





INTERNATIONAL BIBLE LESSONS.

SECOND QUARTER—STUDIES IN THE OLD TESTAMENT.

B. C. 712. LESSON VI. THE SAVIOUR'S CALL; or, The Free Salvation. Isa. 55. 1-11. May 11.

EXPLANATORY AND PRACTICAL.

Verses 1, 2. An interjection designed to arrest attention. Thirsteth. As thirst is one of the keenest and most imperative of the physical appetites, it is used to represent the yearning of the higher nature which only God can satisfy.

1. "There is an inner man, who has his inner thirst for the water of life." Come ye. 2. "Those who would drink at God's fountain must act for themselves and come." To the waters. Water is every where employed in Scripture to represent God's grace, which, like water, is 1. Free; 2. Abundant; 3. Refreshing; 4. Satisfying; 5. Essential to life. Hath no money. In Oriental countries water is frequently scarce, and sold by carriers in the streets; but the fountains of God's grace are free to all. Buy and eat. The prophet thus represents salvation as a feast as well as a fountain. Wine is everywhere mentioned in Scripture as among the commonest articles of drink. There is strong reason for believing that the wine so highly commended among the ancients belonged rather to the class of syrups or preserved grape juice than wines proper, as they were sweet and unacid, if at all fermented. Milk. The beverage most esteemed in Oriental lands is milk, which, however, is never used until it has become sour, a change which takes place very soon in warm climates where no artificial methods of cooling are employed. Without money. 3. "None are so poor that they cannot obtain salvation, and none so rich as to be able to pay for it at its true value. 4. "Men may set a price on privileges, but God gives freely."

2. Spend money. Literally, "weigh money," as anciently the precious metals were not coined, but cut up into small pieces, and weighed rather than counted in commercial transactions. That which is not bread. Literally, "the no-bread," a strong expression to indicate the unsatisfying character of the objects for which men spend their strength and life. 5. "How many are trying to feed upon the 'no bread,' while their hearts are still hungry. 6. "Happiness and peace cannot be won by toil nor bought by gold."

Hearken diligently. 7. "Those who would be blessed by God must heed God's messengers." Eat ye. "Eat ye the good." 8. "Those who feed at God's tables never depart hungry." Fatness. The fat meat was considered the finest, and as such was chosen for sacrifice at God's altar. 3, 4. Come unto me. Coming to God involves—1. Will; 2. Action; 3. Surrender; 4. Submission; 5. Union and sympathy with God. Soul shall live. 9. "There may be a physical life, but there can be no spiritual life apart from God." Everlasting covenant. A covenant is an agreement between two contracting parties. God's promises are so termed, because they require man's acceptance of their conditions. 10. "The covenants of men are for a time, but those of God are everlasting. Mercies of David. The promise of David (2 Sam. 7) was that the throne of his family should be established for ever. This was fulfilled only in Christ, "great David's greater Son," whom the prophet foreshadowed in this chapter. I have given him. David had been dead for centuries, so that the reference here can be to no other than the Messiah, who, as David's descendant and representative, is frequently called by his name. For a witness. That is, to bear testimony to the truth, for which purpose Christ declared that he came. John 18, 37. A leader and commander. 11. "The heart of man needs a leader and a master, who can claim loyal obedience; and such it finds in Christ."

5. Thou shalt call. The prophet in this verse addresses directly the Messiah, of whom he has been speaking in the preceding. A nation. Those who in after ages should believe on Christ, his "chosen nation and peculiar people." Thou knowest not. That had not been before regarded as his own people. A prediction of the Gentile triumphs of the Gospel. [Teacher, point out to the class that we are foreshadowed here, and have an interest in this prophecy.] Because of the Lord thy God. 12. "The possession of God and the true religion gives prominence to a people, and causes other nations to covet its privileges. He hath glorified thee. By the resurrection, the ascension, and the progress of the Gospel God has glorified his Son."

