

# The Wesleyan.

Longworth Mr R

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No. 2

## VERITAS VINCIT.

Sooner or later, nay I doubt it not,  
For see already what God hath wrought;  
His praises are sung in every land,  
His workmen are found on every hand.  
Way to the snow-clad fields of the North  
Men like McDougall went boldly forth,  
To tell the poor red man Jesus died,  
For him on the cross was crucified,  
And the savage bowed at the pierced feet,  
Melted and won by the tale so sweet,  
Dark and benighted Burnah hath heard  
Of a risen Saviour, Christ the Lord.  
China shall yet her idols give o'er  
Japan hath already thrown wide the door.  
Each busy toiler strives with his might  
To kindle the torch of Gospel light,  
So little by little the work goes on;  
Little by little the victory's won—  
Sooner or later the earth shall sing  
Veritas vincit, the Lord is King.  
Oxford, 1879. J. J.

## OUR ENGLISH LETTER.

DEATH OF THE PRINCESS ALICE.  
DEAR MR. EDITOR.—This mournful event has fallen very heavily upon our honored and beloved Queen, the Royal Family and the entire nation. The deceased Princess was well known to be a very great favorite with all the members of her family, and a larger measure of general love and high esteem, than that accorded to her, has not fallen to the lot of any of the members of the family. She was truly worthy of all the deep affection poured upon her. Full of love and sympathy herself, graceful and attractive in person, tender and pitiful wherever suffering presented itself, it is not surprising that Germany as the nation of her adoption, and England as that of her birth, should now be envious of paying all honor to her memory.

HER GOOD DEEDS  
Will ever be held in grateful remembrance when but a comparatively young woman, she aided in the charge of her dying father and comforted others in the time of her sore distress. At the time of the serious illness of the Prince of Wales she again evidenced her bravery in danger, and her devotion to a loved one in a situation of imminent peril.

THE WOUNDED AND DYING  
brought from the battle fields in the terrible conflicts of that memorable year, were ministered unto by the hands of our Princess, and many were the blessings that fell upon her from the hearts and lips of those who were ready to perish. When the terrible disease laid hold upon her children and husband, she devoted all her time and strength to them. One dear child was taken, and as the other members of her family were slowly struggling back into convalescence and strength, the wearied watcher, the brave self-sacrificing mother was stricken down, the disease (so well known and dreaded on your side of the Atlantic), ran a swift and almost unchecked course, and she was taken to be at rest, amidst the tears and regrets of vast numbers, who mourn as for the loss of a dear personal friend. Her life is represented as saintly in its bright and singular purity, and it is with the most blessed assurances of her preparation for death, that she has passed from all the light, love and joy of her earthly home, to the higher joys of a home in heaven. Her death occurred on the anniversary of her father's, and her early removal from earth in her 35th year, has recalled many of the circumstances which accompanied that painful event, and the grief then felt at his untimely loss. The Princess was believed to be a devout Christian, and was heard again and again repeating the words of a German chorale the first verse of which is as follows:

"I shall not in the grave remain,  
Since thou death's bonds hast severed,  
But hope with Thee to rise again  
From fear of death delivered.  
I'll come to Thee where'er Thou art,  
Live with Thee, and Thee never part,  
Therefore to die is rapture."

THE ARCHBISHOP OF CANTERBURY  
has recently had a full cup of sorrow pressed to his lips, and has suffered sore bereavements. His only son who had entered on his clerical profession with high honors, with thorough devotion to his work, and zeal for souls, sickened and died, with all of life before him, and its work barely entered upon. Then the mother, wearied down by the unceasing care of the dear invalid, somewhat suddenly yielded to disease, and has passed away to be with her son, and what is far better, to be with her Lord and Saviour. They

two were loving and lovely in life and in death were not divided.

## THE BRIEF SESSION

of our Imperial Parliament is over and legislators released from a most unwilling attention upon Parliamentary duties at this season, are away to their homes and holidays. The business mainly consisted of a vindication on the part of the majority of the policy of Earl Beaconsfield at home and Lord Lytton in India. No amount of evidence, and no power of unassailable argument could shake the solid phalanx of the Government. They came up to vote for the war, for the men who have precipitated us into it, and who had determined that India should pay for it, and they did so, squarely and compactly. There was a slight desertion from the respective ranks on either side, but it amounted to very little, and so the Ministry having obtained all they wanted in the way of vindication, and in supplies for carrying on the war, were in a position to release Parliament for a good long holiday.

## THE WAR

has so far been singularly fortunate for our men and arms. Some very important positions have been taken without serious opposition. The losses have not been heavy, and considering the bad weather, the health of the troops remain remarkably good. Very much yet remains to be possessed, and the cruel and crafty Ameer is not yet humbled, and we are getting out far away into the midst of his territory and further from our bases of supply. The feeling of disfavor deepens at home, despite the victory in Parliament. It seems to have begun without any actual need, and is being prosecuted for extension and aggrandizement, and a silly menace to Russia.

Dec. 23, 1878.

## MORMONISM IN A NUTSHELL.

Joseph Cook thus sums up the modern Mormon imposture:—

What has happened between the Sierras and the rocky Mountains in territory thus strategic in position?

1 In 1828 an ignorant, indolent, and not reputable young man, named Joseph Smith, began to claim that he was a prophet.

2 In 1830 he announced that he had dug out of a hill in New York State the book of Mormon; and, although his fellow conspirators, deserting him, denounced his claims as a fraud, he published the book, and began to collect followers among the ignorant.

3 He and his associates were driven in 1838 from Kirtland, Ohio, where he failed as president of a bank.

4 His debaucheries were denounced by some of his followers, and in 1843 he pretended to receive a revelation in favor of polygamy.

5 Razing to the ground the office of a newspaper which exposed his immoralities he was shot dead by a mob at Carthage Ill., in 1844.

6 Expelled from Nauvoo, Ill., in 1844 the Mormons, under Brigham Young, reached Salt Lake in 1848.

7 Originally denounced by the book of Mormon, polygamy was introduced by Young as an institution in 1852.

8 Notwithstanding the death of Brigham Young in 1877, the hierarchy he founded is successful in carrying forward his work both in its political and its social aspects. There have been more Mormon marriages in Utah in the last two years than ever before in the same length of time. Polygamous marriages are contracted in endowment houses called temples. These are being erected throughout the territory in large numbers, and at great expense. No gentile is permitted to enter them. Even apostates will not reveal the oaths taken in the Mormon endowment houses, and to maintain contracts made there witnesses and jurors perjure themselves.

9 Three or four hundred missionaries are constantly at work abroad, and they induced some two thousand Mormon emigrants to come to this country between April and October in 1878.

10 The Mormons have the balance of power in Idaho, and are acquiring influence rapidly in Arizona and Colorado.

11 It is estimated that there are now 200,000 Mormons in Utah and its vicinity and 50,000 in other countries.

12 Thus it happens that between the Rocky Mountains and the Sierras there is a district, larger than New England, in which a majority of the population teaches its children that:—

(1) God has a bodily form.  
(2) He is a celestial patron of polygamy.

(3) Jesus was a pattern to his disciples in this respect.

(4) Polygamy on earth gives rank in heaven.

(5) Mothers should be responsible for the support of their children.

(6) Mother and daughter may be wives of one husband.

## HOW BISHOP SIMPSON READ THE BIBLE.

Seldom have we seen this point so well illustrated and applied, as in Bishop Simpson's Fourth Yale Lecture:

Let me caution you against underrating any portion of the Holy Scriptures. The Psalms are beautiful, the Gospels and Epistles are rich and instructive, but they are only parts of the word of God. Never allow yourselves to speak or think disparagingly of the Old Testament. It is as much the Word of God as the New. It had not been revealed, but that God saw it was necessary for our humanity. Its necessity is not merely historical, prophetic, or explanatory, but there are rich veins of truth cropping out amid its local histories, and even its darkest narratives, like the veins of gold and silver amid the rugged quartz of the mountains, that will amply repay and enrich the devoted searcher. May I illustrate by an incident from my own reading and experience? I was a Bible reader from my childhood, and I remember that very early I was surprised that so many evil things were written about the best men; and that the portions as a whole, were drawn with exceedingly dark colors. There were even passages which, it seemed to me, might have been omitted. It did not seem to me that they added either to the glory of God or to the real instruction or edification of humanity. When I asked my teacher why they were there, I was answered, "It was to show the truthfulness and impartiality of the divine writer; that if they had drawn these characters without shadows, the portraits would not have been true; and that their narratives would have been eulogies, rather than histories. I suppose the explanation was the best that could be given, but it was not satisfactory. I could not help saying to myself, that had I written the life of Noah, I would have omitted that so minutely described scene of his drunkenness and disgrace. Had I written the life of Judah, I should not have dwelt on his association with Tamar. Had I been writing a sketch of David, I should have passed over rapidly the story of Bathsheba; and I would not have made so prominent the sins of Solomon. Then I was told that the wonderful mercy of God might be exhibited, and that hope might be given to sinners in every age, when it was seen that, notwithstanding these vices and crimes, God pardoned and honored his servants still. That view gave me more comfort, but not perfect satisfaction.

I was reading one day, when it occurred to me that nearly all these dreadful things were recorded of the ancestors of Christ. That Noah was not the only man who had used strong drink; nor Judah, nor David nor Solomon, the only man who had gone astray. There were, after all, picked men; while around and beneath them was a mass of the degraded and corrupt. Those were passed by, while the faults of these men, ancestors of Christ, were carefully recorded. Then there opened before me what seemed a new range of thought. The Romanists have been trying to get the human nature of Christ as far away from our humanity as possible; and hence have taught the immaculate conception of Mary. Not so with the Scriptures. They show that on his human side Jesus was the descendant of ancestors no better than other men; that among these ancestors were those who had been guilty of every vice and crime possible to humanity; that the blood which flows from the human side coursed through his veins, had come down for centuries through the vilest of the vile. Yet in that humanity he had dwelt; his presence made and kept it pure and holy. And that humanity, thus representing the whole race, he has exalted to the highest heavens. Then came to my heart the consoling thought, what if I have hereditary tendencies? what if my nature has been derived from sinning ancestors? that Jesus who dwelt in a human form eighteen hundred years ago can dwell in my humanity, and can make and keep it pure. Then I thought of his wonderful condescension, and I read with new light that passage: "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." This view has seemed to bring the Saviour nearer to me than ever before. He is the Son of Man, and as such he not only knows our weaknesses, but as our great High Priest, he is "touched with the feeling of our infirmities," and "was in all points tempted like as we are, yet without sin." How logically and how beautifully the exhortation follows: "Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need."

