

The Wesleyan,

401

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EVANGELICAL ALLIANCE.

INVITATION FOR WEEK OF UNITED AND
UNIVERSAL PRAYER AT THE COM-
MENCEMENT OF THE YEAR.

January, 6-13, 1878.

BELOVED CHRISTIAN BROTHEREN:—
Union in prayer for blessings which Chris-
tians everywhere are agreed in their need
of and their desire to spread before God
through the mediation of our one Lord
and Saviour, has been an object which
this Alliance has always sought to pro-
mote. At the formation of the Evangeli-
cal Alliance, in 1846, its members through-
out the world were enjoined to set apart
the first days of each New Year for United
prayer. Hence arose the January Week
of Universal Prayer, which has since been
annually welcomed with increasing inter-
est and cordiality.

This annual concert in prayer, now be-
come an institution among Evangelical
churches, besides supplying a hallowed
occasion for Christian fellowship, mutual
sympathy and communion at a throne of
Grace, has been followed by innumerable
evidences of prayer answered, such as call
for grateful acknowledgement and thank-
giving, and to enforce on Christians the
duty and privilege of everywhere renewing
their united intercessions at the opening
of each successive year, and of promoting
its observance in their congregations and
neighborhoods.

The Council of the Evangelical Alliance,
in the prospect of the commencement of
1878, and in view of passing events of the
greatest possible importance affecting the
nations, and the various sections of the
Church of Christ at large, earnestly and
affectionately invite Christians everywhere
in the unity of the Spirit, and the faith,
and in the exercise of charity, to set apart
the week commencing January 6, 1878, as
a special season for united supplication,
remembering the sure and covenanted
promise of Our Lord Himself to those of
His disciples who pray "agreed touching
the things they ask of God."
Beloved Brethren, let us, if spared in
the providence of our gracious God to see
the opening of another year, be found
waiting upon him and lifting up our voices
with one accord for the fullness of the
blessing of the Gospel of Christ.

The following topics have been suggested as
suitable for exhortation and intercession
on the successive days of meeting:—

SUNDAY, January 6th.—SERMONS:—
Christian union perfected. Rev. vii. 9-10.
MONDAY, January 7th.—Prayer and
Praise:—Remembrance of personal and
relative mercies; Prayer for the Divine
blessing on past privileges, and for a hum-
ble and contrite spirit.

TUESDAY, January 8th.—Prayer:—For
the Church of Christ in all lands; for its
deliverance from error; for its increase in
faith and holiness, and in power as a wit-
ness for the Lord Jesus Christ; for the
grace and guidance of the Holy Spirit.

WEDNESDAY, January 9th.—Prayer for
Christian Families:—For sick and afflict-
ed members; for children at school; for
young men entering upon the active busi-
ness of life, and for those abroad; for our
sons and daughters openly professing
Christ.

THURSDAY, January 10th.—Prayer for
Nations:—For rulers, magistrates, states-
men; for the Army and Navy; for all be-
nevolent and philanthropic institutions;
for religious liberty and the opening of
doors great and effectual for publishing
the Gospel; for the cessation of war and
the reign of righteousness and peace.

FRIDAY, January 11th.—Prayer for
Christian Missions:—For the Jews and Gen-
tiles; For Sunday Schools, and for the
Divine blessing on all efforts to spread
the glad tidings of the Gospel of Salva-
tion.

SATURDAY, January 12th.—Prayer for
the Circulation of the Bible:—For the ob-
servance of the Sabbath; for the removal
of intemperance; for the rescue of the
fallen; for the safety of those who travel
by land and by water.

SUNDAY, January 13th.—SERMONS:—
Christian life. "Let your light shine."
Matt. v. 16.

The following arrangements have
been made for the City of Halifax:—

SUNDAY, Jan. 6.—Meeting 4½ o'clock,
conducted by the Young Men's Christian
Association.

MORNING MEETINGS will be held
throughout the week, (beginning on Mon-
day) at Argyle Hall, at 9½ o'clock. Even-
ing meetings will be held as follows,
commencing at 7½ o'clock.

MONDAY, Jan. 7.—Fort Massey Church
and North Baptist Church.

TUESDAY, Jan. 8.—Brunswick Street
Methodist Church and St. Andrew's
Church.

WEDNESDAY, January 9.—In all the
Churches.

THURSDAY, Jan. 10.—Granville Street
Baptist Church, Poplar Grove Presby-
terian Church, Charles Street Methodist
Church.

FRIDAY, Jan. 11.—Grafton Street
Methodist Church and Third Baptist Church
(Tabernacle).

SATURDAY, Jan. 12.—St. Matthew's
Church, at 3½ o'clock.

COLLECTIONS will be made at these
meetings in aid of the funds of the Al-
liance.

S. L. SHANNON, President.
ROBERT MURRAY, Secretary.

THE 15TH ANNUAL CONVENTION
OF THE EDUCATIONAL ASSOCIATION OF
NOVA SCOTIA,

Will be held in Dalhousie College, Hal-
ifax, December, 26th, 27th & 28th, 1877.

The programme which we subjoin,
promises a rich treat to teachers and
others who may make it convenient to at-
tend the sessions of the Convention.

WEDNESDAY, DEC. 26TH.

7½ p.m.—**Opening Address** by the Presi-
dent, A. H. St. Jacques, Esq., M. A.,
Principal of Pictou Academy.
Lecture on "HOOD," Rev. Canon
Dart, A. M., D. C. L., President
King's College.

Notices of Motions.

THURSDAY, DEC. 27TH.

10 a.m.—**Grecian History.** An introduction
to the Study of, by J. F. Tufts,
Esq., M. A., Acadia College.
Science in Schools. W. H. Wad-
del, Esq., High School, Halifax.

3 p.m.—**Object Teaching.** J. B. Calkin,
Esq., M. A., Principal of the Nor-
mal College and Model School.
The Teaching of Drawing. By a
Lady Teacher.

Discussion. "On the desirability
of the appointment by the Govern-
ment of a Drawing Master, to in-
struct Teachers in the Chief
Centres of Population in the Art
of Industrial Drawing."

8 p.m.—**An Address.** President David
Allison, L.L.D., Superintendent
of Education.

Course of Study. Charles Mc-
Donald, M. A., Professor of Ma-
thematics, Dalhousie College.

Educational Addresses, by the
Inspectors of Public Schools.

FRIDAY, DEC. 28TH.

10 a.m.—**Teachers' Institutes.** A. N. Ar-
chibald, Esq., Principal Rich-
mond School, Halifax.

Reading and Text-Books. A. McN.
Patterson, Esq., M. A., Horton.

Discussion, On "Our Text-Books."

3 p.m.—**Home Lessons.**—D. H. Burbridge,
Esq., M. A., Morris Street School.
Public School of Ontario. S. P.
Groat, Esq., late Inspector of
Public Schools, Middlesex, Ont.

8 p.m.—**German Education.** Herbert
Bayne, Esq., M. A., Ph.D., High
School, Halifax.

Valdettory Poem. Mrs. A. N.
Archibald, formerly Miss Mel-
lish, Preceptress Sackville La-
dies Academy.

AMONG OUR ENGLISH
EXCHANGES.

These two items appear in the Lon-
don Methodist:—

Our readers will be glad to hear that
the Rev. Gervase Smith and
Mrs. Smith on board, arrived safely
at Melbourne on Nov. 13.

We understand that, at the request of
the Board for the Fernelay Lecture, the
Rev. George W. Oliver, B. A., has con-
sented to deliver the next lecture in con-
nection with the Conference at Bradford,
on the subject of Eternal Life and Ever-
lasting Death.

Darwin's investiture with an L.L.D.
at Cambridge, was an amusing affair.
We have already given an inkling of
what passed; but by private account
from one who was there, we have a
rich delineation of the scene:—

I went to the Senate House to see
Darwin, L.L.D. You perhaps have seen
the Senate House, and remember that the
gallery occupies one end and half of two
sides of the interior of the building. This
gallery, you must know, is assigned to
undergraduates on such occasions. The
ceremony was to begin at two o'clock.
Thither I bent my way as soon as I could
escape from my 'Composition man's'
clutches, and there I arrived at twenty
minutes to two. The place was full.
Undergrads were climbing balustrades,
may almost the perpendicular walls. I
clomb a balustrade, finding no standing
room. I swayed hither and thither; my
gown had well-nigh left me; but at length
I settled, with a good commanding view
of the theatre of action. Between the
opposite galleries the undergrads sus-
pended a rope; they hung a monkey on
it; they shouted, 'Three cheers for prime-
val man; 'Our father; 'Am I not a man
and a brother?' On another rope they
hung one link of a chain, this they styled
the 'missing link.' Meanwhile everybody
below was laughing; we upstairs were
shouting, roaring, hissing, groaning, pers-
piring, charging. After all the officials
had trooped in, amidst shouts of approba-
tion and the reverse, Sandys, public
orator, read a speech written in Latin for
the occasion. He was saluted by cries of
'False quantity,' 'Go on, next boy,'
'Very well read, go three up,' 'Con-
strue,' 'Take a lozenge,' &c. The speech
took about a quarter of an hour in read-
ing. In the middle of it another monkey
was hoisted, much to the delight of every-
body. The Dons. One bold young
man threw the monkey down, and it
dropped about six yards from Darwin, but
was hoisted up again before any below
could seize it. Another bold young sang
three verses of the 'Leather Bottle,'
amidst cries of 'encore.' That same
young proposed a riddle, shouting at the
top of his voice, 'What's the difference
between a monkey and —' (naming a
much disliked proctor)? Then, in answer,
he yelled out, 'One cracks nuts, the
other's nut's cracked.' Screams, roars,
laughter, pandemonium. After the pub-
lic orator finished, Darwin rose to shake
hands with the Dons. 'Go back,' said
one, 'You've left your tail on the chair,'
and 'Wait for your brother,' said another,
as he launched the monkey at him, which
unhappily fell short. Then all was over.
We trooped out, all beaded with perspira-
tion, and much thinner than we went in."

A controversy has been carried on
for some time in the Amherst Gazette,
between Baptist and Pedobaptist
writers. In last week's issue we find
one or two paragraphs which convey
what will be news to some of our
readers:—

It is a well-known fact that the Ameri-
can Bible Union was brought into exist-
ence for a specific object, and that the
lowest of sectarian purposes, viz, to extend
by means of the Holy Bible the peculiar
tenets of a sect of Christians. In this—
thanks to the universal outcry against
their misdoing—they have but feebly suc-
ceeded, and their translation has been
consigned to the unimportant position
which otherwise it did not deserve of
being the mere exponent of a small party,
a memorable monument of the folly and
extravagance of the religious sectarianism
of the age which gratified itself at the
expense of the truth.

The gratuitous circulation of the
Baptist Bible may be as large as W. H.
R. makes it out to be, but as I have as-
certained from reliable sources, the sales
of it are very small. The book cannot
be bought either in Halifax or St. John,
and the reason assigned is "no calls for
it."

I have also been informed that two-
thirds, and perhaps more, of the Baptist
Churches in this Province as well as else-
where, do not use it in their pulpits. Does
the Amherst Baptist Church?
And I may add that a distinguished

Baptist Minister told me personally that
he disapproved of the Version. So that
W. H. R. has plenty of work before him.
The present Authorized Version needs
further revising, and is now receiving it
at the hands of many eminent Biblical
scholars, both English and American
(although principally English) of all de-
nominations, which, to meet the highly
honest and eminently scholarly criticisms
of the day, must be altogether free from
any approach to partiality or sectarianism.

A FRENCH-CANADIAN PRIEST'S
DEMISSION.

To His Lordship Elzéar Alexandre Tas-
chereau, D. D., Archbishop of Quebec:

MY LORD,—Nobody in Canada has had
more than me the opportunity of appre-
ciating the kindness of your heart. If I
have gone through a complete course of
study of literature, philosophy and theo-
logy at the Seminary of Quebec and the
University of Laval, it is to you and the
reverend gentlemen of the Seminary of
Quebec, after God, that I owe it. And if
I had the honor of having successfully
gone through all the examinations which
have opened to me the doors of an hono-
rable future in my country, it is to your
benevolent protection and to that of the
reverend gentlemen of the Seminary of
Quebec that I am indebted for it. You
were always kind to me, and God knows
that I had also for your Lordship a great
gratitude, and I will keep it for ever. But,
in spite of the ties which attached me to
your Lordship and to the reverend gen-
tlemen of the Seminary of Quebec, the
voice of my conscience tells me that I must
not any longer conceal from your Lordship
the lights that the Almighty God has
given me.

The more I have studied the principles
of the philosophy and theology of Rome,
the more I am certain that they are in op-
position with human conscience, and that
they contradict the Word of God as the
Gospel of our Lord Jesus Christ has given
it to us.

These last two years I have tried to
struggle against those lights which were
coming from Heaven. The idea of break-
ing forever so dear and sweet ties which
attached me to the Church in which I
was born; the church of my mother,
brothers, and my friends, and the church
of my country, frightened me. To separ-
ate me from all that my heart was loving
on this earth; from all that I have learnt
to respect in this world, was a sacrifice
above my forces.