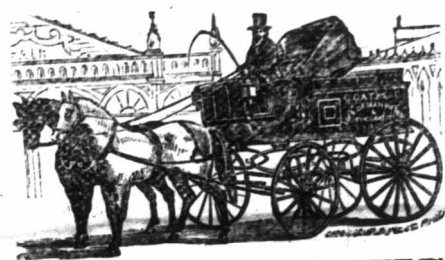
6, 7. Seek ye the Lord. The prophet now turns to the people and exhorts them to possess their high privileges. 13. "If God is to be found he must be sought."

While he may be found. 14. "Then there are times when God is not to be found! 15. "If the season of opportunity is limited, men should be wise to employ it aright." While he is near. 16. "There are times in every experience when God is especially near the seeking soul, and when the Spirit strives with unusual power." Wicked forsake. 17. "As the ways of the wicked are afar from God, men must turn from them if they would draw nigh to him." His thoughts. Purpose, aims and pains. 18. "The heart must be made right as well as the life." Will have mercy. 19. "Man's only hope is in the mercy of God."

8, 9. My thoughts. This verse may be interpreted in either of two ways: 1. That as the plans and ways of God are not those of wicked men, but infinitely higher and better, they must turn from their paths to his. 2. That God's plans of pardon are not according to the thoughts of men, for while men are unrepenting, he forgives willingly and freely. Heavens... earth. As the heavenly spaces are vaster than earthly distances, so the attributes of God and his purposes are larger than the puny thoughts of men.

Rain cometh down. As God sends down the rain and the snow, for a beneficial purpose, to water and enrich the earth, so he gives the word of his promise to bestow upon men spiritual blessings. The snow. Which in winter forms a protection against severe frosts to the soil which it covers. Returneth nothither. That is, not until it has accomplished the object for which the Lord sent it forth. Seed to the sower. 20. "As God's physical government proceeds from love to man, so his moral and spiritual rule begin with the same motive and aim for the same end. Void. That is powerless and without result. God is as mighty in his word as he is in his work."

GOLDEN TEXT: If any man thirst, let him come unto me, and drink. John 7, 37. DOCTRINAL SUGGESTION: The conditions of pardon. The next lesson is Micah 4, 1-8.



JOYFUL NEWS FOR THE AFFLICTED.

Port George, Annapolis Co., N.S., June 12th, 1878.

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

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

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SATURDAY, MAY 3, 1879.

Dalhousie College closed successfully last week, for the Winter period. It is to have a summer period to admit of a continuance of study for those who choose. A series of very stirring speeches were made at the closing exercises—sensible all, with the exception of a paragraph in a student's valedictory which called upon the audience to close the denominational colleges. He might as well have asked them to amalgamate the stars of Ursa Major.

Carleton County, N.B., took, last week a decisive vote on the new Temperance Act, adopting it by an immense majority. Charlottetown had the same question up. It was discussed in the pulpits, Episcopal, Roman Catholic and Methodist, on Sunday, 20th April, and agitated well in public meetings. Mr. Lathern's sermon appears with one or two others in the *Examiner*—a vigorous and timely discourse. The election fully sustained this advocacy, giving a majority for the Scott Act of four to one.

A new society—temperance, we suppose it may be designated—has arisen in New York. It has four pledges; the first binds to total abstinence; the second not to drink during business hours; the third not to treat at public bars; the fourth limits the signer to beer and wine, and these only during meals. This latter pledge would be convenient for folks who spend three hours a day at the table. There are colors adopted to suit each pledge. But how far can these temperance men co-operate for a common object? It is a curious organization.

But for a favouring Providence and the noble promptitude of Halifax Firemen, we might have had a fearful record of conflagration to make this week. On Thursday of last week sparks caught on the south roof of Brunswick St. Church, and the fire had already eaten in through the woodwork when the engines reached the ground. The wind blew a heavy gale from the North-east at the time. By great energy, the fire was extinguished in time to prevent mischief. Had the fire caught in the opposite side of the roof, or the water supply failed from any cause, Halifax would have been swept doubtless to the extent of a great disaster. Everything was in favor of it.

