





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 circumstances.

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 y'at 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.

At the age of three score.

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 indolence. 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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INTERNATIONAL BIBLE LESSONS.

FIRST QUARTER—STUDIES IN THE OLD TESTAMENT.

B. C. 445. LESSON III.—THE MISSION OF NEHEMIAH; or, A Zealous Spirit. January 19.

EXPLANATORY.

Verses 1. Month Nisan. Called in earlier Scripture Abib, the first month of the Jewish year, corresponding to parts of March and April. Artaxerxes the king. He was the first of this name in the Persian annals, and was called Longimanus or "the long-handed," a title which may have referred either to his personal appearance or to the extent of his dominions, the largest of any land on earth. He succeeded his father Xerxes, though a younger son, by assassinating one older brother during the absence of another, and then usurping the throne. He was weak and irresolute, though friendly to the Jews, and, on the whole, just in his rule, which was one of the longest among the Persian kings. Took up the wine. Fulfilling the duty of cup-bearer, which was Nehemiah's office at the court. He had charge of the king's wines, attended him nearly all the time, and filled his cup, first pouring a little wine into his own hand and tasting it, to guard the monarch against poison. His office was held in high estimation, as it gave frequent access to the presence of the king. Had not been beforetime sad. Literally, "I was not accustomed to be sad." Perhaps from the cheerfulness of his disposition, but more likely because the etiquette of the Persian court required all in the presence of royalty to look happy. 1. "Those who serve kings must suit their manners to the royal will." 2. "Our King desires not only that we should recommend his service by happy faces, but that we should enjoy it with happy hearts."

2, 3. Why is thy countenance sad? Four months of mourning and fasting had worn upon the cup-bearer's countenance, and the king noticed his lagged looks. 3. "In spite of our wills our inmost thoughts and feelings are stamped upon our faces." Character writes its tell-tale lines on every brow. 4. "If a heathen king felt sympathy for his servant's sorrow, how much more a loving father!" 5. "Let not masters despise their servants' griefs, but try to make them easy."

—M. Henry. Sore afraid. Dreading lest the wrath of the mighty king, on whose will his position and life depended, might be excited by his infraction of the court-customs. Let the king live. The common form of saluting an Oriental monarch. The place of my father's sepulchres. This would indicate that Nehemiah came of royal as well as Jewish blood, since only the descendants of David were buried within the walls of Jerusalem. Dilettante. Though ninety years had now passed since the return of the exiles, Jerusalem was still thinly inhabited. The temple was restored, and the daily sacrifice was maintained, but the city was un-walled, defenseless, and exposed to the contempt of its foes. 6. "If Nehemiah felt such interest in a distant city, which he had never seen, how fervent should be our zeal for Zion, the Church of Christ!"

4, 5. Make request. Literally, "On what account this thou art asking?" The king perceives that his cup-bearer's words hold a request in reserve, and his impulse is to grant it. 7. "See how much for good or evil result may depend upon the momentary mood of one man!" 9. "See, too, how God directs the hearts of kings to aid his cause." Artaxerxes was unconscious that his will at that instant was one link in the great chain of the world's salvation. So I prayed. A momentary, silent prayer that he might so shape his request as to find favor. 9. "He that would prevail with men must first learn how to prevail with God."—Terry. 10. "We can pray in secret while surrounded by witnesses, and in the midst of the most pressing duties." 11. "Let us bring temporal as well as spiritual needs and perplexities to the mercy-seat, and talk with God concerning every thing."

