





GENERAL READING.

PATIENCE.

Weeping may endure the night, Joy will come with morning light; Purest joys that mortals know In their life while here below Spring from suffering hours of pains, Proving an eternal gain.

Sunshine only cannot bring Into life in early spring Tiny plant or beauteous flower; Darkened clouds and rainy shower, Too, are needed to produce Things for beauty and for use.

God Himself, that rules o'er all, Ever lists to human call; Yet his wisdom may decree What will seem most grievously Checking hope and life and aim, Proving whence the motives came.

Be the trial what it may Certain limits has its sway; All-sufficient for the need Is the grace of God indeed; None are ever made to wear Heavier cross than they can bear.

Oh, the night is not too long, Nor its trying vigils wrong; When our Saviour's helping hand Beckons to the "Better Land" Joyful will the morning be Waking in eternity."

A FAITHFUL SHEPHERD BOY.

Gerhardt was a German shepherd boy, and a noble fellow he was, although he was very poor.

One day he was watching his flock, which was feeding in a valley on the borders of a forest, when a hunter came out of the woods and asked—

"How far is it to the nearest village?" "Six miles, sir," answered the boy, "but the road is only a sheep track, and very easily missed."

The hunter looked at the crooked track and said:

"My lad, I am very hungry and thirsty; I have lost my companions and missed my way; leave your sheep and show me the road; I will pay you well."

"I cannot leave my sheep, sir," returned Gerhardt. "They will stray into the woods, and may be eaten by wolves or stolen by robbers."

"Well, what of that?" queried the hunter. "They are not your sheep. The loss of one or more wouldn't be much to your master, and I'll give you more than you have earned in a whole year."

"I cannot go, sir," rejoined Gerhardt very firmly. "My master pays me for my time, and he trusts me with his sheep; if I were to sell my time, which does not belong to me, and the sheep should get lost, it would be the same as if I had stolen them."

"Well," said the hunter, "you will trust your sheep to me while you go to the village and get some food, drink and a guide? I will take care of them for you."

The boy shook his head. "The sheep," said he, "do not know your voice, and"—he stopped speaking.

"And what? Can't you trust me? Do I look like a dishonest man?" asked the hunter, angrily.

"Sir," said the boy, "you tried to make me false to my trust, and tried to make me break my word to my master; how do I know that you would keep your word to me?"

The hunter laughed, for he felt that the lad had fairly cornered him. He said—

"I see, my lad, that you are a good, faithful boy. I will not forget you. Show me the road, and I will try to make it out myself."

Gerhardt then offered the contents of his scrip to the hungry man, who, coarse as it was, ate it gladly. Presently his attendant came up, and then Gerhardt, to his surprise, found that the hunter was the grand duke, who owned all the country around. The duke was so pleased with the boy's honesty, that he sent for him shortly after that, and had him educated. In after years, Gerhardt became a very great and powerful man, but he remained honest and true to his dying day.—Selected.

THE USES OF INSECTS.

We often talk about the plague of insects. They are often great plagues, but we must not forget that we owe insects a great debt of gratitude as well. Only a very small portion of the insect world are noxious; the others are engaged in good works for us—some engaged in warring against the same insect foes that we war against, and the others in clearing away dead and injurious matters. On this last head, an English scientific paper well says: "Insects are useful in destroying dead vegetable substances, which are even more pernicious to man than animals in the same condition; and not only the soft and the succulent portions, but even the solid wood is destroyed by them. In the immense forests of the tropics, the ground would be covered, and new shoots choked up, by the ruins of trees which had fallen by accident or age, and which it would require ages to disperse without the aid of insects. But no sooner is a tree fallen than one tribe of animals cuts its bark to pieces, another bores holes in it in all directions, so that the moisture from dew or rain may come in to rot off the parts that are softened and so on until it is entirely broken up and scattered; and this is done with such despatch and carry away the trunks of large trees, without leaving a particle behind; and in places where, two or three years before, there was a populous town,

if the inhabitants, as is frequently the case, have chosen to abandon it, there will be a very thick wood, and not a vestige of post to be seen.

REMARKABLE ECHOES.

In the sepulchre of Metalla, the wife of Sulla, in the Roman Campagna, there is an echo which repeats five times, in five different keys, and will also give back with distinctness a hexameter line, which requires two and a half seconds to utter it. On the banks of Naha, between Eingen and Coblentz, an echo repeats its words. The speaker may scarcely be heard, and yet the responses are loud and distinct, sometimes appearing to approach, at other times to come from a great distance. Echoes equally beautiful and romantic are to be heard in Scotland. In the cemetery of the Abercorn family, at Paisley, when the door of the chapel is shut the reverberations are equal to thunder. If a single note of music is breathed, the tone ascends gradually with a multitude of echoes till it dies in soft and bewitching murmurs. In this chapel is interred Margery, the daughter of Bruce and the wife of William Wallace. The echo at the "Eagle's Nest," on the banks of Killarney is renowned for its effective repetition of a bugle call, which seems to be repeated by a hundred instruments, until it gradually dies away in the air. At the report of a cannon, the loudest thunder reverberates from the rock, and dies in seemingly endless peals along the distant mountains. At the Castle of Simonetta, a nobleman's seat about two miles from Milan, a surprising echo is produced between the two wings of the building. The report of a pistol is repeated by this echo sixty times; and Addison, who visited this place on a somewhat foggy day, when the air was unfavourable to the experiment, counted fifty-six repetitions. At first they were very quick, but the intervals were greater in proportion as the sound decayed. It is asserted that this place resembles a great number of instruments playing in concert. The echo is occasioned by the existence of two parallel walls of considerable length, between which the wave of sound is reverberated from one to the other until it is entirely spent.

THE USEFUL AND THE BEAUTIFUL.

The tomb of Moses is unknown; but the traveller slakes his thirst at the well of Jacob. The gorgeous palace of the wisest and wealthiest of monarchs, with cedar, and the gold, and ivory, and even the great temple of Jerusalem, hallowed by the visible glory of the Deity Himself, are gone; but Solomon's reservoirs are as perfect as ever. Of the ancient architecture of the Holy City, not one stone is left upon another, but the pool of Bethesda commands the pilgrim's reverence at the present day. The columns of Persepolis are mouldering into dust, but its cistern and aqueduct remain to challenge our admiration. The golden house of Nero is a mass of ruins, but the Aqua Claudia still pours in Rome its limpid stream. The Temple of the Sun, at Iadmore, in the wilderness, has fallen, but its fountains sparkle in its rays, as when thousands of worshippers thronged its lofty colonnades. It may be that London will share the fate of Babylon, and nothing be left to mark it save mounds of crumbling brick-work. The Thames will continue to flow as it does now. And if any work of art should hang over the deep ocean time, we may well believe that it will be neither a palace nor a temple, but some vast aqueduct or reservoir; and if any name should flash through the mist of antiquity, it would probably be that of the man who, in his day, sought the happiness of his fellow men rather than glory, and linked his memory to some great work of national utility or benevolence. This is the true glory which outlives all others, and shines with undying lustre from generation to generation, imparting to works some of its own immortality, and in some degrees rescuing them from the ruin which overtakes the ordinary monument of historical tradition or mere magnificence.—Edinburgh Review.

SAY NO.—"Alice, what will you say when they offer you wine at dinner?" asked Dick. "I shall say, No, I thank you." "Suppose, for politeness' sake, we take a sip." "O, Dick, you don't mean it. Think how we promised mamma we wouldn't. Think of the trouble intemperance brings!"

HUMMING-BIRDS.

What, then, shall be said of the humming bird, that tiny dweller in lovely tropical forests, fluttering and darting among wildernesses of orchids, creepers, and air-plants, as gorgeous and fairly-like as the great blue Brazilian butterfly, its playfellow in those Amazonian plains, lone-lying as enchanted? Professor Orton, writing of the South American wilds, says: "Lithe lianas, starred with flowers, coil up the stately trees, and then hang down like strung jewels; they are counted only by myriads, yet they are mere superfluities. The dense dome of green overhead is supported by crowded columns, often branchless for eighty feet. The reckless competition among both small and great adds to the solemnity and gloom of a tropical forest." In these untrodden bowers the humming-bird makes its home. It is peculiar to America and the adjacent islands, and although bearing some relation to the sun-bird of Asia and Africa, it is never found across the water in all its Northern United States, and are often seen sporting over beds of flowers in the Summer sunshine. Their motion is rapid and graceful. Now close at hand, plunging into a deep flower-cup, in an instant it is off like a ray of light, and disappears no one knows whither.

Never appearing to alight, they hover on delicate wing, true creatures of the air and sunshine.

"Bright humming-bird, of gem-like plumage By Western Indian 'Living Sunbeam' named.

There are many species of this little creature, which is found in the greatest abundance in the West Indies and all through South America. Its coloring is a marvel of beauty. Now like a ruby, now a topaz, or emerald, or shimmering gold, it seems a fluttering rainbow, the most lovely and dainty of all the bird family. Like the bird of paradise, the humming-bird is never seen on the ground. Its tiny nest, often no larger than a walnut shell, is fastened in the fork of a branch, or suspended by fine spider's web to a leaf or the stalk of a creeper. Some varieties weave a nest as firm and durable as leather; others, those that build on a branch—cover it with dainty lichens, so that it appears as a portion of the original twig, being completely concealed. There are nests hard on the inside, others soft and downy as the finest silk lining, the fibre of certain plants can make them. The female, which, like all other bird species, is plain and dull when compared to her gorgeous consort, deposits one or, at the most, two tiny white eggs. In ten days they are hatched, and in a week after birth the young are able to leave the nest, although some months must elapse before the male acquires the full beauty of his plumage. Much has been written about the food of these tiny creatures, the early naturalists believing that they existed solely upon nectar of flowers. But it has now been proved that they can not long endure a diet of sweets alone. Minute flies, spiders, and almost invisible bugs are eagerly sought for by the humming-bird, and it has been seen to make a fine breakfast on the gossamer spider, which it neatly abstracts from the centre of its silvery web.—Harper's Magazine.

CENTRAL AFRICAN DISCOVERIES.

At the recent meeting of the Royal Geographical Society, the leading important discoveries of the year were reported and discussed. Mr. Stanley's journey across the African continent, and his actual tracing of the course of the Congo from the Nyangwe—where Livingstone, and afterward Lieut. Cameron, saw it, to the Yellaha Falls, is of course the greatest discovery of the year. Mr. Stanley came back with a new map of Central Africa in his hands, in which he has not only filled in details where before we had merely outlines, but actually covered a blank with ascertained results. The sources and the drainage basins of the two greatest rivers of Africa, the Congo and the Nile, are now tolerably well known; but the water parting between them is still a geographical secret, which the President thinks will not soon be revealed to the world. The African continent is still likely to be the favorite field of geographical discovery. There is some hope that the Albert Lake the size of which is still greatly disputed, may before long be effectually surveyed. If Colonel Mason-Bey's results are correct—which Sir Samuel Baker doubts—it is much smaller, and the interval between it and Lake Tanganyika is much greater than our maps at present represent. The natives, however, told Colonel Mason-Bey of many other lakes in this mysterious district in which the Nile reservoirs are still partially hidden. The calamity to the Nyanza mission, after it had successfully opened the route from Uganda to Zanzibar across Victoria Lake, is not to be allowed to defeat the mission to Uganda, reinforcements for which are now on their way by the Nile route, but it forcibly illustrates the danger which attends civilizing and exploring work in the African continent. The Lake Nyanza, a district better known, but a tract north of it has lately been explored by an expedition under Captain Elton, late consul at Mozambique, who sacrificed his life in the work. He has, however, filled up another of the blanks in our map of Africa.

FIXED.—Sitting for a picture, you can change your position, readjust your clothes, push around your hair, retie your cravat, select your expression, and make other desirable changes before the operator exposes the plate for the impression. After the cloth is removed from the camera no changes are possible. What you have prepared will abide in the picture. If you look slovenly or awkward, or ragged the defects will be preserved for all the future. You are sitting for character. Soon death will remove the covering from the camera. Your condition will be fixed.

FAMILY READING.

GENTLENESS AND POWER.

The piety which brings glory unto God must be like the light, exquisitely gentle. It is a marvellously beautiful fact in nature that the most stupendous results in the material world are brought about by agencies noiseless and unpretending. The grand master-force of nature is what we term gravitation—an influence or law which sends every separate world into a system of worlds into one immense and harmonious universe. And yet this tremendous power is with no flash of fire and no voice of thunder; it dashes no dew-drops from the lily's leaf; it disturbs no feather on an insect's wing. And so, too, it is of "light"—an agent of immense results, and yet so subtle and gentle that philosophy questions its old nomenclature, and favours the notion that it is rather an undulation than a force. Certainly of all physical agents it is the calmest and blandest. It comes with the day-spring, flooding the whole world with celestial splendor. Yet the whole disturbs not the sleeping insect, rends not the gossamer, stirs not the golden dust on the tiny fila-

ment of a wild flower. And yet this most silent, dull, subtle of all forces is the world's, yes, creation's great life and glory. Destroy it, remove it, withhold it only for a brief season, and the universe will become a desert and a desolation; vegetation sickens, animals grow frantic, man trembles and despairs. Then come wild famine; the fields yield no corn, the vineyards no wine, the rivers all freeze, the forests decay, the seas become adamant, all life dies, and this world, and all worlds, as sepulchres of universal death, wander through the blackness of darkness forever.

