aposed of Ingredients identical with those which constitute Health, Blood, Muscle and Nerve and Brain Substance, whilst Life itself is directly dependent upon some of them.

By its union with the blood and its effect upon the muscles, re-establishing the one and toning the other, it is capable of effecting the following

It will displace or wash out tuberculous matter. and thus cure Consumption.

By increasing Nervous and Muscular Vigor, it will cure Dyspepsia, feeble or interrupted action of the Heart and Palpitation, Weakness of Intellect caused by grief, worry, overtax or irregular habits. Bronchitis, Acute and Chronic Congestion of the Lungs, even in the most alarming stages.

It cures Asthma, Loss of Voice, Neuralgia, &c., St. Vitus Dance, Epileptic Fits, Whooping Cough, Nervousness, and is a most wonde.ful adjurct to other remedies in sustaining life during the process of Diphtheria.

An endless chain of good effects is formed by

Compound Syrup of Hypophosphites. and we are safe in saying, from a long experience in medicine, its virtues are not possessed by any other combination, as the following will demon-

IT IS ACCEPTABLE to palate and stomach. SUFFICIENTLY POTENT to insure decided benefit, yet harmless, howsever long its use may be continued. This characteristic is possessed by no other remedy.

IT ASSISTS DIGESTION and assimilation

IT VITALIZES THE BLOOD, supplying such ingredients as may be required.

IT RESTORES TONE to the nerves. IT GIVES POWER of endurance and of con-

centration to the mind. IT PROMOTES VIGOR in the organs which depend for health on the involuntary muscular action, viz: the Liver, Lungs, Heart, Stomach, and Genitals.

And unless afflicted with some disease involving ABSOLUTE OBGANIC LOSS, it will sust in the system until it reaches the age allotted to man by a beneficient Creator.

NO PERSON will be disappointed in the effect of FELLOWS' HYPOPHGSPHITES, who rigidly

FELLOWS' HYPOPHOSPHITES. INCEPTION.

The experiments which perfected this preparawith a view to curing that insidious disease,

TUBERCULAR CONSUMPTION. and in order to supply the deficiencies in Hype-phosphites already in use; for, although their nature was correct as to theory, their preparations were, owing to their imperfect organization, found

wanting in practice. While they caused the formation of fat and gent, they did not improve the blood. The tonic effect upon the nerves and muscles was, circumscribed, and, owing to their diluted state, involving large doses, they were also too expensive.

The desiderata sought by Mr. Fellows, were: A convenient, palatable remedy :

Unalterable by time;

Harmloss, though used continuously, yet might e discontinued at any time without any ill effect :

Which would induce an appetite; Strengthen digestion :

Promote assimilation : Create healthy blood;

Strengthen the nerves and muscles; Enable the subject to successfully combat disease;

And sufficiently economical for all. All this has been indisputably attained. The success of the work is complete; and Fellows'

Hypophosphites stands foremost amongst the remedies for chronic organic diseases, possessing properties to which no other medicines has ever

#### ABSTRACT EFFECTS.

Fellows' Hypophosphites, on being introduced into the stomach, unites with the food, and immediately enters the circulation; and, being perfectly miscible with the blood, speedily pervades every part of the system. Its effects are first declared by a pulse slightly increased in fullness and strength a general exaltation of the organic functions, and a general exaltation of the organic functions, and exhibitation of the intellectual powers. Its specific influence is on the brain and nervous substance, increasing the activity of the absorbents, and renewing the blood, thus causing the healthy muscular formation so necessary in restoring the functions of the previously weakened organs.

Being then, a tonic of the nervous and circulatory system, it follows that, when there is a demand for extrrordinary examinen, its use is invaluable, since it supplies the waste through the circulation, and sustains the general system.

At no period of life is watchful care over the functions of the brain more requisite tdan during the acquisition of knowledge by the youth: plods ding, persevering study requires a store of vigorous nervous force, or the child may sink under the mental toil.

Stern necessity may compel the student to strain his powers beyond the dictates of prudence, and the early promise of excellence may be blighted thereby.

To such we recommend Fellows' Typophosphites; it will not only restore the sinking patient, but it will enable the toiling student to preserve his men-tal and nervous standard with out detriment.

NOTE -Be suspicious of persons who recommend any other article as "just as good" though bear-ing a similar name, and of those who offer the cheaper priced article.

Note. It is only the Independent, well-posted, and unselfish Physicians who can afford to prescribe this remady. Experience has proved this. The highest class medical men in every large city, where it is known, recommend it.

Price \$1,50 per Bottle, \$7.50 for Six Bottles,

Perry Davis & Son & Lawrence, 377 St. Paul Street, Montreal, P.Q.

will have immediate attention, JOB PRINTING meatly and promptly exe cuted at this Office.

# eslevan,

Rev. A. W. NICOLSON. Editor and Publisher. Published under the direction of the General Conference of the Methodist Church of Canada

\$2 PER ANNUM IN ADVANCE Postage Prepaid.

written history, and reveal that before Nath-

VOL. XXXI.

HALIFAX, N.S., MARCH 1, 1879.

No. 9

CANADIAN NATIONAL ANTHEM.

BY REV. L. HOOKER.

Canada, Canada, pride of the North! Thrice-honored Canada, gem of the earth! Freemen and brothers, we Pledge heart and hand to thee, Canada, Canada, land of our birth!

God of all power and grace, smile on our land; Pour thou upon her the gitts of Thy hand; Long may her people be Loyal and brave and free, And for the Right and Thee valiantly stand.

Be our defence in each threatening hour; Shield us from pestilence, famine and war; Treason confound, and when Justly we strive with men, God of our Fathers! then for us declare.

Give to each toiling hand constant increase; Rich be our land with the fruitage of peace; Send us good laws, and bless Pulpit and School and Press,

That truth and righteousness never may cease Long may Thy glory on Britain be seen; Long live Victoria, Britain's great Queen;

"Send her victorious, "Happy and glorious, "Long to reign over us, GOD SAVE THE QUEEN.

This patriotic Anthem has been set to appropriate music by Rev. L. Rooker, and is published by R. Mergan, Music Dealer, Quebec.

"HYMNS MEDIÆVAL AND MOD-ERN.

LECTURE BY DAVID ALLISON, LL.D. Dr. David Allison, Superintendent of Education for Nova Scotia, lectured last evening in the Mechanics' Institute, on "Hymns Mediæval and Modern," to a moderate audience, largely due to the coldness of the night. The lecturer was introduced by the Hon. George E. King. "The singing of hymns," said the lecturer, agreeing with the bishop of Fredericton, "has the sanction of the immemorial usage of the Christian Church." The Psalms by reason of the intranslátable character of their poetry, became unfitted for singing in public worship. The early Christians sang mns, songs of faith and courage The angelical doxology, the oldest hymn which has come down to us. was the martyr song of those early ages. Ambrose and Prudentius, and the other hymn writers of the Western Church, in consequence of the changing character of the Latin language at that time where hampered in other compositions. The ancient hymns in his opinion were superior to the Mediæval, they were truly carmina popu laria. He spoke of the middle ages as the time lying between the 6th and 16th century, and directed attention to the hymns of that time. Veni Creator Spiritus was a great hymnot that period. It had been attributed to Charlemagne and Pope Gregory the Great. It is a hymn that outlasts the centuries. The most famous translation is an imperfect outline, was listened to that of Dryden, No. 654 in the Wesleyan collection. This is the only hymn of the Church of Rome which is retained in the ritual of the Church of England:

"Come Holy Ghost our hearts inspire." is the first line of the translation of it used in the Methodist ordination service. Robert II. King of Normandy, about the year 1000, wrote Veni Spiri tus Sanctus the original of Watt's

"Come Holy Spirit Heavenly Dove." This is called the noblest of the Latin hymns. The Statat Mater Dolorosa is another hymn, the most pathetic of human compositions. Its author was an Italian nobleman and jurist. He quoted two stanzas of Lord Lindsay's celebrated translation beginning-

"By the cross sad vigil keeping Stood the mournful mother weeping." Another great hymn is the famous Vexilla Regis or exaltation of the cross. or rather of the king who died on it. Its author was Fortunatus and it was the marching song of the Crusaders.

