can hardly read a newspaper."

"Why, I replied. "I have not tasted drink for two years, but if I only read of it I wanted it. I have paced my office with hands clenched, and the sweat standing in beads on my forehead, as I battled desire to get drink when I read of a man drinking a glass of wine."

Another gentleman told me that he had not drank for twenty-eight years; but said he, "I have some fifty men working for me, and when I take the breath of a man who has been drinking I want it—yes, sometimes want it so that I have ridden ten miles on horseback to rid myself of the desire that seemed to cry through my whole system. Give! give! when I have taken the breath of a man who has been drinking."

PLESANTRIES.

A lady joking about her nose, said: "I had nothing to do in shaping it; it was a birthday present."

A celebrated composer recently wrote to a friend requesting the pleasure of company "to luncheon; key of G." His friend found out that it meant as one sharp.

"Father," said a cobbler's lad, as he was pegging away at an old shoe, "they say that trout bite good now." "Well, well, replied the old gentleman, "you stick to your work and they won't bite you!"

"Sam, you are not honest. Why do you put all the good peaches on the top of the measure, and the little ones below?" "Same reason, sah, dat makes de front of your house marble and de back-gate chiefly slop bar!"

A little boy, who was nearly starved by a stung uncle (his guardian) with whom he lived, meeting a lank greyhound one day in the street, was asked by his guardian what made the dog so thin. After reflecting the little fellow replied: "I suppose he lives with his uncle."

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JOYFUL NEWS FOR THE AFFLICTED.

PORT GEORGE, Annapolis Co., N.S.

June 12th., 1878. Messrs. C. Gates, Son & Co.—Gentlemen In the Autumn of 1877, my little boy, about two years old, was in very ill health on account of worms, which destroyed his appetite, and made him pensive and poor. The strongest symptoms of the disease being starting out of a sound sleep and crying loudly. I had never previously used your medicines for any complaint to which children are subject, but concluded to try them in this case. I administered your No. 1 Syrup according to directions with amazing results. One symptom after another speedily disappeared before it, (it carried off worms four or five inches long) and when only two bottles had been taken a perfect cure was effected.

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

Sworn to at Wilnot, before me, the undersigned, June 13th, 1878. WALLACE PHINNEY.



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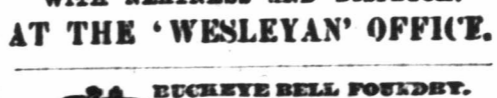
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Blank Forms of every description, and Bill Heads printed at this Office.

PREACHERS' PLAN, HALIFAX AND DARTMOUTH, SUNDAY, JANUARY 19th., 1879.

Table of church services for Sunday, January 19th, 1879, listing locations like Brunswick St., Grafton St., and preachers' names.

MARRIED.

At Westville, Pictou Co., by Rev. A. F. Weldon on the 3rd October, 1878, Mrs. Mary A. Hale, to Samuel Knudde, all of Westville.

DIED.

At Melville Square, Annapolis Co., on Dec. 13th, John Fagan, in the 84th year of his age.

RECEIPTS FOR "WESLEYAN."

FOR THE WEEK ENDING JAN. 15, 1879. INSTRUCTIONS AS TO REMITTING MONIES:— 1.—When sending money for subscribers, say whether old or new, and if new, write out their Post Office address plainly.

Martin Chapman, 2; John Atkinson, 2; A McQueen, Esq., 1; S Oulton, 1; Howard Trueman, 1; M's McKenough, 0.75; 12 75

Rev. R. C. Borlen, Mrs. Pernchief, 2; Miss Hattie Bell, 2; Alex Scott, 2; Rev. W. G. Lane.

MARKET PRICES.

Table of market prices for various goods like Butter, Eggs, Lard, etc., reported weekly by J. H. BENT, Agent King's County Produce Depot, Halifax, N.S.

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COMIC OPERA BY ARTHUR SULLIVAN, is the most popular thing of the kind ever reformed in this country.

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Superb \$340 Organs, only \$95, Pianos Retail Price by other Manufacturers \$900, only \$290.

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with a G.A. (N) highly cultivated, and an Orchard stocked with upwards of fifty choice Fruit Trees, comprising select varieties of Apples, Pears, Plums, Cherries and Quince, together with Grapes and Small Fruits in abundance.

Majestic Ornamental Trees!

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Quiet Country Residence

within easy access by steamer and by rail from parts of the province.

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