"Light," of all things the most widely and radiantly beneficent, is of all things as well the most exquisitely gentle. And so is true godliness. There are men, indeed, who emulous of the title of "champion Christian," have not drunk of its soothing cup nor been bathed with its gentle baptism. Their delight is to roar for Christ like the rushing wind, and crumble the world in God's behalf like the roused earthquake, but have no gift of love to shine as the sun in mid-heaven for man's good and God's glory. And they may be of use in their day and generation. Even in the natural world rough and violent things have their own office. Storms purify the air, earthquakes upheave metallic strata, cataracts and volcanic blaze and roar, working out God's great purposes. And thus, doubtless, does God make use of a fierce, stormy, turbulent Christianity to break up dead forms of error, and purify spiritual atmospheres of deadly mists and malaria. Nevertheless, such is not the type of piety most efficiently beneficent. The glorious triumphs of the gospel have been won not by the thundering artillery and onsets of logic, but by love's sweet strategy; and powerful as Christianity has ever been in the grandeur of her miracles, far mightier she has ever proved in the grace of her meekness.

THE LORD WILL PROVIDE.

A mother one morning gave her two little ones books and toys to amuse them while she went up-stairs to attend to something. A half-hour passed quietly away when one of the little ones went to the foot of the stairs, and in a timid voice called out— "Mamma, are you there?" "Yes, darling." "All right," said the little one, and went on with her play. By-and-by the question was repeated— "Mamma, are you there?" "Yes, darling." "All right," said the child again, and once more went on with her play. All this is just the way we should feel towards Jesus. He has gone upstairs, to the right hand of God, to attend to some things for us. He has left us down in the lower room of the world to be occupied here for a while. But to keep us from being worried by fear or care, he speaks to us from his Word, as that mother spoke to her little ones. He says to us, "Fear not; I am with thee. I will never leave thee, nor forsake thee."—Rev. Dr. Newton.

EDITH'S TEMPTATION.

BY BESSIE.

"Edith, dear, you stay here and take care of brother Willie till I come back. I am going over to Mrs. Johnson's and will not be back for some time. Be a good girl, and do not leave the house for a moment." These were the parting words of Mrs. Gray to her little daughter Edith one beautiful July morning. As her mother disappeared from sight she took Willie into her lap, and tried to get him to sleep by singing "Jesus loves even me." Soon the little eyelids began to droop and Willie was fast asleep. Carefully placing him in the cradle, and fixing the bar to keep away the troublesome flies, she busied herself about some little household work.

Everything went off quietly for perhaps an hour, when suddenly she heard bursts of merry laughter, and hurrying to the door, she saw three or four of her playmates coming up the lane. When they reached the door she saw that they had bright in their hands. She asked them where they were going, and they said "Blackberrying," and that they wanted her to go with them.

"Mrs. Johnson is sick, and mamma has gone over to see her, and left me to take care of Willie and keep house. So, you see, I can't go," said Edith. But when she went out to the gate, and saw the grassy paths and shady trees, she thought how nice it would be to go just to the end of the lane with them. But Conscience said, "You will not be minding." Then she thought, "Well, it will not be wrong. It will just be a moment. Mamma will never know it." Again Conscience whispered, "But mamma said, 'Not to leave for a moment.'" So she told the girls she would not go.

Then, with a little sigh, she went into the house, and the little girls went on down the lane. Just as she got to the house baby Willie awoke. She took him out of his cradle and tried to amuse him, but he was fretful and cried for mamma. As the little girl tried in vain to hush his crying, she thought of the pleasant times the other girls were having, and the tears gathered slowly in her eyes. Just then her mamma's well-known voice called out—

"Edith, where are you?" and she answered: "Here, mamma."

Her mamma coming into the room said, "I met your playmates going to the hill for berries. They said they asked you to go, and you told them you could not. As you have been such a good little girl this morning, you may take your bonnet and pail and go and find the girls."

Edith thanked her mamma, and with a light heart ran to get bonnet and pail. Running down the lane she soon overtook her playmates, and spent the day in their

company, feeling much happier than if she had disobeyed her mamma. Edith learned that day how pleasant it is to "Honor thy father and thy mother."

CURIOUS CLERGY.

If we desired to obtain some knowledge of what the Church of England was as represented by her clergy when George III. was king, we should go to her own records, notably to the life of that High Church bishop, yet learned, active and amiable man, Dr. Blomfield, the Bishop of London, whose memory was a wonderful repository of anecdotes, not tending to elevate the clergy of those times in popular estimation; intonation was a vice very characteristic of the cloth. On one occasion the bishop reproved one of his Chester clergy for drunkenness: he replied, "But my lord, I was never drunk on duty." "On duty?" exclaimed the bishop; "and pray sir, when is a clergyman not on duty?" "True," said the other, "my lord, I never thought of that." The bishop went into a poor man's cottage in one of the valleys in the Lake District, and asked whether his clergyman ever visited him. The poor man replied that he did very frequently. The bishop was delighted and expressed his gratification at this pastoral oversight; and this led to the discovery that there were a good many foxes on the hills behind the house, which gave the occasion for the frequency of calls which could scarcely be considered as pastoral. The chaplain and son-in-law of Bishop North examined candidates for orders in a tent on a cricket-field, he himself being engaged as one of the players; the chaplain of Bishop Douglas examined whilst shaving; Bishop Watson never resided in his diocese during an episcopate of thirty-four years.

And those who preached seemed to have rarely been of a very edifying order of preachers; Bishop Blomfield used to relate how in his boyhood, when at Bury St. Edmunds, the Marquis of Bristol had given a number of scarlet cloaks to some poor old women; they all appeared at church on the following Sunday, respectful in their new and bright array, and the clergyman made the donation of the Marquis the subject of his discourse, announcing his text with a graceful wave of his hand towards the poor old bodies who were sitting there together; "Even Solomon in all his glory, was not arrayed like one of these!" This worthy seems to have been very capable of such things; on another occasion a dole of potatoes was distributed by the local authorities in Bury, and this also was improved by a sermon: "he had himself," says the bishop, "a very corpulent frame, and pompous manner, and a habit of rolling from side to side while he delivered himself of his breathing thoughts and burning words; on the occasion of the potato dole, he chose for his singularly appropriate text (Exodus xvi. 15), "And when the children of Israel saw it, they said one to another, it is manna," and thence he proceeded to discourse to the recipients of the potatoes on the warning furnished by the Israelites against the sin of gluttony, and the wickedness of taking more than their share. Such were some of the modes in which the gospel was presented to the ignorant multitudes in the times I have undertaken to review. There might be here and there an exception, but on the whole the pulpits of the Establishment were filled with little men, empty men. When that admirable man, Mr. Shirley began his evangelistic ministry as the friend and coadjutor of his cousin, the Countess of Huntingdon, a curate went to the archbishop to complain of his unclerical proceedings: "Oh, your grace, I have something of great importance to communicate; it will astonish you!" "Indeed, what can it be?" said the archbishop. "Why, my lord," replied he, "throwing into his countenance an expression of horror, and expecting the archbishop to be petrified with astonishment; he actually wears white stockings!" "Very unclerical indeed," said the archbishop, apparently much surprised; he drew his chair near to the curate, and with peculiar earnestness, and in a sort of confidential whisper he said, "Now tell me—I ask this with peculiar feelings of interest—does Mr. Shirley wear them over his boots?" "Why no your grace, I cannot say he does." "Well, sir, the first time you ever hear of Mr. Shirley's wearing them over his boots, be so good as to warn me, and I shall know how to deal with him."—Sunday at Home.

BEAUTY OF HOLINESS.

(T. S. L. in Free Methodist.)

Holiness in the fullness of its beauty is a removal of the cause of sin in man, an uprooting of the carnal mind—not a doctoring of symptoms, but a curing and a cleansing of the springs of life.

So desirable is a heart pure in the beauty of holiness, that to secure this for man the Godhead has united in this great work the Old Testament dispensation in all its parts converges to this. Patriarchs and prophets and priests, were called for this, the miracles, the temple, its magnificence, millions of sacrifices offered, all were designed for this. Christ came for this. His name Jesus means "Jehovah that saves," or in other words, who makes holy. The burden of the mystery told in the words, "For unto us a child is born, the burden of the mystery, the child born, and yet 'the mighty God'—'the Son given,' the Babe in swaddling clothes, and yet 'the everlasting Father,' the burden of it is to secure to man a heart beautiful in holiness.

The work of Jesus—his miracles, his teachings, the bloody sweat, the cross, the hands of him who fashioned the worlds nailed to the tree, the bruised feet there treading the wine press alone, the breaking heart when he cried "It is finished!" the earthquake, the rent veil, the ascension, the sitting down at the right hand of the Majesty on high—all from Eden to the manger, from the manger to the cross, from the cross to the throne, is to secure for you and me a heart pure in the beauty of holiness. Let us have it then!



THE EARTH NOT A TRUE GLOBE.

Our planet is not a true globe, because of its former plastic condition before the formation and cooling of the surface.

INTEGRITY OF CHARACTER.

Young men should be deeply impressed with the vast importance of cherishing those principles and of cultivating those habits which will secure them the confidence and the esteem of the wise and the good.

A young man may be unfortunate, he may be poor and penniless, but if he possesses unbending integrity and unwavering purpose to do what is honest and just, he will have friends and patrons, whatever may be the embarrassments and exigencies into which he is thrown.

We have known men who have suddenly been reduced from affluence to penury by some overwhelming misfortune which they could neither foresee nor prevent.

We cannot too strongly impress upon our young men the importance of abstaining from everything which shocks their moral sensibilities and wounds their conscience, and has a tendency to weaken that nice sense of honor and integrity so indispensable to a good character.

AMERICANISMS.—Among the best known Americanisms, unused and scarcely understood in England are: Locomotive for "engine," railroad for "railway," horse-cars for "tramsways," depot for "station," switch for "shunt," baggage for "luggage," store for "shop," bureau for "chest of drawers," clever for "good natured," boards for "deals," calico for "prints," corn for "maize," dry goods for "drapers articles," or haberdashery, Fall for "Autumn," dress for "gown," fix for "repair," gress for "think," hardware for "ironmongery," hold on for "stop," homely for "ugly," loafer for "lounger," mad for "angry," mail for "post," pantaloons for "trousers," vest for "jacket," quite for "very," rooster for "cock," sick for "ill," sleigh for "sledge," stoop for "porch," suspenders for "braces," venison for "deer-meat," and woods for "a wood"

DOMESTIC.

CHOOSING MEATS.

Perhaps a few words on the choosing of meats may be acceptable to some young housekeepers. The flesh of young ox beef should have a fine, smooth, open grain, be of a good, clear red, and feel tender to the touch.

Veal is usually chosen for its white color, but that is hardly a good plan. Whiteness may be merely the effect of frequent bleeding, or may be produced by giving the calf whiting to lick.

the lean—if young it will break. If the rind is tough the meat is sure to be old. The thinner the rind of pork the better the quality of the meat.

A young turkey will have a smooth leg, full bright eye, and supple fat; the same will hold good with nearly all poultry. Black legged ones are considered the most juicy.

HOW TO MAKE ESSENCE OF BEEF.

Beef tea, an infusion of beef, is much used in debilitating maladies, and in convalescence. It may be made as follows: Take two pounds and a half of lean beef; cut it, in small pieces, into three parts of water in an earthen pipkin; let this simmer, but never boil, until the liquor is consumed to a pint and a half, then strain carefully.

It is not half well enough understood that in the country, where air ought to be pure and water untainted, typhoid fevers, diphtheria, and a whole catalogue of malignant and dangerous disorders are caused by drainage of barn-yards and filthy out-buildings into the well, which is often placed so low as to take even the surface drainage, to say nothing of the liquid filth which soaks through the soil and poisons the currents that supply wells with water.

In this present age, when the life battle is so fiercely fought, and when upon even the strongest the tug and stress of it tells so heavily, how necessary it becomes for us to provide for the keeping up of our reserve stock of mental and physical stamina by the use of such a nervous tonic and vitalizing agent as Robinson's Phosphorized Emulsion of Cod Liver Oil with Lacto phosphate of Lime.

Its gently stimulating and nutritive tonic properties supply the materials, and assist nature in her effort to keep up with the exhaustive demands upon her reserves.

DIPHTHERIA has for a long time been very prevalent, and very fatal. Its fatality seems to be greatly owing to neglecting what is supposed to be an ordinary cold or sore throat until it has progressed to its last stages, and then when medical aid is procured it is too often found to be too late.

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JOYFUL NEWS FOR THE AFFLICTED.

TONEY RIVER, N. S., Nov. 15, 1877. C. Gates & Co.,—Gentlemen,—Some time last winter one of my children—a little boy about eighteen months—was badly frightened and his health became seriously affected.

With respect, yours truly, WILLIAM McMILLAN. I will vouch from personal knowledge for the truthfulness of the above certificate.

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THE WESLEYAN.

SATURDAY, SEPTEMBER 21 1878.

LATEST DESPATCH FROM GENERAL CONFERENCE.