" The Royal Banner forward go." is the first line of its translation. He next spoke of the Hallelujah Chorus, an ancient hymn. The Medieval hymns relating to heaven are numerous. One of them is

celestis urbis Jerusalem. "O mother dear Jerusalem." is Dickson's version of it, which has deeply stirred the heart of Scotland, many martyrs dying with it on their He quoted three stanzas of this lips. He que noble hymn.

"Jerusalem my happy home." recent and less meritorious translation. of Siemens'. A machines, representing the support of our general Sabbath for he dared to confess his sins. These two The Celestial Country of Bernard de 2,400 standard candles; and two B's school work.

Cluny, a monk, is another hymn on representing 12,000 candles, or a total Heaven. It has been translated by of 14,400. Each light is produced by Dr. Neale, beginning

"Jerusalem the golden." and has found a place in more than twenty hymnals. No hymn has won greater favor among Christian people. He then spoke of what he called the greatest hymn of the middle ages, Dies ira, dies illa," written by a monk named Thomas in the year 1250. The Dies Ira combines every possible element of strength and sublimity. The rythm and the rhyme are in harmony with the sense. No uninspired poem or song in any age has ever evoked so much interest or stirred up so much feeling. It forms the sequence for the dead in the burial service of the Church of Rome. It is one of those immortal productions of human genius that transcend all creeds. He mentioned a large number of men of genius to whom its words had been dear. It was a life-long favorite of Sir Walter Scott, and in the Lay of the Last Minstrel he introduced it with great effect:

"That day of wrath,
That dreadtul day,
When heaven and earth Shall pass away.'

There are 87 translations of this hymn in German and 200 in English. The most famous is that of the Earl of eluded translation, Lord Macaulay's translation being probably the worst church of the middle ages, and show that it was not the hiatus in religion that was generally supposed. The continental languages, especially the German, are filled with beautiful hymns. Many of those had been transfrom the German. He referred to the translations of the Psalms of David, by for what he did himself than for what | in the evening one of the lights in the he incited others to do. He mention- higher end of the field suddenly dised among hymn writers, Cowper, Doddridge, Toplady and Wesley. Watts effect on the illumination, and was due has not been superseded or excelled in to no fault in the machinery, but to his own chosen sphere as a composer of hymns designed for congregational use. Of the 709 hymns in the Wesleyan collection, there are 70 of Watts' authorship. A good and true hymn through success .- West Britain. is to the world an inestimable blessing. The denomination of its writer was a matter of secondary importance. The lecturer closed by saying that to such a hymn he would say-I care not for names, take the place that thine is by the right of a Divine inheritance.

The lecture which occupied an hour in delivery, and of which the above is with great attention and heartily applauded, as it well deserved to be, for it was one of the most eloquent and scholarly lectures ever delivered in that hall and should have been heard by a crowded house.

A vote of thanks was tendered the ecturer at the close. St. John Telegraph.

THE EDISON LIGHT.

Redruth has been the first town in the county to give thousands of the public an opportunity of witnessing the merits of the electric light on a considerable scale. The light was exhibited by Messrs. C. W. Provis & Co., of Manchester, who are visiting various parts of the country. Mr. Provis is a native of Redruth, and the exhibition on Monday night had the advantage of his personal supervision, other officials of the firm also assisting, and the whole was a complete success. The railway company ran special trains from Truro and Penzance, and visitors came from all parts of the country. There were upwards of three thousand people on the ground. The exhibition took place in a large field towards the end of Green-lane, and illuminated the football match, which was in itself a great attraction. The committee, conminting of Mosses, J. W. Everett, (chairman); Henry Grylls, F. W. Woolf, W. Holloway, Edward Williams and Foster Williams, did the best they could, by laying down boarding outside the rails, to promote the comfort of the speciators.

The machines employed for the exhibition of the electric light were two sources \$50.87 total 2,146.21, towards himself during those remorseful months be-

one machine, and until professor Edison has demonstrated his ability to divide the current, it will not be possible to show two lights by means of a single machine. It is, however stated that Edison has already solved the problem, and is able not only to divide, but to measure the current. The engine employed on Monday evening was one by Ruston, Proctor & Co., of Lincoln, and was of 12 horse-power, but worked to 20. As soon as the lights are connected with the machine the horse-power is exactly doubled. Three of the lamps used were Siemens' each capable of burning about four hours; the fourth was a lamp patented by Mr. Raworth, of Manchester, and has hitherto, whenever tested, proved a decided success. It was generally agreed on Monday evening that this was by far the most brilliant of the four lights exhibited, and, if it was occasionally less steady than some of the others, it was unprotected from the wind. Mr. Raworth's lamp is much larger than Siemens,' but it is far less intricate in its arrangements, and by reason of the extra thickness and length of the carbons, it will burn uninterrupted for something like nine hours. Fixed in four corners of the field, on Roscommon. It had, however, rather tall uprights known as "gantreys," a splendid illumination was thrown over the whole place with the brilliancy alof all. These hymns testify to the most of daylight, and it was generally existence of devotion and genius in the admited that there was little, if any, exaggeration in the promise made by Mr. Provis the other evening at the ed and arranged on the ground might lead to an unsteadiness in the light, Sternhold & Hopkins, and Tate & Bra- | but a fixed and brilliant light burnt for dy. He referred to the dearth of good | the whole evening, and every detail of

volunteer dinner, that, given favour- nexion. Copies of these lists of Winable conditions, there should be light nowed Books are sent free on applicaenough to pick up the smallest pin tion to the secretary.
in the centre of the field. There lated into English. Of the thirty-two hymne of John Wesley in the Methodist collection, 26 were translations and other apparatus had had so be have modern hymns, prior to the time of the football match was watched with-Isaac Watts, who was famed not more out the slightest interruption. Early for what he did himself then for what in the evening one of the lights in the appeared, but this had no appreciable being thrown out of arrangement by the pressure and interference of the crowd with the uprights. The exhibi-

> OUR SABBATH-SCHOOL WORK IN THE DOMINION.

tion was unanimously held to be a

At a recent meeting of the Sabbathschool Board, a committee was appointed to prepare a brief article for our periodicals, setting forth the work which is being done under its direction, and the future prospects of our cause in this direction.

Such a statement is here presented. From the statistics collected by our schedules, we find that there are 1.733 schools in the Dominion, being 26, per cent. in advance of the returns of 1874. 1,451 congregations still report no schools. Of the 15,751 officers and teachers, 13,000 are Church members, showing an increase of 33 per cent. during the quadrennium. The total number of scholars is 122,157, which is 29,980, or 32 per cent. more than in have united with the Church. 15,050

are now meeting in class. A very large quantity of valuable books and periodicals, have been issued from year to year by our Book Room. At present nearly 5,000 copies of the "Banner," and 15,000 cepies of the "Advocate" are published. Hoping to increase the interest in the latter, its name has been changed, and will be henceforth be known as the "Sunday School Guardian, and will be issued as an eight-page semimonthly, beautifully illustrated, and prepared especially for our Canadian readers, young and old. The price is are taken 26 cents. The new series Book Room,

From the collections taken in the pardened, but not guile." schools during the four years, \$2.095.

been read and from which the lists of Winnowed Books have been made up Miscellaneous Stationery and Printing (this in-cludes schedules, circulars, etc.) Postage and Freight Travelling Expenses Sundry Petty expenses, travelling expenses and supply for secretary during the four years \$1553 42 Balance on hand of From this balance several grants have been made since the General Conference, and the expenses of the late board meeting have been paid, also about \$200.00 worth of new books have been ordered for examination, so that the funds in hand are about exhausted. Schools in needy neighborhoods should apply for grants, in whole or in part, to our secretary, Rev. Al-

EXPENDITURE TO AUGUST 31, 1878.

Grants to poor schools Books for winnowing which have

fred Andrews, Stranthroy, Ont., who will, without delay, send the application to the Committee on Grants. Many schools have been aided in the past; and as funds are provided, the board is desirious that all who may apply shall be aided in proportion to the necessity of each case and to the extent of our ability.