5, 6. That thou wouldst send me. The opportune moment, watched for during four months, had now arrived, and he instantly steps in with his request. 12. "Success consists in tact to know opportunities, and courage to seize them." Notice in this request, 1. Its boldness in risking the displeasure of a king. 2. Its carefulness and wisdom in expression. 3. Its precision and directness. 4. Its unselfishness in asking nothing but toil and trouble for himself. 5. Its submission to the will of his master. 13. "As Nehemiah came to the king, so let us come to the King of kings." That I may build it. His prayer was not for ease, but for a chance to do hard work for God, in the face of idleness around and opposition without. 14. "Let our aspirations be to do for others, rather than to en-

joy for ourselves." The queen also. The principal wife of the king, whose name according to Otesias, was Danaopia. Her presence may have been mentioned as being unusual, or, more likely, because her influence was favorable to Nehemiah's request. For how long. The king valued his faithful servant too highly to consent to his long absence from the court. 15. "It is well when one makes his services valuable and his presence desirable to others." Set him a time. His leave of absence was probably extended afterward, for in chapter 5, 14, we read that Nehemiah was appointed governor, and remained twelve years at Jerusalem.

7, 8. Governor. The term here used is almost the same word with pasha, which is still the title of a sub-ordinate ruler of a province. Beyond the river. That is, on the western side of the Euphrates. In the past these officials had been unfriendly to the Jews, and had interposed many obstacles to the rebuilding of the temple. Nehemiah wisely obtains the sanction of an authority so high as to silence all their opposition, and even compel their assistance. Convey me over. Each ruler was to provide conveyance through his own jurisdiction, and forward him on his way. His route of travel was to the Euphrates river, by which he would travel up the stream probably to Tiphshah, seven hundred miles, thence four hundred miles through the province of Syria to Jerusalem. The king's forest. Probably a park or inclosed garden, located in Palestine perhaps at Mount Lebanon, and set apart for royal uses; though it may refer to all the forest land of the province, as being under the special charge of an officer to prevent their destruction. Trees have always been highly valued and carefully preserved in the East. Palace which appertained to the house. A palace or castle connected with the temple; by some supposed to be the royal dwelling of Solomon, by others the fortress adjoining the temple, afterward known as the tower Antonia. The house that I shall enter into. Various interpretations as referring either to Nehemiah's own residence, or to the temple itself, which might need some repair, as seventy years had passed since the dedication.

GOLDEN TEXT: The God of heaven he will prosper us; therefore we his servants will arise and build. Neh. 2, 20.

DOCTRINAL SUGGESTION: Answer to prayer. The next lesson is Neh. 4, 7-18.

The human mind needs the kindling of a great faith, an inspiring love and worship, to set its spiritual mechanism at work. Give it motive power and it will overcome temptation and achieve seemingly impossible results. Christ does not begin at the dry but at the faith end. The events of to-day make us look forward to what will happen to-morrow; those of yesterday carry our views into another world.

Bishop Taylor beautifully remarks "Prayer is the key to open the day, and the bolt to shut the night. But as the clouds drop the early dew and the evening dew upon the grass, yet it would not spring and grow green by that constant and double falling of the dew, unless some great shower at certain seasons did supply the rest; so the customary devotion of prayer twice a day is the falling of the early and latter dew. But if you will increase and flourish in works of grace empty the great clouds sometimes, and let them fall in a full shower of prayer. Choose out seasons when prayer shall overflow like Jordan in time of harvest."

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1878-9 1878-9 WINTER ARRANGEMENT. On and after MONDAY, the 18th November 1878, Trains will leave Halifax as follows:— At 8.25 a.m. (Express) for St. John, Pictou, and intermediate points. At 1.30 p.m. (Express) for Riviere du Loup, Quebec, Montreal, and the west. At 5.30 p.m. (Express) for St. John and intermediate stations. WILL ARRIVE:— At 8.20 p.m. (Express) from St. John, Pictou, and intermediate stations. At 9.15 a.m. (Express) from St. John and intermediate stations. At 1.30 p.m. (Express) from Riviere du Loup, Quebec, Montreal, and intermediate stations. C. J. BRYDGES, Gen. Supt. Gov't Railways. Moncton, N.B., Nov. 18th, 1878. nov 28

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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	7,200	6,984,109	11,325	
" Ireland	5	25,738	21,040,829	132,963	6
" Continent	36	14,81	18,642,900		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 by the cog wheels and literally 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 out the formality of a written address, his 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."