But I have prayed, and the merciful
and Almighty God, who has promised to
grant everything we ask in the name of
Jesus, has heard my prayer, and he has
given me the courage which was failing in
me.

Now, my Lord, I take the liberty to in-
form your Lordship that, with the grace
of God, I have known the errors of the
Church of Rome, and given them up, in
order to follow the holy gospel of Jesus
Christ.

It is my intention, with the grace of
God, to consecrate the rest of my life to
preach this Gospel, which also can give
peace, light, liberty and life both to the
individuals and nations who know and
follow it. Your devoted servant, my
Lord,

GEORGES BERNARD TANGUAY, Eccl.
Montreal, 3rd Dec., 1877.

THE METHODIST MISSIONARY
MEETINGS.—ST. JOHN, N. B.

REV. MR. YOUNG RELATES HIS EXPERI-
ENCE AMONG THE INDIANS.

The Missionary Meeting held in the
Exmouth Street Church last evening,
under the auspices of Germain and Ex-
mouth streets Churches, was an immense
gathering. This large attendance on
such an unfavorable evening as last night
was an exhibition of the appreciation of
the Methodist people in general of this
great Missionary work. The meeting was
opened with singing, and then prayer by
the Rev. M. Chappell. Rev. Mr. Hartt
acted in the capacity of Chairman, who in
a brief address stated that he was glad to
have the opportunity of attending a meet-
ing of this kind under circumstances so
favorable. He then read the report of
last year's work. Although last year an

increase in contributions was asked, few
conferences complied with the request;
ours, however, was not behindhand, it
gave an increased amount. The result
shows that every year the Home Missio-
nary suffered a loss of \$270 from the
amount granted them, and this can only
be remedied by an increase in contribu-
tions. He here made an earnest appeal
for assistance from the people of the
Church. The Rev. gentleman said the
people of the Exmouth Street Church had
every reason to be thankful that in the
fire of the 20th of June their church had
been untouched, when numbers of others
were swept away in a very few minutes.

Rev. Mr. Young now came forward and
said he was always pleased to attend mis-
sionary meetings. Some folks, he said,
were of the opinion that Methodists were
always seeking pecuniary aid for the car-
rying on of their projects. "We have
reason for it in this instance, as we are
\$53,000 in debt, and would earnestly so-
licit you to help us all you possibly can
in this work. I intend to refer particularly
to the Indian work, however. The most
extensive sphere for the labor of the mis-
sionary is in the centre of this continent."
He spoke at length terms of the fertility
of the country. The soil is perfectly in-
exhaustible, and it is just waiting now for
people to cultivate it. "Young men of
Canada if you want to leave your home
do not go away out into the United States
to fritter away your time when there is
plenty of work to be done in your own
country. It is rich in mineral resources."

Now, for the missionary aspect of the
question. Mr. E. Young was the first
Methodist missionary sent out to Mani-
toba, where he was not at first very hos-
pitably received. Mr. Young's field of
labor was situated about 400 miles north
of Manitoba. He gave a very lucid de-
scription of the manner of travelling by
the Indians. After becoming once ac-
quainted with these Crees, they were very
pleasant people to associate with. They
soon became christianized. The sound
of the rifle was no longer to be heard, nor
yet were the treacheries of the Pagan re-
ligion to be witnessed any more. The
conversion of these people to Christianity
has been an increase in population. He
spoke of travelling with bands of Indians,
of the skillful manner in which their con-
veyances were managed. The Esquimaux
dog is generally used for travelling in
winter. These dogs were the greatest
thieves on this earth, and on this account
he dispensed with their services and pur-
chased a number of St. Bernard dogs.
The skill and instinct of these Indians, as
manifested in their travelling excursions,
are perfectly wonderful, as he showed
from a description of one of these excu-
sions. The kindness of the converted
Indians is unsurpassed by any class of
people in this world. A missionary to be
successful must suffer hardship with the
people. Those north of the prairies look
to the converted Indians for sustenance,
which is always cheerfully given. Mis-
sionaries are required to act in the capacity
of physicians, as well as that of spiritual
advisers. "These glimpses into mission
life will show you the nature of a mis-
sionary's work; there is yet a very large
field for their labors. You may think this a
sad picture, but there is a great deal of
cheerfulness connected with it." He re-
ferred to an officer of Hudson Bay who
had taken his wife among the Indians,
and of the peculiar effect her style of
dress had on these people. He related
two or three other stories, which were
listened to with marked attention. He
again said it afforded him much pleasure
to appear and relate his experience among
these Indians; he wished his hearers to
understand that there was a great deal
of work yet to be done, and that it required
money to send missionaries out to that
country, and it was his sincere hope that
the "want of money" would never be a
drawback to this work.

The Chairman announced that the col-
lectors would again visit the people,
soliciting subscriptions for this great
work, and he hoped the contributions of
this year will be an increase on those of
last year. He referred to the large trac-
of country that must be occupied in order
that Christian influence may be at work.

The Chairman wished to express his
high appreciation of the Rev. Mr. Young's
address.—*News, Monday.*

SERMONIZING.

The great business of the preacher is to preach. Preaching is only a means, and not an end. But as the results are always with God, using the means is the highest work of the agent. Sermonizing should fill the thought of the preacher. Other means demand some consideration. He must visit the sick, comfort the afflicted, exercise his pastoral prerogatives from door to door. As a soul-seeker, he must use all the agencies that reach souls. But as God has appointed preaching—even the foolishness of preaching to save them that believe—and has called men to preach the word, the preacher must put the infinite emphasis of an agonizing and tireless industry upon the work of making sermons, of preaching. It is impossible to give any rule or order of doing this work that will not find about as many exceptions as illustrations in its application to the great multitude of average men. A rule that would suit as many as all the other rules combined might merit consideration. In yielding to repeated requests to discuss this theme, we only hope to make some suggestions that may help our younger brothers who have the zeal or ambition to earnestly desire the best gifts, and to become workmen that need not be ashamed.

Making a sermon is like reaping a harvest; it must be preceded by a seed-time, and by certain favoring conditions. A full brain and a full heart are essentials to the production of a full sermon. Study and prayer will secure these conditions. If you cannot or will not do both these, go back to some honest industry, and save the churches the necessity of petitioning the Bishops not to send you to them.

1. It is a good habit to keep a convenient note-book, in which you will enter the texts or subjects that seem to offer an instructive lesson for your people. Have this always with you. As you read, or study, or visit from house to house, or hear the testimonies of your members, either in their homes or in prayer-meetings, or walk the streets, or drive or ride, keep your mind open and on the alert for something or anything that will help to feed your flock. Whenever any thing—theme, or text, or illustration—occurs to you, put it down in your note-book in such a classification that you can find it again. It will not be difficult to make this list several times as long as you can use. But that becomes your wealth. You have a wider range for a choice.

At the earliest moment select a subject for your sermon. This means, as soon as you have disposed of the subject last prepared. Take your list on Sunday night or Monday morning, and after earnest and believing prayer, for that wisdom which is promised, select the text or theme.

3. When this is done, and you feel a warming up toward the subject, and have some degree of assurance that you have been directed to the right theme for the occasion, then stick to it, never change—a moderately good subject handled with persistent and sustained vigor will do better than a better subject held and handled by a vacillating purpose and doubting conviction.

4. Ask yourself what you wish to do. Have a definite object in view, some argument you wish to project, some truth you wish to impress, or some conviction you wish to produce. Random shooting only frightens the game. Take aim.

5. Prepare a sketch or outline of your sermon. This means much hard-thinking. Find out which end of your subject naturally comes first, and what point will be best for the last. It is often a good plan to put down, as they occur to you, any and all thoughts that come to you on the theme. When this is done exhaustively, then devote your strength to arranging them, by first numbering the leading thoughts in proper order and the other ideas under their appropriate headings.

This sketch-preparing involves very much of work and care. The text must be carefully studied. If possible, translate it for yourself from the original. Sometimes a richer meaning is felt than can be carried over into a translation. If you are discussing a doctrine, or harmonizing Scripture teaching concerning a truth or an event, it is of

great service to collect all the parallel and closely-related passages, and have them under your eye. In a difficult exposition or harmony it is wise to memorize all the passages involved. Holding them in solution as it were in your mind, and asking for light, you are quite likely to crystallize these passages into some clear and satisfactory form in which the truth will be most conspicuous.

6. With the subject thus sketched, brood over each leading proposition till you have measured your utmost ability in penetrating its depths. This should profitably occupy, at least, several consecutive hours on each proposition.

7. Next turn to all the helps in your reach, not to skeleton books and such helps, but to every able discussion of the points involved in your plan. Read every thing worth reading on the subject. You have done your best; now feed your mind and appropriate whatever you can digest from your reading and study. This will often cause a modification of your plan or a filling out of the sketch as arranged before. Do not steal; digest. At a feast to which you are invited you do not put chickens or game in your pocket, but you eat all you desire. Master what you read on your subject, and use the strength acquired.

The work up to this point, where you can be justly said to have a sketch of your sermon, ought to have received not less than eight days of solid work. A day should embrace about six hours in the fore part of the day, and about four in the evening when you have no meeting, and two when you have. But keep your body at the top of its condition.

8. Write. Let each sentence be written, and condensed, and perfected. When you feel that it cannot be put into any smaller space and clearly present the idea, put it down as a sentence in your sermon. Follow this rule to the end. Search the entire field of your knowledge for illustrations and figures that will enable you to condense and enforce your idea. Your sermon should be rich in information like a good lecture, but this wealth of instruction should not obscure the spiritual effect. It should illustrate and help to unfold your theme. When your sermon has been prepared with this care it will be a just measure of your strength, and may be counted as so much capital.

9. Prepare from this manuscript a synopsis of your arguments and ideas in proper order.

10. Carefully and perfectly memorize this synopsis.

11. Familiarize yourself with your manuscript, so that every idea is at your command.

12. With utter oblivion of self, and the results upon your reputation, use this preparation to reach the end you have in view, namely, the production of a certain conviction in the best way possible. Present it as you would plead for the life of your brother.

P. S.—This course pursued by the average man for ten years will open to him every pulpit in the land, and vastly increase the pulpit ability of our ministry. Ordinary ability with extraordinary fidelity holds the key of the future. Brother, knock, and it shall be opened unto you.—*New York Advocate.*

BENEFIT OF BEING KNOCKED ABOUT.

It is a good thing for a young man to be "knocked about in the world," although his soft-hearted parents may not think so. All youths, or if not all, certainly nineteen-twentieths of the sum total, enter life with a surplusage of self-conceit. The sooner they are relieved the better. If, in measuring themselves with wiser and older men than themselves, they discover that it is unwarranted, and get rid of it gracefully and of their own accord, well and good; if not, it is desirable, for their own sake, that it should be knocked out of them. A boy who is sent to a large school soon finds his level. His will may have been paramount at home; but school-boys are democratic in their ideas, and if arrogant, he is sure to be thrashed into a recognition of the golden rule. The world is a great public school, and it soon teaches a new pupil

his proper place. If he has the attributes that belong to a leader, he will be installed into the position of the leader; if not, whatever his own opinion of his abilities, he will be compelled to fall back into the rank and file. If not destined to greatness the next best thing to which he can aspire is respectability; but no man can be truly great or truly respectable who is vain, pompous, and overbearing. By the time the novice has found his legitimate social position, be the same high or low, the probability is the same disagreeable traits of character will be softened down and worn away. Most likely the process of abrasion will be rough, but when it is all over, and he begins to see himself as others see him, and not as reflected in the mirror of self-conceit, he will be thankful that he has run the gauntlet, and arrived through by a rough road of knowledge. Upon the whole, whatever loving mothers may think to the contrary, it is a good thing for youths to be knocked about in the world. It makes men of them, and fits them for the rough and tumble life they will have to endure in this world.

MONGRELS

BY J. M. H.

It is really refreshing to meet a pure-bred Methodist, who believes with all his heart in all the doctrines and usages of the Methodist Church, and is not the least ashamed of his faith. The pure-bred believes in blood redemption, the resurrection of the body, eternal death, as well as eternal life, the judgment, instantaneous justification and sanctification by faith, the baptism of the Holy Ghost and revivals of religion in answer to prayer, resulting from the presence and power of the Holy Ghost, who is God, and not from magnetism, affinity, electricity, or the exercise of the emotional nature. He also believes in going to the altar to seek religion, and sees nothing in that, or shouting either, to "shock the sensibilities of a refined mind." He feels it his duty, yes, his duty, to go to class, pray in public, and seek the salvation of souls every day; and so he lives in his old-fashioned way for the glory of God, and makes the world better by being in it.