Newfoundland, as will be seen by Mr. Milligan's letter, is in a position to be congratulated, to a good extent. The Seal Fishery—that great harvest of the people—has been very successful, while there remains the drawback of a depression in the oil markets. Taking, however, the low prices ruling throughout the world for breadstuffs, all of which Newfoundland must import, they have a compensation which leaves the Island on the whole in a much easier condition financially than the Provinces from which thus far it has held aloof as regards Confederation. We rejoice with those brave, generous men who risk so much to make money, and who, having once fairly earned it, are always open-handed to give a proportion of it for good objects.

Do our eyes deceive us? A Preacher's Plan in a Presbyterian paper, authenticated by a Presbyterian Doctor in Divinity! The *Witness* of last week quotes from Dr. McCosh—"It should be remembered that it takes ten years to make a minister, three or four at a preparatory school, three or four in college, and three in a Theological Seminary." This was long a weak place in the Presbyterian machinery, namely, that students for the ministry were not employed directly, as vacations permitted, for the benefit of the church. Now, there is an organization of these forces, added to which the ministers without charges are incorporated, in a Home Mission Circuit. That is what we would call it. With twelve ministers, and six licentiates—such we assume them to be—the missions of these Provinces are supplied by a regular system. But let our young Methodist brethren look on and wonder. What would they think of travelling part of a circuit covering two counties in New Brunswick, for one or two months and then removing for a term to travel in another part of the circuit in the southern part of Nova Scotia? Or, would they joy in making a circuit of Halifax County one month, Cumberland County the next month, and Pictou County the month following? Our Presbyterian brethren have seized upon a mighty advantage, depend upon it! Their eighteen men may be expected to multiply, and their circuit work to take in more than the outlying posts of preaching. We welcome this itinerant baby and hope it may thrive to the glory of God.

A BRILLIANT AND SUCCESSFUL LIFE.

Thomas M. Eddy was the son of a Western Methodist preacher, himself one of the strong, bright men of the times. While yet a lad, Thomas became famous for great powers of debate. It is a legacy which ministers generally leave to their sons, that of natural love of talk, and pugnacity. In due time, when religion had well moulded Thomas' habits, his gifts began to take the direction of usefulness. He entered the ministry. He summed up his first years' labors in words which should both stimulate and humble any young Methodist preacher of this day—"I have preached three hundred times. There have been more than three hundred conversions on the Circuit. My receipts for salary have amounted to sixty dollars." Thomas fell in love. Bless God for the domestic amenities of a minister's life! The Church of Rome never uttered a more inhuman mandate, never so effectually closed a door of mercy, as when it said to its priests,—"You shall not marry!" Eddy's life was often a reflection of his home, of the peace and courage which his admirable wife helped to infuse into his heart.

The young preacher had his mishaps. On one occasion he submitted himself to a barber, to be made presentable for Conference. The rude backwoods' hair dresser left him such a spectacle that for weeks he was obliged to conceal himself! He missed the fellowship for this time of his brethren, and of at least one sister who was confidently waiting to hear his welcome voice. He was removed to a circuit which he regarded as much easier than fell to the lot of preachers ordinarily. There were four country appointments, at each of which was to be regular preaching through the week, besides two sermons every Sabbath in town. Fine repose this for a delicate constitution! Here he rejoiced in a salary of ninety dollars, the envy of his brethren throughout the District. He gave, out of this income, ten dollars for missions and five dollars to the Bible cause.

Eddy was one of the rare instances of a successful Methodist minister without musical gifts. In those days especially, as in many localities at present, a good voice and a fair store of revival hymns, were a prime qualification in a preacher. But Eddy's powers of song may be inferred from his own story, told sometimes with relish. He had retired to the garret one Sunday morning when a boy to practice music, but was soon interrupted by the voice of his father calling to him, in tones of surprise and reproof—"Thomas, my son, have you no more respect for the holy Sabbath than to be up there *sawing boards* this morning?" Thomas never succeeded as a singer, though the luxury of song he could always enjoy to an exquisite degree.