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 wee 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.

and power. Those who remain who sat under his profitable in old times, received him with It is generally felt that his serene 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 which comes to many of them in arts with Christmas and New Year, 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 father. 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:—

Table with 5 columns: Vessels, Tonnage, Subtotal, Total, Timber. Rows include 137, 19, 5, 36, 241.

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 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- rignant 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- flections in the minds of a re- few who admired the eloquence now succeeded by his promising n. 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 n 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 t 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 e. We shall always welcome rela- 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-

"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 Co-bourne 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. DEWINTON.

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



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 TIME (H.M.). 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."

"Mary Langley does not hold her head high. She is modest and unassuming, as any unprejudiced person can see, and if her dress is plain it is always neat and becoming, and she is certainly not stingy for she excels us in all her charities; and you know Belle, she is a superior scholar and a decided favorite with the teachers as well as with her fellow pupils."

"O, yes, I know she has all these good qualities, but she does not know her place. I believe it has never entered her mind that she is not entitled to as much consideration—not to say respect—as the daughter of a millionaire. Now if I were as poor as she is—"

"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.

Belle Hamilton drew herself laughingly away while her companion answered, "O, Mary! you must have heard enough to know that we were speaking of you. I am so sorry, we did not know that you had come up stairs."

"It is no matter, she said with a smile as she playfully pinched Kate's cheek, "but Belle, dear, how mistaken you are if you think me poor. I have a string of pearls no one of which I would part with for the wealth of the Indies."

"A string of pearls, Mary?" said one and another of the girls as they pressed eagerly around her.

"Yes, a string of pearls, shall I tell you about them?"

"Do, do," cried several voices, and Fannie Elson, the youngest of the group, asked, "Are they a legacy from some deceased relative?"

"No Fannie, they are each and all given from the great King," said Mary, softly. "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. Next comes Health, rose-colored, beautiful, and of untold value, and Time with its changeful, silvery sheen, and Talent of variegated hue, but without waiting to speak of the merits of each there are Sight, Hearing, Strength, Intellect, Reason, Hope, Love, Contentment and Home, a father's blessing, a mother's love and the sweet affection of my schoolmates and such a long list of blessings that I cannot think to mention, real pearls, the possession of which makes me very happy."

"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."

"If that, indeed, belongs in my list, it is from God, and no glory belongs to the possessor," she answered, while a bright tear-drop trembled in her eye.

Belle Hamilton had pompously left the room, closing the door behind her with a heavy bang, intended to enforce a sense of her contempt and displeasure; while the other girls gathered around their friend and imprinted kisses upon her sweet face, and one of the most thoughtful of them said: "I have learned a lesson. I too, like Belle, sometimes indulged in high notions of gentility and the fitness of things, but I see now that wealth and position with all the advantages they bring, which we sometimes so pride ourselves upon, are but as baubles beside our precious Pearls."

JOE'S BEAR.

BY EMMA HARRIMAN.

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. Joe lives in Minnesota, on a farm on the prairie. Bears do not live on the prairie, and Joe went into the woods to hunt. His best friend Tom was with him, and they 'camped out.' They had been out several days, and had killed one or two deer and some smaller game, when one day they came upon a place where they were sure there was a bear.

"Just look at the tracks, Tom!" said Joe; "I know there is a bear in 'here.' 'Let's run in a pole and see,' said Tom. So they got a pole and thrust it down the opening. A savage growl answered them, at once. 'Hear him!' cried Joe, in delight. He's down there, sure enough; but, how shall we get him? Joe caught the pole and thrust it into the hole vigorously. Out came a big black head, and

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.'

So Joe took the rifle, and Tom thrust in the pole. For a moment there was only an angry growl; then, with a sudden snap, out came the bear's head. Tom jumped back, but Joe had no time to fire before the bear disappeared again.

"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. They tried it once or twice more, with no better result, the bear growling more and more furious each moment.