## FROM THE MISSION FIELD.

GREENVILLE, NASS RIVER,  
BRITISH COLUMBIA,  
Oct 23rd, 1878.

(Continued from our last)

Dear Mr. Editor:

To have anything but the shadow of an idea of the hardships through which a missionary in the North West must pass one has to travel with him. Out in a canoe under torrents of rain that fall on these mountains on the bosom of waters as remarkably rough as those of the Bay of Fundy. Camping by the shore for days, perhaps without any food, awaiting the subsidence of the storm, one's heart must be aflame with the love of souls to persevere under such trials. Could I have foreseen the hardships which I have been called on to endure already, in my short experience, I doubt if I would have come, but he who holds the winds and waters in His hand, has taken care of me, and I feel as if I had taken a new lease of my life, breathing the pure mountain air and drinking the sparkling waters of the mountain rills, the equal of which I have not tasted, though I have travelled in three different zones since I left Prince Edward Island.

We have been anxiously awaiting the mail since my arrival, but as yet none has come. Yesterday we sighted the sails of a small sloop coming from Fort Simpson—the nearest steamboat landing, a distance of fifty miles—and immediately despatched a canoe to get the long-looked for mail. Soon it returned, bringing a whole bag full of disappointments. At noon to-day four canoes arrived from the Cassiar mines. We were glad to hear even from this quarter, though as they were only some of our people here they were unable to give us any news from the civilized world. They had seen the Rev. Mr. Turner who volunteered to visit the gold miners to raise enough money to liquidate the debt standing against the Methodist church at Wellington, the scene of Mr. Green's labors prior to his coming North. We were also glad to learn that Mr. Turner had done well not only in collecting but also in proclaiming the truth among these isolated people, though according to the Indian's stories we fear with little lasting benefit. One Indian says "I could become very bad and also get drunk, but I never under liquor could think of being so bad as to sing the Methodist hymns, as many of the miners did after hearing us singing when Mr. Turner preached. Next day lots of them were going round drunk singing 'Come to Jesus.' There have been very rich 'strikes' made lately after the mass of miners had left for a more general claim. One lump weighed one hundred and thirty-eight pounds. One man took out \$30,000 worth of dust in two weeks. We hope these accounts are true, as many feared the mines were nearly worked out.

We expect this ends our connection with the civilized world till next March. We hope the many readers of the Wesleyan will remember the work and us in their prayers.

Wishing you a merry Christmas and a happy new year,

I am respectfully yours,  
MALCOLM MATHESON.

## NEWS FROM ABOARD.

Letters from Brazil state that the crops have failed, cattle have died, and small pox and starvation prevail throughout the country.

Sir William Armstrong, the inventor of the Armstrong guns, lights his library at Craigside, England, successfully with an electric current produced by a waterfall fifteen hundred yards distant.

THE GRAND NATIONAL EXHIBITION to be held at Moscow in 1880 will probably be accompanied by great festivities as it will be the 25th anniversary of the Emperor's accession.

THE FLOOD IN GREAT BRITAIN produced by the sudden thaw is the greatest known for fourteen years. The country around Durlington and Lexington is flooded for miles, and much damage is reported at Berwick and Aberdeen.

THE AFGHAN WAR.—Even if Yakob Khan is inclined to continue warfare with the British it would seem, from the tenor of our despatches this week that he will soon be compelled to submit. His troops are deserting him on account of a dispute about pay, and Gen. Biddulph with the Quetta column, is now on the plains of Candahar.

Many of the Methodist pastors of Ontario expect to follow the Week of Prayer with continued religious meetings, and the "Northwestern Christian Advocate" thinks the conditions for a good revival are ripe.

Traffic is very generally impeded throughout the Upper Provinces and a large portion of the United States. The streets of Montreal are completely blocked, the snow being as high as the fences. Several people have been temporarily lost and others had a narrow escape with their lives; but no fatalities are reported.

The failure of the Cornish Bank is the latest commercial disaster in England. It is believed that the liabilities are over one million pounds sterling. Some say that the bank can pay in full, but it seems the more general opinion that this is impossible in the present state of mining enterprise. It is believed that the mines of Western Cornwall alone owe the bank £100,000, the calling in of which loans would have a most disastrous effect on the whole of West Cornwall.

The following telegram has been received from Admiral Hornby, commanding the British fleet in the Sea of Marmara: "One of the thirty-eight ton guns of the turret ship Thunder burst on the morning of January 2nd, killing Lieut. Coker and Daniel, two petty officers, four seamen and a marine. The gun burst just in front of the trunnions, the muzzle blowing overboard. The gun had just been fired with battering charge, but when it burst it was loaded with full charge and empty shell. A boatswain and 32 men wounded, 12 badly. The turret was disabled, but ship otherwise uninjured."

THE REVISION OF THE NEW TESTAMENT.—The English revisers of the authorized version of the New Testament completed Dec. 13th their second and final revision. The company have held eighty-five sessions and have spent 337 days on the work, having commenced in June, 1870. The total number of the company is twenty-four, and the average rate of attendance throughout has been fifteen. There now remains the consideration of any further suggestions that may be made by the American company, and the adjustment of some questions which have been reserved till the end.

The London Times' financial article says that industries have been disorganized during the year, credit is shaken, and failures have multiplied on every hand.

It is stated on good authority that the failures this year will be nearly five thousand more than last year, and it will be difficult to say where the distress will end. Not only have wages been reduced and many thousands of citizens thrown out of employment, but many thousands, also, of those above the artisan class, are either in want or on the confines of it. The increasing number of persons driven to grant bills of sale on their effects is one significant proof of what is going on in the ranks of the lower and middle classes.

The London Record, in announcing the death of the Princess Alice says: "We are enabled to state on the authority of those who had the opportunity of conversing with the Princess very recently, that whatever temptation might in former years have beguiled her royal highness to admire the writings of Strauss, the author of the infidel 'Life of Christ,' a complete change had passed over her mind. At first that terrible calamity which deprived her of her little son seemed to have produced only the sorrow of the world that worketh death; but gradually it became, by God's mercy, the means of leading her to think, so that she finally came to seek and find peace in a firm faith in Jesus Christ revealed in the Scriptures of truth as the only Saviour for sinners."

Father Hyacinthe has, in a letter of recent date, formally applied to the bishops of the Church of England for recognition and superintention of a Gallican Church which he will devote himself to forming. At the Lambeth Synod the English bishops appointed a commission to consider "the relations between the Old Catholics and others who have separated themselves from the Roman communion." To this commission particularly the application is made. Father Hyacinthe says: "I have held several conferences in Paris, which have been attended by large and attentive audiences. The moment seems to me to have arrived for uniting under one and the same banner, and, above all, in one and the same sanctuary, those of my fellow countrymen who desire to reunite themselves to the principles of the ancient Catholic Church, so long and gloriously preserved in the Gallican Church."

The answer of the bishops is given by the Primate of the Church of Scotland, "I am prepared," says the bishop, "to undertake the work thus far entrusted to me, and by recognizing your mission, and tendering it a provisional oversight, to place you in a position to confer with me officially on the details of the work in which you are engaged." Father Hyacinthe will, therefore, hereafter labour under the direction of the bishops of the English Church. He is of opinion that there is a great opportunity in France to reach the many Catholics who reject the Vatican decrees, and who yet wish to abide strictly by the formulas of the early Church Councils.

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GENERAL READING.

A GREAT CHEMICAL DISCOVERY.

A great discovery in chemistry is claimed by Prof. Norman Lockyer, which has astonished the scientific world, and which, if his claim proves correct, will entirely overthrow all the theories of chemistry at present accepted.

In a series of investigations, extending over some years, into the nature of the spectra of the sun, of other celestial bodies, and the artificial spectra of different simple bodies at various degrees of temperature, Mr. Lockyer has arrived at the conviction that all the elementary bodies recognized by chemists are neither more nor less than hydrogen at various degrees of condensation.

The report goes on to say: For the moment he furnishes no specific details, but he promises very soon to present material, physical and chemical proofs of this extraordinary fact, which he states is already placed beyond the domain of probabilities, and will inaugurate a new chemistry, giving us a far more expanded idea of the simplicity of the proceedings by which the world in which we live was gradually formed.

The greatest anxiety was expressed to be made acquainted with the nature of the experiments which had led the learned investigator to come to such conclusions. The startling nature of the announcement is sufficient to excite great astonishment, as it is utterly opposed to all our preconceived notions of the chemistry of the universe, and very naturally makes us think that the ancient astrologers, with their notions of the transmutation of metals, were not such visionaries after all as they have been generally considered—only they turned their efforts in a wrong direction.

CONCENTRATE YOUR EFFORT.

When Agassiz was asked to give his opinion on a question in chemistry, he persistently declined. "I am no chemist," was his only reply. This resolute concentration of his power in a few well-defined channels was one of the secrets of his eminence. In this age, when knowledge goes on adding province after province to her vast empire, one can hope to explore but a little space. There are no longer any universal conquerors. Goethe and Humboldt have left no successors, and if they themselves were to return, they could not possibly take the positions they once held.

THE AFGHANISTANS.

In their government and customs they resemble other Mohammedan nations, but though proud of their devotion to Islam, they do not hesitate to break all its laws when their inclinations prompt them, notably in their large consumption of intoxicating liquors. In character the Afghan is bigoted and revengeful. His treachery is proverbial in the East, and hardly less notorious is his readiness to join in plunder or murder.