Thomas Eddy was but ten full years in the ministry when he became known throughout the United States as a brilliant speaker. At this time (1852), after delivering a speech in behalf of the Tract Society, before the East Maine Conference, during a hurried eastern trip, the audience gave a collection of \$550, and sufficient besides to make himself a life-member of the Society. Next day he spoke on missions, when his hearers made him and his wife life-members of *that* Society. Invitations now poured in upon him for church dedications and public addresses. He was tempted to enter secular work, at larger salary—the very common lot of all strong preachers—but kept well to the path of conscience. He had rare colleagues belittles, of whom he has left bright memoranda. One of these, a strangely eccentric Irish local preacher, looking out one day upon scenery indescribably grand, said to Eddy, "It is a great thing to be the Almighty."

In 1854 he travelled as Agent of the American Bible Society, contributing greatly to the success of that institution and adding to his own fame as an orator. Next year he re-entered the regular work, and became Presiding Elder. In 1856, owing to the death of the Editor of the "Northwestern

Advocate," the Book Committee assembled to elect a successor. Bishop Morris met Eddy coming, in answer to a telegram he had sent the day before, and astonished him with the expression—"Tommy, go home and pack up. We have elected you Editor of the 'Northwestern.'" Here his wonderful versatility made itself known and felt. In the order of creation, God makes, of ten men, nine to be servants. Of a thousand good speakers, he makes only one capable of communicating his thoughts on paper, so that one gift shall balance the other. There is but one man in ten thousand who combines the character of a master with the genius of oratory and the charm of an elegant scribe. If to all these be added a business habit and skill, the proportion among humanity may be put down at one to every fifty or one hundred thousand. These gifts were all concentrated in Dr. Thomas Eddy. He was a man of a million.

Twelve years Dr. Eddy served as Editor. In 1869 he took charge of a congregation in Baltimore—During this pastorate he erected a structure known as Mount Vernon Church, at a cost of half a million dollars—a gem of architecture. With John McDonald, Esq., of Toronto, and Dr. Williams, we stood in front of this church on a moonlight night in May, 1877, after listening to Dr. Fowler from its pulpit. The sermon, grand as it was, was forgotten as we gazed at this marvel of architecture, chasteness and symmetry. It is Eddy's best monument, next to his, blessed and successful life.

Dr. Eddy died at the comparatively early age of fifty-one. In death as in active life, he glorified his Master. Seldom have we been so much affected as over the closing chapter of the Life which Dr. Sims has written to portray his intimate friend. The book throughout is a stimulus to Christian faith. It embalms a character more cultured and complete than that of Cookman, and that is saying a great deal.

DOES IT PAY TO BE RELIGIOUS?

This is the time of reckoning in most of our churches. With May comes the circuit balance-sheet. Every available dollar is called in, and it is well if expenditures can be met when all is done. Missionary subscriptions have to be rounded off, deficits in the "Funds" attended to,—in short, the business of the year closed up generally. It is the season of special taxation in ecclesiastical affairs, and—unless matters have greatly altered since the days of our pastorate—the occasion of no little complaining in our streets. This, with only a few, however—the care-cumbered few, and especially the over-parsimonious among Christians. It is possible that a special temptation may come in upon the people of God this year—upon the very best of them—to hesitate, to give the left hand a slight inkling of what the right hand is doing. We are disposed to help in meeting this danger; to afford some aid in making up the Christian's balance-sheet.

We begin, in a business way, with the Cost. "Religion is scarcely a cheap luxury. If I have a spare dollar, the collectors are keen to discover it. They are not diffident, either, in making a demand for it. It is wonderful how quickly a tax-gatherer of the Lord—especially a woman—can reach the main facts in respect to any little profits of my business, or that trifling legacy that was left to my family. And they have such unpleasantly direct ways of reaching my conscience—of insisting upon consistency in one's religious life! What with minister's salary, special collections, tea-meetings, parsonage support, missionary debts, and various other calls, there seems no cessation to the demands of religion upon the pocket."