SELECTED LIBRARY BOOKS.

685 books have been approved, out of 937 which have been read, as suitable for use in the schools in the Methese books have been prepared and the song. circulated widely throughout our Con-

For a more full account of the Sun-

We trust that our brethren will continue to aid us in carrying on this work, by seeing that a collection be taken up sometime during the year in the General Conference. The Board is determined to carry on the work as effectually as possible, and to avoid going into debt. According, therefore, to the means placed at our disposal, so will be the measure of good accomplished.

(Signed) ALFRED ANDREWS, G. R. SANDERSON, D.D. WARRING KENNEDY, S. J. HUNTER.

INTERNATIONA L

BIBLE LESSONS

FIRST QUARTER :-STUDIES IN THE OLD TESTAMENT.

B. C. 1034. LESSON X. THE JOY OF FORgiveness; or, Salvation from God. March 9th.

EXPLANATORY.

Verses 1, 2. Blessed. As in Psalm 1, the word is plural. "O the blessednesses." The one expresses the happiness of the just, the other of the justified. 1. "Though ours may not be the joy of angels, who have never sinned, yet we may possess the gladness of the 1874. Since that time 20,986 scholars forgiven." Transgression. In these two verses we find three words employed, whose Hebrew originals contain various shades of meaning: transgression represents sin as Sunday-School literature, including "breaking faith," or "falling away;" sin presents the thought of "deviation from the path," while iniquity suggests "perversion." 2. " However varied the aspects in which sin is portrayed, yet its original is the same." Forgiven. The word contains the idea of a burden taken away. 3, "There is One who obtains our forgiveness by bearing the weight of our sins." [ Teacher, show your class how forgiveness is obtained for them. ] Covered. " Hidden," not from memory, but from punishment. Imputeth not iniquity. 4. "When our iniquity is taken away God no longer 31 cents a year, or where over 25 copies reckons it against us." 5. " Let us not continue to brood over sins which God has hidbegins with January. A large increase den from his sight." No guile, That is, no cies on every hand. Be glad in the Lord. of subscribers alone can prevent this deception toward himself, and no dissembling 21. "There is no need to seek for pleasure change from being a serious loss to the toward God. 6, "God expects us to deal honestly and sincerely with him when we ciency of pleasure at God's right hand." come seeking mercy." 7. "Guilt may be 3. 4. When I kept silence. Out of his sad

34 have been received; from other memories the pealmist draws the picture of verses shed a light on some of David's un-

an had approached him with his pointed parable (2 Sam. 12), his conscience was at work making his life wretched, and preparing him to offer a prompt confession of his crime. 8. " Even in forgiveness one cannot eradicate the bitter memories of guilt." Said a reformed drunkard, who had not tasted liquor for twenty years, "I would give this right hand if I could blot out the memory of some pages in my past." My bones waxed old. He felt youthful spirit and vigor depart, and old age seemed to come on suddenly, from the agony through which he passed. It is uncertain whether these expressions are figurative, referring to mental anguish only, or whether they suggest that David's remorse resulted in a period of illness with physical suffering and fever, which many believe is mentioned in several of the psalms. 9. "The close relations of body and soul are shown in the effects of mental suffering on the physical frame." Roaring. The inward groaning for his unconfessed sin. Day and night. Through the day the royal robes covered an aching heart, and at night the darkness brought heavier shadows across his burdened soul. Thy hand. 10. "Remorse of conscience is God's hand smiting the sinner." My moisture. Referring, perhaps, to the burning fever which aggravated his sufferings. 11. "Sin brings its curse even on the body." Drought of summer. During the months of July and August scarcely a drop of rain falls in Palestine; all vegetation is parched and the ground becomes burning dust. Selah. A Hebrew word calling for interlude thodist Church of Canada. Lists of of instrumental music between the verses of

> 5. Iacknowledged. The psalmist now turns from his misery to his pardon. He has told us of his load, now he tells us now it was removed. He had suffered remorse, but when he offered a true repentance his darkness was turned to light. 12. "Sin concealed brings agony, sin confessed obtains mercy." Have I not hid. 18. "When we no longer try to hide our sins from God he hides our sins from before his face. Thou forgavest. "Thou "is here emphatic. 14. "God's forgiveness has a breadth and power which man's

6. 7. For this. "On this account." David presents his own experience of pardon as an encouragement to others. 15. "Every sinner who has been saved brings hope of salvation to lost sinners." Godly. That is those whose hearts are inclined toward God. Pray unto thee. The psalmist would urge that if his prayer were heard and answered surely others may, also, find help in trouble. When thou mayest be found. 16. 'Then there are times when it is too late for sinners to find God. In the floods. In Palestine the valleys are overswept by sudden torrents The forgiven sinner is represented as standing on the safe heights above the storm. Thou art my hiding place. Pardon gives us a refuge from sin. 1.) From penalty. 2) From guilt. 3) From conscience. 4.) From temptation. 17. "He who rests in God is safe."

8. 9. I will instruct thee. Most of the older interpreters represent these two verses as spoken by God; but the more recent scholars refer them to David, who from his own experience now gives counsel to others. 18. 'The richest lessons of wisdom are learned under the rod of discipline." I will guide thee with mine eye. "I will counsel thee, mine eye shall be upon thee;" words of the psaimist to the sons of men. Be not as the horse. He bids men act as thoughtful, intelligent beings, not as irrational creatures, who must be lashed to obedience. 19. "The highest wisdom is found in the service of God." Sinners are like beasts. 1) In their lack of intelligence. 2) In their groveling nature. 3) In their following appetite and passion rather than judgment. 4) In the fact that their trappings are the tokens of their slavery. 5) In having all their enjoyment in the present life. Lest they come nigh unto thee. Rather "else they will not come near thee." 20. "Saints are drawn to God by love, while sinners are driven to him by fear."

10, 11. Many sorrows. In this close of the psalm the contrast of the sinner's misery and the righteous man's joy is exhibited. Mercy shall compass him about. While one is surrounded with woes, the other finds merin ways of sin, while there is such a suffi-

GOLDEN TEXT: Blessed is he whose transgression is forgiven, whose sin is covered. Pag. 32, 1.

DOCTHINAL SUGGESTION: The forgiveness

The next lesson is Psa. 84, 1-12.

SEDUM.

CANON GAL

## GENERAL READING

OLD THOUGHTS ON AN OLD THEME.

meetings. His problem and his complaint are both old; and our counsel must be as old as the question he asks. it; only old truths to be reiterated.

The first condition of a good prayermeeting is to have something to say. and then to say it. The underlying cause of poor prayer-meetings is that sinners. the pastor has nothing in his head and the people have nothing in their a good prayer-meeting by dragooning hearts. You cannt bring chaff to the Lord and pass it off as wheat. If the people are empty, more reason why the pastor must come full. If they have will not keep it up for a year. Give nothing to say to each other he must them something to come for and they have something to say to them. If they come cold he must come warm. You cannot make a tropical meeting by gathering together a hundred ice-berg Christians. He must be a gulf stream to melt them.

The next thing is to get rid of formality. Pews and benches are murder, ers of prayer-meetings. Meet in a par- live as long as the Anglo-Saxon race, lor if you can. How often do you see a or the English language. In reviewdull prayer-meeting break up, and then | ing the English soldiers at Gibraltar. after the meeting is all over, the people gather about the stove in one corner and spend half an hour over a subject seen most of the soldiers of the conof real live interest, and the best part tinent. That he liked the German of the prayer meeting is after the prayer-meeting is dismissed. The story is told, we believe it is authentic, of an eccentric but successful pastor who opened his prayer-meeting as usual with a hymn, a Scripture-reading and a could be improved. "There is someprayer, and then called on the brethren for remarks. No one stirred. Would any brother lead in prayer? No one did. "Well then," said the pastor, "if | quest." no one wants to speak and no one wants to pray we had better go home; receive the benediction;" and he dismissed them. They gathered around the stove and discussed their prayer-meetings, and made a new beginning that night. The method might fail in other hands, but the principle was sound. Anything to break the dreadful formality of a prayer meeting that is as stiff as a brook in January because it is as cold.