But there are mongrels among Methodists as well as among ducks, and though we prefer a mongrel duck to a pure-bred, we cannot feel the same toward the mongrel Methodist. He is a Presbytero-Episcopo-Universalo Scientifico-Spiritualistico-Methodist mongrel, who believes a great deal of everything and nothing in particular, and while he is a Methodist, he wants to be broad and take into his creed and practice everything but Methodism. The mongrel is sometimes found in the pulpit. His sermons are wonderful, perfectly wonderful. New sermons, full of new discoveries, and possibly he will throw in, now and then, just by way of variety, you know, a new doctrine.

The mongrel of the pew regards going to the altar improper, as it is making a display of yourself, and if under a red-hot Gospel sermon mourners come forward, he doesn't know what to do with them; he feels as awkward as an old bachelor handling a young baby. The revival will come in in its own time in a quiet way, and persons will be intelligently converted, and nobody hurt. The class is out of his creed altogether, and mentioned only as a thing of the past, while the pulpit should do all the public praying as well as preaching, and the pew should be edified, beautifully, eloquently edified. Responding Amen to the sermon is rather strange, and shouting out of the question. He is a Methodist in name, and thinks he is at heart, and in all things, but he is only a mongrel. We would not have any man pin his faith down to a form or an exercise, without exercising his intelligence and best judgment in his religion; but if he is a Methodist we would have him a pure-bred, intelligent, convicted, convinced, whole-souled Methodist, in the full exercise of all his spiritual and mental powers, a Methodist with all his heart, with all his mind, and with all his might. If a man drifts away from Methodist doctrine and from Methodist usage, he should drift away from the Methodist Church, and not try to adul-

terate it by his new notions or ways, which can do him no good, and certainly do it harm.

We have not written the above with an eye upon any individual or upon any particular congregation, but looking upon the general church everywhere, we see that the Methodist Church can not live without Methodism, and that real, spiritual, glorious, old-fashioned Methodism, is not in blossom and beauty as it used to be. There is too much sermon and not enough class. Too much church and not enough closet. Too much show and not enough shout. If we can not be Methodists, let us go where we can be something definite and know ourselves, and be known of men as representatives of some great truths and practices. But if we love the old ways still, and want to be Methodist in all that word means, let us stop criticizing our own church, know what we really believe, find out what Methodism is by studying history and the Bible, get the fullness of the blessing of peace, the sanctification of the soul, and blaze for the glory of God in the practice and spread of Methodism.—*Methodist Protestant.*

JUSTIN D. FULTON, D. D., of Brooklyn, the distinguished Baptist, delivered two or three lectures recently in Pittsburgh. We heard the most of one lecture, "Edwin M. Stanton," and were edified by its facts and entertained by passages here and there, of incident, but, as a literary performance, we should pronounce the effort commonplace. The speaker uses a harsh head-tone, for the most part, although some of his lower tones and more subdued sentences were quite pleasant to the ear. The lecture itself was patchy and confused. If the lecturer would rearrange his material, condense his words, and use his natural tones of voice, he would do well to repeat "Edwin M. Stanton."

Some of his phrases are decidedly sensational, such as "arm and arm with Jehovah," "swearing as a military necessity," and other ejaculatory expressions thrust into the subject with studied intent to astonish the audience. Furthermore: "We should say that a public speaker who insists upon saying eye-ther and ay-ther, for either and neither, (although New England does allow it,) and yet indulges in such sentences as "Edwin M. Stanton carved a way along the ages for you and I," does not give evidence of scholarship sufficient to entertain ordinary hearers even in the smoke of Pittsburgh. It would be as well to avoid affectation in orthoepy and look a little after the syntax.

Dr. Fulton's position on the rights of women, as indicated in his book "Woman, as God Made Her," is a sorry one for a minister of Christ in this latter day. He is intolerant, egotistic, and fallacious. It is questionable whether men whose opinions are a thousand years behind the age can speak to the benefit of the public generally.—*Pittsburg Ad.*

The summer has not been allowed to pass without the customary debate in the West between a Campbellite and a Southern Methodist. The topic is, of course, baptism. Doctor Ditzler is the great Methodist champion.—*N. Y. Ind.* But isn't winter the time to attack "immersion, the only mode?" Ice is an argumentum ad hominem.

SCIENTIFIC.

BRIDGETOWN, Dec. 10, 1877.

EDITOR WESLEYAN,—

Dear Sir: Judging that you do not deem "informing the judgment" inconsistent with the character of a religious journal, I take the liberty of referring to you certain problems too deep for the ordinary intellect of this quarter of the vineyard, nothing doubting but that our old weekly visitor can gratify our longings.

First,—Does the Bay of Fundy not only rise above but also fall below ordinary sea level?

Secondly,—Assuming that the current theory of the general tides be correct, why does not the moon attract to her the ocean from North and South as well as that from East and West, and thus cause a continued low tide at the poles and far from them?

Yours respectfully,
G. P.

(Politely consigned to any of the scientific students among our readers, who have theories on these subjects.—EDITOR.)

BAI DU VIN CIRCUIT.

This Circuit is now entering upon its third year. Two years ago, a Methodist minister was looked upon by the people of this place, as we may imagine the Jews looked upon the Roman army. Matt. 24, 15. But, thanks be to God, it is not so now; the people are beginning to appreciate the services of the Methodist ministers.

Our missionary meetings have been held with good success. Nov. 12th, in the afternoon, the Rev. Mr. McKown, Chairman of the District, in company with the writer, left the parsonage, Chatham, for Bai du Vin. But owing to the roughness of the roads, it was late in the evening when we reached Mr. Robinsons, where we were met and cheered by a bright fire and a well spread table. Thursday we drove to Scruminac, where the good people of that place had built us a comfortable little church, which was opened on the afternoon of the same day, by the Chairman. He preached a very able sermon from Matt. 22, 42, "What think you of Christ, whose Son is he." In the evening we held our missionary meeting. When the time arrived to open, two of the deputation, "Revs. Jenkins and Shrewsbury, had not arrived. We had only just opened when our much esteemed friend, Capt. Taif, from Chatham, came in, bringing with him Bro. Jenkins, who immediately took the platform and gave a lively and interesting speech on the spirit of Missions. He was followed by the Chairman, who gave a lengthy and instructive speech on the progress of Methodism in the Mother Land and the United States, and then spoke of this Dominion of ours which God has given us to win for Christ. Wednesday evening we held our meeting at the Village. Here the speakers brought the subject of missions home to the people. At the close of the meeting we held a short prayer meeting, when fourteen stood up asking an interest in our prayers. On Thursday the Chairman had to return home, leaving Brother Jenkins and the writer to hold a meeting at Point du Car, which we did, thus ending the first missionary meetings on this Circuit.

On my return I commenced holding special services at the Village. At these meetings the power of God is manifested in convincing of sin. The work is His, and to Him be all the praise.

W. B. THOMAS.

MISSIONARY MEETING.

DEAR EDITOR,—On Sunday morning last, we held our missionary meeting, in the old church in Carleton. It was quite an innovation, on the time-honoured custom of meeting on some evening during the week, but the Lord of the Sabbath, made the season, one of the richest in spiritual blessings, the friends here ever experienced. The order of meeting was as follows: Rev. G. M. Barratt, Supernumerary, led in prayer, and after singing of invocation by the choir, he read the 35th chapter of Isaiah. Report was read by myself, which occupied the space of five minutes; the brevity observed in this case, was appreciated by every one present. Then the deputation, Rev. Bro. Young, having a full hour and more before him, opened out to us, in simple yet chaste, and beautiful language, the wonderful works of God, and as he related the story of mission life, in the great Northwest, and the power of Divine grace, in subduing the heart of the red-man of the forest, even to the full forgiveness of a murderer, every heart present gave its full assent to the fact, that Christian missions are not a failure; but the Divine method, of subjugating the world to Christ. Bro. Young won every heart, and it seemed as though every eye, was moistened "by the dew of the morning," as the mind gazed on Jesus as the perfection of beauty, and the throbbing of holy sympathy passed through the soul. The collection was more than double what it ever was here. Bro. John A. Clark, A. M., closed with the Benediction, and Bro. Young passed away from our midst, with "God bless him" from every lip. S. A. Carleton, St. John, Dec. 10, 1877.

OBITUARY.

MRS. ELLEN JANE CRAWFORD.

Of Mount Pleasant, on the Apohaqui circuit, who died on the 9th of November, in the 43rd year of her age, was for many years a consistent member of the Methodist Church. She found the religion which she professed in health to sustain her during her protracted affliction. Once as her end drew near she was enabled to say, "For me to live is Christ, but to die is gain." And thus resting her spirit into his hands who is the resurrection and the life. In the presence of a large congregation we committed her body to the grave, from which we retired deeply impressed with the thought this is not our rest.

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The London correspondent of the
Toronto Globe, under date Nov. 22nd,
writes:

THE QUEEN AND MRS. STAUNTON.
For the truth of the following story,
so highly characteristic of the Queen, I
can vouch, and I am sure all Canadians
will agree with me in saying that this lit-
tle episode harmonizes with the many
actions of kindness to subjects in distress
which Her Majesty has performed from
time to time. It seems that on the Sat-
urday preceding the Tuesday fixed for
the execution of Louis and Patrick
Staunton no reprieve had been received,
the mother of the two men decided as a
last resource to go to Balmoral in order to
obtain an interview with the Queen. She
arrived at Balmoral on Sunday, which
place is some twelve miles from Balmoral.
Here she vainly sought for some time to
obtain some conveyance to take her the
remainder of the journey. For some time
she could get nothing, until at last it
was arranged that she should be allowed
to travel by the mail cart, seated on the
mail bag, as there was only one small seat
for the driver. After a long dreary jour-
ney she at last reached the castle, and,
after considerable difficulty, obtained an
interview with Sir Thomas Biddulph, who
at once informed the Queen of the circum-
stances. The Queen immediately granted
the appeal for an interview, and went
without delay to the apartment where
Mrs. Staunton was seated. She listened
patiently to the appeal for mercy for her
sons which the poor woman earnestly
made, but Her Majesty could only explain
that the matter was entirely in the hands
of her Minister, and the interview came
to an end. Then arose the difficulty as to
how Mrs. Staunton was to get back to
Balmoral, as it was evidently impossible
for her to walk, and no conveyance was at
hand. The Queen was informed of the
fact, and promptly ordered one of her
own carriages to be got ready to take the
poor woman back. Almost directly after
she had left the Castle, the mail bag was
opened. Amongst the despatches of Her
Majesty was the Home Secretary's de-
spatch, recommending the reprieve of the
two men. The Queen at once instructed
a special messenger to proceed on horse-
back and take the news to the mother,
now on her way to Balmoral. Mr. Staunton
was informed at Balmoral, and immedi-
ately informed of the good news. Kind-
ness such as this requires no comment,
and can only increase the respect of all
for our Monarch.

FEMALE HEROISM AT THE AN-
TIPODES.

If the world-famous exploit of Grace
Darling is not eclipsed, it is at least
equalled, by the deed recorded in the fol-
lowing extract from the report of the pro-
ceedings of the last meeting of the Royal
Humane Society:
Grace Vernon Bassell, a young lady
sixteen years of age, was awarded the sil-
ver medal for saving with the aid of her
black servant, Samuel Isaacs, the lives of
several persons who were in danger of
drowning, in the following circumstances:
On December 1st of last year the screw
steamer "Georgetta" sprung leak at
sea in a gale off Cape Lewin, during a
voyage from Fremantle to Port Adelaide,
and was stranded at a place called Kaldag-
gap, about eight miles south of Wallcliff-
house, the residence of Mr. A. P. Bassell,
and fifty miles from the township of Bus-
selson, Perth. Hearing of the occurrence,
Miss Bassell, attended by her servant,
rode on horseback down a steep cliff to
the scene of the disaster, and discovered
the boat capsized in two fathoms and a
half of water, and the passengers clinging
to her. Miss Bassell at once rode her
horse into the sea, and after the greatest
difficulty at length succeeded in reaching
the boat, accompanied by Isaacs, and with
some of the women and children holding
on to her and her horse, she made for the
shore, and succeeded in placing them in
safety, Isaacs subsequently returning to
the boat and saving a man who had been
behind. The danger of the task was en-
hanced by the high surf which the horses
had to contend against. Isaacs has been
voted the Society's bronze medalion.

JUSTICE AS METED OUT BY A
HINDU JUDGE.

The following was translated from the
original Tamil by Dr. H. M. Scudder:
Four men, partners in business, bought
some cotton bales. That the rats might
not destroy the cotton, they purchased a
cat. They agreed that each of the four
should own a particular leg of the cat; and
each adorned with beads and other
ornaments the leg thus apportioned to him.
The cat, by an accident, injured one of its
legs. The owner of that member wound
about it a rag soaked in oil. The cat going
too near the fire set this rag on fire, and,
and, being in great pain, rushed in among
the cotton bales where she was accustomed
to hunt rats. The cotton thereby took
fire and was burned up. It was a total

loss. The three other partners brought
a suit, to recover the value of the cotton,
against the fourth partner who owned the
particular leg of the cat. The judge ex-
amined the case and decided thus: "The
leg that had the oil rag on it was hurt;
the cat could not use that leg; in fact, it
held up that leg, and ran with the other
three legs. The three unturt legs there-
fore carried the fire to the cotton, and are
alone culpable. The injured leg is not to
be blamed. The three partners who own-
ed the three legs with which the cat ran
to the cotton will pay the whole value of
the bales to the partner who was the pro-
prietor of the injured leg."—Anoian.