All this is true. It is the law of the "Kingdom." It corresponds with God's methods everywhere—there is a principle of giving and receiving in the universe at large. Moisture ascends to the clouds and descends in rain and dew. The Gulf Stream that receives from Florida, gives to Nova Scotia and Labrador. Christians would

be an exception to all the handwork of God, if they were not summoned to give, to give freely and perpetually. The current sprang from a holy and divine purpose, and it will flow on till the final restoration of all things.

But there is a grand CREDIT column in the Christian's account with Religion. A gentleman came to us not long ago with a bill to be paid for a noble, devoted son in the ministry. His memory brought back the record of years in expenditure for the lad's books, education, &c. An ejaculation, half surprise, half regret, escaped him for the moment. We whispered just a word, but enchanter's wand never wrought such change as did that one word in the fathers' heart. "What if you were paying for a bad boy; to redeem him from jail, for instance?" "Sure enough," he replied, as he walked away, a proud man—"sure enough, what do I care for a few dollars!" The mercies of God to our families, through the restraints and constraints of religion, can never be reckoned. How many children has it saved from ruin? How many guided into paths of usefulness and real comfort to the home? Your church-taxes for a year would be but a small proportion of the cost which might have resulted to you and yours, had vice and dissipation entered the door instead of the benign, saving grace of the Lord Jesus Christ. Besides, this very money which goes, perhaps reluctantly, to the support of religious objects, whence came it? What taught you both industry and economy—what elevated, in your estimation, the blessings of money and property to their true, divine value, until they stood but before your vision as the means of obtaining for yourself and others comfort and respect in life? What, but religion? We retire at night to rest, without a moment's misgiving as regards our social security;—no assassin's hand ever threatened us, no robber molests our property. The babe is safe in its cradle, the golden-haired, blue-eyed boys and girls play securely on the highway. To what potent agency are we indebted for all this? To the power and educating influences of religion, certainly, more than to standing armies or constabulary forces.

This is a day of profession. Properly and necessarily, it is that. Especially among evangelical Christians, there are class-rooms, fellowship-meetings, vocal with testimony of what God has done and is doing in the soul. Talk as men may of feeling, denounce as they please, our moods and experiences in the divine life, it still remains a fact that finding the lost sheep, or the lost piece of money, is sure to bring joy. Songs, and best robes, and fatted calves, will be called in while sinners continue to return to the Father's house. And what value are we to attach to a religion that transforms a place of Christian gathering into the vestibule of heaven? If Pagans can be liberal in darkness, surely Christians ought to be more so in light. If Mormonism can build churches and employ missionaries—a system of sensualism, what ought we to expect of a religion that is "first pure, then peaceable."

We invite the church to the luxury of giving—to this feast where it is "more blessed to give than to receive." It will be a marvel should our Quarterly Meetings send every preacher to Conference with a clear account for the year ending May 31st 1879. But it would be only a most consistent Christian result, if, in the abounding poverty of the country, the Lord's treasury were well filled up by hands prompted through the memories of the tender mercies of the Lord!

ALCHEMY IN LITERATURE.

The beautiful myths and dreams of the dark ages, formulated in such wild fictions as the story of Aladdin's wonderful lamp, and the search for the philosopher's stone, are but the prophetic foreshadowings of sober truth and fact. Like the deep and subtle analogies of nature, these legendary myths are among the instinctive analogies of the human mind. If the old alchemists failed in their attempts to transmute the baser metals into gold,

there is a transmutation, nevertheless, that is real, but it is effected in a higher sphere, and is continually working out infinitely nobler results than these enthusiasts ever dreamed of. Nowhere is this diviner alchemy more patent than in the realm of literature. The very "iniquity of fortune," against which some of the greatest minds have had to contend, has been so alchemized and transmuted as to yield the "sweet uses of adversity." It has had the effect, as Horace remarks, "of eliciting talents which in prosperous circumstances would have lain dormant." Poverty, imprisonment and exile, have given to the world some of the grandest productions of genius.