By a reference to our second Editorial Letter, it will be seen that Rev. A. W. Nicolson was re-elected Editor of THE WESLEYAN and that Rev. W. H. Hartz, was appointed Book Steward. But from a despatch just received on going to press we learn that Rev. Mr. Hartz, has resigned the office to which he was elected, and also that Rev. Mr. Nicolson followed his example. Consequently new elections were proceeded with, with the following results:—

REV. D. D. CURRIE, Editor
REV. H. PICKARD, D.D., Book Steward.
Moreover that Rev. A. Sutherland is elected Missionary Secretary in the place of Dr. Wood, resigned, but the Dr. still holds the position of honorary secretary.

EDITORIAL LETTER.

MONTREAL, Monday Sept. 9th, 1878.

Mr. Coley preached yesterday morning in great St. James St., in the absence of Bishop Pierce, who is reported as ill at home. Though the distinguished British Representative had spoken in the hearing of several members of General Conference previously, he had not met expectations, which were perhaps too extravagant. But yesterday he gave immense satisfaction. Indeed satisfaction is not the word to express the feeling of that service, it was rather a mingling of wonder, gratitude and delight. Should the sermon be published, and it would be a connexional loss to withhold it—it may find its way into the WESLEYAN, at least in part; and so I need not attempt an outline. The theological tutor was signally in that sermon, but in a manner so fresh, so original and simple, that his hearers forgot the teacher in the theme and treatment. Mr. Boyce's colloquial style will be remembered by those who heard him during his visit of ten years ago. Mr. Coley resembles him in that direct, homely, sententious manner of saying good things; but neither Mr. Boyce nor any other preacher we have ever heard equals Mr. Coley in what we may be allowed to call the genius of illustration. Mr. Taylor—"California Taylor" as he is best known—occupied St. James pulpit at night. There was a diversity of opinion as to the discourse—its probabilities of doing good; but all admitted that he is a man of almost unequalled versatility.

Monday's session gave promise that the Committees have made progress. The Discipline has been revised in part; Educational matters have been reviewed with much satisfaction; Transfer, which is to be simplified by the division of the Committee, with its two sections, like the Book Committee, has gone through its first stage. We begin to see daylight as regards a few measures which filled the Conference with anxiety and doubt.

The Missionary meeting was an extraordinary service. When the programme of General Conference services was published, readers looked with amazement at the treat which was to be provided, but particularly did the missionary meeting give promise of interest by its speakers, coming as they were from the extremes of the earth, Mr. Shannon was requested to preside in the absence of Mr. McDonald, Lay Treasurer. Eastern representatives invariably feel proud of Mr. Shannon's scholarly and fluent addresses, and on this occasion they had much cause for congratulation. Mr. Gibson, from France, son-in-law to Mr. Boyce, once our President from England, had come in upon the Conference during the day, and was secured as the first speaker at this meeting. A gentle, pleasant man, familiar with France, his heart deeply interested in everything evangelic, he gave us a beautiful and impressive narrative of Methodist affairs in that great republic, Mr. Russ from British Columbia followed, leaving a good impression as to the success of our missions in that Province, he particularly mentioned William McKay, of Charlottetown, as now a leader in everything that tends to enlarge the Redeemer's Kingdom in those regions Dr. McDonald of Japan came next, illustrating, by the exhibition of several strange idols he had brought home, the religion of that remarkable people. The Doctor is a strong man, physically, morally and mentally, not very free in utterance, but the type of sincerity and purpose in all his expressions of thought and countenance. We hope to see him for a fall campaign in the Eastern towns. Mr. Taylor was announced as a "returned Missionary from Asia, Africa and America." This cosmopolitan Missionary—this man of great body, great heart, great and varied gifts, carried the audience by storm. His addresses are a combination of philosophy, scripture, anecdote, narratives of travel, pantomimic representation of men whom he has met, sentences in foreign languages, (of which

he speaks five or six), and finally sacred songs, as sung by the people among whom he has lived in both hemispheres. Of all his powers the voice is the most remarkable, now making melody soft and sweet as a thrush's warble, and anon ringing like a trumpet-blast throughout the largest edifice. The audience laughed, wept and shouted by turns. He closed by singing first in Hindostani, Danish, finally in English, one of Bliss's familiar hymns. The great audience joined in with the chorus, and made a volume of melody which seemed to take Mr. Coley and other strangers by grateful surprise.

Tuesday's proceedings were varied from the usual routine by a spirited discussion on the Hymn Book. It was intended merely to receive the Committee's report, and send this, with any associated resolutions, down to the Committee for further consideration. But one by one interjected a warm speech, till it was felt that, in fairness to both parties, license of expression must be allowed for an hour or two. All this was incited by a masterly address from Mr. Sutherland in moving the reception of the Report, and a calm comprehensive speech by Mr. Lathern, as seconder. For an hour and a half there were rockets in the air burning with colors brilliant enough. Dr. Ryerson, Dr. Fowler, Dr. Stewart, and a few others made most effective speeches. At length the Report were sent down to committee, with instructions to print the particulars of hymns intended to be omitted or altered, and intimation of matter to be added.

The afternoon was given to a revision of the Discipline. This brought out several sharp encounters between strong men, lay and clerical, as to changes affecting the laity particularly. There was much time lost over technicalities. Laymen began here to show signs of restlessness in view of the political issues hurrying them to their constituencies. Four or five asked for liberty to retire, when one humorous brother raised much merriment by intimating that we ought to know whether there were any political reasons lying at the foundation of these requests for leave absence, "because," said he, "if there are, we wish to meet them by giving leave of absence to the other side."

That the General Conference has suffered by the absence of certain laymen, as compared with the sessions of four years ago, cannot but be acknowledged by all who have opportunity of making comparison. Yet, it was reserved for late stages of business this year to show what we really possessed in the way of lay talent. Only yesterday did we hear for the first time a speech from Hon. W. Strong of P. E. Island. Members began to awake to the consciousness of another orator from the East having a place in the Assembly, and enquiries went around, "Who is that man?" Mr. Dawson had briefly spoken on several occasions, but long enough to give the impression that he was a man of prompt, decisive business habit, and a commanding speaker. Several other gentlemen, seemingly lawyers, sheriffs, merchants, and others, have only begun to show their powers, so that we may yet have great things to report of our lay representatives. We wish they may come to the front. Speaking, like the horse in the mill, goes round in the old track, and repeats perpetually its circles of opinion from persons who have persisted in being heard and will never apparently relinquish the right. One member had the curiosity to keep tally for a day of the speakers. The result was that eight or ten men were found to monopolize three-fifths of the time. This is lamentable; the feelings provoked by it are not very complimentary to our representative body. Modest men, young men (save a very few) independent men, who submit to silence and misapprehension rather than thrust themselves into notice, conclude that it is their duty to listen and wait, rather than humiliate themselves by demanding the right to be heard. Yet it is difficult to say where the blame lies. Certainly not with the President, who simply confines the assembly to rules of order. The only difficulty is that by the time eight or ten have spoken on a subject, the vote is called for and usually decided. There ought to be on all important questions, some rule of regulating in advance, who shall speak and how many.

MONTREAL, SEPTEMBER 12th 1878.

I must attempt a description of last night's meeting for the reception of Delegates. Happily the effort is not so impossible as we have been led to fear, in view of the fact that the speaking, through very good, was not either so statistical or so exciting as might reasonably have been expected. Dr. Douglas presided, and gave at intervals his ornate and affectionate utterances in greeting the distinguished visitors. Dr. Potts, Chairman of the Committee of Introduction, occupied his proper place, and with dignity—St. James St. Church was well filled. We noticed among the audience a few prominent strangers of other churches. Mr. Coley's address was singularly

beautiful in its way. While avoiding almost entirely the great social work which Methodism is doing in England, he yet illustrated well, by his colloquial method, the church's fidelity to doctrine and class meeting. Most of his hearers regretted that we had not learned something of that progress which our beloved fathers are making educationally, as well as in the missionary and other departments of enterprise for which English Methodism is so distinguished. But Mr. Coley we presume knows wherein he excels, and so confined himself to the sphere which he can best adorn. The speech was witty withal, keeping his hearers in the best listening moods to the close.

Dr. Upham, M. E. Church North, held the audience for an hour. He is a noble speaker—not so absorbing as Simpson, so versatile as Foss, nor so electrifying as the lamented Eddy, but having a vein of the best characteristics of all three. He touched the loyal chord, as our American cousins know so well how to do, with masterly power exciting the audience very much by allusions to the Queen. On the growth of Methodism in the United States he was very eloquent. His best stroke was one of mingled sarcasm and rebuke to the lugubrious prophets in and about the church, who see the glory of its past and the decline of its future. After citing with quiet emphasis the rate of the progress of Methodism in the United States during the past decade,—building two churches a day on an average, adding during the last year, nearly 13,000 members per week to its communion, bringing nearly three preachers a day into its ministry, he naively quoted:—

"Dear Lord, and shall we ever live At this poor dying rate!"

The quaintness of his words and manner fairly electrified the house. One man caused amusement by even rising and waving his hat in the agitation. Dr. Upham is a grand speaker.

Dr. Kelly, from the M. E. Church south, was not so well in health as might have been desired. He led the people with him in real sympathy, and Dr. Douglas, who was amongst us just fresh from Southern soil, where he met the warmest greetings, could testify to the great love those southern brethren held for us in the North; but it seemed difficult for Dr. Kelly to surmount his physical disadvantages. He was hoarse and sometimes constrained in consequence. After him came Dr. Sargent, whom we are always glad to our hearts as a blessed gift of God to the Methodist Church wherever he goes. The same beautiful emphasis he gave to the Word of Life once more. The Bible becomes God's letter to the brethren in greeting, when quoted by Dr. Sargent. May God long spare him to them and us!

A discussion upon Transfers has occupied the whole of to-day, as a sequel to a debate of considerable power on the same subject, alluded to already. The issue seems to be that next to unlimited authority is given to all the Presidents combined, to remove ministers, with the understanding that they may return after six or nine years. This will yet be hampered we imagine by expenses and by other difficulties. If it shall lead to a free interchange between conferences, it may do good. An Executive Committee is also proposed, which shall be a court of appeal. Should this carry, there may be inducement to magnify grievances and multiply causes of complaint. Still, our church is prudent and conservative, and should safely be trusted to keep within proper bounds.

The Educational Meeting on Thursday night was well sustained in interest till a late hour. Mr. Coley again spoke, and being within the region of his own professional work—the teaching of youth—was well qualified to give much solid information. Dr. Rice, Dr. Nellis, Professor Burwash and others, threw energy into this quadrennial meeting in behalf of our great educational work.

Before closing I have but a moment to announce the elections for the Book-rooms West and East. It was a forgone conclusion that the offices in the latter should be divided: but up to the last hour there was no settled policy among eastern representatives as to the officers to be elected. The present incumbent had honestly expected to go out entirely, in accordance with his intention announced in the WESLEYAN two months ago. It was, however, the fixed purpose, apparently, of many members that he should return in one capacity, and finding him immovable as to the Book-stewardship, the nomination of three for the office of Editor, resulted in concentrating the votes by the name of the present occupant of the office. Revs. T. Watson Smith and D. D. Currie were the other two, either of whom would have been welcomed by our readers, and certainly welcomed by the one whose name was preferred to theirs. We have not any better, or more straightforward sentiment to express, than that the office of the ministry, as it exists, in our church, is the freest, happiest place in the world. This should be a consolation to any one falling in an election to the offices named; if

would certainly have been, in similar circumstances, a sufficient consolation to the writer.

To Mr. Hartz, of Grafton Street, Halifax, came the honor of being elected Book-steward by the largest vote we have ever known cast in General Conference. This with his excellent qualities of head and heart, clearly indicate that the office is to be provisionally filled.

Dr. Rose of the Toronto Book-room, is to be succeeded by Mr. Briggs, the present Pastor of the Metropolitan Church. He is said to equal in business ability to his great preaching power. Messrs. Dewart and Withrow continue in Office as Editors.

BOOK REVIEW.

It has just been our pleasure to peruse a pamphlet entitled, "A Scriptural Refutation of the Errors of the Rev. Canon Farrar, in his Recent Writings on the Future Punishment of the Wicked." This little work is the production of John G. Marshall, Ex-Chief Justice, &c., in the Island of Cape Breton. Its aim is to bring down the awful subject of which it treats, from the misty regions of speculation and the warping magnetism of mere sentiment, to the infallible touch-stone of Scripture. By a constant appeal to the letter and spirit of Holy Writ, the able author arrests the Canon's flights of fancy and cools his fervid declamations against the orthodox view of the Divine character on the subject of eternal punishment. To appreciate the force and conclusiveness of the author's argument a careful perusal of this very able pamphlet is necessary; and such a perusal will well repay the thoughtful reader.

We cannot refrain from sharing our author's regret that a matter so momentous as is the subject of eternal punishment should have been removed for discussion from its legitimate sphere—plain and particular Scripture testimony—to the uncertainties of speculation, or to the anti-pathies of a mistaken sentiment. "To the law and the testimony." "What saith the Scripture?" While the truth remains, neither the fires of a fervid eloquence, nor the force of an innate antagonism can ever destroy "the worm that dieth not," or put out "the fire that cannot be quenched."

We hope this little pamphlet will have a wide circulation.