In the third place, how can we expect to make good prayer-meetings when we cut off the help of the best religious element in the church, that of the women? That is as if you were to turn out the clarionets and flutes and instruments of melody from a band, and leave | New York and printed in the Tribune :nothing but bassoons and base viols to make music with. They can rumble away down in the bass, but who cares for such music? A woman is sentimental, and a prayer-meeting, is a place for sentiment and feeling, and as long as we do not get that in our meetings, and have a leader who knows only the bass and tenor in spiritual things, we cannot carry our meetings very high. Better call our meetings conference meetings, but do away with the name religious meetings, than to put on the bellows and blow up the coals when there is no wood, or when the wood is as green as red oak.

And it is not impossible to get women to take a part in the meeting if they are wanted. But they are sensitive and shrinking, and they will not take part at the thought that in the darkness of the if they are not wanted. In morning prayer-meetings in times of revival we had no difficulty in getting women to take part. A woman, in answer to a call for requests, says, "I wish prayer for my husband;" and we ask "Where was he born ?" to which she is very ready to reply; a second question brings a second reply, and so on; and before she knows it she has given us the inspiration of a real experience. A mother asks prayer for her absent child. "Where is he?" "At sea." "Was this child consecrated in prayer?" "Yes." What have you done yourself for your child?" "I have been in the habit of daily prayer for him and with him." Pretty soon we get the whole history of the child, those things that no one can say but a mother, and she does she not feel as though she were making

a speech at all. We get letters from women continually that are full of a devoutly inquisitive spirit in regard to the most vital points in religious life; and women naturally search out those things, and feel the fine lines a great deal more than men do. They are the ones who are naturally interested in spiritual topics. and their interest ought to be not merely passive; it ought to be actively exer-

Another condition is promtness and vigor of movement. The minister must, at every hazard, keep the meeting going. It never ought to last more than three quarters of an hour, and ought to begin at the stroke of the clock, and end with equal promptness. "Whatever you have to do you have got to do it quickly, for this meeting is going on:" that ought to be the spirit of the lead er. And in one way or other we must get rid of the spiritual parrots who get up and repeat what has been said

not make a strong prayer-meeting. Do you say, "I have no adaptation to any such work as that?" Well then, you have no adaptation to carry on a prayer meeting. If a man can only drive a half-blind horse that is so lame that he cannot run away, he would better not A reader of the Christian Union, the drive any kind of horse. Ministers are pastor of a smallcountry church, desires continually telling sinuers they must to know how to make good prayer | change their habits, must reform their lives, must ré-cast their characters; that by God's grace they can do it and ought to do it; and when you tell them For there is nothing new to be said upon to go into this kind of work they will say, "Oh, my nature is not adapted to anything of that sort;" just as if ministers' natures are not capable of being changed as well as those of any other

One other thing: you can never make or coaxing people to come out to a Barmacide feast. The hungry man may take the joke for a single night but he will come. The only way to make a good prayer-meeting is to make the prayer-meeting good .- Chris. Union. .

#### "SWING OF CONQUEST."

From the rocks of Gibraltar comes Gen. Grant gave his opinion of the soldiers of Europe. He said he had soldiers; that the Spanish soldiers only superior soldiers; but that he had seen nothing to compare with the English. That he did not see how their discipline thing about them not found in any other soldiers-it may be in their Anglo-Saxon blood-they have the swing of con-

This is history condensed. There is also in it a prophecy. This swing of conquet imposes its duties as well as brings its glory. Swinging through the centuries, and over the continents, it must bear up and forward the religion of the Bible and the freedom of Protestantism. The man who drives a swift horse must hold a steady rein. The Churches that ride behind this swinging, conquring race must keep faith with God, as well as step with events.

#### THE LIGHT ON THE WAVES.

The following is the eloquent conclusion of Dean Stanley's sermon preached in

" May I close these remarks by an illus-Biscay? As soon as those who had escaped from the sinking vessel found themselves in a small boat in which they had taken refuge, in the midst of the raging sea they found their chief danger came not from the solid massive sweep of waters, but from the angry breaking waves which, from time to time, descended upon them, and against which every eye and hand had to watch with unsbated attention. As the shades of evening drew on. so the survivor told me, their hearts sank night it would be impossible to see those insidious breakers, and that sooner or later they would be caught and engulfed by them. But with the darkness there came a corresponding safety. Every one of these dangerous waves as it rolled toward them was crested with a phosphorescent light which showed its coming afar off, and enabled the scaman to guard against it as carefully as if they had been in the full light of day. The spirits of the little crew revived, and those from time to time-the cowards and desperadoes among them-were for turning back to the ship, were guided by these corrus. cations through the night, and in the earby dawn they caught view of a distant vessel by which they were at last saved.

"Mark that crest of phosphorescent light. On the top of those breaking bil. lows is the light of Divine grace, the compensating force of Providence. In the darkness of this mortal life, and on the wave of this troublesome world our perplexities and dangers and griefs bring with them or may bring with them their own remedy. On each bursting wave of disap pointment and vexation there may be the grace of heavenly light which reveals the peril, and shows the wave and guides us through the roaring storm. Out of doubt may come faith, out of the grief may come hope, and to the upright and godly disposed there rises light from darkness. With each new temptation there may come a way to escape, with each new diffi culty there may come some new explana tion. As life advances it does indeed sometimes seem to us as a vessel going to pieces as though we were broken fragments of a ship or a solitary skiff on thewide waste of waters; but so long as our mortal over and over for forty years. A weak existence lasts we must never give up the that ye stole into the box yonder, fornint lending them either a "Discipline or duty of hoping. The sense that keeps us the post.' And I must do it, missis, jist the "Probationer's Manual." He is a strong men, spiritual heroes.

ness-that same good instinct forbids un- so; or I go home wid a lie to the priest; profitable sadness. We must persevere unwhich we will shape our course. Forward not backward, must we steer. The speck becomes a mass, and the mass becomes a ship. Have patience and perseverance. and believe that there is still a future before every one, and so we shall at last reach the haven where we should meet."

#### THE BRAVERY OF BRITISH SEAMEN.

Glorious proof of the gallantry and discipline of British seamen is furnished, says a writer in the Daily Telegraph, by the narratives which have reached us from her Majesty's ship "Thunderer." We know at length how that huge iron clad was cleared for action at a signal from the admiral; how the water-tight compartments into which the vessel is divided were closed, the men at their stations, and the guns loaded. We learn how. following one broadside fired at an imaginary enemy, there came "a strong report,' with a sound "altogether different another ringing sentence destined to from that which a broadside makes," and after what fashion the ship's company became aware that something was wrong. Then comes the story of how the men remained, each little party in its own com partment, with the lights all out by reason of the concussion, and the knowledge that whatever had happened they, must lacked good officers to make them very prepare to die, if need be, without opening the partition doors, in order to save the ship. One who is at the bottom of the ladder which leads to the batterydeck is sent to sound the wells, and as he tries to pass along the deck he finds the man hatch way choked with a torpedo, and filled with smoke and flame, himself and his comrades "like rats-in a trap." When eventually he succeeded in his mission the sight which meets his eyes is terrible in the extreme. Men who but a moment before were hale and well are lying blackened and disfigured so as not to be recognizable; others are striving to lead away those more injured than themselves; while from seme of the dying comes a cry that comrades " who are even worse than they, should be attended to first." There is no unseemly fright manifested, although at this dreadful moment no one can tell the cause or the extent of the catastrophe. For aught that any man on board knows, the hold of some other accident have occurred seri- thief." tration which I once heard from the lips ously imperilling the safety of the ship of a rough seafaring man-one of few and the lives of the crew. Yet ne survivors of a great shipwreck which took one quits his post, the dead are reverently place some ten years ago in the Buy of taken up, the wounded carefully removed, the debris of the broken gun and turret is cleared away, and then the ship's company "set to work coffin making," while those whose number will hereafter be missing from the mess are prepared for interment. It is, with all its lamentable accompaniments, a grand and instructive scene. Not a word is heard of irregularity; for though as many men have been killed and wounded in a single moment as would have suffered from a general action, and by a cause altogether unknown at the time, yet that good ship's crew stands at general quarters, and despite the alarm and the carnage, bears itself as English sailors alone know how to do. In the annals of our navy there is many a brave record, and the tale of how our seamen have done their duty is known in every land; but, from the foundering of the "Birkenhead" until to-day, has no story been related in which these marvellous qualities have been more plainly set forth than on the occasion of the explosion on board the "Thunderer."