THUCYDIDES wrote his great work, the "History of the Peloponnesian War," during the twenty years of his exile, to which he was doomed by the Athenians for having failed to protect Amphipolis on the Strymon.

CICERO composed his immortal works on *Philosophy, Oratory, Ethics, etc.*, while banished four hundred miles from Rome. Had it not been for his misfortunes in allying himself to Pompey against Caesar, whose inordinate ambition threatened the liberties of Rome, we might never have possessed these productions of his transcendent genius.

DANTE wrote the *Divine Comedy* during his miserable wanderings from city to city, incorporating into its 100 cantos, in which he treats on Hell, Purgatory and Paradise, his own alternate hopes and despondency.

FLAVIUS BOETHIUS, who was banished by Theodoric to Pavia, and there confined to prison, sent out from his solitude his "Consolations of Philosophy."

SIR JOHN FORTESCUE, lord chief justice of England in the reign of Henry VI. and afterward chancellor, was in exile when he wrote his famous work on the laws of England.

CERVANTES, according to tradition, wrote his immortal "*Don Quixote*" in a prison at Argamasilla, into which he was thrust while employed by the grand prior of the order of St. John in La Mancha, in collecting rents due to his monastery.

GEORGE BUCHANAN was assailed as a heretic by the Inquisition in Portugal, and imprisoned in a monastery, where he executed his brilliant Latin version of the Psalms. It is said of him: "He is a remarkable instance of the love and pursuit of knowledge in the most unfavorable circumstances, amidst poverty and disease, religious persecution and civil discord."

SIR WALTER RALEIGH was imprisoned in the Tower of London for thirteen years, during which lengthened period he wrote his "*History of the World*." Three years afterwards he was beheaded.

LORD CLARENDON was an exile in France when he wrote his "*History of the Rebellion*."

JOHN LOCKE was a refugee in Holland, where he had fled with his noble master, the earl of Shaftesbury, when he wrote his "*Essay Concerning Human Understanding*."

LORD BOLINGBROKE wrote his most masterly works during the seven years that he remained in exile near Orleans, where he had fled from the anger of Walpole who had impeached him at the bar of the House of Lords of high crimes and misdemeanors.

JOHN BUNYAN, the immortal dreamer, was one of the first victims of the persecution that arose at the Restoration, and lay in Bedford gaol for twelve and a half years, charged with "devilish and perniciously" absenting himself from church, and for being "a common upholder of several unlawful meetings and conventicles." But Bedford gaol became the birth-place of the finest allegory that ever was written—"The Pilgrim's Progress."

Mention might be made, too, of DE FOE, of VOLTAIRE, of GROTIUS, and of many others, all of whom have contributed, with varying merit, to our classic literature, from the gloomy cells of common prisons. Last, but not least, the SEER of PATMOS was more than compensated for his cruel banishment; by the bright visions that peopled and blessed his isolation. His Revelation comes down to us as a treasure, more precious far than gold,

transmuted from that befell him, by a diviner alchemy, the world has lost its costliest gem. It is so with every wound—into pearls. It is formed in the sand, or something the shell its sensitive body covers it with last rounded—shed into heat first a wound, ant with the pain is now the princely misfortunes war could wait for vindicate their they were with cost the adversity fit of after a least we can memory and their genius.