Rev. Joseph Gaetz, says:—"Our Tea Meeting at Middleton was a great success. The day was all that could be desired—the gathering immense—proceeds \$390.78 Many thanks to all who patronized us."

GENERAL CONFERENCE.

(Continued from first page.)

and waving their hands.) God bless England, and God bless the United States. (Loud applause,) one in religion and one in language. May the tongue be paralyzed that would speak a word to stir up strife between the two countries, and the hand withered which is raised to create discord. In the words of the Indian Chief, "let us tighten the chains that binds us together." (Applause.) With regard to statements that Methodism was declining, he quoted some astonishing figures, showing for instance, that during the past year the membership of the Methodist church of the United States increased at the rate of 1,900 per week, adding, "And can we ever live at this poor dying rate?" (Great laughter.) Having referred to the unanimity existing among the Methodists of the U. States, and other matters relating to the church there, he advocated an (Ecumenical Council of Methodists of the world to be held at the old City Road chapel, of London. The speaker concluded by giving an interesting description of the progress of the Methodist work in the Southern States and in Mexico.

The President having briefly addressed Dr. Upham on behalf of the Conference. Rev. Dr. Pierce delegate from the Methodist Church South, who explained the cause of the absence of the two delegates appointed to be present, and humorously alluded to the manner in which he had been caught as a substitute in the Mountains of New Hampshire, where he had been sent for his health. In the Conference he represented the pastoral term had been extended in some cases to four years with beneficial effects to city congregations, and with no injury to those in the country. Attendance at class-meeting was not with them necessary to church membership. He gave in choice language, many encouraging facts concerning the position of Methodism in the South, and after the conclusion of his address the meeting closed.

CONFERENCE SERMONS.

REV. SAMUEL COLEY AND CALIFORNIA TAYLOR. A chief centre of attraction, not only to Methodists, but to many members of other denominations, was the St. James St. Methodist church, where Rev. Samuel Coley, in the morning, and Rev. Mr. Taylor—that remarkable evangelist whose ministrations have met with extraordinary success in California, South America, India, and other places—in the evening, preached to the immense audiences which can be crowded into that church. The styles were entirely dissimilar. The former gave a beautiful and masterly exposition of the concluding words of second Corinthians, "The communion of the Holy Ghost be with you all, amen." On this he based an address of an hour and a half, explaining the functions of the Holy Spirit, earnest, well thought, beautiful in language, and gorgeous in illustration. In considering the text he took up the three points: (1) The Divine Personality of the Holy Ghost, (2) the blessed privilege of communion with the Holy Ghost, (3) the benediction, be with you all, amen. That the Holy Spirit was a person, he said, was shown by the fact that he was a person, not a thing; you cannot have communion with a thing. One cannot read a book without finding out something about the writer—that he is witty, profound, learned, or some other thing characteristic of him. And God is the author of the Bible, because in it are Divine things, revelations which none but God could make. There was divine fitness in the Bible. No man could make a cover for this city as he made for a jewel box, with an indentation the exact

shape of every precious stone, that it might be perfectly protected. He could not make one to provide for the peak of the mountain and every church spire, every monument in the cemetery, every dwelling. Still less could he make a cover for the continent—yet the Bible is just like this. It comes down on humanity on all its kind and all its wants, and its fitness to man is one proof of its divinity, and it teaches the divinity of the Holy Spirit. There is divinity in the Bible's fulness. This Sunday there are thirty thousand preachers some of them the foremost men in the world, who will take out of it little pieces and expound them; but the best part of their sermons will be the texts. This has been done year after year, but it is still fresh as ever. What other book could stand it a fortnight. But like Niagara, whose floods flow on for ever, like the sun which never waxes dim, like the ocean, on whose aged brow wrinkles have made their imprint, God's book never changes, never loses its freshness, and retains its wonderful power of perfection, converting the soul. What other book has this power? You may say those of Doddridge, John Angel James, Wesley or others. But if you take the Bible out of them, they will never make a convert again. They borrow all their capital out of this bank, and without it they can do nothing. Again look at the divinity of the Bible, you call it a book. But in reality it is sixty books bound in one cover. Parts were written when the colors in the rainbow were new, and parts when the new Kingdom had opened. Parts were written in the wilderness and parts in cities full. Parts were flowers of gentleness, written by fishermen and herdsmen. Parts were written in Chaldee and parts in Greek. The writers never saw each other, but it is one compact whole. Could any other book be so formed? A modern artist, tired of the sneers at modern art, and the worship of what was ancient, chiselled a beautiful statue, broke off an arm, a leg, stained it to look ancient, and buried it where it would be found by inquisitive eyes. It was found and proclaimed to be a masterpiece above the powers of any of that time. The maker quickly dispelled their congratulations by claiming it as his own, and producing the missing pieces, whose jagged, broken edges fitted exactly into the statue from which they had been broken. The man who made the missing portion must have the whole. No man need now sit down and study his own writings, yet the prophets of old had to do this to see what manner of things the Spirit writeth within them did testify. The history of the Church also could not be written without proving the personality of the Holy Ghost. There was communion or fellowship with the Holy Ghost, in this order—communication and then fellowship. The light, so scientists say, falls to the earth from the sun, ninety three millions of miles away, in a few seconds, a speed which, if it had the consistency of air, would sweep away the earth and disturb the planets in their course, yet it falls so gently that it does not disturb the rest of the sleeping babe. God made the light and made man; but the man himself must look to perceive it. The light is good, the power to use it is good, but the act is man's. So the poor soul looks and recognizes and regards in Christ the gift of God. This is the communication which is necessary to the communion. In Manchester he visited the Exchange. He went in as a poor Methodist preacher, and did no business and came out no richer. But while in there were some who wrote with pencils on little pieces of paper, and who did business to the amount of twenty thousand pounds. Just so people came to God's house. Some go away like the Methodist preacher from the Stock Exchange, having done no business and gained no profit; others have had communion with God and been greatly blessed.

It is impossible more than indicate this line of thought pursued in this masterly discourse. The Rev. Mr. Taylor's sermon as has been said, was dissimilar in style; while the remarks of one were striking from their exquisite beauty, aptness, and deep thought, those of the other attracted notice from their rigor, quaintness, and it might be said, grotesqueness. Both were simple, and easily understood.

IN THE EVENING the church was crowded by a large number of people anxious to hear the eminent evangelistic missionary of India, the Rev. William Taylor. His text was, "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another." St. John, xiii. chapter, 34th verse. The rev. gentleman said this was a part of the formal farewell discourse of Christ to his disciples before his betrayal. An angel of Jehovah gave out the ten commandments from Mount Sinai fourteen hundred years before, and now Christ a new one, which you may call the eleventh if you choose. He supposed they all knew the ten commandments; if they didn't they had better learn them at once. He on one occasion gave an exposition of the ten commandments before 3,000 natives of Ceylon, and afterwards invited all who were convinced that they had sinned against God by breaking these commandments, to come forward and he would show them a way out of their sins. Among others, a doctor—a Buddhist—came forward, and said that being a Buddhist, he had not believed in the existence of an individual God, but from what he had heard that day he was convinced of his mistake; he believed that there was a God who was a great King, and he was one of his subjects and had broken some of his laws. Here the missionary repeated the commandments, and asked the native doctor after each if had kept that particular commandment; some, he said, he was convicted under; and finally, after hearing an explanation of each, and of how far-reaching they were, and of how perfect an obedience was required, he confessed that he had broken each and all of the commandments, and the poor convicted sinner fell upon his face upon the ground and groaned. It is the only honest course, friends, when we are thus convicted, to repent of it thus. Now, unfortunately for all who have crossed the lines of responsibility, we like this Buddhist doctor, have broken the laws. Well, what are you going to do about it? You can do nothing under the law. This is what he had said to the Buddhist, and how despairing he looked! but oh how his face brightened when he was pointed to the only means by which he could be acquitted!—the forgiveness of sins through the blood of Christ. You want to hear something about missions; well that's all right, come to-morrow night and you will be gratified, but I am not on that line to-night. I am on the line of salvation. If you are convicted, will you accept an acquittal to-night? He then explained the way of salvation as he had been accustomed to do to the natives of India, in a simple, plain way, and made a powerful appeal to all who were convicted of sin to indicate it by standing up. He thought it was very appropriate that inasmuch as they had sinned publicly they should acknowledge it publicly.



SUNDAY SCHOOL MEETING.

SUNDAY-SCHOOL ADDRESSES INTERESTING FACTS AND FIGURES.

The afternoon Sunday-school of the St. James Street Methodist Church, a large number of members of the Conference, and friends of the children were addressed in the body of that edifice yesterday afternoon by Mr. Warring Kennedy, the Rev. John Potts, the Rev. Mr. Lathern, of New Brunswick, and the Rev. Mr. Taylor, of India. The pastor of the church, the Rev. Hugh Johnson, B.A. presided, and introduced the speakers. Mr. Warring Kennedy, an indefatigable Sunday-school worker from Toronto, and who was one of the Canadian delegates to the Atlanta Sabbath-school convention, referred to the great necessity existing for the members of the Church to be engaged in Sabbath-school work, and touched upon several interesting features of the Atlanta convention. There were represented there all quarters of the globe, one delegate even hailing from Rome. It was shown that in the United States and Canada there were 7,183,940 Sunday-school scholars, and 936,000 officers and teachers, making a grand total of 8,120,000. We should all be associated with this great army. There were four agencies for the evangelization of the world, the family, the pulpit, the Sunday-school and the pastorate. Sunday-schools should be made attractive. He suggested the "Winnipeg list" of books for use in the libraries; they were books which had received the sanction of ministers and which were free of pernicious influence. It had formerly been a heavy task to select books for Sunday-school libraries, owing to the questionable character of some of the literature offered as Sunday-school books. The Rev. Mr. Lathern spoke briefly, but in the course of his remarks gave in graphic language a description of the scene at the swearing-in of the late Judge Wilnot as Lieut. Governor of New Brunswick. During the ceremony the Judge was surrounded by military men and judges, but notwithstanding the brilliant surroundings, the first thing he did after he had taken the oath of office was to place his hand on the head of a little lad who had watched him with glistening eye, and whom he recognized as a Sunday-school scholar, and gave him a blessing. Only after this he received the congratulations of those who surrounded him. Afterwards a rumor began to circulate that his advanced age and the high position he held would cause him to give up his Sunday-school work and a deputization actually waited upon him to learn if this would be the case. Then it was he said that if he had to choose between the governorship and his Sunday-school he would give up the former. Dr. Potts had the course of his address spoke of the great interest taken by the Church in Sunday-schools. The Sunday-school meetings were better attended than any other meetings of the church; they attracted larger audiences than did either the doctrinal or the missionary meetings. He expressed the belief that either at this Conference of 1878 or the next Conference, a brother would be appointed to devote his whole time to this Sunday-school work; the Conference would lay their hands on the best man to direct the Sunday-school movement. He believed the day had now come, and that some brother would be chosen at this Conference. The Rev. Mr. Taylor thought that children should be brought to God while in the nursery, although he admitted there was a prejudice against it. While recently, at a meeting of eight hundred followers of Christ the request was made that those who had been converted after having lived fifty years or more should stand up, and only two rose; only one had been converted between forty and fifty years of age; one hundred and eight between thirty and forty years of age, scarcely more than this number between twenty and thirty years, while of the remainder there were masses had been converted while under twenty years of age. It was wrong for unconverted young persons to rush into matrimony; they were doing a great and lasting wrong in bringing a family into the world, and they themselves not knowing the Lord. Incidents were cited to show the influence of children in working great results, where the influence of their elders had been exerted in vain, one being that in which a dying infidel had been saved by the instrumentality of a little girl, sent to his bed by John Ashworth, after threats that he would kill any minister that entered his room, and after having actually driven one from his bed room door, with a chair as a weapon.

REPORTS OF COMMITTEES.

REPORT OF THE HYMN-BOOK COMMITTEE.

The Committee met in Quebec July 18th, 1878, there being present the Revs. E. Ryerson, Dr. L. L. D., E. H. Dewar, M. Burrows, J. L. D., Sutherland, Wm. Williams, James Caldwell, Geo. Douglas, L. D., Charles Stewart, D. D., J. Lathern, J. McMurray. On the committee proceeding to a careful examination of the present hymn book, it was found:

I. That a number of the hymns of the present collection are rarely or never sung in any congregation, some because of unsuitability for public worship, some because their great length deters ministers from using them. As devotional poetry some are good, but the Committee considered that their duty was not so much to provide a book of devotional poetry for private reading, as a book of sacred song for public and social worship, and that any hymn which after a test of at least a hundred years had proved itself unsuitable for use in our services had thereby forfeited its claim to a place in our psaltery, and might very safely be omitted. In regard to hymns good in themselves, but too long for use in public worship, a remedy was sought in one of three ways: (1) By omitting one or more of the weaker or less used verses, when this could be done without breaking the connection, or by having out any really valuable stanza. (2) By dividing the hymn into two, where the sentiment could admit of it. (3) By arranging a first and second part without separate numbers. This was done where the hymn from intrinsic merit or association could not well be omitted, or where the connection of sentiment would not admit of its being divided into two separate hymns.