Their marriage customs are similar to those of most Mohammedan countries; wives are purchased and regarded as property; a man marries the widow of his deceased brother, and it is a mortal affront for any other man to take her to wife. Polygamy is permitted, but not largely practiced, the poor labor both in the household and in the field.

Education is conducted much as in the conterminous countries, the children of the poor are taught by a moollah (schoolmaster) to read the Koran and say their prayers; the rich employ private tutors, while students intended for the learned professions go to colleges. Literature is at a very low ebb. The Pooostoo language is an original stock, embracing a good deal of Persian, with some Zend and Sanskrit words, and the character used in writing it is the Niskee form of the Persian Alphabet. Very few words of repute exist in the language. The Afghans are all Mohammedans of the Soonce persuasion, but they are very tolerant of other faiths. Christians sustain neither persecution nor reproach; they being called people of the book, as deriving their tenets from a written source, which the natives themselves respect. The Afghans are very social in their habits, they delight in dinner parties and are fond of listening to songs sung to an accompaniment of guitars, fiddles, and hautboys; and the marvelous fairy tales of the professional story tellers. They smoke a great deal and take much snuff. They are also fond of engaging in the chase, and all kinds of sports, and they habitually train cocks, quails, rams, dogs, and even camels to engage in mutual combat.—National Repository for January.

FAMILY READING.

OVERRULED.

The threads our hands in blindness spin No self-determined plan weave in; The shuttle of the unseen powers Works out a pattern not as ours.

Ah! small the choice of him who sings What sounds shall have the smitten strings; Fate holds and guides the hand of art; The singer's is the servant's part.

The wind-harp chooses not the tone That though its trembling threads is blown; The patient organ cannot guess What hand its passive keys shall press.

Though wish, resolve, and act, our will Is moved by undreamed forces still; And no man measures in advance His strength with untied circumstance.

As streams take hue from shade and sun, As runs the life the song must run; But glad or sad, to his good end God grant the varying notes may tend!

A RITUALISTIC HYMN.

(From the London correspondent of the "North British Mail.")

When the late Dr. Guthrie made a tour of the Ritualistic churches in London a few years ago, he declared that the most of the men he saw in those places were just like the pictures of them given in Punch, persons whose poor physiques and retreated foreheads were indicative of small intelligence. The state of mental imbecility to which some of them have sunk is indicated by the fact that in the Christmas and New Year's services at St. Stephen's in Rochester Row, Westminster, a church founded by the Baroness Burdett Coutts, the following was among the hymns sung by the adult congregation:

"Joseph was an old man, An old man was he; He married sweet Mary, And a virgin was she.

"As they went a walking In the garden so gay, Maid Mary spied cherries Hanging over her tree.

"Mary said to Joseph With her sweet lip so mild, Pluck these cherries, Joseph, For to give to my child.

"Oh, then," replied Joseph, With words so unkind, "I will pluck no cherries For to give to thy Child."

"Mary said to cherry-tree, "Bow down to my knee, That I may pluck cherries, By one, two and three.

"The uppermost sprig then Bow'd down to her knee; Thus yea may see, Joseph, These cherries are for me."

"Oh eat your cherries, Mary, Oh eat your cherries, now; Oh eat your cherries, Mary, That grow upon the bough!"

The hymn contains seven verses more of the same character. To show that there are lower depths still in Ritualism, the Christian World of this week relates the following anecdote, for the truth of which it says it is prepared to vouch:—A London artisan, whose child had been sent by her mother to a neighboring Ritualistic Sunday School, asked her what she was taught there; and all he could get out of the little one was, "Why they took me into a dark room, and made me kneel before a dolly!" We suppose dolly is a playful contraction of idol; at all events it was an idol they made this English child "bow down unto," though no doubt, like the Hindoo in the Times, they would protest it was not to "worship" it. We should like to know

what a sensible lady like the Baroness Coutts thinks of the use that is being made of her church in Westminster; and we would further ask how long this Protestant nation will suffer these absurdities and such manifest idolatry to be practised in its name and with the authority of the State?—Belfast Weekly News.

ORIGIN OF THE HYMN "ABIDE WITH ME."

As many of our readers do not know the origin of these beautiful lines, and many have never seen them, we think they will be of interest:

In the autumn of 1847, the Rev. Mr. Lyte was advised to go for a time to the south of France, in the hope that a warmer climate would strengthen his failing health. Before leaving England he wished once more to preach to his people. His family feared what the result of such an effort might be, but he gently insisted, and was able to go through with the service. He knew that he was preaching for the last time, and his sermon was full of solemn and tender appeals to those whom he had guided and instructed for many years. At the end of the service he retired exhausted in body, but with his soul sweetly resting on that Saviour whom he had preached with his dying breath. As the evening drew on, he handed to a member of his family the following beautiful hymn, which he had just written:

ABIDE WITH ME.

Abide with me! Fast falls the eventide; The darkness deepens: Lord, with me abide!

When other helpers fail, and comforts flee, Help of the helpless, oh, abide with me!

Swift to its close ebbs out life's little day, Earth's joys grow dim, its glories pass away;

Change and decay in all around I see; Oh, Thou who changest not, abide with me!

Not a brief glance I beg, a passing word, But as Thou dwelt with Thy disciples, Lord, Familiar, condescending, patient, free, Come, not to sojourn, but abide with me!

Come not in terrors as the King of kings; But kind and good, with healing in Thy wings; Tears for all woes, a heart for every plea; Come, Friend of sinners, and thus abide with me!

Thou or my head in early youth didst smite, And though rebellious and perverse meanwhile, Thou hast not left me, oft as I left thee; On to the close, O Lord, abide with me!

I need Thy presence every passing hour; What but Thy grace can foil the tempter's power? Who like Thyself my guide and stay can be? Through cloud and sunshine, oh, abide with me!

I fear no foe with Thee at hand to bless, Ills have no weight, and tears no bitterness; Where is death's sting? where, grave, thy victory? I triumph still, if Thou abide with me.

Hold then Thy cross before my closing eyes, Shine through the gloom and point me to the skies; Heaven's morning breaks, and earth's vain shadows flee; In life and death, O Lord, abide with me.

This was his last hymn on earth.—He reached Nice, and shortly after his spirit entered into rest. He pointed upward as he passed away, and whispered, "Peace, joy!" Thus he went to abide forever with Him who has declared it to be his divine will that his followers be with him where he is, that they may behold his glory.—Times of Refreshing.

A PRAYER FOR NEW YEAR.

O Lord, God of heaven and earth, we beseech Thee, to look down in mercy on all mankind; and open the eyes of their understanding to know and consider, that they cannot become converted to true Christianity and heirs of eternal glory; except they use the talents thou hast given them, as thou requiest them to do, by thy Holy Word.

For by the light which lighteneth every man that cometh into the world; one of the first steps towards conversion to God, is to pay a strict attention to truth and justice, in all the common affairs of life, without any shadow of deception. For by truth in the heart, it is preparing the heart for the seed of Divine truth, to fall into good ground, and to bring forth abundantly some 30, 60 and a hundred fold; and to lead us to become justified loyal and royal subjects of King Jesus, the King of truth.

For Moses tells us, God is a God of truth and without iniquity, just and right is he. And David says, The Lord is a God of truth; and he desireth truth in the inward parts. And he that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart, shall dwell

with the Lord: for all the paths of the Lord are mercy and truth, unto such as keep his testimonies.

And Jesus Christ says to us, If ye continue in my word ye shall know the truth (that is divine truth), and the truth shall make you free, (that is free from the bondage of Satan.) And if the Son shall make us free, we shall be free indeed. For he is the truth and the life. And he will give us the Holy Comforter, the Spirit of truth, which will guide us into all truth, from faith to faith, in Jesus Christ the Son of God.

O Lord sanctify us through thy truth, for thy word is truth; and guide us while we remain here below, to continue faithful unto the end, worshipping Thee in spirit and in truth, in the inner man; for Jesus Christ our Saviour and Redeemer's sake. Amen. Com. by W. L. P.

THE FAMISHED WANDERER.

"I should like very much to hear a story," said a fickle and thoughtless youth to his teacher. "I hate serious instruction; I cannot bear preaching." "Listen, then," said the teacher.—"A wanderer filled his travelling pouch with savory meats and fruits, as his way would lead him across a wild desert. During the first few days he journeyed through the smiling, fertile fields. Instead of packing the fruits which nature here offered for the refreshment of the traveller, he found it more convenient to eat of the provisions which he carried with him. He soon reached the desert.—After journeying onward for a few days, his whole store of food was exhausted. He now began to wail and lament, for nowhere sprouted a blade of grass; everything was covered with burning sand. After suffering for two long days in torments of hunger and thirst he expired."

"It was foolish in him," said the youth, "to forget that he had to cross the desert."

"Do you act more wisely?" asked the teacher in an earnest tone; "you are setting forth on the journey of this life, a journey that leads to eternity. Now is the time when you should seek after knowledge, and collect the treasures of wisdom; but the labor affrights you, and you prefer to trifle away the springtide of your years amid useless and childish pleasures. Continue to act thus, and you will yet, upon the journey of life, when wisdom and virtue fail you, fare like that hapless wanderer.—Student and Schoolmate.

A SUNDAY MORNING WITH THE QUAKERS.

FROM OUR PERIPATETIC CORRESPONDENT (From the London Methodist.)

In the ordinary course of my wanderings, I went to one of the "Friends'" meeting-houses on a recent "First-day (Sunday) morning." Where the particular "meeting-house" in question is situated is quite immaterial, one service being very much like another. The Friends are opposed to ecclesiasticism in any form; yet, despite all their efforts, they are not altogether successful in preventing the interior of their meeting-houses from having a somewhat "churchy" appearance. At the meeting-house I attended the seats consisted of polished pine forms with backs, and at the top of the room was a raised gallery of three tiers, occupied, I presume, by the elders and other officers of the church. There was a gallery round three sides of the building, which added considerably to its ecclesiastical appearance. As most people are aware, a cruel custom is in vogue among these Christians—husbands and wives, brothers and sisters, lovers, and other friends of both sexes, may walk together to the door, then they have to separate, the males occupying one side of the building, the females the other. (I may here observe that the seats were cushioned on the female side only.) I next noticed that the men kept their hats on—most of them just long enough to maintain the right, but some kept them on all through the service, except during public prayer. And the short, silent prayer, customary in most churches, was altogether dispensed with.