Major Pinto guese African telegraph from tually crossed. It is thought the extent coincide As he has maps, not be probably be an addition to geography. I the Cubang river which u posed to be the

The week la trouble in diffe Pope is looki surrounding p protect him in the Republic old infirm ma to die, has aw which may t Russia is ma on anarchy. lated by a s Murders of s alarm is spre ty and the France are Egypt, where thing demand

Dr. Jas. A. New York is of Lower H though he re a Congregati ceedingly gen Sunday Schoo practical recie a teacher's p rovisionally, to t

MINISTERS to learn that N.B. has be will be the de ber this dev Seat. Rev. T lane, is mour who died qui Shore has be the Aylesford

By a comm we understand han, Probat Scotia Confer recently ma tery of Sydne date for the t was accepted thus changed If the change scientific gr a transfer to of this matte satisfied. Il that the subj vestigated an

T. M. Lew doing the wo of one—our preacher in dangerously some trouble out too soon, causing a ve system.

Will our official breth in mind that year for the under this co that remain is altogether when the las bles, to find off, and the p in arrears.







MR. EDISON PERFECTS THE ELECTRIC LIGHT.

Mr. Edison, after working out his problem with reference to the application of the electric light to the ordinary uses of life, to his own satisfaction, has obtained a patent for his invention, and the process by which he proposes to accomplish his purpose is now made public.

The letters patent issued to Edison embrace two distinct points of the utmost importance in electric illumination. These are first, a means of regulating automatically the electric current passing through an incandescent conductor, so as to prevent the temperature of the latter from rising to a melting or fusing point. Second, by causing the heat generated by the incandescence of the conductor to expand the air or fluid filling the chamber of the lamp and thus moves a diaphragm or other yielding material, which operates so as to limit the passages of the current through the conductor to a degree no more or less than will be sufficient to produce a given amount of light by the incandescence of the conductor. It will be readily seen that these two results are essential to a successful and economical employment of electricity for ordinary illumination.

RECEIPTS for "WESLEYAN" FOR THE WEEK ENDING APRIL 30, 1879

Table with columns for Name, Amount, and Remarks. Includes entries for Miss M. Crocker, Rev. F. H. W. Pickles, Mrs. S. Atwood, Rev. D. D. Currie, Rev. R. A. Temple, etc.

MARRIED.

At New Haven, P.E.I., on the 10th inst., by the Rev. H. P. Cowperthwaite, Mr. William Balls to Miss Jane, daughter of Charles Colwill, Esq.

DIED.

At the Methodist Parsonage, Fogo, Nfld., on Feb. 25th, very suddenly, John Samuel, the beloved son of Rev. T. W. Atkinson, aged nine months and ten days.

E. BOREHAM,

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

CURIOUS COINCIDENCE IN AGE.—Dr. Irenaeus Prime, in the New York "Observer," mentions the following coincidence in ages: At a funeral of a distinguished citizen of New York a large number of the clergy were present by special invitation.

TENDERS.

Tenders will be received by this Department at Ottawa, up to the 14th May next, for the construction of a Lighthouse Tower with Dwelling attached, and Outbuildings, on Saint Esprit Island County Richmond, Cape Breton, N.S.

JOB PRINTING

Reports Pamphlets, Posters, Handbills, Cards, Billheads, Circulars, Custom and Mercantile Blanks.

7 DOLLARS a day to Agents canvassing for the FIRESIDE VISITOR. Terms and Outfit Address, P. O. BOX 111, HALIFAX, N.S.

New Spring Goods.

WE ARE SHOWING THE CONTENTS OF 406 PACKAGES OF STAPLE AND FANCY DRY GOODS.

A MEETING

Eastern Section of the HYMN BOOK COMMITTEE will be held in the Methodist Church Truro N.S. ON TUESDAY, May 6th, 2 p.m.

NOTICE.

Several of the Conference students now at Sackville will be glad to be employed during the Summer Vacation in Circuit or Missionary work.

New Brunswick and P. E. Island Conference.

The examination of Probationers and Candidates for the Ministry will be held (D.V.) in MONCTON AND CHARLOTTETOWN.

MARKET PRICES.

Table listing market prices for various goods like Butter, Eggs, Lard, etc. with columns for item and price.

New Music Books.

The Gospel of Joy. By Rev. Samuel Alman and S. H. Speck. A book of great beauty, being in effect "The Gospel in Song."

MAIL CONTRACT.