DO IT NOW.

Don't live a single hour of your life
without doing exactly what is to be done
in it, and going straight through it, from
beginning to end. Work, play, study,
whatever it is—take hold at once and
finish it up squarely and cleanly: then to
the next thing, without letting any mo-
ments drop between. It is wonderful how
many hours these prompt people contrive
to make a day; it is as if they picked up
the moments that the dawdlers lost. And
so many things pressing upon you that
you hardly know how to begin, let me tell
you a secret; take hold of the first one
that comes to hand, and you will find the
rest all fall into file, and follow after, like
a company of well drilled soldiers; and
though work may be hard to meet when
it charges in a squad, it is easily van-
quished if you can bring it into line. You
may have often seen the anecdote of the
man who was asked how he had accom-
plished so much in his life. "My father
taught me," was the reply, "when I had
anything to do, to go and do it." There
is the secret—the magic word now.

RECIPE FOR CHOW-CHOW.—Take 8
quarts unripe tomatoes, 1 dozen onions.
Slice and sprinkle with salt; set aside for
24 hours, then pour off the liquid. Add
2 tablespoonfuls ground mustard, half
oz. each of cloves, black pepper and all
spice, cover with vinegar, and boil gently
till cooked. Then fill up your bottles and
seal while hot.
The above makes an excellent relish for
meat of any kind and can be made just
now with very little expense.

DECIDE NOW.

A young man of more than ordinary
intelligence knocks at my study door.
"Well, Robert, I am glad to see you.
What can I do for you?"

"I wish you would tell me what
makes a person a Christian," said my
visitor,
"To be a Christian," I said, "is to
believe on Christ. It is to turn from
sin, to give up all self-righteousness,
to take Jesus as a personal Saviour, to
begin in love and obedience to follow
him."

"But how is one to act who becomes
a Christian?" was the next inquiry.
"Why, act just as God teaches you
by his Word and Spirit. Trust Jesus
to lead you as well as to save you."

"Is that all?"
"Yes; that is all. There will be
much for you to learn and do in the fu-
ture, both here and in heaven. This
God will reveal to you. But now you
are to repent; that means to turn from
sin you are to believe; that means
to trust. You are to follow Christ;
that includes the entire future life of
holiness. You must submit to God—
make an immediate and complete sur-
render to him."

New light seemed to dawn on Robert's
mind. "I will go back to college,"
said he (for he had come over from col-
lege, where there was much religious
interest.) "I will go back to college
I will and tell my associates I am de-
termined from this time forward, God
helping me, to lead a Christian life."
"This is well, Robert," I said; "but
why don't you say now? Why not
tell me, your pastor, you are resolved to
love and serve the Lord?"

Springing to his feet, the dear youth
clasped my hand in his, and exclaimed:
"I do say it. I give my heart to
God, and take Jesus as my Saviour."

We then knelt down side by side, and
in prayer solemnly entered into an ever-
lasting covenant with God. Robert
rose from his knees, his face aglow with
holy joy; and as he went forth from
the study, in his heart he was saying:
"I am done—the great transactions done!
I am my Lord's and he is mine."

A letter since received from this
young friend shows he is sincere and
persevering.

Let his example teach every anxious
inquirer not only, but each person at all
interested in the subject of religion, to
decide now.—Am Messenger.

Men called invalids by the doctors do
most of the world's work.—A healthy and
strong man is apt to be lazy and sleepy,
a poor worker, and a dull thinker. There
are probably not ten physically sound
men in eminent positions in the United
States.—N. Y.

Intercolonial Railway.
1877 ————— 1877
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ON AND AFTER MONDAY, Oct. 15th
TRAINS

Will leave Halifax as follows:—
At 8.25 a.m. and 5.30 p.m. for St. John and
intermediate points.
At 1.30 p.m. for Quebec and intermediate
points.
At 8.25 a.m. and 1.30 p.m., for Pictou and
intermediate points.
TRAINS WILL ARRIVE.
At 9.15 a.m. and 8.20 p.m., from St. John
and intermediate stations.
At 1.30 p.m. from Quebec and points
West.
At 1.30 and 8.20 p.m. from Pictou and
intermediate stations.
C. J. BRYDGES,
Gen. Supt. of Gov. Railways.

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Island, Newfoundland and Bermuda; brief bi-
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broidered slippers and luxurious dressing gowns.
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Sworn to before me at Salisbury, this
7th day of July, 1877.

J. W. HICKS, J. P.
Oct 13

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**PUBLISHER'S ANNOUNCEMENT.
TO THE MINISTERS.**

DEAR BRETHREN,—

Our year ends with most of our subscribers at the close of this month. You will do the Office a great favor by looking at your lists and,

1.—Collecting from old subscribers the amounts due, if any, and forwarding these, with two dollars for each, as renewal subscription for 1878. You are aware that, by our rules, subscribers must either be paid for in advance or retained only on assurance of our Ministers.

2.—Ascertaining who in our families are willing to take the paper. You are aware that the advantage of new subscribers is not all with the Office. The paper helps the Minister, educates the people, and gives full compensation for what it costs. Help us generously. There are still two-thirds of our families who do not take the WESLEYAN.

3.—Intimating promptly who must be discontinued. We sincerely hope that only in cases of absolute necessity will any be dropped; but where such instances exist surely substitutes may be found.

Money for old or new subscribers may be forwarded at the earliest convenience of our Ministers; but information ought to be sent in early as to who are to receive the paper. We will gladly act on the instructions sent and wait till the money is forwarded. But all ought to be reported this month.

An effort just now will dispose of the canvas for a whole year. If you cannot canvas, please obtain some active person.

We are greatly pleased to be able to assure our Ministers and friends that the WESLEYAN is constantly going forward in its subscription lists; and we bend our energies afresh to our duties of management with all pleasure and hopefulness.

**THE
WESLEYAN.**

SATURDAY, DECEMBER 22, 1877.

CHRISTMAS!

Perhaps no festival shows such marked changes in the order of its observance as this which has once more dawned upon us. Representing as it does the very essence of our religion, it is but natural that mankind, as they come more and more under the influence of Christianity, and submit to the moulding process of a high civilization, should observe the Christmas season in a sensible and decorous manner. It is certain that the primitive Christians, doubtless at a different season of the year from this, celebrated the birth-day of Jesus. The festival became an offence to Pagan rulers, who made it the occasion of severe persecution and violence. Through succeeding ages, dark and changeable enough, Christmas, like other Christian festivals and customs, mingled with Pagan rites and ceremonies, the type of light and purity becoming well-nigh lost amid the dross of superstition and ignorance. The Reformation began a glorious transforming work in the customs as well as the doctrines of Christianity. Gradually mankind have been stripping away from these every false or unnecessary veil, with which ceremonialism had clothed them. Christmas now is less a time of extravagant show, even in the Roman and Anglo-Catholic Churches, while among Protestants it is only distinguished as a season for unostentatious worship, and meetings, when possible, of the various members and branches of families. Thus Christmas, in the various phases of its observances, is a good illustration of the world's gradual emancipation from darkness and superstition.

It is in this light particularly that we hail the return of the Christmas tide, and congratulate our readers on the advantages it brings to us. The name of Christ holds to-day a higher place in human estimation than ever before. Amid all the advancements of science and culture, Christianity, instead of relaxing its hold upon the world, is more firm and abiding in its holy influence.

WE WISH ALL OUR READERS A VERY "MERRY" CHRISTMAS, which means a Christmas of true, pure, Christian joy.

**THE NEW PRESIDENT OF
MT. ALLISON COLLEGE.**

We returned from the meeting of Governors of the Sackville Educational Institutions last week, too late to report results to our readers, as the paper had already gone to press. As an evidence of the importance which friends of our educational interests attached to the circumstances, an unusually full representation of the Board was present at the roll-call. Every phase of the question was considered and forcibly discussed; the past history of the College, its rapid advancement, the causes which had contributed to its marked prosperity, the necessity of keeping up the status of its scholarship and general good character. From the commencement, there were really but two names which held any marked preference, though several others were presented, either of which would have, in the absence of the popular two, commanded great respect. Mr. Inch, Principal of the Ladies Academy and Professor in the College, who has for many years laboriously and successfully discharged such functions as were involved in important scholastic and executive offices, held, naturally enough, a high place in the esteem of the Board. Rev. Howard Sprague, A. M., was the candidate of those who considered that, by retaining Mr. Inch and bringing in Mr. Sprague, the Institutions would have a double advantage. At an early stage of the meeting Mr. Inch withdrew his name, thus leaving the way clear for the unanimous and cordial election of Mr. Sprague.

The President elect is so well known to the public that, happily, no extended description of the man, or record of his qualifications, is required at our hands. He is the son of Rev. S. W. Sprague, now Supernumerary at Hampton, N. B., and known through his ministerial life as a preacher of far more than ordinary ability. Born in Newfoundland, where his earlier years were spent, amid the best advantages which that Island could offer, Howard came to Nova Scotia about the year 1858, at the age of fourteen, at which time his father was stationed in Halifax. He was then, as we well remember, a bright, promising lad, characterized by the quiet, modest habits which have ever since formed one of his marked pleasing peculiarities. At Sackville he soon took high ground as a student till he graduated with honours in due course. His degree of A. M. followed as a deserved acknowledgment of his advancement in the higher education. His earlier efforts as a public speaker gave rise to confident expectations that, with spared life, his ministry would be one of great brilliancy and power. He has fulfilled these expectations. During his residence in St. John, N. B., a period now of five years, his popularity has been constantly gaining—the public admiration of his eloquence constantly increasing.

President Sprague returns to his Alma Mater, the chosen chief of an institution whose youth was coeval with his own, and whose popularity has been not less remarkable than his own. The President will adorn the College; the College will give additional dignity to the President. He was, moreover, the candidate of those who best know his sterling worth—particularly of the Alumni. This augurs well for his future comfort among, and influence over, young men. May he enjoy a lengthened and prosperous administration!

BERMUDA.

By letters and papers from Bermuda, we have the following particulars:

St. Georges has invited the Rev. Wm. Ryan to be its Pastor for next year. Mr. Ryan has been lecturing with great acceptance, on "Australia." Large audiences greeted him. At Hamilton, the Governor and Admiral Key were among his auditors.

Rev. Mr. Junor, for some years resident Presbyterian Minister at Hamilton, left a few weeks ago for China, where he is to labor as a Missionary. He carried with him tokens of sympathy, some of them of a valuable kind.

A last indignity has been offered to Episcopal readers of the weekly papers by a suggestion to place a projected Town Clock at Hamilton in the Tower of the new Methodist Church instead of

that of Trinity (Episcopal.) It is well perhaps that the suggester writes over an assumed signature, or we might be prepared to hear of sorry consequences.

The Methodist Brethren were all well, excepting Mr. Purvis who has been hindered from full work by a lameness, contracted through over-exertion. He was mending at latest dates. Otherwise the climate and Island life agree well with him.

In a note, Brother W. C. Brown, says: "We are reading Bro. T. W. Smith's Book with much pleasure. It does him great credit, is very well written and of a wide circulation. The publishers also deserve credit for the manner in which the volume is got up. It is quite equal to anything you could get done in New York or London in that style. The best N. Scotia has yet produced."

The officials of Brunswick St. Church made a "new departure" last week.

The beautiful and commodious school-room and class-rooms of the church were thrown open for a "Church Social" on Wednesday evening, 12th inst. Invitations were issued to all the members of the congregation, and the response was so general that the rooms were filled. After singing, and prayer by the pastor, a few words of welcome were spoken, and the desire expressed that all present would endeavour to promote the object of the meeting by the interchange of friendly greetings, and social intercourse. An hour was then spent in pleasant conversation and in partaking of the ample refreshments which had been provided. After an appropriate anthem from the choir, the pastor stated that another object of the meeting was to adopt measures to liquidate a debt of \$3,600, against the Kaye St. Church. J. B. Morrow, Esq., made the financial statement of the Trustees, and urged the necessity of an immediate effort. Rev. W. H. Hartz gave a fraternal address which was well received. The pastor then called for subscriptions, and stated that one gentleman, not present, had agreed to give \$250—and another \$100—after which various sums were announced, ranging from \$5 to \$200. One good brother agreed to give \$200, and if when the effort had been made, they were \$200 short, he would give that additional amount. A good deal of enthusiasm was awakened, and the sum of \$2,400 was subscribed. The meeting was, in all respects, a decided success.