#### THE CASUISTRY OF THE CON-FESSIONAL.

The mistress and the Irish cook are in

"Indade, missus, and what for should I stale from ye? I must go and tell it all to the priest. I kneel down to confess me sins; and he asks me so many questions; there's nothing in me that he doesn't find out. I daren't tell him a lie. I must tell him just what I took from ye and all about it; the tay, the sugar, the coffee, and all unbeknownst to ye. asks me just what it was all worth; and I must tell him to a penny; for I mustn't tell a lie to him, ye know. 'Is that all?' he says, says he. 'Ye stop and think, and tell me ivery thing;', and his eves look into me very sowl. And I takes care to put it high enough, to be sure of me sowl. Then he says to me, says he : Have ye got the money wid ye?' I says, Yes, Father B.' Ye know ye must have the money about ye when ye go to confess. And thin he points up to the poorbox, hanging there before me eyes; and he says, says he: 'See that ye dont lave this house till ye've put ivry penny of

and then what's the good of confessing, til the morning breaks. That speck on and what becomes of me sowl? So the distant horizon may be a vessel by what's the good to me, if I stales your sugar ?"

The above was a veritable occurrence in the city of Boston, not long ago. It carries internal evidence of truth, so far as this-that an Irish servant would not be likely to eriginate the adroit casuistry of giving to the poor the proceeds of her pilfering. Some shrewder mind than hers started the idea. But is that the casuistry of the confessional? A certain old Book declares of the Almighty : "I hate robbery for burnt-offering."-Congrega-

#### QUICKFOOT.

An Indian who had been out hunting had killed a deer, from which he cut off a joint of venison, and hung it up as high as he could in his wigwam. He then went off into the forest to look at his traps He was not long gone: but when he came back, to his surprise and anger, he found that his fine joint had disappeared and no trace of the thief was to be found-at least neither you nor I could have noticed any, however carefully we might have looked. EHowever, the Indian snatched up his tomahawk, and off he went in hot pursuit of the culprit, straight through the forest.

He had not gene far before he met a friendly white man, a trapper, who, seeing him going along with his eyes fixed upon the ground, asked him what trail he was pursuing.

"I seek," said Quickfoot. " a little old white man, with a small gun, who has got with him a little dog with a stumpy, bushy tail. He is a robber, for he has entered my wigwam and stolen my venison. I will kill both him and his dog."

" My brother, I saw not far from here just such a man. But how dost thou know him so well? For you have not yet seen him.".

"I am in haste, but if thou wilt know listen: "I found a pile of stones under the place where my venison was hanging. Had the robber not been short he would not have required these to stand on. He was old, for his foot steps Were close together. He was white, for his toes turned in, which an Indian's never do. If the gun had been long, it would not have left a mark on the bark of the tree, as it did when ft leaned against it. So, thou seest the vessel may have been rent, or it was easy, having eyes, to detect the

" Of what use would the eyes of Quickfoot be, if they had not shown him the dog's feet were close together, as he walked on the sand; and that the short bushy tail measured itself as he sat wagging it. while his master was belping himself to my dinner? But farewell, I must hurry or I shall not get back my venison from that white thief."

With these words Quickfoot hurried away, and was lost amid the deep foliage of a Western forest.

## FAMILY READING.

HOW A SUCCESSFUL LEADER LEADS HIS CLASS.

I know a class-leader who has had for three years a class of about fifty members, ranging from ten years old to eighty. It includes various grades of society and intelligence. The average attendance is about thirty members weekly. The following are his rules, which he carries out systematically :-

1. He visits at their homes all the members of his class; knows them and their families: never fails to make the children of the family glad to see him.

2. He is careful to speak to his members on the street; chats sociably with them, and tries to leave a good religious impression on their minds. He never fails to let the "stay-aways" know they are missed. He opens class on the minute; after the prayer and second hymn, he reads a few verses with especial reference to some topic which he has previously selected for the evening, and all the members, when called, are expected to speak upon the topic, though they are at liberty to add to it anything else they may desire to talk about. He only speaks to the members in reply when something seems to him to demand it, frequently passing ten or twelve with only a single sentence or a line of Scripture, or if an appropriate verse has been sung. saying nothing. The evening before any especial service, such as love-feast, communion, missionary day, baptism, reception of members, he selects a topic appropriate to the coming occasion, and always instructs his probationers sions, remains chaste—he who, keenly in the questions and answers that will sensitive, with manly power of indignabe put to them the following Sabbath, tion in him, can be provoked, yet can restrain himself and forgive-these are

back in youth from all intemperate glad- as he tells me, wid his eyes looking at me bright, active and cheerful business man, and endeavours to make his classroom a cheerful, social gathering, without in the least degree lowering the tone of its religious character. He calls his members more according to their Christian experience than by position in the class, so as to give variety, try-ing to alternate the disheartened with the bright, the young with the old None are required to speak, and it is so understood in the class-freedom in this as in other things. Reproof he leaves for private application. This no fancy sketch, but a truthful des cription of every-day life.

He believes the topical plan to be a good one, as it breaks up uniformity in giving experience from week to week By viewing a topic from all sides it impresses it very much on the memory. All his memhers like it. If it be com. munion week, he reads about it, im. presses its importance upon the mem. bers, and then asks of each one, "De you partake of it? If so, why do you? If not, why don't you?" It it be love. feast week, similar questions are asked

At one meeting he read Jesus' conversation with Nicodemus, and request ed the members to relate their conversion. At another meeting he read I Perer iii. 15, and dwelt especially upon the words, "Be ye ready always to give an answer to every man that asketh you a reason of the hope that is in you," and every member spoke clearly upon the ' reason' of his hope.

Another night he read the incident of the ten lepers, and dwelt upon their unquestioning obedience, and drew the lesson for the class, in giving their ex. perience, of the advantages of obedience to the commands of God and the church, and the results of disobedience. with such particular incidents as they deemed best. Another time he dwelt upon rest in heaven, and the necessity for effort; and inquired of the members their chief hindrances, and how they overcame them.

And thus, week after week, varying the programme, frequently drawing a lesson from the Sabbath school lesson. The class look forward with desire for class night, expect to enjoy themselves and to be profited, and are not disappointed.

#### PREPARE TO MEET THY GOD IMMEDIATELY."

Robers Annan, the Christian here, put up an iron plate near his house, in Dundee, with the words boldly painted on it, " Prepard to meet thy God." I frequently pass the place, and my attenion was called to it by a friend as being much effaced. I went to the agent for the property on which it was fixed, and got permission from him to renew the paint and the inscription. I then employed a painter to have it done, but he was a long time in get-ting it finished. I went to his shop several times and spoke about it; but one day, as it was still unfinished. I requested him to enter it in his books to be done immediately. I looked over his shoulder afterward, and saw the words written, "Prepare to meet thy God—immediately." I called his attention to it, and said, "That is just what we have to do, for we know not the moment we must pass away into eternity. What awfully solemn examples we have had of tales of death coming to crowds of our fellow-creatures in a moment!" Then, reader, " be ye also ready: for in such an hour as ye think not, the Son of man cometh. (Matt. xxiv. 44.) And I desire that Christian friends would pray that this repainted board might be greatly blessed to souls by the Holy Spirit of God; and, also, that many readers of this sketch might seriously now obey the friendly warning: "Prepare to meet thy God-immediately."