Tenders addressed to the Postmaster-General will be received at Ottawa, until noon ON FRIDAY, the 9th MAY, for the conveyance of Her Majesty's Mails, six times per week each way, BETWEEN LOCKPORT & SABLE RIVER, under a proposed contract for four years from the 1st July next.

MILLER BROTHERS,

Charlottetown, P.E.I., or Middleton, Annapolis Co., N.S., IMPORTERS AND DEALERS IN SEWING MACHINES.



REPAIR SHOP IN CONNECTION Where the repairing of all Sewing Machines will be attended to.

Sewing Machines FROM \$5.00 to 10.000 HUTLES, NEEDLES, and Extras of all kinds in stock.

ORGANS and PIANOS

Mason & Hamlin, Geo. Woods, Prince, The Bell, &c. OF BOTH AMERICAN AND CANADIAN MANUFACTURERS.

YOU WILL FIND

BY GIVING THE PERISTALTIC LOZENGES A FAIR TRIAL THAT THEY WILL CURE YOU OF Costiveness and its results.

Just Out

LECTURES ON PREACHING BISHOP SIMPSON, Mailed Prepaid for \$1.60. DISCIPLINE—Methodist Church of Canada New ed. cloth 0.60

NEW BOOKS

FOR SALE AT THE METHODIST BOOK ROOM, 125 GRANVILLE STREET, HALIFAX, N.S.

NEW BOOKS

PUBLISHED AT THE WESLEYAN CONFERENCE OFFICE, LONDON DANIEL QUORM, and his Religious notions, Second Series. 75 Cents

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Rev. A. W. Editor

VOL

Who is there that The mountains of Butwarks which One hath fashioned Earth around, the Over hill, and he of awe, no gust of Of love? I pity not To them existence To me all nature House. The miller Of the purring brook Never falling soon The black of grass Observer, merits Has cost me hours Search, to find its Buttery which is Aimless dainties Questions which p Only in eternity.

And Little things good What of greater Myriad stars what And what of ocea Spray-wet beach Watching the fur Lashed into frenzy Yet, when soothe Me lullabies, ten The cradle songs Slumbering babes Feared them.

But I And as the travel Absence, hastens Steps, so I, imprec Favorite theme. 'Twas always a de Look out upon the And a man's heart Season's rolled. Many coloured or Transported, I be For when that I Once there, comp Beams; for which I Head upon some. Knew not, cared no Their giant forms Them hung her st And felt how good How great. A schoolgirl oft in Have I climbed the And her cry, B Builds her gnie, C Clouds rolling far In that vast olting Over filled with the Then too, a child, Of one long since Familiar with each Have journeyed of Moravia's crest, or On Sinai's top the In dreams, I've lan Cabined in that str I've read about in And from the Yet would linger in Watch the glory st Wander mid the whi They tinkling roll For Calgary bare O Calgary thy So full of Jest Thy heig's s The harvest be Till when on Z And city of us The world asss May all be fou

"The Path of the The path of the By the rising of His glory—light So softly—Yet it Increasing; till pe The day

A few faint streak The rise of early They tip you morn And make the at They chase away With f

And soon the far In one bright flash His light and life Infusing life into Drooping flowers And fr

Maor has risen: His path is wonid Far above you m Above the thund Where only God He tra

He gathers streng He breathes out the The purpling pea The grassy slopes The finest flower The lo

His path is alway The truth, can't b Let blackest clou Encease—of-ar-arc Their ragged edg They t

His true path is t Obstructions m Far above you m Send up the mist (Eclipsed perhaps Conqu

And when his cou As sweetly as cau Blushing with de To think of toil, a Undone; and sink Gioria

JOHN M. GELDERT, Jr., LL. B. Attorney-at-Law, Notary Public, Com-missioner Supreme Court, &c., &c. Has resumed practice on his own account at FARRELL'S BUILDING, 54 Gran-ville St. Moneys collected and all the branches of legal business carefully at-tended to.