"Silence reigned supreme" for about a quarter of an hour after the stated time for commencing the service, then a sister offered a simple prayer asking for forgiveness for the past, expressing thankfulness for all mercies, and desiring a blessing upon the service. (I should add, during the prayer all stood up.) After another silent interval a brother arose and repeated from memory the words: "For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence towards God" (1 John iii. 20, 21), and spoke for a few minutes upon them. Another long pause followed, and then a brother in the centre of the room prayed in an almost inaudible manner. A long full stop: then a brother rose, and said he had been much impressed by these words, "And there followed Him a

certain young man, having a linen cloth cast about his naked body; and the young men laid hold on Him. And he left the linen cloth, and fled from them naked." He had wondered, he said, what the commentators had said about these words, and what they were in the original tongue; they seemed to him to mean that people commenced to follow Christ in haste, and leave Him abruptly; that there should be calmness and deliberation in all we do. He spoke for a short time in this strain. An aged sister then engaged in prayer in a very calm and thoughtful manner. A sister then spoke for a short time upon John xiv. 21, quoting other kindred passages. A brother spoke very well upon 2 Tim. ii. 3, 4, in conjunction with Rom. viii. 1. After a long pause, one of the brethren who had spoken prayed that God would guide the Council of Parliament aright in all its deliberations. Another pause ensued, and then one of the brethren on the platform shook hands with one of the sisters, and the service was at an end. It lasted nearly an hour and a half. During this time four prayers were offered, and four addresses given, neither of which occupied more than six minutes, so that more than half of the time was taken up by silent meditation. The long pauses were at first rather irritating to me, but they soon appeared to be soothing. I could not help thinking that we Methodists might do well if we had a little more of calmness and time for silent meditation, instead of the unseemly haste which so often characterises so many of our services. Yet I would not exchange our heavy services for the often frigid meetings of the Friends, even if I did not believe, as I do, that they are fundamentally wrong in rejecting a stated ministry, the sacraments, and public praise expressed in song.

I could not help noticing that "the spirit of the age," so called, has affected the Friends. Whilst most of the elderly ladies wore the old coal-scuttle, or sugar-scoop bonnets, I only noticed one young lady who had not fallen a victim (?) to the vagaries of modern fashion. So it must be. Sharply defined angles of distinction get rubbed smooth from constant friction with the views of that larger number who are equally good, but not so peculiar. Z.

GOD'S MEASURE A BLESSING.

Read the 103rd psalm, and mark how the psalmist bids us "forget not all his benefits." Some one has said we cannot remember them all, but we must not forget them all—they are too numerous to keep them all in mind, but let us keep some of them in mind. Observe five things, in 3rd, 4th and 5th verses of this psalm: (1.) "He forgiveth all thine iniquities." (2.) "He healeth all thy diseases." (3.) "He redeemeth thy life from destruction." (4.) "He croweth thee with loving kindness and tender mercies." But there are very many crowned heads that are still not satisfied. God, therefore, does more, (5.) "He satisfieth thy soul. What more can we have than that?"

WORK FOR IT.—Ruskin never said a truer thing than this: "If you want knowledge you must toil for it; and if pleasure you must toil for it." Toil is the law. Pleasure comes through toil, and not by self-indulgence and idleness. When one gets to love work his life is a happy one. Said a poor man in Brooklyn the other day, with a family of eleven to provide for, "If I were worth a million dollars I should not wish to do much different from what I do now every day, working hour after hour. I love it a thousand times better than rest." He has for nearly half a century been surrounded by workers, and has got the spirit of industry. He loves his work as he loves his food and sleep. He is happy who has conquered laziness once and forever!

Much of our happiness of life depends on our outward demeanour. We have all experienced the charm of gentle and courteous conduct; we have been drawn irresistibly towards those who are affable, and sympathetic in their demeanour. The friendly grasp, the warm welcome, the cheery tone, the encouraging word, the respectful manner, bear no small share in increasing the joy of life, while the austere tone, the stern rebuke, the sharp and acrid remark, the cold and indifferent manner, the curt and disrespectful air, the supercilious and scornful bearing are responsible for more human distress, despair, and woe than their transient natures might seem to warrant.

BRAIN WORK, and that of the clearest kind, comes into profitable play quite as well on the farm as any where else. Look ahead—get a fair view of the position; have plowing, sowing, harvesting, and selling all done at the proper time; never hurry; but always drive work ahead. Know in the evening what you intend to do next day. Have your rainy day and your clear day work designed beforehand. Always bring into requisition the full means for compassing the desired end. In short, study and understand your business, and you will enjoy it and thrive on it.—Cincinnati G. Z.

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THE WESLEYAN

SATURDAY, JANUARY 11, 1879.

THE EVANGELICAL ALLIANCE AND CHRISTIAN UNION.

The general observance of the Week of Prayer just closing, recalls attention to the Evangelical Alliance, with whom it originated. To lay down a common basis, on which the churches, holding in their integrity the fundamentals of Christian doctrine, while differing upon minor points, could unite in prayer for the furtherance of their common work, was certainly a sublime conception, and one which the experience of the thirty-four years of the Alliance's existence fully justifies. And to set apart the first week in each year for this sign of united affection was equally happy; for, after rallying round one common centre, at the feet of God, where the several members of the one great family can interchange expressions of mutual goodwill, while yet the echo of the Natal song lingers upon the church's ears, the various evangelical sections of the one Body are better fitted to go forth and do battle for the Lord. How much this bond of union has tended to cure church bigotry of its lispings, enabling it to articulate without impediment the Shibboleth of Christian charity, it were hard to say; but certainly it has contributed not a little towards this gratifying result. It would seem, indeed, that the British and Foreign Bible-Society and the Evangelical Alliance are among the noblest monuments of Christian achievement, and stand out upon the vantage ground of Christendom, supporting the weary arms of truth, like Aaron and Hur holding up the intercessory hands of Moses, while the mighty conflict is raging below. If the former possesses the truth as a sacred deposit, which it seeks to disseminate in its silent majesty and untarnished purity—"as chaste as ice, as pure as snow,"—the latter holds "the truth in love," vitalized and embodied in the heart of an evangelical unity. Both are the custodians of precious interests, like the two cherubs spreading their wings over the ark of the covenant. Christian union, not of form, nor yet of faith, but of affection, is the grand mission of the Alliance. So that the Church of Christ, like the world of nature, has, at least, one rainbow spanning the storm of clashing creeds and ecclesiastical contention, brightening a scene of moral darkness, and giving promise of a coming universal peace. In this age of doctrinal controversy, when men are contending, not for Christ's sepulchre, for that period has passed, nor yet for His body and blood, as that age too has gone, but for His word; when science, so-called, arrays itself against the truth, and philosophy attempts to explain away its hidden mysteries; when the house of Christendom is so strangely divided against itself, until the common charities of life are almost impossible; it is grateful to the Christian mind to contemplate one spot, at least, where a perfect calm prevails, and where pure love sheds its genial radiance. And surely there is a need for such a bond of union as the Evangelical Alliance offers, not merely for the honour of our holy Christianity, which has been outraged by unholy strife, but also that the evils of contention might be stayed. We hear sometimes of the ravages of international and civil wars. It is said, for instance, that the wars of the last twenty-five years have cost the civilized world more than three million lives; but who can estimate the dire and disastrous consequences resulting from doctrinal contention and ecclesiastical wrangling? How many souls have been beaten back into the dark chaos of a dark, miasmatic infidelity, just as they were feeling the pulsations of a new life, and entering the light and warmth of a new world? If there must be contention among the churches, then, as an old divine quaintly puts it, let them contend like the olive and the vine, as to who shall produce the best and the most fruit, and not like the aspen and the elm, as to who shall make the most noise in the

world. Moreover, success in church work depends largely upon united effort. Philip of Macedon and Alexander the Great owed their splendid military successes to the introduction of the phalanx. Napoleon gained his victories by concentrating his forces upon a single point. So the church militant will succeed best by presenting a united and concentrated front, and by gathering to a volume its wealth and omnipotency of affection. And this is all the more necessary when it is remembered how united and determined are the assaults of evil and error against the truth. "When bad men combine," says Edmund Burke, "the good must associate." Such a union on the part of all the churches—a growing charity, kindlier sympathies, and a hearty co-operation in Christian work—is the great need of the present day, and an essential condition of enlarged success.

"WATCHMAN, WHAT OF THE NIGHT?"

There was sound philosophy, as well as profound Scriptural truth in the old Methodist definition of sanctification,—A beginning and a growth of religious purity and energy. It may apply to religious life in general. Let us not undervalue the work of the churches even at the worst;—they are fostering, nurturing, edifying believers. But we may well enquire whether they are meeting their obligations in the other respect—calling sinners successfully to repentance and following them persistently till they begin a new life. Of course there must always be difficulty in forming a correct judgment of the actual progress of religion in a given locality or territory, even with the best opportunities of observation. It is a work which proceeds largely beneath the surface, though, coming up, like all growth of Nature, in due time, it ought to show some evidence sooner or later. Elijah had thousands of godly associates, while all the time he thought himself bereft. God's garden is not always so exposed or so fragrant that even good men can observe it. Nevertheless, God pitied the solicitude of a desponding prophet, and soon turned his anxiety into heroism,—his sense of loneliness into joy and prosperity. May He so deal with the watchmen of this day!

It seems to us there are but few reports of revivals abroad. There are localities even in our revival church which have not been religiously disturbed for ten, fifteen or twenty years. Here and there souls have been brought in; but no revival wave has swept over the place. In certain centres, where young persons are growing up in numbers, where strangers are moving in and out perpetually, and which, consequently, should, to over-take the needs of the population, be in a perpetual agitation of revival, there has been no signal religious movement for some time. With our creed all this reflects discredit upon the church. It is an article of our belief that faith and works are factors in the world's evangelization. While admitting that there may be both faith and works, it is chargeable upon us, perhaps, that these are not properly directed. We may outline just a few thoughts which force themselves upon us in this connection.