It was also found that there were verses, and occasionally entire hymns referring to the crucifixion of our Saviour that were objectionable, on account of their interlinearity; that is, undue, and therefore misleading prominence had been given by the authors to the merely physical sufferings of the Lord Jesus Christ, to the scourging, the piercing nail, the crown of thorns, as though these constituted the main aspects of the atonement. It was deemed advisable, therefore, that such hymns or verses should be omitted.

III. Again, in not a few hymns were found expressions which have now become obsolete, or, at least, are not now used in the same sense as formerly. Where these could not be replaced by suitable words, it was judged best to omit the verse. IV. A very few hymns and stanzas were found to be objectionable on doctrinal grounds. Such a statement may excite surprise, and demand some explanation. Such explanation is to be found in the fact that the Wesleyans, in the plenitude of their charity, and for the sake of peace at one period made large concessions to those who differed from them in regard to unconditioned election, and the extent of the atonement—concessions which led John Wesley afterward to ask in Conference, "Have we leaned too much towards Calvinism?" Traces of this excessive charity still linger in a few hymns, even in Mr. Wesley's collection, while one or two have crept into the supplement, on which some of the most dangerous errors of Plymouthism are implied or expressed. Now, it was felt that in a hymn-book which claims to be "a body of experimental and practical divinity," it was needful to exercise the utmost care in the matter of doctrinal teaching, and that the wiser course was to omit such hymns and stanzas as gave even an uncertain sound on the cardinal doctrines of Holy Scripture.

V. Finally, a few hymns were found to contain sentiments, the use of which, except on very rare occasions, could not be justified, and hence it was judged best that most of these should be omitted.

As a result of the careful revision to which the present hymn-book has been subjected, the Committee have decided to recommend the omission of about 180 entire hymns, and of verses amounting in the aggregate to about eighty hymns more, substituting each hymn at five stanzas of four lines each. This will eliminate from the present collection all unsuitable hymns, and leave room

for the introduction of all the really valuable hymns that can be gathered from other sources.

The Committee discussed with a good deal of care the method of classification to be adopted in the new hymn-book. It is well known that the present book consists of three parts—the hymns proper and the supplement, and that these are separately classified; but the Committee believed it to be unnecessary, as well as out of harmony with their instructions, to continue this method of classification. Furthermore, they were convinced that the usefulness of the book will largely depend upon a good arrangement, which will give every hymn its proper place according to its subject. It was, therefore, resolved, that the whole of the hymns finally selected for the new book be carefully classified and arranged under suitable headings, and the number of each hymn made prominent. The classification finally adopted was as follows:—

Part I.—Hymns of Adoration.  
Part II.—The Lord Jesus Christ: His person, offices and work. The hymns in this part to be arranged in natural order, but without subdivisions.

Part III.—The Holy Spirit.  
Part IV.—Repentance and Conversions.—(1.) Exhorting sinners to return to God. (2.) The Promises of the Gospel. (3.) Penitence and Trust (including hymns for backsliders).

Part V.—The Christian life.—(1.) Rejoicing. (2.) Praying. (3.) Watching. (4.) Conflict and Suffering. (5.) Working. (6.) Full Salvation. (7.) The Hope of Heaven.

Part VI.—Christian Ordinances and Institutions.—(1.) The Work of God. (2.) The Lord's Day. (3.) The House of God. (4.) The Christian Ministry. (5.) Baptism. (6.) The Lord's Supper.

Part VII.—The Kingdom of Christ.  
Part VIII.—Social and Family Worship.—This part to include Hymns for Love Feasts, class-meetings, prayer-meetings, family worship, &c.

Part IX.—Death and the future state.  
Part X.—Hymns for Special Occasions. Such as watch-night, New Year, renewing the covenant, patriotic, harvest home, temperance, charities, &c.

Part XI.—Doxologies. To be numbered separately.  
Part XII.—Chants and Anthems.

Some progress was made in the selection of new hymns, and the remainder of the work was remitted to a future meeting, awaiting further instruction from the General Conference.

The Rev. A. Sutherland moved, seconded by the Rev. Mr. Lathern, that the report be adopted. The Rev. Mr. Sutherland, in supporting the adoption of the report, said that the very greatest care had been taken in the examination of the book, and that it had been gone over verse by verse, and line by line. In regard to the doctrinal view of the subject there were several stanzas in the hymn-book which had been widely quoted to show that the Methodists agreed with the so-called evangelism of the present day, and which could hardly have the face to oppose the doctrines of these errors now so recommended. The Committee had therefore recommended that the book remain as it is, and that the book recently issued by the English Conference, or adopt the first 530 hymns as they are, and confine the alterations to the remaining portions of the book. But it would hardly be wise to put the people to the expense of buying a new hymn-book if only a few alterations are made. The greatest difficulty was found in the first 530 hymns to which historic value was attached. Investigation showed that this portion of the book was not as left by Wesley, some fourteen hymns having been omitted and twenty-five reduced. It is also known that this book had been introduced in Canada in 1833, previous to that time a hymn-book used by the Methodist Episcopal Church in America having been used. Thus, the Church in Canada had not a very long time in which to date back its traditions in respect to the hymn-book. It having been decided to change the book, it was determined that the change should be such as to obtain the very best book possible. This might be done by adding hymns and thus making the book a very bulky one, or omitting some hymns and filling their place with others, and the latter was decided.

The Rev. Samuel Coley, on permission of the President, made a few remarks: He said there was a feeling that there should be a hymn-book for universal Methodism, and in this country a feeling prevailed that Canadian Methodism had been slighted by not being invited to participate in the changes in the hymn-book used in England. There were special reasons why the changes in the English hymn-book had to be made at once, to secure the copyright, the book having been printed and circulated by some having no connection with the Conference. This being the case, the changes were made as soon as possible, and there was no thought or wish to slight the Canadian Conference in any way at all. As a member of the committee on the English hymn book, he might say that the report just read contained ideas precisely similar to those brought before the English Committee, although the conclusions drawn from them were entirely different. He asked if it might not be well to wait for the General Council of Methodism in 1879, when it is possible a hymn-book for general Methodism might be discussed.

The Hymn Book Committee presented the following list of hymns which they recommended for exclusion:

|     |     |     |     |     |
|-----|-----|-----|-----|-----|
| 7   | 200 | 452 | 552 | 682 |
| 19  | 212 | 453 | 555 | 683 |
| 25  | 212 | 454 | 556 | 684 |
| 27  | 223 | 459 | 561 | 685 |
| 32  | 256 | 460 | 571 | 686 |
| 36  | 264 | 461 | 575 | 687 |
| 47  | 274 | 463 | 584 | 688 |
| 48  | 275 | 464 | 589 | 689 |
| 63  | 293 | 465 | 593 | 690 |
| 68  | 310 | 466 | 594 | 696 |
| 69  | 324 | 470 | 600 | 700 |
| 69  | 349 | 471 | 610 | 704 |
| 77  | 362 | 475 | 611 | 705 |
| 80  | 365 | 477 | 612 | 718 |
| 88  | 366 | 487 | 613 | 718 |
| 84  | 368 | 483 | 684 | 718 |
| 98  | 382 | 490 | 621 | 723 |
| 108 | 302 | 496 | 625 | 724 |
| 149 | 439 | 528 | 638 | 729 |
| 153 | 442 | 531 | 639 | 732 |
| 158 | 443 | 531 | 644 | 761 |
| 160 | 447 | 538 | 657 | 762 |
| 191 | 448 | 542 | 661 | 768 |
| 195 | 449 | 550 | 668 |     |

BOOK COMMITTEE.

Mr. W. Kennedy read the report of the Book Committee, which was a very able and elaborate statement. The financial statement of the Toronto Book-room for the years ending 31st March, 1878, and 1874 respectively, was as follows:—

Taking total liabilities from the total assets there is a balance of \$75,065.75, an increase as compared with 1878 of \$23,786.83.

Sales of goods for the term ending 1878 were \$190,022.39, the cash sales being \$95,425.85, there being \$94,596.54 for the term ending 1874. The total sales were \$155,888.85, the cash sales having been \$77,997.34, and credit sales, \$77,891.51.

The *Christian Guardian* and *Evangelical Witness* periodical had reached a weekly circulation of 10,167, the gross profits for that paper for the year 1878 being \$18,296.75, a decrease of \$1,189.45 from the previous term.

The *Sunday-School Banner* had largely increased its circulation and improved its character. Its present monthly circulation is 4,767. The gross profits of the term were \$5,597.

The *Sunday-School Advocate* has a semi-monthly circulation of 13,835. The gross profits for the term were \$4,158.

The *Methodist Magazine* has attained a circulation of 2,368, though it was only commenced in 1876.

The gross profits on the whole business for the term ending 1878 show an increase of \$9,073 over the corresponding term, while the net profits were less by \$16,461. This was accounted for by the in-

crease in the editorial staff, advance in the salaries of branches, interest on the stock of the Montreal Branch, and an increase in the travelling expenses of the Book Committee. On the whole, however, the results have been very gratifying. A very large quantity of sound Christian literature has been circulated. The Book Room has, during the term, contributed \$3,000 to the Superannuated Ministers' Fund, while the net capital has been increased by the operations of the term from \$55,276 in 1874 to \$75,065 in 1878.

COMMITTEE ON ITINERANCY.

The Rev. G. H. Cornish read the report of the Committee on Itinerancy, recommending that the Transfer Committee should be divided into two sections, to be called respectively the "Western" and "Eastern" sections of the Transfer Committee.

The Western section to consist of the Presidents of the Toronto, London, and Montreal Conferences, and the President of the General Conference, who shall be chairman. The Eastern section shall consist of the President of the Nova Scotia, Prince Edward and New Brunswick Conferences, and the President of the General Conference, who shall be chairman. The expenses shall be borne by the Conferences within their bounds, each conference to provide as many of its own representatives. These two sections shall meet at the time and place of the General Conference, when they shall effect such transfers between east and west as may seem in their judgment necessary. Transfers effected at any General Conference shall not be understood to go into force until the succeeding Annual Conference. The annual meetings of the sections to be held in May, according to appointment of the President of the General Conference. All communications from parties concerned shall be sent to the President of the General Conference, not later than April 20th in each year. The President of the General Conference to call each Annual Conference of all desired transfers to be from his Conference, not later than May 1st. No minister shall be transferred without his consent. The ultimate financial responsibility for each transfer shall not be affected by such transfer, each minister or preacher transferred shall be subject to the actions of the Stationing Committee of the Conference to which he is transferred. Any person transferred from one Conference to another shall be a member of the Conference to which he is transferred, but the report of the district meeting to which he belonged regarding his character shall be put on at once by the President of the Conference to which he removes. The decision of the Transfer Committee shall in all cases be final.

The Rev. Dr. Potts moved the adoption of the recommendation, he thought it would save expense, particularly in the West.

Dr. Fowler seconded the motion. He thought it would be hard to compel any man to go to a circuit which he did not wish to visit. He was in favour of trusting to the voluntary principle in transfers. The Stationing Committee might be tempted to place a submissive man in a circuit that he did not wish to visit, because he feared the Committee might say to some one, "it had occurred—Now, brother, your usefulness has ceased in this circuit, and we must remove you to another circuit. The Committee would have full power to do this, and if you refused to go, you would be expelled from the Conference to which he is transferred. He wished particularly to protect these men from any unjust action of the Committee. He hoped the Conference would pause before deciding that any minister be transferred without the consent of the minister.

The Hon. Mr. Ferrier moved an amendment, seconded by the Rev. Mr. Lathern. The last clause of the report be repealed, the following substituted:—"That the President of the General Conference, with the Presidents of any two Annual Conferences, might be elected by the transfer, and shall constitute a Committee for the transfer and decisions of such committee shall be final." His object in making this amendment was that the Conference might be relieved of the expense of a separate church. The glory of the Church was in its concord, and in the interchange of ministers, and each other in ministers. Unless some simple plan, different from that of the Committee, were adopted, any difficulty would arise, and the time would come when they would not trust one another. The interchange of ministers should be cultivated, and if a church wished a minister from another circuit, he would only need to get the chairman of his own conference to confer with the Chairman of the other Conference, and with the President of the General Conference, and the three could arrange the whole matter by correspondence. What was most contributed to the glory of the Methodist Church in the United States was the Mission system, which kept up a free interchange of pastors from one place to another, and in this regard the Wesleyan Conference seemed to alarm some brethren. As for the question of expenses he felt that there was sufficient economy exercised. The Presbyterian Church in this respect had a different plan, and he believed the system he proposed for effecting transfers would materially contribute to the economy of the Conference. If everybody's preferences were to be consulted the Annual Conferences were obliged to meet every year.

The Rev. Mr. Lathern spoke briefly in seconding the amendment; he supported it because it would greatly promote the interchange of ministers, and simplification of the whole work, as well as because it would tend to greater economy. The Rev. Mr. Sutherland, seconded by Rev. Mr. Lathern, in amendment to the amendment the following:—

The General President, one of the Missionary Secretaries, and the President of the Annual Conference, be authorized to transfer ministers and preachers from one Annual Conference to another, subject to the following regulations: (1) All communications from Presidents of Annual Conferences in regard to transfers to and from the bounds shall be sent to the General President not later than the 20th April of each year. (2) The Committee may transfer ministers from one circuit to another, and such ministers to have the right of returning at the end of the period to the Conference from which they were transferred. (3) Those transferred at their request shall not be liable for expenses; those transferred by the committee shall be liable for their moving expenses.