#### COMPOSURE THE TEST OF STRENGTH.

(Observer.)

character. A man who bears all be-

We mistake strong feelings for strong

fore him-before whose frown domestics tremble, and whose bursts of fury make the children of the house quake because he has his will obeyed, and his own way in all things, we call him a strong man. The truth is, that is the weak man; it is his passions that are strong; he, mastered by them, is weak. You must measure the strength of a man by the power of the feelings he subdues, not by the power of those which subdue him. And hence, composure is very often the highest result of strength. Did we never see a man receive a flagrant insult, and only grow a little pale, and then reply quietly? That was a man spiritually strong. Or did we never see a man in anguish stand as if carved out of solid rock, mastering himself? or one bearing a hopeless daily trial remain silent, and never tell the world what it was that cankered his home-peace? That is strength. He who, with strong pasor sinks with them. most familiar facts of and holds good in eve tion. Take the arti the poet, what is their shape and form, hefor ear, to the ideal exist imagination? The his own work never it not notorious that skill the more critic please, and sees det which, perhaps, year ed with complace Whence this sensiti Has he lost his ski his sense of beauty or harmony? Not has simply grown, a his conceptions have one compare his we his work as a child. at the difference. same with the con the intellect, all our nature.

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SET YOUR AIMS HIGH.

CANON GARBETT.

A man grows into his aims, and rises or sinks with them. It is one of the most familiar facts of daily experience, and holds good in every sphere of action. Take the artist, the musician, the poet, what is their effort but to give shape and form, hefore the eye or the ear, to the ideal existing in their own imagination? The man satisfied with his own work never can be great. Is it not notorious that as he advances in skill the more critical and difficult to please, and sees defects in work on which, perhaps, years before, he looked with complacent satisfaction? Whence this sensitiveness to fault? Has he lost his skill of eye and hand, his sense of beauty and form, or color or harmony? Not in the least. He has simply grown, and as he has grown his conceptions have grown. Let any one compare his work as a man with his work as a child, and he will smile at the difference. And it is just the same with the conscience as it is with the intellect. The same laws pervade all our nature. The man who bas acquired a sense of sin has simply grown. He has lost nothing, but he has gained -has gained a new conception of holi-The facts concerning himself remain what they were, but his thoughts have soared into a higher sphere, and he has breathed a purer atmosphere.

UNCONSCIOUS SERVICE.

(Examiner.)

We love our friends all the time; when we are so absorbed in working for them that we seldom thing of them, as well as when telling them of our regards. Thus, if it is the fixed purpose of our lives to glorify God—if we have given ourselves to him with unreserved affection—the hours that we give to diligence in business will be hours in which we serve him, just as truly as in our conscious worship; and in such service we shall make constant progress in Christian experience.

DO CHILDREN "HOLD OUT"?

"It is well enough to teach children the gospel, but we should remember that they are not apt to hold out in religion." Such are the sentiments we sometimes hear. But we believe them mistaken. Of a hundred converts among children, taking them just as they come, and with the spiritual care or neglect they on the average receive, we believe as large a per cent. of them continue as of a hundred adults taken the same

Children need help in order to "endure." Do not old sinners when con- heard tell of that will cure them so quick. verted need the same? Is a man any more apt to "bold out" in religion for having long "held out" in sin? Are disobedience and ingratitude aud hardness of heart a good school for permanence of character in righteousness? Not if we understand human nature.

"But children are easily influenced" We know it. And this is the very reason why they should be put under the full influence of Christanity at onco. Do not leave them to be chilled by worldliness during all the formative years and fondly hope they will thus learn to be strong in right.

SORE THEOAT.—The best cure for sore throat is a gargie of Pain Killer and water-it acts like magic.

CONSUMPTION .- Many say that this disease cannot be cured, but the proprietors of Allen's Lung Balsam will satisfy any one that it has been cured in very many cases of the worst description. They have hundreds of testimonials from thankful individuals who willingly admit it has saved their lives.

HAVE you inflammatory sore throat, stiff joints, or lameness from any cause whatever? Have you rheumatic or other pains in any part of the body? Is so, use Johnson's Anodyne Liniment. It is the most wonderful internal and external remedy known to medical science.

We caution all persons not to buy the extra large packs of dust and ashes now put up by certain parties and called condition powders. They are utterly worth less. Buy Sheridan's Cavalry Condition Powders, if you buy any; they are absolutely pure and immensely valuable.

COUNTLESS sufferers find the balm of relief, and the fountain of their health and strength, in Ayer's Sarsaparilla. It is the most potent of all the alternatives to purify the system and cleanse the blood. It possesses invigorating qualities, so that it stimulates the faded vitalities, and purges out the corruptions which mingle with the blood, promoting derangement and decay. We are assured by many intelligent physicians that this medicine cures beyond all others of its kind, and we can fortify this statement by our own experience.-Punxsatawney (Pa.) Argus.

APHONIA CURED .- Fellow's Compound Syrup of Hypophosphites.—Aphonia or Loss of Voice is remedied in a short time, no matter whether the cause be from inflamaation of the lining membrane, from cold, or from nervous derangement.

WEAK BACK BENSON'S CAPCINE POROUS PLASTER

This article is one which really possesses extraordinary merit. By consulting reliable physicians in your own locality, you will find that the above is true. It is far superior to the ordinary porous plaster, all the so-called electrical appliances, and to all external remedies whatever. It contains entirely new elements which cause it to relieve pain at once, strengthen and cure where other plasters will not even relieve. For Lameness and Weakness of the back, diseased Kidneys, Lung and Chest difficulties, Rheumattsm, Neglected Colds, Female Affections, and all local aches and pains, it is simply the best remedy ever devised. Sold by all Druggists.

Price 25 Cents.

#### JOYFUL NEWS FOR THE AFFLICTED.

PORT GEORGE, Annapolis Co., N.S.,

June 12th., 1878. Messis. C. Gates, Son & C.—Gentlemen In the Autumn of 1877, my little boy, about two years old, was in very ill health on account of worms, which destroyed his appetite, and made him peevisa and poor. The strongest symptoms of the disease being starting out of a sound sleep and crying loudly. I had never previously used your medicines for any complaint to which children are subject, but concluded to try them in this case. I administered your No. 1 Syrup according to directions with amazing results. One symptom after another speedily disappear. ed before it, (it carried off worms four or five inches long,) and when only two bottles had been taken a perfect cure was affected.

In March last I gave the little fellow two bottles of your No. 2 Bitters as a Spring medicine to purify his blood, he having been ailing on account of impuri-ties therein. It cleansed his blood, built him up so that he increased in flesh and strength in a very short time. And ever since he has been well and hearty. I may also say that two swallows (and not very large ones either) of your No. 1 Syrup before mentioned cured me in about fifteen minutes of a very bad cramp and pain in the stomach, such as I never experienced before or since. I can state further that I have seen your Acadian Liniment applied to cattle for the cure of claw distemper (so called) in the most astonishing results. A gentleman of my acquaintance had a pair of oxen severely crippled by this terrible complaint, but by the use of 5 or 6 bottles of the Liniment aforesaid a cure was effected in about ten days. I helped apply the medicine myself and know this to be a fact. I am quite sure no other Liniment or other preparation in his country could have done so much in a similar case as this Liniment did. I have also used your Nerve Ointment with complete success for the cure of sore teats on cows. There is nothing I ever tried or

ISAAC B. SPINNEY. Sworn to at Wilmot, before me, the undersigned, June 13th, 1878.

WOODBURY BROS.. DENTISTS, NEW YORK.

Dr. H. WOODBURY, Graduate of Philadelphia Dental College,

OFFICE OVER CONNELLYS BOOK STORE

CORNER OF GEORGE AND GRANVILLE STREETS, Halifax, N.S.

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Entrance No. 97 Granville St.

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SSETS 31st December, 1877 RESERVED FUND to Rest

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per cent allowed, withdrawal on 30 days no tice Monthly Investing Shares yield 6 per cent com ounded monthly.

Paid up Shares give 7 per cent compounded

half yearly.

Capital Stock has thus far paid from 8 to 10 per cent per annum. Shares mature in four years. The Society offers first class inducements for Depositors, Shareholders and Borrowers.

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Posters, Handbills, Cards, Billheads, Circulars, Custom and Mercantile Blanks,

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WITH NEATNESS AND DISPATCH. AT THE 'WESLEYAN' OFFICE.