We are not cherishing the revival spirit as did our fathers—as did we ourselves some years ago. Successful ministers have always stood out in contrast to all others in this respect—they lived and worked under mighty pressure. What this pressure was we need not define. A sense of responsibility—one of anxiety because of the minister's immense influence and corresponding accountability. A decline in this fervour may be owing to several causes:

We yield to the prejudice against revivals. "They are exhausting to ministers and officials. They create much unpleasant opposition and worldly remark. They leave churches often in a state of depression after their period of success and excitement is over. After all, the reckoning shows such losses by backsliding that their actual gain is questionable."

These are old arguments. They have deterred many from direct, energetic work for souls. This one fact explodes them all, however:—Methodism has been built up by revivals; where forty of the hundred were wrecked by backsliding, the remaining sixty have been saved. That, at any rate, was sixty per cent. clear gain. Most of merchants would be content with such a balance-sheet.

We are leaning too much upon the ministers. Preaching was never more faithful and eloquent than now. But it is possible we have too much of it. We defy any ordinary hearer to remember half the good things he receives from the pulpit now-a-days. Not a tenth part of these good things is put in practice. Our ministers are worn with study, with perpetual talk, while Christians listen and grow fat. "You are an eloquent man. We pay you for preaching well. See that you do it." That is the common maxim of this time. A rousing prayer-meeting, with a hand-to-hand conflict between the church and practical infidelity, would be a brave, beautiful substitute for part of this ministerial eloquence. How would Christ have looked upon, spoken to, such disciples as these in our churches to-day? Christian life, instead of being a warfare against sin—a perpetual consecration to religious work, not always pleasant but pleasurable,—is now but a conflict by proxy. The enlisted soldier shuns going to the battle. Our trouble is that where there is but a single (ministerial) substitute, the enemy and the drill too often overpower him while he is yet but a youth in the ranks.

Oh for more spontaneity in the church! In and out, up and down, in regular grooves, this machinery moves with elegance and regularity. The religion that was once a thing of surprises, of wonders, of remark, is passing away. We have the old Methodist singing, in all but the searching, burning, harrowing sentiment, repeated over and over, which made the soul look in upon itself and shudder if not at peace with God. Who now sings—"Into its darkest corners shine, and take the veil away!" or, "Terrible thought shall I alone?" &c. or, "Stay, thou insulted spirit, stay." Yet they did good work, those rugged stanzas. As for Methodist shouts, they are banished to lands less cultivated and more earnest! We escape the odium by not having the inclination.

This may seem severe criticism. Is there cause for it? That is the question. May the good Lord visit us with the mighty power of His Holy Spirit, breaking up smooth places and sweeping away conventional barriers. We could forgive a little extravagance just now if only we had the fervor which produces it. Refined observers might sneer at us, but the world would feel our influence and yield to it.

AN IMPORTANT EVENT IN THE EDUCATIONAL HISTORY OF NOVA SCOTIA.

Within three months, two large, thoroughly equipped buildings have been added to the public school property of this Province. The opening of the Normal School at Truro has been followed by that of the Halifax High School—a superb structure, in every way adapted to modern ideas and necessities. At a very large meeting, composed of the first citizens in social and educational rank, on Tuesday last, the building was formally opened by several eloquent speeches. The Governor, the Chief Justice, the Episcopal Bishop, the Chancellor of the University of Halifax, the Superintendent of Education and others, delivered addresses of great merit. It was the first occasion on which Dr. Allison appeared before a general assembly of Halifax citizens, representing the interests of that important system over which he is now official head. His address was received with universal appreciation.

A few thoughts came out prominently in our recollections of the meeting:—

1. Though the free school system fortunately transcends all denominationalism, yet Methodism may be

proud of the generous recognition given by men who are themselves ornaments to society, to the influence of two distinguished educationists in our church. Chief Justice Young paid a warm tribute to the energy and wisdom of Dr. Ryerson in connection with the free school system of Ontario. That system he regarded as the most complete in the world to-day. To Dr. Allison's speech several speakers adverted with compliments which were really enthusiastic. That the Doctor could awaken so much admiration among a very select class of educated hearers, is perhaps the best certificate that could be furnished of his rare qualifications for his present office.

2. A suggestion was thrown out, and afterwards elaborated, that to make the system complete, an additional link should be added to the chain of educational facilities. From the common schools, any poor boy may compete for entrance to the High School, where, having once entered, he may obtain five years free tuition. A university training should be made available in the same way, by competition among High School pupils once a year. This would preserve what the Governor designated "an aristocracy of intellect."

3. There is no reason why all this wealth of reward should be denied to the female sex. The High School is for boys exclusively. No girl, however gifted and ambitious, may aspire to High School advantages. This is a reproach upon the system, and should be remedied at once.

We congratulate the citizens of Halifax on the immeasurable advance made in their educational work; and we cherish the hope that the valuable and weighty representations of this public meeting may help to bring about speedily a perfected school system.

EDITORIAL NOTES.

A few marriages and a letter have been overlooked for this issue. We are sorry. They will be in next week.

A few Pastors have reported upon their lists of subscribers. We hope to hear from all very soon.

The Dominion Parliament is summoned to meet on February 13th.

A copy of Harvie's Almanac for 1879 has been sent to us. It must be a very useful publication in P. E. I. land especially.

Rev. E. Brettle, we are sorry to say, has been quite poorly. He is deprived of the privilege he has long and so much enjoyed—that of preaching the Gospel. Will our readers remember in their prayers one who has long and faithfully served the church?

Two important failures in St. John, two in Windsor, and one in Charlottetown, besides others of lesser moment throughout the country, are in the papers this week. The number of failures in 1878 exceeds by nearly one-third those of the disastrous 1877 for the Lower Provinces. When shall the end be?

The *Guardian* issued its Jubilee number last week. We congratulate our confere on seeing an honorable completion of a period of great usefulness. The paper has been a power in Canadian history, and promises still to influence the Dominion for many generations.

Y. M. C. A.—The Rev. S. B. Dunn will deliver a Lecture under the Auspices of the Young Men's Christian Association of Halifax, on Tuesday evening Jan. 14th, in Association Hall, Subject:—"Laconia, or Short, Sharp and Shiny." Chair to be taken at 8 o'clock. Admission 10 cents.

Rev. John Brown has written us disclaiming all intention of reflecting on ourselves personally, and speaking kindly of our attitude in what has been a somewhat difficult position. His disclaimer we cordially accept; but as he is not disposed to modify his expressions in regard to Mr. Currie, we see no necessity for publishing the letter.

Several attempts are being made to bring the Canada Temperance Act into force. Among other places reported, we see united and intelligent action said to exist in Newcastle, N. B., Halifax and other important centres. Moncton is also urging it. Prohibition is virtually in the hands of the people, if they but choose to exercise their rights. Five years will see a great change in Canada as to the liquor traffic, or we are much mistaken.

Dr. Stewart, our Theological Professor, visited Windsor last Sabbath week, in the interests of the Educational Society. His sermons were greatly admired for their

finish and power. Those who remain of friends who sat under his profitable ministry in old times, received him with delight. It is generally felt that his services have given fresh impetus to the cause of our educational institutions and religious enterprise generally.

It is to be hoped that children in other places are protected from the cruelty of kindness which comes to many of them in these parts with Christmas and New Year. Children's parties, with the excitements of gits and the indulgence of sweets, leave many little pale faces and troubled brows. A strange—we fear an unfavorable—contrast to the plain social habits of our predecessors is presented in our holiday festivities. Will the children equal, in physical constitution the fathers? And is it possible to have a race morally robust who are infirm in body?

We have to acknowledge the receipt of an elaborate Wood Trade Circular from J. B. Snowball, Esq., of Miramichi, N. B. The recapitulation of shipments from that vicinity is as follows:—

	Veneer.	Tonnage.	Superficial Area, Decks &c.	Falings.	Timber
					Pine.
To England	137	72,779	63,099,145	5,890,011	54
" Scotland	19	7,309	6,984,109	11,325	
" Ireland	5	25,738	21,040,829	132,963	6
" Continent	36	14,81	18,642,909		6
	244	120,687	105,793,792	3,03,131	66

Venor may be comforted. He predicted a very severe winter. Up to last week we were laughing at his prophecies. Now come the tidings that the thermometer fell in twenty-four hours to 29 degrees below zero at Winnipeg, 25 below at Fort Pelly, and 60 below at Battleford. In the Northwest the frost has prostrated the telegraph wires. In the Upper Provinces heavy snow storms and severe frosts have prevailed. Here we have snow, but pleasant weather. On Saturday morning the barometer fell to the lowest point we have ever seen touched and we have been studying that delicate instrument six years. The explanation we cannot give.

Newspaper enterprise in St. John is something wonderful in contrast with that of most of our cities. Not a religious service of any special importance escapes those vigilant reporters. They do betimes overstep the bounds of ecclesiastical nomenclature and phraseology it is true, but this is pardonable. For instance, it was announced last week that "Rev. Dr. Knight made a brief address at the Centenary Watch night service." This may be prophetic of the youthful associate pastor of Centenary. The name of Dr. Knight in St. John Newspapers would, however, awaken many slumbering recollections in the minds of a remaining few who admired the eloquence of one now succeeded by his promising grandson. With all its imperfections of detail, the churches owe much to the daily press of St. John.

An explanation, taking the force of an apology, has been expressed by the managers of our vice-regal household, as regards the order for ladies to be presented in low-necked dresses. It is said to have been an unwitting promulgation on the part of the Governor-General's private secretary. This we doubt. The same order was issued in Halifax, to regulate the receptions, and was designedly published. A rule which appears natural enough in England, is considered unnatural here. Our habits are as yet free from much of the extravagance of European court life, and we desire that they should so continue. Even the Romish Archbishop of Quebec has preached against the order of low-necked dresses. We forgive the Archbishop! The order has been repealed, however; but we have no doubt a useful lesson has been taught to both His Excellency and the Canadian public at this early stage of the new administration. We are willing to have royalty. We shall always welcome relatives of Queen Victoria; but we must preserve ourselves from becoming ridiculous in our own estimation.