GRAFTON ST.—ANNIVERSARY sermons, in connection with the Sabbath School Society of the Halifax South Circuit, were preached last Sabbath in Grafton Street Church—in the morning by the Editor of the WESLEYAN, in the evening by the pastor, Rev. W. H. Hartz. On Monday evening a most interesting public meeting was held in the School-room of Grafton St. Church. The report, read by S. H. Black, Esq., conveyed the gratifying intelligence that in Grafton St. School there had been, during the year, an addition of fifty scholars as compared with the returns presented at the last annual meeting, whilst the Cobourg Road School is also in a flourishing state. The addresses of Revs. W. H. Hartz, Jas. Sharp, W. L. Cunningham, and S. F. Huestis, are highly spoken of, whilst those of Hon. S. L. Shannon and Joseph Belcher Esq., Superintendents of the Schools, were of the most pleasing character. We must not omit to refer to the singing of the scholars, which was a delightful feature of the meeting, and reflects great credit upon Miss Murray's painstaking and self-denying labour.

THE WESLEYAN.—Such letters as the following often reach us. The literary character of the paper is always of importance, but its spiritual tendency we specially desire to see pure and excellent.

I should feel very loath to have the WESLEYAN stopped, as I regard it as a very dear friend. I feel each week how great are its helps in leading and strengthening and encouraging my desires after a holier and better life.

A NOTE comes from the city of Portland, Maine, which thus closes:—

I am much pleased with the WESLEYAN, and I could not get along without it: it is a most welcome weekly visitor.

SPECIAL attention is called to the publications of our Toronto Book Room, as per advertisement. The Magazine makes liberal promises for 1878, and by specimens of the coming January number, we fully believe those promises will be amply fulfilled.

PERIODICALS.

The *National Repository* is \$3 a year—not \$1, as said by mistake in our lists.

The *Journal and Leaves* are now ready for January. Remaining orders, with each, should be sent in at once.

The Monthly papers, (Workman, Band of Hope, &c., &c.) ought also to be ordered immediately, to secure the first numbers.

Advertising notices are always more or less a difficulty with newspaper publishers. For ourselves we have this note to make at the close of the year 1877: We have rejected at least \$300 worth of advertising during the past twelve months; but we have gained the consciousness that we have endeavored to save at least our own readers from any imposition by our publication of doubtful notices.

THE WEEK.

The temperance reform light and warmth continue to radiate from Yarmouth to surrounding localities. Mr. Burrill, who was actively associated with Mr. Dutcher, carries on his admirable work, giving much time and enthusiasm to the movement.

Turkey invites European intervention or mediation. This may open a new chapter in the history of the war. The Turks have fought nobly, and it is not probable the neutral powers will consent to the annihilation of Turkey. Without intervention that, seemingly, would now follow as a matter of course. Russia is strong; it may be concluded by England and Austria that it would be well to prevent if possible its becoming stronger by conquest.

St. John rises from its ashes with amazing rapidity. The best of it is, that, while there is necessarily much superficial work in building, there is also a great proportion of solid, substantial and some very beautiful work.

The Pope is again better. All the world's interest in the health of the old man has its peculiar significance—his death may be followed by natural intrigue; and few can foresee the consequences. Ever since the decline of the Temporal Power, Italy has been in a state of transition. When this head of the Roman Church dies, Italy and surrounding countries may once more change on the map of the world.

Toward the building fund of the St. John Churches, we see by English papers, that the contributions on the other side of the water foot up to £3,100. Amounts still continue to be reported.

NEWS FROM THE CIRCUITS.

PORTLAND, MAINE.—I have thought for a long time to write you something for the WESLEYAN, but have failed as yet. Let me say a word now. The religious interest in Portland is not very great this winter, though there are indications that the future will be better than the present—for that I think Christians are beginning to labor and pray with more zeal than usual. Portland is not a wicked city—as other large cities are wicked, but there are a great many here that need to be converted.

Business is exceedingly dull, hundreds of men are out of employment, and their families this winter will suffer unless helped by those more fortunate; the last hope of many of these poor fellows standing about the wharves, waiting for a job has been dashed to the ground by the change of route for the Allan line of steamships—the weekly loading and unloading of those mammoth ships heretofore and especially last winter afforded work and consequently bread for many—there is nothing to supply that lack. The Beaver and Dominion lines coming to this port instead of the Allan line are very much smaller ships, and carry the grain in bulk, thus offering but little employment.

Our winter so far is very open indeed—very little frost and scarcely any snow yet, so that the merry jingle of bells has not yet been heard; it is to be desired that it may continue so on account of the poverty of so many here and elsewhere; and may not God so direct, for does "he not temper the wind to the shorn lamb." S.

PORTLAND METHODIST MISSIONARY MEETING.—This meeting was held, last evening, in the Baptist Church, Portland, James Harris, Esq., in the chair. The Rev. Messrs. McLellan and Teed took

part in the opening devotional exercises reading of reports, statistics, etc. Mr. Teed made an appeal for aid to the missions. The great attraction of the meeting was the presence of the Rev. Mr. Young, a missionary intimately acquainted by travel and work with British Columbia and the great North West. Referring to the Indians of the western prairies, Mr. Young said that the Blackfeet were very intractable, and were even more warlike than the Sioux who had been making war in the United States under the command of Sitting Bull. The Ojibwas were very attentive of religious matters, when converted, but the unconverted Indians were extremely vile. At Nelson River, Oxford House and Green River, these good missions were under the auspices of the Methodist Church. Mr. Young remarked that the meaning of Manitoba in the Indian tongue was "God here," or "The country where God resides." The proper pronunciation placed the accent on the penultimate, and not on the last syllable. It was Manitoba—not Manitoba. He gave some pictures of the extreme cold in the Northwest that were fitted to make one shiver. On one occasion he travelled 300 miles with the thermometer 45° degrees below zero. He had seen tea which was boiling when poured into the cup, covered with ice in ten minutes afterward. He spoke well of the country as a whole, and advocated liberality to the missions.

A collection was made, the Misses Woodworth and Jordan named as collectors, and Messrs. James Harris, James Williams, Henry A. Austin, Jas. L. Fries, John Coleman, Robert Culbert, A. T. Matthews, Thomas Stubbs, A. Myles, Jr., Jared Green, J. L. Woodworth, A. Myles, Sr., Lewis W. Lingley, H. Porter, Wm. Young, Robt. Wisely and John Edwards, were nominated as the committee of the Portland Branch Missionary Society for the ensuing year.—Tel. Tuesday.

A LARGE proportion of the Methodist ministers embraced within the jurisdiction of the Fredericton District, together with a number of lay delegates, have been in Convention in this Town, during the week, holding sessions each morning, afternoon and evening. The object of the Convention is the mutual improvement of the members thereof, and of the Churches represented, by the reading of essays on the important branches of church work and the general discussion of the topics so treated. The sessions of the Convention were open to the public, and large numbers, especially at the evening meetings, availed themselves of the privilege of listening to the papers and arguments. The members of the Convention did themselves infinite credit both in the papers submitted and their masterly handling of the various questions discussed. The Convention closed on Thursday evening, when a well attended and interesting Missionary meeting was held. The speakers were the Chairman, Rev. R. Duncan, and Rev. Messrs. E. Crisp, J. J. Colter, W. Harrison, G. M. Campbell, and James Crisp.

The following is an outline of the proceedings of the Convention. Monday evening, a sermon by Rev. R. Duncan, from Matthew 16-18.

Papers were read on the subjects and by the parties named below, all of which elicited much discussion:

- Rev. G. W. Fisher, "Eternal Punishment."
- Rev. W. W. Brewer, "Amusements."
- Rev. C. H. Paisley, "The Intermediate State."
- Rev. J. J. Colter, "The best Methods of Pulpit efficiency."
- Rev. T. Marshall, "The Relationship between Pastor and People."
- Rev. Jas. Crisp, "The Sabbath."
- Rev. W. Harrison, "The Relationship between Sabbath Schools and the Church."
- Rev. R. S. Crisp, "The Measure of Christian Liberty."

At all the sessions Rev. R. Duncan presided, who, with the members, are to be highly congratulated on the satisfactory manner in which the Convention was begun, continued and ended.—Woodstock Sentinel.

BERWICK.—Our Missionary meeting was held according to arrangement of Conference Missionary committee. Rev. R. E. Young delighted the audience, which was unusually large. Collections and subscriptions more than 30 per cent over last year. C. LOCKHEART.

HILLSBORO.—Our Missionary meeting was very interesting and successful. We were favored with speeches by Messrs. Dutcher and Burrill, as well as by Bro. Smith. Subscriptions 30 per cent in advance. C. J.

APOHAQUI CIRCUIT.—Our services throughout the circuit are well attended. And in connection with one of our appointments during the summer and autumn, several have professed to find the Saviour. We hope that the cloud may more fully overshadow us, and drop its fatness on all parts of our Zion.

W. TWEEDIE.

CORRESPONDENCE

THE SIX DAYS OF CREATION.

In Judge Marshall's letter, in your last issue, he says, "That the days of creation mean the ordinary days of twenty-four hours each." To prove this, he first quotes as follows, Gen. 1, 4, 5: "And God divided the light from the darkness; and God called the light day, and the darkness he called night." He says, "That in these few lines there are three expressions, which show that the literal day of twenty-four hours is meant." Now, it seems to me he proves exactly the contrary of that, because the word "day" is here used to mean two different periods of time: First—"God called the light day,"—that is the time when it was light, as distinguished from the time of darkness. Second—"The evening and the morning were the first day," including both the time when it was light and the time of darkness. To show that the first use of the word day means 24 hours, he must prove that there were 24 hours of daylight. And to make the second use of the word mean 24 hours, he must prove that the primeval darkness was just 12 hours in duration; and also that the first light lasted 12 hours, and still, in either case, he would have the word to mean two different things.

Now, as there was no sun shining upon the earth at this time, to mark the exact time when the earth fulfilled its relation from any given point, and the light of the first three days was not from the sun, therefore that light was not dependent upon the sun for its duration. Consequently there would be no rising or setting of the sun to mark the length of the light and darkness, and as that is the only way in which a day can be marked, therefore it cannot reasonably be said that the three first days were 24 hours long.

Judge M. next quotes from the fourth commandment. Before looking at that, allow me to draw your attention to the fact that he has very innocently omitted to notice the use of the word "day" in Gen. chap. 2, verse 4. "In the day that the Lord God made the earth and the heavens." Here we have the work of the whole six periods, said to be performed in one day; and if we call it a day of 24 hours, we make the sacred historian contradict himself.

Thus in the story of creation we have the word "day" with five different meanings, as follows: First, in the chap. 1, verse 5.—The light (which came not from the sun) is called day. Second.—The evening and the morning, including light and darkness (also before the sun appears). Third, in verse 14.—The time of 12 hours when the sun shined. Fourth, in the same verse, in the phrase—"For seasons, and for days, and for years,"—evidently meaning 24 hours. Fifth.—In the 2 chap. ver. 4, we have it indicating the whole period of creation.

If, as Judge M. says, we are bound to take the literal interpretation of the word day to indicate the length of the periods wherein God created this world, we will be puzzled to know how many hours or days each day contained.

Judge M. next refers to 2 Pet. chap. 3 verse 8: "But beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." The language here evidently indicates that the people ought to be acquainted with this fact. Now, as there is only one passage in the old Scriptures where this is plainly taught, therefore we are justified in saying that this refers to that passage (which is in Psalm 10 chap. ver. 4.—a Psalm of Moses). Now, when we consider that Moses, who wrote the account of the creation in Gen. does, there, in this Psalm, in connection with a direct reference to God's creative power,—("Before the mountains were brought forth, or ever thou hadst found the earth and the world,")—tell us that "A thousand years in thy sight are but as yesterday," surely we are not going very far astray when we apply this truth to God's creative work. Not that we are to measure God's days by so many revolutions of our earth around its axis, whether it be one thousand or ten thousand, but rather we think the fair interpretation of this passage is, that in our study of God's nature and works, we must remember that the day and darkness are both alike to Him; and that the doings of him who is the great "I am," who had no beginning, and will know no end, cannot be measured by the revolution of our earth. And that when we read of God's day of "judgment," or of "affliction," or "probation," or of "atonement," or of "creation," we must remember that is a day of God and not of man.

This brings us to notice his reference to the 4th Commandment. In his remarks on this passage Judge M. is not very clear. He says that "If the six days of God's creative work are to be considered as vast ages, the seventh day for man's rest from work must have the same vast meaning." I must

confess that I fail to see any connection between God's days of creative work and man's day of rest. If Judge M. had said that the belief in the long periods of God's six working days necessarily required the belief in a correspondingly long period of his Sabbath day of rest, I would most certainly agree with him. And hence I think it is to be found a beautifully fitting and clear explanation of the reason given why we should rest on the seventh day. That as the great Elohim wrought for six of his days to make a world for man. Therefore, man may work on six of his days for the supply of his temporal wants, but he must rest on the seventh day; to do what? To sit in idleness? Most certainly no! But the rather to devote his seventh day to the cultivation of his moral and spiritual faculties. Why? Because God on his Sabbath day rested from his work, and devoted himself, in all his communication with the earth, to the elevation of man's higher moral and religious capabilities.