In support of his amendment he remarked that the report sent back to where they were before, a divided Church with separate interests. Was the whole question to be discussed only in view of the effect it might have upon the Church's property? He thought a man had just as much right to dictate where he should be stationed as to dictate whether he should be transferred to another Conference. If everybody's preferences were to be consulted the whole foundation principle of Methodism would be destroyed. They would have even young men on probation turning up their nose when asked to go anywhere, and would coolly reply that they would not go. At the same time he would most solicitously guard the rights of every minister, and he had provided a means by which a minister could state his objections before the Transfer Committee. Of course the committee would always regard the wishes of the minister so far as the interests of the Church would possibly permit, and in the direction of distributing the expenses. What right had anyone to assume that the committee would have no bowels of mercy, and would act with iron rigor toward all itinerants, and had he observed the ministerial distress like the star of empire, had a constant westward tendency. At the last meeting of the committee there were no less than fifty applicants to be transferred to the London Conference, and not one to go East, where the wife men lived. (Laughter.) It was absolutely necessary that there should be some authority to check this tendency, and prevent certain portions of the field from being altogether unoccupied.

Rev. Mr. Milligan (Newfoundland) said Newfoundland had been one of the glories of Methodism and its chief source of strength. The people of Newfoundland were very conscientious, and desired no change, and as regards the question of expenses, they had hitherto borne their full share. He would give notice of motion to amend the report in the direction of distributing the expenses according to the ability of the several Conferences.

The Rev. Mr. Nico lon denied that the recom-

mendation of the Transfer Committee encouraged sectionalism. The meetings of the Transfer Committee had not been well attended by the Eastern members. How could the distant parts of the mission field be supplied unless the Committee had power to send men there?

The Hon. Mr. Shannon supported Mr. Ferrier's amendment. Although this question affected specially their ministerial brethren, the laymen desired to see free communication between the East and the West, otherwise there would be a tendency towards separation in the Church.

Mr. D. Piewes also supported Mr. Ferrier's amendment. He thought it would accomplish all that was desired at the smallest possible expense. He was in favour of the missionary secretaries forming part of the transfer committees, when a man was to be transferred to a missionary station.

The Rev. Mr. Byrson regarded two transfer committees the opening wedge of a dissolution of the Convention. He approved of Mr. Ferrier's amendment upon the ground of economy, of convenience and of efficiency. The government of the Federal system in the United States, while the same thing might be said of committees. They were not responsible for their acts, and their government might be compared to that of the Federal system in the United States, while the government by officers of the conferences might be likened to that of the British Empire. If they were to maintain the unity of the Church throughout this vast Dominion, it was their constitutional feeling enough to say that each one should be responsible to the entire body. Every individual minister's rights were far safer in the hands of the Annual or General Conference than in those of irresponsible committees.

The Rev. Mr. Paisley, although not fully approving any of the motions, preferred the finding of the Committee. He could see no more danger to the Convention than from the proposal of the Conference. No true minister of the church would object to yield to the action of a Committee who represented to him that the interests of the church required him to go to a particular circuit.

The Rev. Dr. Greene believed the Committee would exercise all due regard to the preferences of any brother who was to be transferred.

CORRESPONDENCE.

For the Wesleyan: NEW BRUNSWICK.

Last week a man named Henry Parsons, a fisherman at Otterbury, near Carbonara, was going one morning, at a little before daylight, to fish. To do so he had to cross a very steep place by a circuitous route, the bottom of which, when reached, was one hundred and forty feet. Here there was a little cove, in which he and one or two more fishermen hauled up their boats. In some unaccountable manner he missed the path and stepped over at a path where the bottom can be seen from the top, and where there is a clear, perpendicular cliff of 90 feet after passing a decline of 50 feet. As soon as he felt he was going over, he cried out, "Lord have mercy upon my soul," feeling assured that he would be dashed to pieces on the rocks below. But what was the surprise of those who went to see, as they thought, his mangled corpse, to find that the man was still alive, and though fearfully shaken, had not a limb broken, and only a few scalp wounds, and a few scratches about his face. Having procured a punt and launched it, he was helped into it and taken to another cove, from whence he was carried home. The shock to his nervous system was terrific, but having sent for Dr. Roland Morton Nelson, of this place, the poor fellow, in a very short time, through his skillful treatment, began to show signs of improvement. I visited him last Friday, and was glad to find him so well after his perilous descent. His mouth was filled with praise to Almighty God for his miraculous escape. I visited the place, and it made me dizzy to look down where he fell. It was a wonderful escape. Surely the arms of Omnipotence were underneath and around him, or he would never have survived. We left on Sunday last, in the little congregation at Otterbury, very thankful, I assure you, that the Lord had been so good, so kind and gracious, to this dear old man of over seventy years.

MANCHESTERIAN.

Carbonara, Sept. 2, 78.

NEWS AND NOTES.

NOVA SCOTIA.

A man named George Wells was shot by Thomas Lawrence, on Thursday, 12th inst., in a shop at the foot of Duke street, and adjoining Egans the gunsmith, Halifax. Lawrence was working for Egans, picked up a gun that was left there for repairs, put a cap on, and pointed it at Wells through a window that looks from one shop to another, telling him he should shoot him. He pulled the trigger, when the gun went off, the contents striking Wells near the temple, killing him instantly.

Lawrence said he did not know the gun was loaded. It had not been used since 1871. The men were firm friends. Lawrence was arrested and is now in charge of the police. Wells was a married man.

Last week a brakeman named Thomas Gilroy was in the act of coupling cars on a freight train at Athol station, Cumberland county, on the I. C. R., when he was jammed between two cars at the hip and so dangerously injured that his recovery is considered doubtful. He is a married man and belongs to Halifax.

The unfortunate young man McAlpine, killed at Windsor Junction was well known to many in the city of Halifax. He formerly kept a pork shop here, but latterly has been employed on the Intercolonial. His body was brought to town last night.

A man, supposed to be Thomas Farley, of Halifax, was run over by, it is thought, the night express lately. Nothing was found on him to identify him. Wore black colored pants, brown coat and grey shirt. He was lying on the track near Gilbert's Island about a mile from the depot.

The schr Ocean Lilly, of Canso, has been totally wrecked on the coast of Cuba. The crew were saved.

A daughter of Mr. S. C. Moore was drowned while bathing in the lake at Moore's Mills, Charlotte county, on the 18th inst.

Mr. Charles E. Crowe, one of the most energetic residents at Truro, was accidentally killed the other day by falling off his wagon, the wheels passing over him. The event cast a gloom over the community, the gentleman being well known and highly respected.

Schooner Volant from Portland, Me., for Annapolis, N. S., returned on Saturday forenoon in tow of the schooner Drednaught, having been run into on Thursday night

off Seguin by a large three masted schooner. She had her mainmast knocked out, lost main sail, bulwarks, etc. Capt. Balcom was knocked overboard and drowned. The large schr. proceeded without offering assistance.

A letter to the Marine and Fisheries Department states that two men, Edwin Buckham and Frank Lang, of the schr Minnie, of Liverpool, N. S., left their vessel on Lakeville Bay Monday morning, 21st inst., for Have Bank Strait Monday morning, 21st inst., for the purpose of attending to their traps during which a dense fog set in, and their attempt to find their vessel again proved a failure; they therefore shaped their course for land, and made Cape Breton on Wednesday night, and landed there the following morning in a very exhausted and feeble condition, having been three days and three nights without food or water, and rowing their way some sixty or seventy miles. After taking sufficient rest they proceeded to Barrington on their way to Liverpool.

On the 12th inst. a fire was discovered in a barn owned by James Arbuckles, policeman, on Creighton street, near the steam factory of D. Fullerton & Son, Pictou. There was a light breeze blowing from the south-east at the time, and the fire made such rapid headway, owing to a quantity of hay in the barn, that in a few moments the whole building was in flames quickly spreading to the new furniture warehouse, and also to the planing and carding mill of D. Fullerton & Son. The steam fire engine and the hand engine were quickly on the spot and did excellent work. They succeeded in getting the fire under control at Fullerton's planing mill, which is very much damaged; also the machinery. The furniture warehouse and the barn were the fire originated are a total loss. The houses in the immediate vicinity were in great danger for some time and but for the great exertions of the firemen and the people the loss would have been very heavy. There was no insurance on any of the buildings burned. Messrs. Fullerton's loss is very heavy, they having no insurance on either buildings or machinery. Mr. Arbuckles also loses a good deal.

A despatch has been received stating that the ship *Cosmopolis* is a total wreck on Staten Island, near Cape Horn. She was 1,259 tons, was built in St. John, on Aug. 1871, and was owned by the estate of the late Z. Z. Ring and others. At the time of the disaster, she was on a voyage from Rio to Callao. No further particulars have come to hand. Messrs. J. T. & A. W. West's brig, *Champion*, Capt. John Fanning, which left St. John on the 8th August, arrived at Malaga on the 24th, making the passage in 16 days. A young woman named Fanny Warren, a denizen of Sheffield street, St. John, attempted suicide by rushing into the water near the ballast grounds. She was rescued by two young men who were passing along the track and taken to a house on Sheffield street by a policeman. The house of John E. Estabrooks at Beech Hill Sackville was burned on the 11th inst., with the greater portion of its contents. The owner was away on the Marsh and did not return until too late. The house and contents were not insured. John McGowan, a native of New Brunswick, thirty-three years of age, died at the County Hospital in San Francisco, about two weeks ago, from the effects of a knife wound in the abdomen, inflicted by William Howard, in a drinking saloon. Howard has been charged with murder, with bail set at \$15,000.

MISCELLANEOUS ITEMS.

The Marquis of Lorne will leave England for Canada the third week in October.

A terrible accident occurred near Sittingbourne, on the London, Chatham, and Dover railway. A heavily laden excursion train from Ramsgate to London, travelling at great speed, came in collision with certain trucks which were being shunted to a siding near the Sittingbourne station. Five persons were killed and forty others were injured, some of them very seriously. It is said that the accident was caused by the momentary forgetfulness of a pointsman; but the true cause lies behind that—in the abominable and most culpable policy which permits any shunting at all to be done after a fast train is signalled from the previous station. For all injuries arising from this most preventable of causes the managers should be liable to just the kind of punishment which would be meted out to a forgetful pointsman or a careless driver.

The full extent of the mine disaster at Abercrombie, South Wales, Eng., is not known. The fire was within a short distance of the bottom of the shaft, and all hope is abandoned. When this decision was announced to the relatives of the 251 men still in the pit the scene was terrible. Thirteen additional bodies were recovered before the flooding. The Abercrombie colliery is the property of the Ebbw Vale Steel, Iron and Coal Company, one of the largest in South Wales. The pit is 330 yards deep, and is one of the largest and best worked in the district, yielding a thousand tons of steam coal daily. The machinery was the best of the kind, and the use of safety lamps was rigidly enforced. The cause of the explosion cannot be surmised. The frame works and casting of the pit were thrown three hundred feet above the mouth of the shaft. The colliery employs upwards of a thousand hands; 373, taking their turn, went down at eleven in the morning; 21 came up at midnight, and 12 to 10 loud rumbling was followed by a flash of flame from the pit's mouth, a column of smoke, dust and debris ascending. The explosion damaged the winding gear, destroying the only means of communication with the men in the pit. As soon as the gearing was repaired working parties were sent down the shaft, and 92 men and boys working within a few hundred yards of the shaft were rescued, but it became evident as attempts were made to advance that little hope could be entertained of any life surviving. About four hundred yards from the bottom of the shaft, here fourteen horses were found dead. Beyond this explorers could not go on account of choke damp. Volunteer explorers succeeded in bringing out ten or twelve men very much burnt, and also several dead bodies. It is feared no others can be fer the present got at, in consequence of the fire extending, and there remains no reasonable hope that any further lives will be saved.



WESLEYAN ALMANAC.

SEPTEMBER 1878.

First Quarter, 3 day, 4h, 11m, Afternoon. Full Moon, 11 day, 11h, 35m, Morning. Last Quarter, 19 day, 2h, 16m, Afternoon. New Moon, 26 day, 9h, 56m, Morning.

Table with columns: Day of Week, SUN, MOON, RISES, SETS, SUNSETS, MOONSETS, HOURS, MINUTES. Lists times for various days of the week.

THE TIDES.—The column of the Moon's Southings gives the time of high water at Farrisboro, Cornwall, Horton, Hantsport, Windsor, Newport and Truro.

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.

CHILDREN'S CORNER.

ONLY A BOY.

Only a boy, with his noise and fun, The veriest mystery under the sun: As brimful of mischief, and wit and glee As ever a human frame can be, And as hard to manage as—ah! ah me! 'Tis hard to tell; Yet we love him well.

Only a boy, with his fearful tread, Which cannot be driven, but must be led; Who troubles the neighbours' dogs and cats, And tears more clothes and spoils more hats, Loses more tops, and kites and bats, Than would stock a store For a year or more.

Only a boy, with his wild strange ways, With his idle hours on busy days, With his queer remarks and his odd replies, Often brilliant for one of his size, As a meteor hurled From the present world.

Only a boy who will be a man If Nature goes on with her first great plan; If fire, or water, or some fatal snare, Conspire not to rob us of this our heir, Our blessing, our trouble, our rest, our care Our torment, our joy— "Only a boy." —Early Dew.