OUR CHURCH WORK.

The Methodist congregation of Middle Musquodoboit, a few evenings since, took possession of their parsonage, and, after enjoying themselves for a considerable period, evidenced their respect for their beloved and eloquent pastor and his wife by making them several valuable gifts—*Herald*.

The Gagetown Methodist congregation held a concert and entertainment on New Year's Eve in Temperance Hall. Mrs. Duke, the wife of the pastor, was the presiding genius in music, and elicited great praise by her versatile and graceful playing. Mrs. Duke is an accomplished pianist and organist.

NEWS AND NOTES.

NOVA SCOTIA.

The gale of Thursday, 2nd inst., was very severe at Shelburne. The steamboat wharf was washed away.

Simon McInnis, of Port Hood, C. B., was missing for several weeks. Then his body was found in the river bed. Evidence showed that he had been under the influence of liquor when last seen. Verdict accordingly.

On Tuesday, Dec. 31st, a lad of about 14 years of age, son of Mr. Hall, resident Manager of the Spring Hill coal mines, met with a very painful accident by having his mitten caught in the cog-gear of the rotary screen. By inch his hand and arm were drawn back, and the cog wheels and teeth chopped to bits. At length his face and side came in contact with the wheels and the bones of his shoulder were sufficient to stop the machinery. He was promptly relieved from his awful position and his wounds carefully dressed, the hanging shreds of the limb being amputated. Very slight hopes of his recovery are entertained.

The Yarmouth "Herald" reports that Rev. J. T. T. Moody, the venerable rector of Trinity Church in that town, was thrown from his carriage on Sunday last and severely injured. He is recovering.

Wesford Lodge of Templars resolved to hold a meeting on the 17th inst., at St. Luke's School Room, to discuss the advisability of attempting to enforce in Halifax city and county "The Canada Temperance Act." Delegates are to be invited from all the lodges and divisions as well as the open societies. Other prominent temperance men and the clergy, irrespective of creed, are also to be invited.

Two sons of Harrington Messenger, of Clyde River, started moose hunting last Thursday morning and were in the woods during the gale. Robert, aged 14, died from exposure. George, aged 19, succeeded in getting home with feet and hands badly frozen. Robert's body was found about 14 miles from home.

NEW BRUNSWICK & P. E. ISLAND.

Messrs. Carvell Bros., of Charlottetown, P. E. I., have suspended payment. Liabilities estimated at between \$90,000 and \$100,000.

The voting on the Canada Temperance Act in Prince County, P. E. I., resulted in its being adopted by a vote of 1872 against 271.

Mr. P. Bowser has obtained the contract for printing the "Royal Gazette" of Prince Edward Island for one year, and has been appointed Queen's Printer.

Diphtheria is doing a deadly work in Lot 67. Already four of Malcom McDonald's family are gone, and three of Mr. Stewart's family, of Breadalbane, are now lying under a severe attack of this disease.

Messrs. S. R. Foster & Sons, St. John, lack manufacturers, have suspended. Liabilities about \$45,000; assets \$65,000. A writ of attachment in insolvency has been issued against Mr. D. L. Hutchinson, jeweler, and Mr. Wm. Tait's jeweler's stock has been taken by a bailiff.

The schooner P. W. arrived in St. John on Tuesday last from New York, with the machinery for re-shipment by the Intercolonial Railway for a power mill at Halifax. Two pieces of the castings weighed six tons each.

The eating-house at Vanceboro station was burned on the forenoon of 6th inst.

At the December meeting of the Sackville and Westmorland Agricultural Society, held in Bowser's Hall on Tuesday, the 30th Dec., after the reading of the Secretary and Treasurer's reports—the following officers were elected for the ensuing year, viz.: Howard Trueman, President; J. J. Anderson, Vice-President; J. T. Carter, Secretary; J. F. Allison, Treasurer; Albert Fawcett, Edward Trueman, William Easterbrooks, Albert Carter and Trueman Carter, Committee; J. F. Allison, J. L. Black, Albert Trueman, Deputations; Thomas Pickard, Auditor. Messrs. John Foster and Albert Carter were appointed delegates to the Provincial Farmers League which is to meet in Queen's County in Feb'y. The Westmorland County League meets in Bowser's Hall, Thursday evening, 9th January.

UPPER PROVINCES.

A Toronto paper states that the cattle export trade from that place is still enlarging.

An Ottawa despatch to the "Telegraph" states that a petition is being signed in the Pacific Province for presentation to the Dominion Government praying that the immigration of Chinese into Canada be in future prohibited, and that no Chinese labor be employed in the construction of the Canada Pacific Railway or any public works.

An accident occurred to a freight train on the Grand Trunk, near Brampton, recently. A brake beam under one of the cars broke, and, throwing the train off the track, caused a block which, with the drifting snow, delayed the train over thirty hours.

DIPHTHERIA.—The Registrar-General of England publishes very dreadful figures with reference to diphtheria. In 21 years—from 1855 to 1876—the deaths of 81,361 persons from diphtheria were registered in England. The greatest number of deaths occurred in 1859, when as many as 10,184 deaths were registered, and the lowest in 1872, when only 2,152 were recorded. An enormous per centage of the deaths is that of children. It is stated that the tables of mortality published by Dr. Farr in 1875 disclose the curious fact, that more persons die of diphtheria in those healthy districts of England than in those where the general mortality is higher. The best medical authorities assert that the disease has existed from the earliest days of medical history, but it certainly did not occupy a very distinct place in nosology until a comparatively recent date. The death of Princess Alice of Hesse, conveys a warning that should not be forgotten. The physicians who have investigated the cause of the peculiar virulence of the diphtheria which attacked her family with such fatal results have agreed that the rapid spread of the infection was entirely due to imprudent kissing. A child with a sore throat ought not to be permitted to kiss any of its companions.

TEMPERANCE IN NEWFOUNDLAND.

The following is from the St. John's Ledger:

The Temperance Reform Club held another public meeting in Temperance Hall on Saturday evening last. Hon. J. J. Rogerson (Receiver General) occupying the chair. Readings, Recitations, Addresses, and Sacred Songs, occupied the allotted time during the evening, in which ladies and gentlemen assisted. An original recitation by Mrs. Shenton, was given with much earnestness and power, showing how deeply that lady is interested in the temperance movement.

A powerful sermon on the temperance question was preached by the Rev. Mr. Shenton on Sabbath last, Dec. 22nd, in the Gower street, Methodist Church, and repeated in George street Church in the evening. The reverend gentleman chose his text from Joel ii, 1st verse—"Blow ye the trumpet in Zion," and during his discourse, which he had carefully prepared and read from manuscript, he dealt some severe blows at the liquor traffic. He showed by tabulated statements the immense amount of money spent for spirituous liquors, wine and beer in England and the United States, amounting in the aggregate to millions of dollars,—spent in destroying the bodies and souls of men and women—while at the same time it was almost impossible to raise funds sufficient to sustain the missionary enterprises of the old and new worlds. Coming down to Newfoundland, he treated the subject in a manner which did credit alike to his heart and mind, and which showed that as a Christian minister he had a duty to perform to sound the alarm and "Blow ye the trumpet in Zion," which if he failed to do he would be unworthy of the solemn and important position he occupied.

Besides the resolution against a change of the itinerancy adopted by the Convention of Methodist Laymen held in Brooklyn recently, the following resolutions were rejected by the close vote of 45 to 42: "That while we rejoice in the general prosperity and steady growth of the Church at large, we are painfully aware of the embarrassment and impairment of the usefulness and influence of individual churches as the result of the inevitable change of the pastoral term at the end of three years under existing rules; that we are of opinion that the Discipline should be so amended as to confer upon bishops the power in rare and exceptional cases to continue a preacher in the same charge for more than three years, when in their judgment it would cause no detriment to confectional interests."

PRESENTATION.—Being on Kent street in this city about the hour of noon, I was informed by a friend that something unusual had just occurred in the furniture manufactory of which our fellow-citizen, Mr. Mark Butcher, is the proprietor. I at once turned my steps in the direction of the aforementioned establishment, and upon looking into the office I beheld a superb, I may say a magnificent water pitcher—large, beautiful and costly—which fourteen of the hands in Mr. Butcher's employ had just presented him with; and upon enquiry I found that the men on their way to their homes at their dinner hour had called in at the office to present to their employer "The Compliments of the Season," and to ask with what acceptance of this splendid token of their regard for one, in whose employ some of them had been engaged for the long period of between thirty and forty years.—Cor. Charlottetown Examiner.

King Victor Emanuel was very fond of hunting, and had a great liking, moreover for going about his dominions incognito. One day, descending a mountain with a single attendant, he was met by a peasant farmer, who said, "Good gentleman, you seem brave hunters, I should be so grateful if you would kill a wolf that is destroying everything about me." "We should be happy to serve you, but we are out of ammunition," replied the hunters. "We will pass this way to-morrow." They came on the morrow and killed the wolf. The peasant expressed his thanks, and gave the King two francs for his trouble. He put them in his pocket saying, "These are the first coins I ever really earned." The peasant was shortly after summoned to Court, and was astonished to recognize in his sovereign the Alpine hunter to whom he had given the two francs, which were restored to him with heavy interest.