Hugh Miller says that "Neither Geologist nor Theologian can produce any evidence of God having resumed his creative work." But from the first dawn of God's Sabbath he has been working for the salvation of mankind. By the inspiration of his seers, his patriarchs, and his prophets; by the mighty thundering of his presence on the Mount in the giving of the law; by the whispering of the still small voice that proclaimed his goodness; by the chariot of fire that carried his servant up to heaven, and pointed to a home for all who were holy; and the infinite condescension of the incarnation, all was done for the one purpose, with the one end in view: the advancement of man's spiritual nature.

In view of these facts, we can see no reason why the period of time that shall elapse from the first dawn of God's day of rest until the last trumpet shall sound, and the Creator shall come in his last glorious second appearing, may not, in every sense in which the word can be used, be called "God's Sabbath." Therefore, I think that we have every ground for concluding: That as God's Sabbath of rest, from creative work and labour for man's spiritual elevation, has undoubtedly continued for over 6,000 years, and may continue for 6,000 years to come, therefore His days of creative labour may have been of correspondingly long periods.

GEO. E. FULL.

Charlotte, P. E. I.

LOOKING TOWARDS GENERAL CONFERENCE.

MR. EDITOR.—I think the matter which, more than any other, we should consider carefully before General Conference, is the Missionary Fund in its relations to our work, and in its administration. The debt, that has accumulated during the past three years, even while our ministers have been receiving only two-thirds of their salary, should have our most careful attention. It should be well to pay off the debt; but that would not fully meet the case, for, in the present state of the fund and of our work, it would immediately occur again.

The Central Mission Board has assumed the control of mission circuits throughout our work, in a way that I think was not contemplated by us at the time of union. "The duties of this Board, shall be to review the missionary work, and to apportion the funds committed to them, to the respective Conferences, according to their necessities." (Discipline.) I presume this gives the committee the power to inspect the accounts presented to them (for they were originally presented in all their items) and to decide what shall be legitimate items of expense; but the Board has also assumed the province of deciding what each circuit is able to raise. After the Quarterly meeting has estimated the probable income of the year, and after the Financial District meeting has carefully reviewed the amounts and approved them, the Board has, at least in the N. B. and P. E. I. Conference, in the majority of cases, raised them very largely. One circuit that estimated its receipts at \$400 had them increased to \$550; another estimated at \$400, was raised to \$475; another estimated at \$550 was raised to \$800; another from 520 to \$625, &c.

What was the ground upon which the Board increased these estimates so largely? Certainly not on the ground that the Board knew the abilities of the circuits better than the Quarterly meeting and the Financial District meeting; was it because of the supposition that is said to prevail in the West, that we are very

careless in this matter down here—not having properly constituted Quarterly Boards, at all on many of our mission circuits?

Perhaps it will be said, that the Central Board had a right to say to the circuits "You must raise so much, in order to receive a grant, and in view of the membership, &c., the amounts were not too large." I firmly believe it would be well for the Conference to say to each circuit, you must raise so much or a minister cannot be sent; but for the Central Board to step in, after a minister has been sent and say, without any notice, to a circuit whose Quarterly meeting has said it is able to raise only \$300, you must raise \$475, is just to raise the deficiency of the minister by the amount of \$175 that the circuit cannot raise. And if the Board has authority to assess mission circuits, has it not virtually the power to forbid Conference to erect new missions, and to withdraw ministers from those already erected?

The effect of recent action of the Board will be this, that some of our ministers will have to sustain themselves and family on about \$275, for the year. The estimated salary is \$475; but by raising the receipts from \$300 to \$475, the salary is, in fact, reduced by the \$175 the circuit cannot raise. After the expenses of a horse are deducted there will remain not much over \$250 to support the minister and family for the year; or, to make some allowance for an increase of receipts, say \$275. But ministers well know that the receipts are as likely to fall behind the estimates as to go above them.

I think that we should carefully consider this matter before General Conference that we may be prepared to take such action as may then appear to be necessary.

A FINANCIAL SECRETARY.

WALLACE, Cumberland, Dec. 13, 1877.

DEAR BRO.—It would seem as though our good people here are determined to make us as comfortable as possible. Not satisfied with having us in the new parsonage, last Tuesday evening nearly the whole congregation came and took forcible possession of the house. All seemed to be loaded with something. Some carried baskets, others tables, chairs, bedroom furniture, articles for the dining room, cooking utensils, &c., &c., amounting in all about to about seventy dollars worth. The teatable spread by the ladies was loaded with the usual delicacies. After partaking of which, a most agreeable evening was spent by all parties. We were favored with the presence of the Rev. Mr. Murray and his excellent lady, and several representative members of the Presbyterian Church. The occasion was one of the most agreeable surprises that we have enjoyed. We trust that many of our congregations will go and do likewise.

Yours,

JOSEPH HALE.

NEWS IN BRIEF.

NOVA SCOTIA.

Information has been received that the schr. Edith Wier, O'Leary, master, went ashore at East Cape, P. E. Island, on the voyage from Bonne Bay, Nfld., to Charlotte, and was a total wreck—crew saved. She was insured for \$3,000 in the Merchants' Office of Canada. The Edith Wier was a vessel of 96 tons register, built at Shear Harbour, in 1875, and owned by Capt. Edward O'Leary, of Newquoddy.

Frank M. Fisher, aged 36, seaman on board the barque Inveresk, Liverpool, G. B., was landed at Cook's Cove, Co. of Guysboro', with a compound fracture of his leg. It was thirty hours after the accident before medical attendance was procured, and during this time hemorrhage was so profuse that the man died a few days afterwards. He was a native of New Jersey.

Schr. Elizabeth Ann, of Harbour au Bouche, Capt. Tho. W. Vickery, master, made the passage from Port Mulgrave to St. George's, Bermuda, in five days and six hours. She had a heavy deck load of horses and other live stock, and landed them in the best of order. This speaks well for vessel and captain. The E. A. is owned by Mr. Crispo of Harbour au Bouche and sails from Halifax.

The schr. Gunninger, of St. Mary's, Captain Cummings, arrived at Demerara, on the 4th of November, 30 days from Cardiff, the quickest passage of the season up to that time.

Capt. Narcisse White, of the schr. "Hawk," which was cast away near Marie Joseph when on a voyage from Margaree, C. B., to this port, and who was arrested by Detective Hunt, on a charge of having run the schr. ashore with intent to commit fraud, was taken before the Hon. J. Stipendary Magistrate, Monday afternoon and committed for trial in the Supreme Court.

A colored woman named Matilda Fletcher, was arraigned in Halifax Police Court last week on a charge of assaulting another colored woman. She had an altercation with her and in the most brutal manner she threw a handful of cayenne pepper into her adversary's eyes. The injured woman was fined \$6 and costs and ordered to pay whatever doctor's fees the sufferer might have incurred.

Mr. Benjamin Palmer, an elderly gentleman residing on Black Rock Mountain, fell into an open fire place on Friday last, and was severely, and it is feared fatally injured. The widow of J. Inman, Esq., late manager of the Londonderry Iron Mines, has lately obtained damages amounting to a thousand pounds sterling, in a breach of promise case in Liverpool, England. The victim was a Mr. Craven, an iron founder, of Sheffield.

A moose came out of the woods on the Lawrenceton shore on Thursday morning, to the long sand bank from which the Cole Harbor Dyke was launched, and inspected the structure at about 100 yards distance. Guns were in immediate requisition, but by the time they were procured all that could be seen was an apology for a tail thrown in the air wagging desirously at the dyke and disappearing at the rate of 60 miles an hour.

The Liverpool "Times" complains that 20 persons were seen drunk on the streets of that town on Saturday evening last, and says the only effectual way to stop such people from drinking is to "remove the cause" from the town "by closing up the rum shops."

The "Yarmouth Herald" says—"We chronicled last week the death of the oldest man in Yarmouth, Deacon John Durkee. We notice in a Boston paper the demise within a few days past of several persons exceeding 100 years of age. Mrs. Elizabeth Allen died in Charlestown, Rhode Island, 28th ult., aged 103 years, 5 months and 6 days; Mother Crowley died at the Home of the Little Sisters of the Poor, Boston, on Sunday, 2nd inst., aged 107 years; and on the same day in the same city Mrs. Margaret Mahoney died, aged 109 years.

The "Berwick Star" states: "There has been great excitement in Bridgetown, Lawrenceton, Kingstown, and in fact all around that part of the country, over the case of a wealthy farmer in the upper part of Annapolis County, who, it is said, found a dead beef cow in his pasture, had the carcass dressed and sold to a gentleman who is running a large lumber business in the county. The men in the woods were poisoned from eating the meat. The matter has gone into the Courts.

A column of coal from the Block House Mine, Cow Bay, C. B., weighing about one ton, was shipped on board the steamer Newfield last week to be taken to the Paris Exhibition.

Mr. John James, a Nova Scotian, died at San Antonio, Texas, on the 26th November. He had been a resident of that town since 1840. The San Antonio "Express" speaks of him as one of the "oldest and most respectable citizens" of that town. His occupation was that of civil engineer.

NEW BRUNSWICK & P. E. ISLAND.

New Brunswick papers report the prevalence of a fatal type of diphtheria in that Province. The "Chignecto Post" reports that there were five funerals, the victims of diphtheria, at Memramcook, on Saturday last. Two children of Mr. Patrick Powell, and one of Sylvan Melanson, were taken to the grave in one carriage. Besides these, Mr. Thomas McVey, Mr. H. A. McDonald and Mr. Teddy Richard have lost children. Mr. Samuel Fillmore, of Bedford, has lost four in two weeks, and a fifth was dying at last accounts. The "Fredericton Reporter" reports that the disease is proving very fatal in several families on the Nashwaak and other places. Several fatal cases have also occurred in Fredericton.

At Chatham, N. B., on Saturday last, a little boy named Grotte, while skating between the main land and middle island, broke through the ice. Prompt efforts were made to save him, and in five minutes his body was recovered, but although life was not quite extinct when he was brought to the surface, he died soon after.

John Rossiter died at Alma, Albert Co., N. B. on the 8th inst., at the advanced age of 100 years.

On Sunday morning a child of Docie White's, at Belliveau mill, Memramcook, was found dead in bed, supposed to have been smothered.—Two weeks ago, James Boyd, working in the mill of W. H. Bowser, near Dorchester, was struck by a falling piece of timber, which broke his back. He suffered dreadful agony until Monday night, when he died.

A number of ostrich feathers, valued at £30 sterling, and addressed to Mr. P. McPeake, of Fredericton, have been abstracted from a case while on the way from Liverpool to Halifax. Mr. McPeake was in the city last week endeavoring to gather some facts regarding their disappearance, but found no clue to the perpetrators.

St. John is to have another newspaper. Mr. Joseph S. Knowles publishes a prospectus announcing that on the 29th inst. he will issue the first number of an eight-page weekly called the "Torch."

At Moncton, on the morning of the 12th inst., a fire broke out in the large building, on Main street, owned by Guthrie & Heveor, and the John originated in the second floor, which was used as a dwelling, but the cause is unknown. The upper flat, occupied by the I. O. O. Fellows, lost everything. The lower flat was occupied by Guthrie & Heveor as a bakery storehouse. The building was insured for \$3,000. Two other buildings were slightly damaged.

A saw mill at Upham, owned by Mr. Peter Campbell, was totally destroyed by fire on the night of the 6th inst. The fire was not discovered until the building was totally enveloped in flames, thus rendering all efforts to save anything useless. Much sympathy is felt for the owner who is a young and enterprising man and had thus lost his all, not having the least insurance on either mill or lumber. Loss about \$2,000. The current opinion is that the mill was set on fire by some evil disposed person or persons as there had been no lights used about the mill for some time.

Alexander Monro, Esq., of Port Elgin, the well known author of the History of the Lower Provinces, and other valuable works, has sent eighteen volumes of his publications to Dr. Bennett, for distribution among the teachers of St. John who lost their books in the great fire. Such a donation is as appropriate as it must be acceptable, and will call from the teachers interested a vote of thanks of the heartiest kind to Mr. Monro. The Sackville "Post" says that the new plaster quarry, near the Manganese works at Shepody Mountain, Albert County, is turning out well. The earth covering is between ten and fifteen feet, but the article when reached, is of a very good quality, and exists in abundance. Over 1,200 tons were shipped by Messrs. Bacon & McElmorn this season, and they intend next season to ship from 5,000 to 10,000 tons. The plaster is about three miles from a place of shipment on the Shepody River.

A little girl, child of Mr. S. Dixon, Bass River, while on the street, was attacked and seriously injured by a cross ram. Though severely pommelled and insensible when rescued by Master Willie Brown, hopes are entertained of her recovery.

On Monday night last the foreman of the "night shift" at the New Brunswick Anthracite coal mine, Lepreau, had a narrow escape from death. Two blasts had from the pit, except Thomas Bluntiff, who had charge of the "shift," and who stopped to fire the fuse. He fired each fuse and then jumped into the tub, at the same time giving the signal to be hoisted up. The tub went up about five feet and then stopped, owing to some disarrangement of the rope, and before the rope could be adjusted the first shot went off, knocking him out. The other shot was still to go off, and, as no help could reach him, he crowded into a corner and awaited the explosion. In a minute the second shot went off, hurling some of the rocks out of the shaft, but the only injuries that Bluntiff received were a few cuts and bruises.