SEEKING PROMOTION.

FOR YOUNG MEN AS WELL AS BOYS.

"I wish, father, you would find me a good situation," said Thomas earnestly, "I should like so much to be in business; but it seems long to wait for a good place." Mr. Reed, lifting his eyes from the evening paper, looked at his son with some surprise and then said, "I think you have a situation, Thomas!" "Yes, but I mean a good situation. The place I am in now is nothing, only to run messages all the time for everybody in the establishment; and then I am paid almost nothing."

SEEKING PROMOTION.

FOR YOUNG MEN AS WELL AS BOYS.

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Thomas laughed at the novel mode of preferment, and informed his father that Mr. Edwards had no one else who cared to go or whom he could send for the mails. "Perhaps he has quite a different reason for his action," said his father. "Probably he does not care to trust some others who are above you, and whom he might send. Thomas, you must work well and carefully, whether it be running messages or carrying the mail, and you will soon discover that that is the work which will procure for you promotion."

"But it is a very long beginning, father," said Thomas. "Yes—Let me see; were you with us last summer when we visited Baltimore and went up to the top of Washington's monument?"

"Yes, father; you recollect we all went up, and little Fred was so tired he could hardly gain the top."

"Do you recollect how we ascended? Were we lifted up from the street by an elevator?"

"No, father; don't you remember that a man let us in by the door, and we went up by the winding steps, we had no light only that of a smoky lantern, and it was a long time before we reached the top."

"And we got up at last," said his father, after patiently stepping one hundred and eighty times, one after another; and were we not repaid at the top with the magnificent view which we enjoyed?"

"It was perfectly grand," said Thomas. "Now, Thomas, as you ascended that monument, so must you rise in business. You are now standing on the lower steps,—you are on the steps,—and there is nothing to hinder you, if your health is good, from standing on the top. But you must cultivate several qualities which I will mention, and the very first which you need to possess is contentment with what you already have. That does not mean that you are to have no ambition to rise; but rather, that you must be willing to wait till your turn comes. Then, again, be willing to serve all who are over you; they may be no better than you, but they have a position above you, and are therefore your superiors. Remember that he is the best commander who himself is willing to 'obey orders' and serve those above him."

"There are other qualities of equal importance,—honesty, for example; which implies more than that the person possessing it does not steal. It means that in all public and private transactions you are to be governed by just and upright principles. I knew a business man who sent in an order for goods; a mistake was discovered after the goods had been delivered—the firm had forwarded goods fifty dollars better than those ordered and paid for; when the error was seen and the purchaser applied to, he refused to pay the difference or return the goods. He was a dishonest man!"

"A boy who wants to rise in business must not be cunning and crafty and what people sometimes call 'smart.' Truthfulness requires us to be open, candid, and to avoid imposing upon the ignorance and credulity of others by word, or act, or even by the expression of the face. Business people soon find out that a boy is 'tricky' and 'slippery' and 'smart,' and though they are pleased to call him by those gentle names, they always act towards him as if they thought him untruthful and dishonest."

"Then a boy must have steadiness. No one wants to employ a clerk who attends to his business only when 'he feels like it,' or when his master's eyes are upon him. Employers want trustworthiness in their assistants, so that they can commit to their care all their affairs at a moment's notice, and be confident that their interests will not suffer. Energy, too, must be exercised in the discharge of their duties. 'What is worth doing at all is worth doing well,' and there is nothing to be gained by unsteadiness, but much to be lost by it. A rolling stone gathers no moss; it will wear away in the course of time. So an unsteady, fickle, restless boy or man, who is always looking for a better situation, instead of improving the one he has, will never gain much. In all this you must endeavor to improve your mind by self-cultivation, for no boy leaving school, though he may have stood high in his class, is qualified for an important business position till he cultivates himself and profits by experience. If you associate only with the virtuous and good, this will remove you from the way of temptation, and particularly in regard to those useless and really bad habits of smoking, drinking just a little, loafing idly about the streets, and keeping late hours."

"Remember that a good character is worth more to you than a great fortune of gold, and it is built up as men build a house—little by little, brick by brick. If you build up your good name by these acts which I have commended, it may take a lifetime to complete it; but then it will be a monument of gold set up by yourself to perpetuate your memory forever. A vein of religious reverence and respect should pervade all your life, and be seen in every act and word; that you may grow up to be a man of high business, moral and religious character; and men will respect and trust you, which will be a fortune in itself. Never forget, to the end of your life, that one wrong act may overthrow the best reputation which years only have established. Just a spark may reduce to ashes the magnificent castle which has cost its owner a lifetime and a fortune to build. The splendid tower which was almost finished has fallen in ruins; because a single stone was misplaced and gave way. It is worse than that it had never been built, for the rubbish must be cleared away before the foundation can be relaid. A good name lost can never be regained, unless its owner can begin among strangers and try to live a virtuous life. Therefore cultivate godliness with contentment, which is great gain; and when you attain to good position and honour, remember to be still more careful of your good reputation, for a good name is rather to be chosen than great riches, and favor is better than silver and gold." —N. Y. Observer.

PARIS LETTER.

(From our regular correspondent.)

No. 75 AVE. WAGRAM, PARIS, August 17, 1878.

The plan of the Universal Exhibition of 1878 is, so far as the Champs de Mars is concerned, simply an immense parallelogram, intersected at right angles by numerous avenues, between blocks of glass cases full of the most ingenious and the most highly finished specimens imaginable of everything that can contribute to the convenience, the comfort, and the luxurious enjoyment of life. There is obviously, no limits to the productive powers of humanity, if there be an adequate supply of the new material, of capital, and of mechanical or of manual labour; but there does, so it appears to me, occur from time to time a visible halt and retrocession in European inventiveness. Such stoppage of the inventive faculty is a defect characteristic of the enormous Bazar beyond the Bridge of Jena. The "roaring looms of time" make as stunning a clatter as ever; but it is the old old tissue that is being woven. There is a maximum of gregariousness and a maximum of isolation among the exhibitors. You look in vain in these interminable corridors of shop windows for many rare specimens of individual ingenuity. Individual man, except in a very few instances, seems to have disappeared, and is replaced by great companies and great firms. In particularizing the merit of this or that display one almost feels inclined to append to the description the warning word "Advertisement." The Exhibition is, in fact, a carnival of enterprising manufactures solicitous of orders, and of pushing tradespeople who are eager to sell their wares. Almost all the samples of retail goods have price tickets affixed to them; and when we find such articles as cheap boots and shoes, and coats, and pantaloons, so marked, our enthusiasm about the educational value of the show is apt to grow cool. On the other hand, on the opposite side of the Seine, the education character of the Exhibition is insisted upon. The Palace of the Trocadero has become a social science congress combined with a society of arts; and here the din of scientific talk almost rivals the clatter of wheels on the other bank of the river.

It has evidently not occurred to the originators of the Babel that a man's retentive faculties are not equal to his receptive ones, and that a man possessing a brain which only holds, so to speak, a pint, endures dire suffering through the mistaken kindness of those who endeavor to pour a Niagara of information into it. Be it as it may, the principal impression conveyed by what I have hitherto seen is that there is too much of everything in the Champ de Mars and the Trocadero, that the illustration of every department of cosmopolitan industry has been distended to extravagant and wearisome proportions, and that the shop-keeping element is everywhere, save in the Fine Art Galleries, aggressively prominent. I may be mistaken, but I fancy that I have seen on some thousands of faces, not only French, but foreign, among the visitors to the Exhibition, a listless fagged and bewildered expression, and I know very well that I am not mistaken in the diagnosis of my own sensations, after a three hours' wandering to and fro in this wilderness of glass cases, when, I say, if a little lunch were not speedily administered, there would be danger of somebody going melancholy mad. Yes, we are all very fond of picture galleries, and vestibules full of beautiful marble statues. The late M. Fortuny was a truly great painter. So was Henri Regnault. So are the still living Gerome and Messonier. Gustave Doré's Bacchanalian Vase deserves to be re-examined and re-admired over and over again. The ceramics, the bronzes, the crystal chandeliers, the tapestry, the clocks and watches are all monstrous fine. But three hours' contemplation of such objects, to say nothing of flying glances which we have cast while hurrying through the cases full of boots and shoes, riding habits, combs and brushes, and ladies' and gentlemen's underclothing, are apt to induce a state of mind far exceeding dejection, and trenching, indeed, on downright exasperation.

To put the case plainly. Is any man prepared, on a hot day in August, to walk through five miles of densely crowded street looking in at every store window as he goes? If he is not equal to such a pilgrimage on foot, he should engage a "fauteuil roulant" as the little three-wheeled, man-propelled carriages are called, as soon as ever he has passed the Porte Rapp, and finds himself within the precincts of the Paris Exhibition.

C. A. S.

GEMS WORTH SETTING.

Innocence is always unsuspecting.

Patience and gentleness are power.

Joys are our wings, sorrows are our spurs.

What is joy? A sunbeam between two clouds.

Rats and conquerors must expect no mercy in misfortunes.

A man's own manner and character is what best becomes him.

Pleasure can be supported by illusion, but happiness rests upon truth.

We are haunted by an ideal life, and it is because we have the beginning and the possibility of it.—Phillips Brooks.

Despair has ruined some, but presumption multitudes.

It is far easier to see small faults than large virtues.

Delay decreases desires, and sometimes extinguishes them.

A wise man's thoughts walk within him, but a fool's without.

Benevolence and charity are universal and unvarying duties.

The wise and prudent conquer difficulties by daring to attempt them.

Be severe to yourselves and indulgent to others; you thus avoid all resentment.

Our happiness in this world depends on the affections we are enabled to inspire.

Nothing can constitute good breeding that has not good nature for its foundation.

Look well into thyself; there is a source which will always spring up if thou wilt search there.

The virtues of a man ought to be measured, not by his extraordinary exertions, but by his every day conduct.

Our lives are albums, written through, With good or ill, with false or true; And as the blessed angels turn The pages of our years.

God grant they read the good with smiles, And blot the bad with tears.

Here, through the feeble twilight of this world Groping, how many, until we pass and reach That other, where we see as we are seen, Do forge a life-long trouble for ourselves By taking true for false, or false for true! —Alfred Tennyson.

The apostles who lived with our Lord continually, and were imbued with his spirit, are recorded to have asked only two spiritual things of him—prayer and faith; teach us how to pray. How much is implied in this!

Have courage enough to review your own conduct, to condemn it where you detect faults, to amend it to the best of your ability, to make good resolves for your future guidance, and to keep them.

Believe, and if thy faith be right, that insight which gradually transmutes faith into knowledge will be the reward of thy belief.—Cotteridge.

St Bernard puts it well when he says, "Humility is of all graces the chiefest when it doesn't know itself to be a grace at all."

LITTLE THINGS.—This remark of the Rev. John Newton deserves to be written on the tablet of every heart. "I see in this world," he observes, "two heaps—one of human happiness and one of misery. Now, if I can take but the smallest bit from the second heap and add it to the first, I carry a point. If, as I go home, a child has dropped a half-penny, and if by giving it another I can wipe away its tears, I feel that I have done something. I should be glad indeed to do great things, but I will not neglect such little ones as this." These little things are what we all can do and should.

The grave holds the mortal, but the immortal roams on the plain of the green fields of Eden. Why mourn the dead when there are no dead? All nature cries aloud, there are no dead. Man only dies to give tribute back to mother earth. The spirit goes whence it came to seek the infinite mind of the universe; to learn the law, and its relationship, under the law, to that beautiful world in which it is a dweller. Why mourn the weak and weary? Why lament over that which you know has life, a life in beauty and grandeur?—Samuel Hayden.

Let men tremble to win the hand of a woman unless they win with it the utmost passion of her heart. Else it may be their miserable fortune, when some mightier touch than their own may have awakened all her sensibilities, to be reproached even for the calm content, the marble image of happiness, which will have imposed upon her as the warm reality.

If you cannot in the harvest Garner up the richest sheaf, Many a grain both ripe and golden Will the careless reaper leave. Go and glean among the briers, Growing rank against the wall, For it may be that the shadow Hides the heaviest wheat of all.

HARD TO SAY.—A learned man has said that the hardest words to pronounce in the English language are, "I made a mistake." When Frederick the Great wrote to the Senate, "I have just lost a battle, and it's my own fault," Goldsmith says, "His confession shows more greatness than his victories."

THIS AND THAT.

Coppers contains not copper, but consists of the sulphate of iron.

Kid gloves are not kid, but are made of lamb skin or sheep skin.

Black lead does not contain one particle of lead, but is composed chiefly of carbon.

Turkish baths are not of Turkish origin; nor are they baths at all. They are hot air rooms.

Brazilian grass does not come from Brazil, or even grow in Brazil; nor is it grass at all. It consists of strips of palm leaf, and is chiefly imported from Cuba.

Whale bone is not bone at all; nor does it possess any properties of bone. It is a substance attached to the lower jaw of the whale, and serves to strain the water which the creature takes up in large mouthfuls.

Sealing-wax is not wax at all; nor does it contain a single particle of wax. It is composed of shellac, Venice turpentine, and cinnamon. Cinnamon gives it the deep red color, and turpentine renders the shellac soft and less brittle.