A well authenticated report comes to us from Japan, forcibly illustrating the marvellous power of the Holy Scriptures. It is summarized as follows: "Several copies of the Scriptures and some other Christian books were recently given by the American Board Mission to the Governor of a prison at Otsu, Japan, who passed them over to an educated prisoner in jail for manslaughter. So after a fire broke out in the prison, but the entire body of prisoners, numbering nearly 100, instead of imbruing the opportunity to make their escape, assisted in putting out the flames, and remained to a man to be again imprisoned. Such a remarkable circumstance occasioned inquiry as to the cause, when it appeared that the scholar had been so impressed with the truth of Christianity that he had taught it to his fellow-prisoners, and Christian principles combined with his personal influence, had such power over them as to restrain them from fleeing when the doors of their prison were opened. The scholar was subsequently pardoned, but he remained in Otsu to teach the prisoners. He has opened a Chinese school for young men, where Christianity is taught, and is now preparing to reprint a Chinese commentary on the Gospel of John."

the basement of the Methodist Church Woodstock. The attendance of scholars, parents and friends was unusually large. The programme, an interesting one, was carried out in a way to reflect credit upon the school, and to give entire satisfaction to the guests. Rev. Mr. Paisley, president, Mr. Letts had the music in charge and under his lead the school sang a number of pieces in a highly creditable manner; among the several songs were two new pieces, "Hail Happy Morn," and "The Prodigal" which was very pretty. Mrs. Cupples' class of very small children sang sweetly "Jewels;" little Miss Jennie Baird, sang "Seeking to Save," and Miss Day and Miss McIndoe's classes united in singing a beautiful piece entitled "Guiding Star, O Lend Thy Light." Miss Mary Golding and Miss Lilly Harrison each acquitted themselves well in a recitation. Brief but pointed remarks were offered by Mr. S. J. Parsons and Mr. S. McLeod.

The report submitted by the Superintendent was especially gratifying, showing a marked progress in every department of the school during the year. Total number of scholars on roll 107; average attendance 66—Sentinel.

GREENSPOND, Dec. 14th.

My Dear Sir: We have just commenced our winter campaign, by organizing a Band of Hope, in connection with our Sunday School, in accordance with the system recommended by the British Conference. The first Public meeting was held on Monday night last, when our School room was literally packed with an appreciative audience. Your correspondent presided and after singing and prayer proceeded to state the nature and object of Bands of Hope. Their aim being to train the youth in principles of sobriety and religion. Referring to the recent additions to the number of public Houses in the town he declared it to be high time for them to bestir themselves, so that, at the very least they might save the young from the debasing consequences of the drinking system.

After a Duet, Mr. George Allan was called upon to address the meeting. He said, though comparatively ignorant of the working and success of Bands of Hope he was fully alive to the need of protecting our Sunday School children from the allurements of the Grog Shop. Comparing the foolish youth who is entrapped by the drink demon to the silly fly which buzzes about the lamp until it falls a victim to the heat, he said, if the words "This is the way to hell, going down by the chambers of death," were put in large letters over the doors of the public houses the young people would flee from them. After a very effective speech he concluded by wishing the cause every success. A Recitation and melody followed; after which Mr. J. C. Spracklin, School Master, in a cheerful manner spoke of firmness in adhering to principle, illustrating them pro and con by incident and anecdote much to the gratification of all present. Another Duet—further explanation as to singing the pledge, by the Chairman. Singing by the audience, and prayer brought this very interesting meeting to a close.

Some 76 boys spoke and 30 adults gave in their names after the meeting, and many others are waiting for an opportunity of casting in their lot among us. Altogether this work seems to be very popular and we doubt not, much good will be accomplished by persistent effort.

We may also say that a Temperance Reform Club is to be commenced here forthwith, which we trust will be equally successful and attractive. I am, yours &c., J. LESTER.

CHARLOTTETOWN.

Those who attended the entertainment given by the scholars of the Methodist Sabbath School on Monday evening, had a pleasant time. The sight of so many pretty children was in itself a treat. Perhaps the most attractive part of the entertainment was that given by the Infant class. A class of seven ones recited a number of verses having reference to the coming of our Saviour and did it sweetly. Little Helena McKinnon who cannot have seen more than five Christmas days recited the 121st Psalm beautifully, and little Bianch Findley said a piece about the Fussy very prettily. Though she might have been taken for a large doll at first and cannot be four years old, she spoke so clearly that everyone could hear her. The vocal music was very good both that rendered by the choir and by the children. The accompaniment by Miss Morris and Mr. Fletcher were a great assistance to the singers and an instrumental duet by the same lady and gentleman, "Silver Threads among the Gold" was very good. The loyalty of the school was manifested by recitations from Miss Annie Weeks and Miss L. Latham and a solo and chorus by

Mr. John Moore and the Choir Rule Britannia.

Miss Annie Week's recitation was a welcome to the Marquis of Lorne and the Princess Louise, and Lilly Lathern extolled England as the best and noblest of all lands and we think no one would attempt to deny that the little reciter was heart and soul an English lassie. Gussie Harvie told very well the touching story of the Egyptian Princess who loved the light as well. Mr. Moore's address on Music was well delivered and well received. Mr. Robert McKechnie read a beautiful ballad the story of the Princess Dagmar. Mr. McKechnie has a splendid voice and reads naturally and with expression.

Altogether the evening was as Mr. Lathern said, a thoroughly enjoyable one, and we think that gentleman contributed not a little to the enjoyment by the delight with which he received every effort of the little ones, and the kindness with which he introduced them. We had almost forgot to mention a pretty duet by Misses Clara Tanton and Lavinia Duchemin. Some of the recitation have not been spoken of we fear, but our little friends must excuse us if, among so many good ones, we have forgotten any. "Common Sense" by Miss Amy Moore delighted the audience, and Madie Smith and Ethel Poole said their pieces very well indeed.—Patriot.

BOCABEE CIRCUIT.

DEAR MR. EDITOR.—It has been a long time since I troubled you with the task of deciphering my hieroglyphics, so I will make another venture now. "Circuit" is the correct name for this field of labour now, sir, as it is off the Mission Fund. The "work of God" is prospering among us. A very solemn and successful "Watch-night" service was held at Dumbarton, and was well attended. On Jan. 1, my esteemed superintendent, the Rev. G. Harrison, visited us at the above place, preached an excellent and appropriate sermon from Heb. 12; chap. iv., baptized three candidates, received six into the church, and administered the Sacrament of the Lord's Supper at close of the service. A goodly number stayed and a very refreshing season was enjoyed. During the last fifteen months thirty-eight baptisms have been registered. Of this number who received baptism fifteen were adults. In the same period over thirty have been taken into the church, while forty-eight remain "on trial." The good work moves on steadily. We have endeavored to carry out the suggestion of the Conference, in reference to temperance, as contained in "Pastoral Address." A society has been formed, and numbers some three score persons on its register.

Our congregation at Bocabee was lately the recipient of a large splendid pulpit Bible, and a dozen new hymn books, as recently published by British Conference. The kind donor was Capt. R. Outhouse. In reference to this matter, the December "Quarterly Meeting" unanimously passed the following resolution: "That the best thanks of this Quarterly Official Board be given to Capt. Ratus Outhouse, for his very timely and valuable present of a Bible and twelve newly published hymn books, to our Society at Bocabee; and that a notice of the same be sent to the WESLEYAN."

A plot of ground has been procured for a church on one scene of revival, and early in the spring another piece will be secured on the other promising field. We expect to organize a "sewing circle" at once, as a means of raising funds for the work. We have thirteen lay helpers on the "Circuit plan," some of whom are doing good service. As I close, I am sorry to record the loss, soon after interment, of one of our oldest and staunchest supporters. But though death lays low the workman, God keeps the work in progress. Wishing the Editor and all my readers many very "Happy New Years," Yours, etc., W. R. PEPPER.

January 4th, 1879.

FAIRVILLE CHURCH.

SACKVILLE, N. B., January 1879.

DEAR MR. EDITOR: The following subscriptions have been promised to William Crossman and others towards the Fairville Church most of which has been paid.

J. L. Black, Esq., \$25 00  
Abner Smith, Esq., 20 00  
James George, John Fawcett, W. W. Fawcett, C. W. George, Albert Fawcett, W. F. George, John Harris, Esqrs., 10 00 each  
G. C. Fawcett, Ovid Weldon, and R. A. Chapman, Esqrs., 5 00 each  
Small sums 8 00

By inserting the above in your next issue will be esteemed a favor. H. J. CLARKE.

It would appear that the Centenary main building is to be accepted before long. A large and influential meeting has been held, and a decision reached to proceed so soon as \$25,000 subscription can be secured. A sum of \$1000 was subscribed at the meeting. A committee has been appointed to solicit amounts, to report at an early day. The St. John papers speak very hopefully of the result.

On Tuesday, 31st ult., the Methodist Sabbath School at Nashwaak Village, assisted by friends from Fredericton, Gibson and Marysville, favored the public with a fine musical and literary entertainment. The beautiful night, grand sleighing, and long string of teams, with their "merry, merry bells," furnished by Alex. Gibson, Esq., and others, gave to the long drive an air of romance and merriment.

At Fredericton, on the evening of the 2d inst., a large number attended the annual tea-meeting in the Methodist Church basement. Music and speeches were brought in at intervals, making a very enjoyable affair. Rev. Mr. Danel referred very touchingly to the loss of the church and community through the death of Judge Wilmot. The ladies of the church deserve great praise for their energy and skill in providing for this annual treat.

On New Year's eve the Sabbath School children of Beech Street Methodist church, Halifax, enjoyed a very happy time at their annual winter festival. The church was beautifully decorated with evergreens &c., and a large Christmas tree, loaded with presents for each scholar, and for so many of the teachers, occupied a conspicuous place. After a hearty tea, a number of recitations and dialogues were given by the children, and speeches by Mr. G. A. Hart, Rev. Mr. Sharp, and Rev. Mr. Tyler.

PRESENTATION.—At the Watch-night service at the Charles Street Church on Tuesday night a purse of fifty dollars was presented by Rev. James Sharp on behalf of the members to Miss Maggie Rogers, the lady organist of the Church. Mr. Elliott one of the choir, responded on behalf of the recipient. This is the second time she has been the recipient of a New Year's Gift, which abundantly proves that her services are highly appreciated.

The scholars and teachers of the Cobourg Road Sabbath School had their annual entertainment last week. This mission Church was filled by the members of the school and friends of the children. A bountiful provision of good things was partaken of and addresses were delivered by the Superintendent, Joseph Belcher, Esq., the Revs. W. H. Hertz, S. B. Dunn, and Messrs. Robert Braine, and F. Buckley. A very pleasant feature of the entertainment was the distribution of prizes to a number of the scholars for their attendance and interest in securing pupils for the school.—Herald.