D. Banks McKenzie is now in Fredericton, N. B., holding temperance meetings. Great enthusiasm in the cause is said to be manifested in that city.

UPPER PROVINCES.

The "L'Evenement" of the 12th instant, learns that a deserter from H. M. S. Belleophon is now in the St. Joseph jail with the sons of Brayley, and suspected, like them of complicity in the murder of Sergeant Dore. The deserter says that he is ready to make important revelations with regard to the murder, as he knows who fired the shot. It is thought, however, that his offering to turn evidence is merely a scheme by which he hopes to clear himself from the charge of crime, or to avoid being sent back to Halifax and tried for desertion.

Mr. Owen Williams a farmer of Goderich township, Ont., whilst ploughing last week, found an old rusty tin box, containing a quantity of old musty papers, one of which appeared to be a deed, and another will, written apparently in the Welsh language. Mr. Williams intends sending it to England.

A short time ago some ninety shanty men left Ottawa for Michigan. The friends of these men received a telegram on Thursday stating that fourteen of them had been killed by a railway accident.

Messrs John W. Cooke & Co., of Montreal are filling orders for about twenty tons of dressed turkeys for London, Liverpool and Glasgow houses.

Detective Hurley has cleverly unearthed a series of robberies in Chambly, and not only captured the thieves but recovered the booty.

The Rino movement is active in Quebec.

The Privy Council has refused to hear the appeal from the Supreme Court of Canada in re St. Andrew's Presbyterian Church pew case.

The interim report of the Canada Agricultural Insurance Company shows the company to be in a worse position than was anticipated and recommends the banks not to realize the claims and allow an opportunity of realizing on assets.

The Toronto "Mail" says O'Donoghue will refuse the amnesty lately granted to him.

Mrs. Wilson a farmers wife, of Oshawa, eloped recently with the hired man named Hanna and \$140 belonging to her husband.

A cablegram from England announces that the Privy Council have ruled that the decision of the Supreme Court of Canada is final, and no further appeal to Privy Council in England can be allowed. The decision is of great importance to Canada.

Mr. Dewdney, M.P., of British Columbia has resigned his seat in the Commons, having come under the Independence of Parliament Act.

The Manitoba Legislature is called for business the 17th of December. The legislature will be formally opened and will adjourn over the holidays.

The Manitoba "Standard" says: Madame Cauchon's death was caused by hæmorrhage of the lungs, induced by a letter she had received warning her that Governor Couchon would be assassinated.

MISCELLANEOUS.

The Marquis of Bute has offered to build at his own expense, and to present to the University of Glasgow, the grand hall of the new buildings according to designs proposed by Mr. Gilbert Scott, R.A. It is estimated that the building will cost from £70,000 to £80,000.

The case of the Countess Lambertilli claiming to inherit as daughter of the late Cardinal Antonelli, is adjourned until Christmas. Judgment will certainly be against the plaintiff unless she can produce her mother in court. This her counsel engages to do it absolutely necessary.

It appears from a Blue Book just issued respecting the great cyclone and storm which visited certain districts in Bengal, on the morning of the first November, 1876, that the total number of persons drowned was 90,000, and that the outbreak of cholera that followed, carried off 75,000 persons, making a total mortality of 165,000.

A special envoy leaves Madrid for Rome to obtain the Papal authorization for the King's marriage.

The Italian Government have agreed to the selection of Germany to arbitrate questions at issue between Italy and Turkey, respecting the seizure by a Turkish war steamer of an Italian vessel in the Black Sea.

A special says latest returns show that 40,000 prisoners and 400 guns fell into the hands of the Russians. The ground which was the scene of the sortie was literally covered with thousands of dead and dying.

There has been an important rise in all classes of Russian securities on the London Stock Exchange, and they maintain a great firmness notwithstanding large sales are thrown upon the market.

A Paris special says it is difficult to describe the intense feeling of uneasiness and apprehension that prevails. In accordance with the orders of the Minister of the Interior all gunsmith shops in Paris have their shutters up, but there is no outward symptom of agitation in making such precaution necessary. Some foreigners are leaving Paris.

The strike of the puddlers in two large iron works at Sheffield, which has lasted six weeks, during which time many trade outlets have been committed, has ended, the men consented to a reduction of wages.

WESLEYAN ALMANAC
DECEMBER, 1877.

New Moon, 4 day, 5h, 50m. Afternoon.
First Quarter, 13 day, 5h, 30m. Afternoon.
Full Moon, 20 day, 7h, 37m. Morning.
Last Quarter, 27 day, 2h, 5m. Morning.

Table with columns: Day of Week, SUN (Rises Sets), MOON (Rises Sets), HOURS (Morn, Evn, Night). Rows for days of the week from Saturday to Monday.

THE TIDE.—The column of the Moon's Southern gives the time of high water at Parrisboro, Cornwallis, Horton, Hantsport, Windsor, Newport and Truro.

High water at Pictou and Cape Tormentine, 2 hrs and 11 minutes LATER than at Halifax. At Annapolis, St. John, N.B., and Portland, Maine, 3 hours and 25 minutes LATER, and at St. John's, Newfoundland 20 minutes EARLIER than at Halifax. At Charlottetown, 2 hours 54 minutes LATER. At Westport, 2 hours 54 minutes LATER. At Yarmouth, 2 hours 29 minutes LATER.

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

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

TAKE MY HAND

"Please take my hand," she lisped, with a tear
On the baby lashes sweet,
For tangled vines in the pathless wood
Were tripping the tired feet.

SMITH'S HISTORY.

OPINIONS OF THE PRESS.
(From the St. John News.)

This is a good looking and extremely interesting volume of 491 pages, got up very neatly under the care of the Methodist Book Steward at Halifax, Rev. Mr. Nicolson. The author is a member of the Nova Scotia Conference, connected by marriage with a respectable St. John family. He is scarcely yet in middle life, but has nevertheless been compelled by ill-health to rest from pulpit labor.

Mr. Smith yields a facile pen, and has command of a clear, easy narrative style. He has evidently brought to bear on his task painstaking diligence in search of facts, has arranged his materials in methodical order, and has produced a volume of permanent value, as throwing a strong light on the condition of the earlier settlements in the Provinces dealt with.

The Sackville "Post" says after detailing facts which the work brings out in regard to the history of that and surrounding localities, "the work contains a multitude of other historical facts, interesting not only to the Methodists of the community but to all classes, and are told in a graphic style, that exhibits not only a complete mastery of the subject but a high degree of literary merit."

It is full of incidents of early evangelistic work, and contains also many facts concerning the social and political and general religious affairs of the early times that makes it interesting to others than Methodists. It is chiefly interesting, however, to Methodists. The author seems to have spared no pains to give a faithful history, and, so far we can judge, has succeeded admirably. The book deserves a large circulation among the people for whom it is principally intended.

A CHRISTMAS SONG.

O time by holy prophets long foretold,
Time waited for by saints in days of old,
O sweet, auspicious morn
When Christ, the Lord, was born!

We think about the shepherds, who, dismayed,
Fell on their faces, trembling and afraid,
Until they heard the cry,
Glory to God on high!

And we remember those who from afar
Followed the changing glory of the star
To where its light was shed,
Upon the sacred head;

And how each trembling, awe-struck worshipper
Brought gifts of gold, and frankincense, and
myrrh,
And spread them on the ground,
In reverence profound.

We think what joy it would have been to share
In their high privilege who came to bear
Sweet spice and costly gem
To Christ, in Bethlehem.

And in that thought we half forget that He
Is whosoever we seek him earnestly;
Still filling every place
With sweet, abounding grace.

And though in garments of the flesh, as then,
No more he walks this sinful earth with men,
The poor, to Him most dear,
Are always with us here.

And He saith, Inasmuch as ye shall take
Good to these little ones for My dear sake,
In that same measure ye
Have brought it unto Me!

Therefore, O men in prosperous homes who lie
Having all blessings earthly wealth can give,
Remember their sad doom
For whom there is no room—

No room in any house, in any bed,
No soft white pillow waiting for the head,
And spare from treasures great,
To help their low estate.

Mother whose sons fill all your homes with light,
Think of the sons who once made homes as bright.
Now laid in sleep profound,
On some sad battle-ground;

And into darkened dwellings come with cheer,
With pitying hand to wipe the falling tear,
Comfort, for Christ's dear sake,
To childless mother's take!

Children whose lives are blest with love untold,
Whose gifts are greater than your arms can hold,
Think of the child who stands
To-day with empty hands!

Go fill them up, and you will also fill
Their empty hearts, that lie so cold and still,
And brighten, longing eyes
With grateful, glad surprise.

May all who have at this blest season seek
His precious little ones, the poor and weak,
In joyful, sweet accord,
Thus lending to the Lord.

Yes, Crucified Redeemer, who didst give
Thy toil, Thy tears, Thy life, that we might live,
Thy Spirit grant, that we
May live one day for Thee!

The extent to which Plymouthism—and that means the insidious presentation of doctrines calculated to lull christians into slumber—is presented by Evangelists, can only be credited by close observers of public movements.

Dr. McKeown sends this timely letter to Zions Herald, of last week:

DR. STEELE'S "PLYMOUTH BROTHEREN."

MR. EDITOR—I want to thank Dr. Daniel Steele for the very timely and valuable series of papers passing through "Zion's Herald," on the doctrinal views of the Plymouth Brethren. I wish to ask you to republish the following extract from his paper of Nov. 15th, and in connection with it an extract from a sermon of Mr. D. L. Moody on the "Six 'One Things,'" preached in the New York Hippodrome in the spring of 1876, and published in a volume entitled "Glad Tidings," page 371.

Dr. Steele, noticing the Plymouth views, that the believer once incorporated into Christ by an act of faith, has absolute certainty of final salvation and that there is to be no general judgement of the righteous and the wicked says:—

"The grand reason why the saints will not be judged, lies in the fact that their sins were judged on the cross and condemned once for all, and the believer need not have any concern about his sins past, present and future, since in the sight of God they are blotted out forever. Very comforting doctrine, this! The future immoralities of the saints are annihilated by the blood of Christ; and we are the saints. We have a certificate of our heavenly standing signed and sealed by the Holy Spirit. This is my paid up, non-forfeiting insurance policy. An occasional outburst of unholy tempers or indulgence in the lusts of the flesh may becloud my communion for an hour, but they cannot damage my standing in Christ or vitiate my title to life everlasting. If one should fall into habitual sin, "he only sleeps." As sleep does not affect the validity of man's title deeds to his farms, so spiritual sleep the most profound does not damage my title to the skies. Precious doctrine! Who is not so unbelieving as not to fall in love with it at first sight, especially if he be a periodical Christian and is most of the time at the apheleion?"

Mr. Moody, in singular accord with this representation, says:—

"Some people say, 'How are you going to be sure until you have got the judgement?' You have got to wait till you are brought into judgement? 'Don't it say every one shall be brought into judgement?' they ask. Yes! but that is already passed. I have been brought into judgement nearly one thousand eight hundred years ago at Calvary. If Christ was not Judge for me, who was He Judge for? If He did not settle the claims of sin, what did He go into judgement for? What does the Cross mean if it was not for judgement? But they say, 'Don't it say in Corinthians, every man must give an account of himself for the deeds done in the body?' Certainly everyone must give an account of his stewardship, but not for sin. That is already settled. Don't it say in the Scripture, 'Know ye not that your sin shall not be mentioned against you? We are going to stand upon the throne at the right hand of God himself. We are not going into judgement.'"

Perhaps it may be well for us, while esteeming beloved brethren very highly in the Lord for their works sake, to bear in mind the apostolic injunction. "Prove all things; hold fast that which is good." A. McKeown.

Auburndale, Nov. 21.

HAS THE DOG A CONSCIENCE?

Mr. Darwin says he has; we do not think so. He sometimes, however, shows a feeling as much like remorse of conscience as instinct resembles reason. The Journal of Science says: "Hath a dog a conscience?" quoth the corporal. "I had had this dog for several years, and had never, even in his puppyhood, known him to steal. Nevertheless on one occasion he was very hungry, and in the room where I was reading and he was sitting there was within easy reach a savoury nut-ton-chop. I was greatly surprised to see him stealthily remove this chop and take it under the sofa. However, I pretended not to observe what had occurred, and waited to see what would happen next. For fully a quarter of an hour this terrier remained under the sofa, without making a sound, but doubtless enduring an agony of contending feelings. Eventually, however, conscience came off victorious; for, emerging from his place of concealment, and carrying in his mouth the stolen chop, he came across the room and laid the tempting morsel at my feet. The moment he dropped the stolen property he bolted again under the sofa, and from this retreat no coaxing could charm him for several hours afterward. Moreover, when during that time he was spoken to or patted, he always turned his head in a ludicrously conscience stricken manner. Altogether, I do not think it would be possible to imagine a more satisfactory exhibition of conscience by an animal than this; for it may be remarked that the particular animal in question was never beaten in his life."