"Give me the rifle," said Joe; 'I'll try shooting in there.' So he got down on his knees, and when he thought he heard the bear moving towards him, he fired. Then they got down and listened. There was a low growl, but it did not sound as near as before. 'Say we try him with the pole again,' Tom said. No head came out this time, and all was still.

"I'm going in there," said Joe; 'I believe I hit him.' 'You'd better not,' said Tom; 'what if he's only wounded?' but Joe was already on his knees, working his way into the opening. It was not a large hole, and it was so filled with his body that he could see nothing.

He heard a growling and snapping as he went on, and thought he might have wounded the bear, but he did not go back. The hole seemed to be shaped like a funnel, he having entered the small end, and he found himself in a much larger place than at first, but still very dark. He began to move cautiously about on his hands and knees, for it was still too low for him to stand, when he suddenly put his hand into the bear's open mouth. You may be sure he jumped, when he felt those sharp teeth and heard the snapping and growling commence again close behind him. But he knew he could not beat a hasty retreat; that trying to crawl out of that narrow opening with a mad bear after him, could be little better than to stay where he was, so he waited a moment.

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. They finally tugged it out—a big, old black bear, with Joe's bullet in his head. And then Joe scrambled around there in the dark and caught the cubs. He got a good many bites and scratches, but he got the cubs too; and when he pushed the last one out to Tom, and crawled out after it, he was a proud and happy boy, and I don't wonder. I think it was just as brave in him, as for Gen. Putnam to go after the wolf.

THOUGHTS FOR THE TIMES.

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. This accounts for the many foolish words often heard. The wise think much more than they talk. The foolish talk much more than they think. Only a tithe of the thoughts of the world is published. And it would be well for our race if much of that had never seen light.

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.

She knew she often did those things which she ought not to do, and her heart was filled with fear and trembling. What could save her, she asked herself, from God's displeasure? Before she could read she treasured up passages of the Bible which others read to her, and went away by herself to ponder them over. 'Thou shalt love the Lord thy God with all thine heart,' Laura often heard from the sacred volume. "But I do not love him," she said to herself; "I don't know how to love him; and I don't love my neighbor as myself—I love papa, mamma, and my sister best of all. Did ever anybody love God with all their heart, and their neighbor as themselves? Did God really mean so? She was required to be Christ's faithful servant and soldier, and fight manfully under his banner. This amazed her greatly. "I am sure I do not fight; and I do not know what to fight against," she thought.

Laura asked many questions upon these perplexing subjects; but she was bid not to trouble herself upon such matters. "The Bible is not so strict as seems to be," she was told. This eased her mind for a little while; but the Holy Spirit was stirring up Laura's heart. It was forgotten by Laura's friends, that as children sin, and do often bitterly feel the weight of their ill-deserts, they must seek forgiveness and peace through Him "who was

bruised for our transgressions, and by whose stripes we are healed."

When Laura was seven a pious servant-girl came into the family who, observing her serious turn, sometimes spoke to her upon the subjects which so perplexed her.—As soon as this was known she was sent away; but she left some little books behind, which the child hid away and read.

"If I could only be a Methodist, I should be sure of salvation," Laura thought; but as she read she found it was not joining any particular people that could save her, but it was believing Jesus Christ.

One day as she pondered she read the words of the hymn— "Who on Jesus relies, without money or price, The pearl of forgiveness and holiness buys, and the Holy Spirit opened her eyes to behold and her heart to embrace its precious truth.

"Rely on Jesus; I do! I will rely on Jesus," she cried aloud.—"I will trust him as my Saviour, and God will count me good for what he has done and suffered, and I he will forgive all of my sins for his sake." Joy and gratitude filled her bosom.

Before, everything seemed easier than to believe; now, the way of believing seemed easier than anything else. Thus the light of the glorious gospel broke upon Laura's mind; she became a lovely disciple of the Lord Jesus, and grew up a devoted Christian woman.