On New Year's Day the following telegram was sent to the Marquis and Princess conveying the New Year's greeting of the Methodist Sunday School children of Montreal:—

JANUARY 1ST, 1879.

To His Excellency the Governor-General Rideau Hall: Two thousand eight hundred Montreal Methodist Sunday School children, in their annual gathering, send their most cordial New Year's greeting to His Excellency the Governor-General, and to Her Royal Highness Princess Louise.

(Signed) J. FERRIER, Chairman. The following reply was sent:—

To the Hon. J. Ferrier:— I am commanded to send the thanks of His Excellency and Her Royal Highness for the good wishes of your telegram, which they heartily reciprocate. (Signed) F. DE WINTON.

ST. JOHN'S, N. F.—A few weeks ago some of the Ladies of our Methodist Churches thought it well to start a Benevolent Society, for the purpose of helping to clothe some of our poor. To raise funds they had a Christmas tree, and after working only six weeks in preparation for it, realized the sum of \$416 dollars. As on former occasions so on this, our Ladies in all church and benevolent enterprises are accustomed to do things in a whole hearted way.

As last winter was hard upon the poor in this city, the prospect is no brighter for this winter. We hear it from all around our coasts, and our ministerial brethren inevitably suffer.

We are all hard at work. The ministerial staff in good health. Mr. John of Pouch Cove, our 4th man, has been sent for four weeks to supply Old Perlican. Brother Bryant is very sick, and has not preached for some time. His family has been sick with the scarlet fever. Wish you and all the brethren the compliments of the season. Your's truly J. SHENTON.

On Monday evening the Methodist Sunday School enjoyed its annual Festival, in

and power. Those who remain who sat under his profitable in old times, received him with It is generally felt that his serene have given fresh impetus to the our educational institutions and as enterprize generally.

to be hoped that children in other are protected from the cruelty of s which comes to many of them in arts with Christmas and New Year, ns' parties, with the excitements and the indulgence of sweets, any little pale faces and troubled A strange—we fear an unfavorable contrast to the plain social habits predecessors is presented in our festivities. Will the children in physical constitution the fath- And is it possible to have a race robust who are infirm in body?

ave to acknowledge the receipt of orate Wood Trade Circular from howball, Esq., of Miramichi, N. B. apitulation of shipments from that is as follows:—

Vessels.	Tonnage.	Subsidiary (Net Tonnage)	Ballage.	Plank.	Timber
137	72,779	62,099,145	2,890,011	34	
19	7,991	6,984,109	1,215	6	
5	25,738	2,109,629	132,953	6	
36	14,811	18,642,909			
241	130,087	105,795,792	3,057,131	60	

or may be comforted. He pre- very severe winter. Up to last e were laughing at his prophecies, me the tidings that the thermom- l in twenty-four hours to 29 de- below zero at Winnipeg, 25 below Pelly, and 60 below at Battleford. Northwest the frost has prostrated graph wires. In the Upper Pro- heavy snow storms and severe have prevailed. Here we have out pleasant weather. On Saturday the barometer fell to the lowest e have ever seen touched and we en studying that delicate instru- x years. The explanation we can-

paper enterprise in St. John is- ing wonderful in contrast with that of our cities. Not a religious ser- way special importance encoun- diligent reporters. They do be- verstep the bounds of ecclesiasti- menclature and phraseology it is out this is pardonable. For in- it was announced last week that Dr. Knight made a brief address Centenary Watch night service." ay be prophetic of the youthful as- pector of Centenary. The name Knight in St. John Newspapers however, awaken many slumber- reflections in the minds of a re- few who admired the eloquence now succeeded by his promising m. With all its imperfections n, the churches owe much to the press of St. John.

planation, taking the force of an r, has been expressed by the man- of our vice-regal household, as re- order for ladies to be presented icked dresses. It is said to have an unwitting promulgation on the of the Governor-General's private y. This we doubt. The same as issued in Halifax, to regulate ptions, and was designedly pub- A rule which appears natural in England, is considered unna- ere. Our habits are as yet free ch of the extravagance of Euro- art life, and we desire that they so continue. Even the Romish hop of Quebec has preached the order of low-necked dresses. ive the Archbishop! The order repealed, however; but we have at a useful lesson has been taught His Excellency and the Canadian at this early stage of the new ad- tion. We are willing to have Queen Victoria; but we must ourselves from becoming redicu- our own estimation.

CHURCH WORK.

Methodist congregation of Middle dobit, a few evenings since, took on of their parsonage, and, after themselves for a considerable evidenced their respect for their and eloquent pastor and his wife ing them several valuable gifts—

gatown Methodist congregation concert and entertainment on New Eve in Temperance Hall. Mrs. the wife of the pastor, was the pre- gnis in music, and elicited great by her versatile and graceful play- rs. Duke is an accomplished pian-

WESLEYAN ALMANAC.

JANUARY, 1879.

Full Moon, 8 day, 7h, 53m. Morning. Last Quarter, 15 day, 6h, 48m. Morning. New Moon, 22 day, 7h, 53m. Morning. First Quarter, 30 day, 7h, 53m. Morning.

Table with columns for Day of Week, SUN (Rises sets), MOON (Rises sets), and HOURS (Morn, Evn, Night). Rows list days from Wednesday to Friday.

THE TIDES.—The column of the Moon's Southern gives the time of high water at Parrsboro, Cornwallis, Horton, Hantsport, Windsor, Newport and 27m.

THE YOUNG FOLKS.

A STRAY SNOW FLAKE.

Oh mother, look, the air is white With the beautiful fleecy snow; And ere I go to bed to-night, Please tell me all you know.

A STRING OF PEARLS.

"She thinks herself as good as the best of us," said one of a group of girls that were standing by an open window of a young lady's seminary.

her coming up the walk. She holds her head as high as though she were a born princess, and has the effrontery to carry herself toward us in every way precisely as if she was our equal, and yet she dresses in the plainest possible manner, and I have heard upon good authority, that her father is only a common day laborer, and I know she never spends a cent of money if she can help it.

"Who is it that is so very poor?" said the young lady in question with a light laugh as she advanced to the window and threw her arms round each of the two girls who were discussing her merits and demerits.

"The first on the list is Life, and around it all the others cluster in beautiful harmony. This pearl is delicately veined and exquisitely colored but very frail, and if once broken or lost the wealth of the world could not replace it.

"There is one pearl in your possession, Mary, that you forgot to mention," said Alice Parsons. "and I think it is the most lovely one of all. It is the ornament of a meek and quiet spirit, and it adds the purest luster to all your other pearls."

JOE'S BEAR.

I like to tell real stories; and when I tell you of Joe's bear, you may know it is just as near as Joe told it, as I can remember.

a pair of savage-looking jaws snapped at them, then disappeared, suddenly. Joe sprang back, but in an instant he had planned the capture. "You punch him, Tom, and I'll shoot when he comes out."

"I don't exactly like that," said Tom; "he comes out at a fellow a little too warmly." "You take the rifle, and let me try it," said Joe. So they exchanged; but Tom was too excited to aim well, and missed when he fired.

"The bear did not spring upon him, and he touched it with his foot. It did not stir, but the growling and snapping began again. 'She's dead,' he called out to Tom; 'it's an old one with cubs. Throw me the rope, and let's see if we can get her out.' Tom threw him one end of the rope, and he fastened it around her body, then Tom began to pull and to push. It was hard work, for it descended considerably from the entrance to where he stood, so it was no wonder they let it slip back; but Joe jumped when it came on to his shoulders, for he did not know but one of those cubs, or possibly an old bear, had sprung upon him.

A CHILD'S CONVERSION.

In one of the wealthy homes of London lived a little girl named Laura. She had parents to educate her, servants to wait upon her, and carriages to ride in. There seemed a great deal around her to make her happy; but Laura was not pleased and satisfied with those things that please and satisfy other little ones.

Christ, and he knew what was in man. Here then, must begin the work, that will leave its holy impress upon the thought of our world. The "new heart" in Christianity, involves new thought, words and actions. "For out of the abundance of the heart the mouth speaketh."

Thought moves the world. Human beings can and will think. Bad as well as good thoughts exercise their minds. We begin to think before we speak. It may be that now we often speak before we think.

GEMS WORTH SETTING.

We shape ourselves the joy or sorrow Of which the coming life is made, And fill our future atmosphere With sunshine or with shade.

REAPING.

Believe not ill of a brother till it is proved beyond doubt. Make yourself necessary, young man, and your success is certain.

There is doubtless much of superficial thought, in the present age. Men seem not to find time to investigate closely, and think profoundly. Many have insensibly acquired the habit of reading books in a cursory manner, as they do the newspapers.

There is a test point about you somewhere. Perhaps it is pride; you cannot bear an affront; you will not confess a fault. Perhaps it is personal vanity, ready to sacrifice everything to display. Perhaps it is some sensual appetite. Then you are to gather up your moral forces just here, and, till that darling sin is brought under the practical law of Christ, you are shut out from Christ's kingdom.



MARRIED.

On the 30th ult., at Glen Margaret, by Rev. J. W. Howie, Mr. James Moser, of Glen Margaret, to Miss Ada Manuel, of Indian Harbour.

PREACHERS' PLAN, HALIFAX AND DARTMOUTH.

11 a.m. Brunswick St. 7 p.m. Rev. S. B. Dunn Rev. S. F. Huestis

WOODBURY BROS., DENTISTS, NEW YORK.

Dr. H. Woodbury, Graduate of Philadelphia Dental College, Office over Connollys Book Store,

Provincial Building Society

St. John, N.B. SSETS 31st December, 1877 \$125,288 07

NEW BOOKS

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

Nimmo's List.

- Little Crowns and How to Win them.—Collier. Little T. reads History of a Life Boat Four Little People Elizabeth, or the Exiles of Siberia Benjamin Franklin Out at Sea

FROM THE SUNDAY SCHOOL UNION.

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