#### GOSPEL HYMNS. No. 3. By Sankey, McGranahan & Stebbing.

JUST PUBLISHED. The songs in No. 3 are for the most part New, but very few of them having been issued in No. 1

The price is the same as No's. 1 & 2. Music and Words, stiff covers Words only paper

Mailed post at these prices. METHODIST BOOK ROOM, Halifax.

# MACDONALD & CO.

VEGETINE

SCROFULA,

Scrofulous Humor.

VECTINE will eradicate from the system every that of Scrotula and Scrotulous Humor. It has permanently cored thousands in Boston and vicinity, who had been long and painful sufferers.

Cancer. Cancerous Humor.

The marvellous effect of VEGETINE in case of Cancer and Cancerous Humor challenges the most profound attention of the medical faculty, many of whom are prescribing VEGETINE to their patients.

Canker.

VEGETINE has never failed to cure the most in-flexible case of Canker

Mercurial Diseases.

The VEGETINE meets with wonderful success in the cure of this class of diseases.

Salt Rheum.

Tetter, Salt Rheum, Scald Head, &c., will certain ly yield to the great alterative effects of Vegetisk.

Erysipelas.

VEGETINE has never failed to cure the most in eterate case of Erysipelas.

Pimples and Humors on the

Face,

Reason should teach us that a blotchy, rough or pimpled skin depends entirely upon an internal cause, and no outward application can ever cure the defect. VEGETIME is the great blood purifier.

**Tumors, Ulcers or Old Sores** 

are caused by an impure state of the blood. Cleanse the blood thoroughly with VEGETINE, and these complaints will disappear.

Catarrh.

For this complaint the only substantial benefit can be obtained through the blood. VEGETINE is the great blood purifier.

Constipation.

Piles.

Dyspepsia.

If VEGETINE to taken regularly, according to di-

Faintness at the Stomach.

VEGETINE is not a stimulating bitters which creates a fictitious appetite, but a gentle tonic, which assists nature to restore the stomach to a healthy action.

Female Weakness,

VEGETINE acts directly upon the causes of these complaints. It invigorates and strengthens the whole system, acts upon the secretive organs, and allays inflamation.

General Debility.

In this complaint the good effects of the VEGETINE are realized immediately after commencing to take it; as debility denotes deficiency of the blood, and VEGETINE acts directly upon the blood.

VEGETINE

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## WESLEYAN

SATURDAY, MARCH 1, 1879

Rev. C. W. Dutcher wishes us to say that in his communication of week before last, instead of \$50 Supernumerary Fund grant, should have been inserted \$20.

Dr. Nelson, one of the heads of the New York Book Concern, was lying very low, of paralysis, last week. He had been quite well up to the evening of the day he was prostrated. There were slight hopes his recovery.

Signs of revolution are showing themselves in Mexico. It is a revolutionary country-the most so of any country in the world, France not excepted. The Presidency of Mexico is a bubble which ambitious men chase and grasp, only to find it bursting in their hands. Dr. Butler at the head of a Methodist Episcopal Mission there, will find it worse than India in respect to popular fermentation. It is to be hoped he will succeed as well as in India with mission enterprize, notwithstanding.

Dr. Green, the genial, honored patriarch of our General Conference, departed this life, at his residence in Toronto, last Thursday, aged 78 years. He had been Book-Steward for a long period, and occupied several positions of trust in connec tion with both General and Annual Conferences. Dr. Green always commanded respect as a prudent counsellor and an intelligent student of Methodist law. He showed indications of considerable decline in physical health during last General Conference at Montreal. Telegrams received here during a few weeks past intimated that the venerable man was gradually sinking to rest.

Books are bread. Persons of reflective mind, especially those called to feed others, cannot live without books, and thrive. Our people should remember this. Poor sermons often come from poor salaries. What eravings exist among that large class who are required to work hard on slender diet! Cravings for something fresh, sweet and strong. We are persuaded this is not the least among modern deprivations resulting from enforced economy. How joyous it would be, could each parsonage be supplied with a fair library, to be replenished from year to year, and kept in good condition by some executive oversight. The church would seen reap the fruits of such a seed-planting.

After passing through an extraordinary career of mystery, Esther Cox is to be exhibited as a scientific phenomenon. Sure. ly if her "visitations" have been an affliction, as it was affirmed, this last indignity ought not to be added. It is sufficient humiliation for humanity to endure the rhapsodies which are uttered as an assumed explanation of this girl's condition, without pointing to her in public as a being distinct from the rest of human kind. Besides, there are peculiarities in her case, it we hear the truth, which cannot be explained to a mixed audience. We advise that either the case be submitted to science. absolutely, or Miss Cox be permitted to retain her womanly instincts by keeping in retirement.

The Reporter of this city was disposed last Saturday, to guestion the propriety of our remarks upon the display at Ottawa. On Monday the Reporter itself found it necessary to speak out strongly enough upon the State Ball held at the capital last week. A Baptist minister in Ottawa it is telegraphed. gave his audience some very plain, pointed talk upon that disgraceful affair, at which intoxication was supreme. If the friends and guardians of morality were to remain silent on such subjects, the religious portion of them would soon be held up by the secular press to ridicule. It is hoped the seenes said to have been presented to the eyes of our Princess at that Ball are overdrawn. If not it is high time Canada came to its feet n indignant remonstrance.

How much consolation may be carried in our day to darkened houses and stricken hearts! Sad as may be the vistations of disease to others, to ministers of the gospel they may be bring opportunities for doing that which will afterward pro-duce much comfort in the review of life. Sons of thunder attract most attention, and, in their own sphere, accomplish much for humanity; but sons and daughters of consolation have great legacy of privilege and mercy. And the records of our rather remarkable mortality in these times, show that death is at work chiefly upon children. That is what causes the human heart deepest affliction A little child leaves ususually a large blank and a heavy burden, when called from earth. To those of tender sympathies God calls loudly now, to take the sorrowing by the hand, and lead them, while in a tender atate of mind, to Him who speaks peace o the raging elements.

#### THE PROTESTANTS WHO SURVIVE.

The multitude of old Protestants are dead. They fulfilled their mission and went to their reward. Theirs was a protest against idolatry, against bigotry, against religious despotism. They lived long enough to see an immense company emancipated from the tyranny of the Papacy, to see the re maining powers of Rome hemmed about by liberal laws, to see the Pope stripped of his usurped temporal authority, to place the reformed faith well upon its feet. Then they died. Their voice is no longer heard in the land. When Popery again attains to dangerous proportions, there will be a resurrection of Protestantism, unless God designs to close the drama of this world's history in darkness and blood -according to a spirit of prophecy which we never can believe.

But there are still idolatry and bigotry and religious despotism. And there are still Protestants.

Some venerable Christian stands alone in a congregation, his watchful eye and car always open to detect departures from old customs, or the introduction of new-fangled ways. With the warm blood of his ancestors in his veins, be is incited to speak out. He protests. Quiet mothers in Israel endure a life of persecution amid husbands who drink, and sons who forsake the house of God. They submit, but with a firm, subdued expression of manner which purpetually rises as a protest before these domestic sinners. A lady with large income, who might wear her diamonds, moves about in plain alpaca, among befrilled and bespangled leaders of fashion. Her spare money she gives to God's poor, while her demeanour holds its place in sight of the rich, saying, "I protest." A merchant protests against the prevailing depravity of that bankruptcy which hoards enough before the crash to live upon when it is all over, by insisting upon square dealing to the last, and determining to begin life anew rather than continue under false appearances. The politician who disproves the modern aphorism-" It is impossible to live in the contagion of political life without becoming diseased" is a Protestant against this calumny upon a noble profession. That solitary voice in the pulpit which declares against a growing tendency among preachers to indulge in trickery and rant, is the voice of a Protest-These are echoes from the cries of two hundred years ago, which themselves began at Galilee and thundered upon the Mount.

Protestants have always been in danger of being misunderstood and maltreated. Ours are subject to this possibility. It is fashionable to ridicule people of tender consciences yet adamantine spirit, who speak among church officials only to warn and deprecate against coming, growing extravagances. They are good subjects for sly wit and banter. They make fine centerpieces for burlesque poetic works of art. But, wait till they die. We always see their worth then, if never before. They cease then to be " old fogies."