Believe not ill of a brother till it is proved beyond doubt. MAKE yourself necessary, young man, and your success is certain. THERE is but one thing that is sure here on earth, and that is death. You cannot dream yourself into a character; you must hammer and forge yourself one.—Freule

FOLLOWING many vocations has ruined the life of many a man. THE flower of youth never looks so lovely as when it bends to the Sun of righteousness. You can not kill goodness, and truth, and integrity, and faith, and holiness; the way that is consistent with these must be a way everlasting. How many hours of sadness and sorrow have been caused by the utterance of careless, thoughtless words! A word unspoken, like a sword in the scabbard, is thine. If thou desire to be held wise be so wise as to hold thy tongue.

I WILL govern my life and thoughts as if the whole world were to see the one and to read the other, for what does it signify to make anything a secret to my neighbor, when to God (who is the searcher of our hearts) all our privacies are open.—Seneca.

JOHN BUNYAN said, "I never had, in all my life, so great an inlet into the word of God as now (during his twelve years imprisonment), inasmuch that I have often said, were it lawful, I could pray for even greater trouble, for the greater comfort's sake."

THE happiness of life is made up of minute fractions—the little, soon forgotten, charities or a kiss, a smile, a kind look, a heartfelt compliment, or the disguise of a playful railery, and the countless other infinitesimals of pleasant thought and feeling.

A true Christian in the world is like a ship sailing on the ocean. It is not the ship being in the water which will sink it, but the water getting into the ship. So the world with its love of pleasure getting into the hearts of Christians has ruined its millions.

Show me the man you honor; I know by that symptom, better than by any other, what kind of a man you yourself are. For you show me there what your idea of manhood is, what kind of man you long inexpressibly to be.—Carlyle

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.

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." A truly regenerated Christian cherishes right thoughts. His aim is right. He indulges not wicked thoughts, though often sorely tried with them. Hence the soul's warfare. O what battles are fought, won and lost, in the realms of human thought!

The mind of man is a marvellous region. Here Satan's kingdom of darkness is set up. And when the sinner is converted, he is translated from this kingdom into the "kingdom of God's dear Son," which is also set up in this region. "The kingdom of God is within you." When Christ reigns in the soul of man, he brings every thought into obedience. Some rebel, and require much discipline to keep them right. Grace or sin reigns in every human being. They cannot both reign at the same time.

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. They read but for want of thought—meditation—they understand not. The religious press is doing much to correct wrong thought, and to encourage that which is right. Let agencies of this kind be multiplied and invigorated with live thoughts; so shall the world feel the influence for good, and obscene literature be banished from the homes of the people.

If Christianity cannot rectify and purify the thought of our world, nothing else can do it. It is useless to talk of correct thought or sublime morality, apart from the cleansing blood of the world's Redeemer.

Maitland, Jan. 1879.

GEMS WORTH SETTING.

REAPING.

We shape ourselves the joy or sorrow Of which the coming life is made, And fill our future atmosphere With sunshine or with shade. The tissue of the life to be We weave with colors all our own, And in the field of destiny We reap as we have sown. —Whittier.

BELIEVE not ill of a brother till it is proved beyond doubt. MAKE yourself necessary, young man, and your success is certain. THERE is but one thing that is sure here on earth, and that is death. You cannot dream yourself into a character; you must hammer and forge yourself one.—Freule

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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.

DIED.

At Tryon, P.E.I., on the 25th Nov., after a long and severe affliction, which was borne with christian resignation, Mrs. Elizabeth Burns, in the 32nd year of her age.

PREACHERS' PLAN, HALIFAX AND DARTMOUTH.

SUNDAY, JANUARY 12th, 1879. 11 a.m. Brunswick St. 7 p.m. Rev. S. B. Dunn Rev. S. F. Huestis

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Reported weekly by J. H. BENT, Agent King's County Produce Depot, Halifax, N.S. MARKET ON SATURDAY, JAN. 4th, 1879.

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