The mean depth of the ocean has been estimated at 21,000 feet or about four English miles, and the extreme depth at 50,000 feet or more than nine miles. The Atlantic averaging from three to five miles, is deeper than the Pacific, although 40,000 feet have been reached by soundings in the latter; the Indian and Southern Oceans are from four to six miles; the Atlantic becomes shallower towards the pole; the Arctic is generally supposed to be the shallowest of the oceans. The minor seas exhibit much diversity of depth.

A FLORAL CLOCK.—It may not be generally known that there are twenty-four varieties of plants whose blossoms open successfully at the different hours of the day and night. The day lily opens at five o'clock in the morning. Midnight hellebores

to the "cactus grandiflorus," or night-blooming cereus, whose magnificent flower expands and diffuses a subtle perfume soon after sunset, gradually unfolds and then closes until before dawn, when its strange mission is ended. The African evening and closes at four if the weather be fair. If it does not open rain is certain for the next day. It is said the flowers of the water-lily close and sink into the water precisely at sunset, rise again to the surface and expand with sunrise. Beside the floral clock there is a floral calendar, each month being marked by its own particular flower.

FOODSCAP PAPER.—When I was a little girl it was a great puzzle to me what was the matter with the paper called foodscap. Why did the folks give such an impolite name to such nice, big, convenient paper? This is the way of it. When Oliver Cromwell was Lord Protector of England he had a cap of Liberty made as a stamp for all the G government paper. After his death, and when the Stuarts had returned, it happened one day that King Charles the Second wanted to write a letter. They brought him some of the Cromwellian paper. He noticed the stamp, and said, "What is that in the corner?" When he was told he flew into a passion, and said, "Take it away. None of your foodscap for me!"

This little bit of history will make you understand why one class of paper which you use has so dull a name.—Christians at Work.

TWISTED SENTENCES.

An Iowa editor thus acknowledges a present of grapes: "We have received a basket of grapes from our friend W, for which he will accept our compliments, some of which are nearly two inches in diameter."

A widow in the west, intending to succeed her husband in the management of a hotel, advertised that "the hotel will be kept by the widow of the former landlord, Mr. Brown, who died last summer on a new and improved plan."

One of Sir Boyle Roche's invitations to an Irish nobleman was rather equivocal. He writes: "I hope my lord, if ever you come within a mile of my house you will stay there all night."

A coroner's verdict reads thus: "The deceased came to his death by excessive drinking, producing apoplexy in the minds of the jury."

A clergyman says: A young woman died in my neighborhood yesterday, while I was preaching in a beastly state of intoxication."

A correspondent in writing of a recent celebration in the city of Cleveland, says: "The horse procession was very fine and nearly two miles long, as was also the report of Dr. Perry the chaplain."

A western paper says: "A child was run over by a wagon three years old, cross-eyed, with pantalets on, which never spoke afterwards."

Over a bridge at Athens, Georgia, is the following: "Any person driving over this bridge at a faster pace than a walk shall, if a white person, be fined five dollars, and if a negro, receive twenty-five lashes—half the penalty to be bestowed on the informer."

OBITUARY.

PHEBE PALMER.

Died at New Germany, August 11th, 1878, Phoebe Palmer, aged 84 years. Sister Palmer had been a member of our church very many years. We have no exact information as to how many years. Some of her Society tickets which she kept bear date 1830. We think she must have been sixty years connected with the church. The first and by far the largest part of that time she lived in the Annapolis valley. The last few years of her life have been spent at New Germany. Sister Palmer loved the Lord. She loved the house of God and also her class meeting, and despite her age within the past two years she has frequently attended both preaching and class meeting. A long and tedious illness was borne by her with patience and resignation. During the first part of her sickness her faith seemed somewhat to falter. The precious promises of God were good indeed to those who were worthy of them. But was she worthy? Her sense of unworthiness however passed into unshrinking confidence in Christ. And after she said—He has given so many precious promises and he has been so faithful in the past—He cannot. Trusting in the un-failing promises of God, she entered into everlasting rest. A. H.

JOHN TRETWEAY.

At New Germany, Sept. 3rd, John Tretweay, aged 38 years. Bro. Tretweay passed away from this life with this confidence I am saved by Christ. His religious experience has been somewhat peculiar. Some years ago, he joined the Methodist Church in this place, but soon after he left his home and went to the State of Massachusetts where he united with the M. E. Church. Returning home again after a sojourn of some few years in that State—he hesitated about any Church connection at all, finally thinking it was his duty to stand somewhere in God's church, he reunited himself with the Methodist Church in his native place. Since that time he has been zealous and useful. A man of some promise in the church he gave himself to do good, and as long as his strength permitted, he led a prayer meeting in his own neighborhood. He has been taken from us at a time when church and family would have rejoiced to keep him. We bow to the hand of him who doeth all things well, Not our will Father but thine be done.

SEPT... THE... LIBRIG'S... —The "Sole... an account... Liebig's the... the drunk... nated of a... was tried u... with satisf... proposed is... cases report... oni, haricot... tills. The d... by being tho... ed with butte... a highly glu... care being t... sored in co... his explanat... remarks that... sobolic stim... much food, is... starch contain... unnecessary s... of the liquors... A TO... The beauti... told at a mee... the experien... drunkard, wh... property, retu... furnished hou... his heart stri... dequate to ex... tered his wife... beheld the vic... lovely wife an... Morose and... without a wo... he could only... mother said t... "Come my c... bed," and the... melted by her... wistfully into... parent, like a... slowly repeate... when she had... ther: "Dear... one more pray... "Yes, my s... And she lo... closed her eye... "Oh God, s... papa!" The prayer... tric rapidly to... was heard—i... responsive "A... father's lips, a... came a heart o... were both cla... with penitenc... you have save... drunkard's grav... A MURDE... John Wesse... nothing, yet t... (rumblers) dri... hell like shee... noblest statesm... some time sinc... was "the gig... Young the poet... "In our imp... And, hanging u... As slow of cas... Seeds forth flow... Their sleep (th... And too late to... Out out for... Away back to... penation, we... the interperca... after describing... the Jews, "My... captivity, and... self." Paul, in... against intemp... not drink of the... cup of devils."... viced prophet... him that givet... that putter the... out him drunk... look on his ne... into the me... debauch, these... visible spirit of... name to be kno... —devil!" Aga... cup is unblesse... a devil." The... termed strong... and liquid dar... quotations migh... phets, priests an... men, poets, and... lying, in empha... the sale and use... More than two... committed can... Fifty per cent. o... land comes from... five per cent. o... such "while cer... ninety-six per ce... worthless youth... drunken homes... One is almost... sick when looki... lative to the dri... fact must be k... and the more be... the public becom... of this dreadful... curse of cur... It cost for t... Churches, 80,000... and private sch... missions, all be... United States, a...







MARRIED.

By the Rev. Isaac N. Parker, September 11th, Mr. Hugh Nicolson, of Pictou, Nova Scotia to Miss Mary Agnes, eldest daughter of the late Mr. James Girvan, Nicolas River, Kent County, New Brunswick.

DIED.

At Portland, St. John County, August 16th, of typhoid fever, William H. Long, in the 46th year of his age. He died as he lived, a true Christian, and now "rests from his labours and his works do follow him."

PREACHERS' PLAN, HALIFAX AND DARTMOUTH, SUNDAY, SEPTEMBER 22nd

11 a.m. Brunswick St. 7 p.m. Rev. James Sharp. Rev. Elias Brettle. 11 a.m. Grafton St. 7 p.m. Rev. S. B. Dunn. Rev. J. McMurray

CUMBERLAND DISTRICT.

Amherst, Nov. 7th. Local arrangement. Warren, October 8th, 9th, 10th. Chairman, J. B. Giles, and D. W. Johnson.

MIRAMICHI DISTRICT.

MISSIONARY MEETINGS. CIRCUITS DATE DEPUTATION Chatham Local arrangements Local arrangement

HALIFAX BUSINESS COLLEGE AND WRITING ACADEMY, 161 Hollis Street, Halifax, N.S.

Designed to Educate Young Men for Business. A thoroughly practical course of BOOK-KEEPING in all its branches, not designed so much to make plodding book-keepers, as to give a comprehensive knowledge of the subject such as every Business Man must possess to be Master of his business and able to know his real standing.

CANADIAN PACIFIC RAILWAY.

To Capitalists & Contractors. The Government of Canada will receive proposals for constructing and working a line of Railways extending from the Province of Ontario to the Waters of the Pacific Ocean, the distance being about 2900 miles.

Notice—Extension of Time. The date for receiving proposals under the above advertisement is hereby extended to the 1st January, 1879.

FREDRICKTON DISTRICT.

The following is the arrangement for holding the Missionary Meetings in Fredericton District for the year 1878-1879. Fredericton, Kingslear, Marysville, Gibson. Local arrangements.

FREDRICKTON DISTRICT.

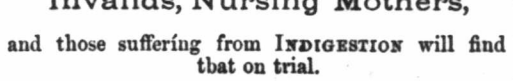
The following is the arrangement for holding the Education Meetings in the Fredericton District for the year 1878-1879. The Revs. L. S. Johnson, W. W. Brewer, and W. D. Dobson, shall be a Deputation to visit Keswick and the Circuit thence to the lower end of the District; and Revs. Robt. Duncan, C. H. Paisley, M.A., and Thomas Marshall, to visit the Circuits above Keswick.

SAVE THE NATION!

For it is sadly too true that thousands of CHILDREN are STARVED TO DEATH every year by improper or insufficient FOOD.



It is all a great deal more than we have claimed for it. It is a REALLY NUTRITIOUS and easily assimilated FOOD, grateful to the most delicate and irritable stomachs, and especially adapted for the INFANT and GROWING CHILD.



It is all they can desire. It is carefully put up in four sizes. Constant users will find our No. 4 size (always the most economical size to buy) no much larger than formerly, thus materially lessening the expense.

WOOLRICH, Dispensing and Family Chemist, Upper Water Street. Depot for Ridge's Food, Pick Me up Bitters, &c., with a well assorted Stock of Pure Drugs. Halifax, N.S., May 17th 1878.

MARKET PRICES.

Table with columns for Market Prices, Halifax, and St. John. Lists various goods like Butter, Firkins, Do Rolls, Mutton, etc. with prices.

CORNER GRANVILLE AND SACKVILLE STREETS.

NOVA SCOTIA Steam Machine Paper Bag Manufactory THE CHEAPEST IN THE MARKET SEND FOR PRICE LIST. ALSO BOOK BINDING, In all its Branches. J. T. PHILLIPS

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Thirty Per Cent Discount

Will be given from the Publisher's Prices of the following Sets: Strong and attractive binding; good paper and clear type. Illustrated.

- THE KEEPING ON SERIES. 6 vols., 18mo. 18 illustrations. \$3.00. Lost in the Snow. Uncle Harry's Lesson. Willing to do anything. The Drummer Boy. Both Alike. Keeping On.

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BAPTISMA:

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Price 75 Cents FOR SALE AT

METHODIST BOOK ROOM, 125 Granville St., Halifax, N.S.



July 15-3m c o w

Intercolonial Railway.

1878. 1878. SUMMER ARRANGEMENT.

ON AND AFTER MONDAY, 29th April, 1878 TRAINS

Will leave Halifax as follows:— At 8.50 a.m. (Express) for St. John, Pictou and Intermediate Points.

MAIL CONTRACT

TENDERS addressed to the POSTMASTER GENERAL, will be received at OTTAWA, until noon, on FRIDAY the 4th day of October, for the conveyance of Her Majesty's Mails, three times per week each way, between



SAINT ANNE, OTTAWA RIVER.

NOTICE TO CONTRACTORS. SEALED TENDERS addressed to the Secretary of Public Works, and endorsed "Tender for Canal and Lock at St. Anne," will be received at this office until the arrival of the Eastern and Western mails on TUESDAY, the 8th day of October next, for the construction of a Lock and the formation of approaches to it on the landward side of the present lock at St. Anne.

under a proposed contract for four years from 1st December next. Conveyances to be made in vehicles drawn by not fewer than two horses. Printed notices containing further information as to conditions of proposed contract may be seen at blank forms of tender may be obtained at the Post Office, of Middle Musquodocbit and Shubenacadie, the sub-Post Office of Dean, or at the office of the Subscriber. F. M. PASSOW, Post Office Inspector.

SAINT ANNE, OTTAWA RIVER.

NOTICE TO CONTRACTORS. SEALED TENDERS addressed to the Secretary of Public Works, and endorsed "Tender for Canal and Lock at St. Anne," will be received at this office until the arrival of the Eastern and Western mails on TUESDAY, the 8th day of October next, for the construction of a Lock and the formation of approaches to it on the landward side of the present lock at St. Anne.

JAS. & W. PITTS,

GENERAL COMMISSION MERCHANTS

Ship and Insurance Brokers, WATER STREET, ST. JOHN'S

NEWFOUNDLAND

MACDONALD & JOHNSON, BARRISTERS,

Attorneys-at-Law, Notaries Public, &c. 152 Hollis St., Halifax, N. S.

CHARLES J. MACDONALD JAMES W. JOHNSON

SEND 25c. to G. P. ROWELL, & Co., New York, for Pamphlet of 100 pages, containing lists of 3000 newspapers, and estimates showing costs of advertising. dec 16