THAT TROUBLESOME BAPTIST QUESTION AGAIN.

In the Baptist Preacher's Meeting in Philadelphia, a couple of weeks since, during a discussion of the question, "Can Baptists consistently recognize the official acts of ministers of other denominations?" Dr. Magoon defied his position by giving an account of an ordination where he had preached the sermon, and a Presbyterian minister had taken part, and had joined on the laying-on of hands. Dr. Pendleton had "never heard of such an absurdity." He was "opposed to an exchange of pulpits with pedobaptist ministers, or to participate in pulpit services with them." Dr. Henson and Dr. Cartwright agreed in thinking that, in inviting pedobaptist ministers into the pulpit, Baptists do not necessarily recognize them as ministers, or recognize their ministerial acts. Well, we "outsiders" will cheerfully leave our Baptist friends to settle the troublesome question among themselves. It is not our funeral.—N. Y. Advocate.

A GENTLE TEMPER.

The New York "Tribune" tells this incident of a gentleman graced with a gentle temper: It is related by elderly citizens of Rochester, that on a certain occasion Rev. Dr. Backus, of blessed memory, had been laying out and decorating the grounds about his house at a considerable outlay of labor and expense. On the very first night after the completion of the work, when the grounds had been tastefully

graded and terraced, and sodded and planted, a herd of vagrant swine broke into the inclosure, and industriously rooted the fair territory into a wilderness of unsightly gullies and hummocks. The next morning as the good doctor stepped out upon his porch, one sweeping glance sufficed to furnish a full and appreciative conception of the desolation. Restraining any expressions of unregenerate wrath, he stood for a space in silence, and then remarked with mournful philosophy: "Well, you never can lay dirt to suit a hog!"

Spurgeon, in preaching on "Confession," said: "Having searched the Bible through, I can find only one man mentioned who ever confessed, that is, Judas Iscariot; and you will remember, my brethren, that he immediately went out and hung himself."

A STRANGE MAN.

The Gallas in South Africa were very much amused when the missionary Wakefield entered the country.

"How many toes have you?" they asked.

"Just as many as you have," he answered.

"Will you pull that off and let us see!" they said, pointing to his boot and shaking their heads.

When he had done so, they all laughed; for even now they could not see his toes. At last one exclaimed, "what a strange man that is, to put his foot in a bag. We never heard of a man putting his foot in a bag before.—Ez.

PLEASANTRIES.

From the Spanish of the Mexican poet Jose Rosas:

A mock bird in a village
Had somehow gained the skill
To imitate the voices
Of animals at will.

And singing in his prison,
Once at the close of day,
He gave with great precision,
The donkey's heavy bray.

Well pleased, the mock bird's master,
Sent to the neighbour's round,
And bade them come together
To hear that curious sound.

They came, and all were talking
In praise of what they heard,
And one delighted lady
Would fain have bought the bird.

A donkey listened sadly,
And said: "Confess I must
That these are shallow people,
And terribly unjust.

I'm bigger than the mock bird,
And better bray than he,
Yet not a soul has uttered
A word in praise for me."

—W. C. Bryant, in St. Nicholas.

A pious old woman, brought up in the Calvinistic faith of the Presbyterian Church, was asked what she thought of an Arminian sermon, preached by a Methodist. She shook her head vigorously, "I don't believe a word on't," said she; at all events I know the Lord chose me afore ever he saw me; for he never would have chosen me arterward."

Two sable philosophers took shelter under the same tree during a heavy shower. After some time one of them complained that he felt the rain. "Nebber mind," replied the other; "dere's plenty of trees. When dis one is wet through we'll go to anoder."

At the opening exercises of Abbot Academy, Andover, Mass., Professor Smith told the young ladies that, while he was not "prepared to send them forth as captains in the social ship, there would never be any difficulty in their finding situations as first mates."

"Why, my dear Mrs. Smith, how can you afford to dress so extravagantly these hard times?" "Hard times! Why, your husband must have remained in business, didn't he?" "Certainly; he has kept going on as usual, and working hard, as he says, to keep his head above tide; but I am sorry to say he has not made much money lately." "I thought so. There is where he made a great mistake. Now my husband, as soon as he saw the financial breakers ahead, went into bankruptcy, and retired from business to wait for better times." "Ah!" said Mrs. Jones.

On a railway line recently, a passenger stopped the conductor, and asked, "Why does not the train run faster?" "It goes fast enough to suit us. If you don't like the rate of speed, get off and walk," was the rejoinder. "I would, replied the passenger, settling back in the seat, "but my friends wouldn't come for me until the train comes in, and I don't want to be waiting around the station two or three hours."

A Sunday school teacher asked her class, "What becomes of good people when they die?" "They go to heaven," replied the class. "What becomes of bad people when they die?" was the next question. This puzzled the class for a moment, when one of the boys sang out a triumph, "Make 'em into soap-grease." That boy is ahead of John Wesley.

I said to him, "That spotted hog is just like one I saw in the same pen when I was this way seven years ago," and he replied, "Of course. It's the same animal." I asked him why he had not killed and raised other hogs and he answered, "Why, bless ye, man, that hog eats all the swill we make and consequently there ain't no sense in killin' him and buyin' another."

NO MAN can be brave who considers pain to be the greatest evil of life; nor temperate who considers pleasure to be the highest good.—Cicero.

THAT good Universalist brother was about as near right as any of 'em, we suspect, when he remarked to a man who was letting himself out morally with great looseness on the strength of his belief in universal salvation, that if he didn't pull up sharply and mend his ways, the difference between the punishment he would get and eternal punishment would be as small as to be inappreciable to him.

As the stars, when they are going,
One by one from out the sky,
And the dawn to daylight growing,
With its daybeams shooting high,
Are but heralds of the coming
Of the glorious king of day,—
Such our life when in its gloaming,
If we work, and watch, and pray.

CHILDREN'S CORNER.

THE DONKEY CART.

We went out to ride in the donkey cart,
Oh dear! oh dear! oh dear!
All dressed in our Sunday clothes so smart
Oh dear! oh dear! oh dear!
There were Jimmy, and Tommy, and Billy
and I,
Packed close as plums in a Christmas pie,
And off we went with a "hurrah! hi!"
Oh dear! oh dear! oh dear!

The stupid old donkey, he would not go,
Oh dear! oh dear! oh dear!
No tortoise or snail could be half so slow,
Oh dear! oh dear! oh dear!
So just on his back—we were only in fun
We set off a cracker—just only one!
And we had no idea it would make him run
Oh dear! oh dear! oh dear!

The wicked old donkey he ran away!
Oh dear! oh dear! oh dear!
No threats or entreaties could make him stay,
Oh dear! oh dear! oh dear!
He ran straight into John Thompson's pond,
(I didn't know donkeys of water were fond)
And it's just a mercy we were not all drowned!
Oh dear! oh dear! oh dear!

So there was an end of the donkey cart,
Oh dear! oh dear! oh dear!
And there was an end of our clothes so smart,
Oh dear! oh dear! oh dear!
And there was an end of our dinner and tea,
For sent to bed without either were we.
And 'twas just as bad as it ever could be.
Oh dear! oh dear! oh dear!

—Youths Companion.

MRS. MORLEY'S CHRISTMAS BONNET.

Fred Morley thought, as he walked home, that he was one of the most unfortunate men living. Yet it was Christmas eve, and it wasn't snowing, and he was hastening to a comfortable home, where he knew he should find a loving wife, and two happy little girls anxiously listening for "father's footsteps," and ready to welcome him with a shower of kisses.

What made him look so dull and miserable? He was not in a happy frame of mind, and had been thinking over all the losses, crosses, and vexations of the year, until he had grown quite gloomy and jealous of those who were better off than himself. It was true that he had had troubles, that the society in which he had invested his small savings had proved to be no better than a swindle; yet he was not an old man, and in all probability there would be plenty of time and opportunity for him to lay by something in the future in a safer and more secure concern. But he was beginning to grow fond of money for its own sake, so he still felt the disappointment keenly, and as he passed the gaily decked shop, he thought only of his loss, and of course he felt miserable.

"There's father; run to meet him," said Mrs. Morley; but the children did not require telling, for they had heard

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er; run to meet him," but the children did ng, for they had hur-

ried to the door, and were almost pulling their father to pieces in their struggling for "the first kiss," which, however, was not given quite so readily as usual.

Then Mrs. Morley tripped downstairs and said to her husband, "The chicks are asleep, and now I'm ready to go out with you to buy the presents for them."

"Why not, Fred? The poor children will be so dreadfully disappointed."

"Oh, what has happened dear? anything dreadful?" and Mrs. Morley's eyes opened wide with terror and surprise.

"You know well enough about the money I lost in that rashly concern."

"Is that all?" Mrs. Morley was about to say with a sigh of relief, for she had feared that there was some fresh trouble in store; but she wisely checked herself, and said, "Yes, I know that; but I thought we had got over that trouble. It won't mend matters however much we fret."

"No; but I wish to mend them by saving."

"I wish you had told me before, Fred, or I wouldn't have spent so much on the dinner. It seems too bad for the children to be disappointed, if we can help it."

But Fred was not to be moved. He said it would teach the children a lesson, not to be so confident in future. Of course, he was sorry to disappoint them, but it would do them good another time.

Mrs. Morley, however, did not believe in teaching such young children worldly wisdom. She fancied it was better for them to place a great deal of confidence in their father and mother. She liked them to look forward to their simple pleasures, and she wished to make their childhood a very happy time, not by foolishly indulging them, but by giving them as many little treats as she could afford.

Beyond that she would not go on any account, and although she knew that her husband could afford to give the children their usual presents, she knew that it would be of no use to argue with him, so she wisely left him, and went upstairs to put on her bonnet and shawl.

"Where are you going?" asked Fred, when she reappeared.

"Only a little way. I shall not be gone long." And she went out, through one short street, and down a long one, quite unconscious that her husband was following her and observing her movements. He watched her as she passed a milliner's shop, and gave an involuntary wistful glance at a bonnet handsomely trimmed with ribbon and velvet. But she hurried on to a large toy shop, not, however, before he had guessed her motives. She was going to deny herself the bonnet for which he had given her the money a day or two before, for the sake of the little ones' pleasure. Surely bonnets and ribbons were as dear to the female mind as money was to his own, and if Bessie could deny herself, why couldn't he?

Mrs. Morley was looking into the shop window, and started when a hand was laid on her shoulder, and her husband's voice asked her what she was going to do.

"I couldn't bear for the children to be disappointed," she said hastily, "So I have only done without something that I really didn't want, and it won't hurt any one else. You won't mind will you?"

Of course he didn't mind, but entered the shop with her, and when she had completed her small purchases he bought a handsome doll and a curious india-rubber man, who danced on a string, and seemed to be looking with great delight over a box which he held before him.

Alice and Nelly will be delighted to-morrow morning. I can just imagine

them now, the darlings, can't you, Fred?"

"Yes; I think after all, that the pleasure will do them more good than the disappointment would, and when I came to think it over I found that I could afford to give them a little pleasure, even if—" He didn't finish his sentence, for he could not talk of his loss without feeling grieved and angry.

"And I like Christmas to be a happy day, and the best day of the year to them. Don't you, Fred?"

At twelve o'clock that night the house was dark and silent; only puss, prowling about with eyes accustomed to the darkness, saw some large, well filled stockings hanging from two little cribs, in which two rosy cheeked little girls were sleeping soundly, too soundly even for dreams of Santa Claus.

Before it was light there was a whispered "Nelly, are you awake?" a buzz of young voices, and then shout after shout of glee, as the treasures were discovered, more by the sense of feeling than that of sight.

From that time there was very little chance for any one to sleep, and Fred said to his wife, in a drowsy, but good humoured tone, "Just listen to those children. It's all your fault, Bessie, for if it hadn't been for you, I shouldn't have gone out last night, and perhaps I should have had a longer sleep this morning."

"No, you wouldn't," replied Mrs. Morley; "the children would have been awake just as early, and they would have disturbed you by crying instead of laughing, and you wouldn't have liked that, I know. But it is growing late; I must get up, or the breakfast won't be ready, and even the pudding won't make up for that, will it?"

"Dear me!" she cried, suddenly, when after lighting a candle, she espied the coveted bonnet upon the dressing table. "Fred, how did this come here?"

"Better ask Santa Claus, I suspect he's the guilty party."

"Nonsense, it was you, dear, kind old Fred. How did you know I liked it?"

"I haven't heard you say so yet, but I hope to see you wear it this morning. I think we shall have a fine day." Then the children ran in with their presents for "father;" but the best reward Fred received for the outlay of his money was the pleased happy look on the faces of his wife and children, the consciousness that he had overcome his own selfish, grasping nature; and the glorious Christmas sunshine of goodwill which pervaded his small household made it bright and pleasant as the wealthiest in the land.

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