Protestants are the heritage of the There has been no period so dark that it had not some light of heaven flashing upon it from one side or another. The light of moral Protestantism is its horror of bad maxims, bad systems and bad example:-and this light shines forever. In the most idolatrous dynasties there have been bold, brave men, sent of God, to stand in front of the infatuated multitude and press them back from the brink of destruction. Mankind are like statesmen-they are apt to run to extremes when without a good showing on the opposition benches. "Her Majesty's loyal opposition" is always a valuable element in churches as well as Houses of Lords and Commons.

Instead of chafing under the seeming shame of having these antiquated people amongst us, we should endeavour to make a proper use of them. There is a measure of truth in the rebukes they deliver, and truth is seldom pleasant to the erring. It would be a sorry judgment for us should God

breakwater may be seen to have much rude treatment from the elements. Washed and lashed by winds and waves, with both coming and receding tides bearing down upon it, it has the antagonism of all laws of heaven and earth. Yet the breakwater is the one object most necessary to the prosperity of commerce. Can our readers see the point of this illustration?

THE SERMONIC ART-POINT IN PREACHING.

In some respects the ceramic art and the sermonic art are very much alike. The one is typical of the other. The ceramic art, which Longfellow has made classic in his matchless KERAMOS, stands first among all the arts in its antiquity. And it is also the most natural, being, literally, the ' counterfeit and counterpart ' of Nature herself, modelled from her own materials. The very clay is shapen into forms of beauty "whose music is not heard but seen;" and so natural is this "Child of Nature" that in it

" We trace The features of the mother's face, Her aspect and her attitude, All her majestic loveliness Chastened and softened and subdued Into a more attractive grace,
And with a human sense imbued."

How true is all this, but in a higher sense, of the sermonic art. If it does not equal its type in its antiquity, it infinitely surpasses it in its character and aim. Not clay but moral forces; not inanimate matter which rises "to meet the master's hand" and obeys "his slightest touch," but living men endowed with kingly reason and omnipotence of will—these are the precious materials upon which the sermonie art exercises itself. Not Nature, beautiful as are its models, but Godthe divine image, is that which is sought to be reproduced. And if, in the lower sphere,

"He is the greatest artist, then, Whether of pencil or of pen, Who follows Nature,"

so in the higher sphere, he attains the greatest perfection and is the most successful preacher, who is the means, under God, of making the human soul the counterfeit and counterpart " of the divine nature."

Now the first element in the sermanic art is point. And by point is towards unity of impression. All the lines both of argument and illustration, from the exordium to the final appeal must converge in one focal point, so as to leave the mind of the hearer face to face with some one vital issue which is seen to imperiously challenge his immediate concern and settlement. Point in preaching supplies an answer to the hearer's question:-What do you want me to do? A sermon is more than a display of truth. It is not a mere mosaic of many-colored doctrines skillfully constructed for the delectation of the mind. Nor is it a panoramic picture of charming scenes and events of passing interest. It is rather the bow from which the barbed and pointed arrows of convincing truth are directed to the conscience. The ore bow commands a well-filled quiver, but its aim is one. It will thus be seen that sermonic point is perfectly consistent with plurality and variety of means, What is required is not so much unity of thought as a uniform tendency of thought. There may be variety of argument and amplitude of illustration, but all must tend towards unity of impression. Take for instance, the text :- " For God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." The central thought or theme of this Seripture is The Love of God; and that love is here presented under various aspects-in its intensity, in its outcome, in its scope, and in its limitations. Thus a single thought—the love of God-becomes, like the sun. the centre of a system, around which revolve subordinate and subsidiary thoughts, that share and reflect its light. And all these thoughts uniformly tend towards one grand imthe purpose of this love. Point in preaching is, therefore, equally possi- | the enemy,

ence each tongue of warning. A textual or topical. Whatever tends by turns over the mishaps and surtowards unity of impression is what is meant by sermonic point.

Now, as to the conditions necessary

in order to attain this result two or three things are absolutely indispensi-There must be accuracy and clearness of conception. Looming thoughts indistinctly imaged upon the mind are too spectral and intangible to be effective. Fogs are not favourable for rifle practice, and under such conditions the best marksmen is not likely to make a bull's-eye. The mind must make sure that the truth is accurately conceived, and clearly defined, and then let it be levelled with an unerring aim towards the conscience. They were smooth stones whose angularities had been worn off by the waters of the running brook, that David wielded as his weapons against Goliath. So the most effective truths are those that have been well rounded by a constant current of thought, severely outlined before the mind, and made incisive by a force of expression. Force of expression depends largely upon its form. Then the two most forcible forms of expression are the antithetical and the interrogative. The former assists the apprehension while the latter awakens the interest. Antithesis makes every thought a world image having two hemispheres correlative and yet identical; while interrogation enlists the interest and sympathy of the mind that is addressed. How much these two contribute towards sermonic point it is easy to perceive: and therefore they are in the service of religion. It is our among the conditions of success.

Here lies the secret of point in preaching which is so essential to sermonic art. A uniform tendency of thought towards unity of impression, facilitated by accuracy and clearness of conception, and an antithetical and interrogative style of presenting the truth, is what is meant by sermonic point. And with this statement of the case before us, we may say of true sermonic art what the poet says of Nature:-

" Never man. As artist or as artisan, Pursuing his own fantasies, Can touch the human heart, or please, Or satisfy our noblest needs, As he who sets his willing feet In Nature's foot-prints, light and fleet, And follows fearless where she leads."

#### PRAYER-MEETING MARPLOT

The name is a harsh one to use of Christian assemblies and Christian characters. It has a signification, too, not strictly religious. A marplot is a person who comes on the stage at the duty. Train them to work, and to moment when an act has reached its chief interest, and, either through ignorance or design, introduces a ludicrous element and spoils the play. At least this is the meaning given by

authorities as regards the designation. And yet we are acquainted with no word which better conveys the precise meaning of our subject at this time. There are, in very many prayer-meetings-so many that we shall not be in danger of any accusation for localizing our remarks-one, two or three persons at least who almost invariably speak when they ought not, and in a way that is next to certain to do more harm than good. Verbose Christians, having a harvest of words and a famine of ideas; cynical Christians, perhaps professing great things, but sustaining their profession only by scolding in a sanctified way; injudicious Christians, who are sure to introduce irrelavant subjects-these we do find on earth as it seems quite likely we shall find in heaven. For, to draw the moral line to the tightest. most of this class of persons have a measure of goodness, and must not be ruled out of the company of the faithful. They are defective, some of them, in intellect, and so are as God made them; or they are wanting in education, and are not to be measured by advanced standards; or they lack in that mysterious quality which is not to be ranked as common sense, and cannot be cultivated—the gift of good judgment. Good people, in their way, worthy to be retained in the ranks; but so little to be depended upon in pression—a disposition to concur in | battle that their nearest neighbors dread their shot which is intended for

take away every critical eye and sil- ble, whether the sermon be expository, Who has not smiled and sorrowed and value.

prises and distresses caused by those misguided people? It is really a seri. ous matter, however, when any attempt is made to bring them into line. They are possessed with a spirit of talk for one thing,-a spirit not easy to cast out. Our best members, those who carry real weight in a commu. nity, are usually modest, retiring, and disposed to conceal their light in public. This class are forever trimming their little lamp and holding it up to notice. They are often stubborn, too especially the sanctified, scolding class -stubborn in the conjecture that they are commissioned to rebuke an unfaith. ful. worldly-minded church. Few ministers have sufficient courage to confront them. A church is sure to

meet trouble that attempts to reform

them, for they have their sympathiz-

ers and perhaps their followers. There are, consequently, two evils following the indisposition to cure this religious defect. One pastor holds the prayer-meeting constantly in cheek. allowing only as many to occupy the time of service as he may choose to call by name. This hampers very materially the cause of Ged. It is in contradiction of the professed object of Methodists, at least, in worshipping socially together. To edify the body of Christ, to encourage a freedom of witnessing for the Master, there must be spontaneity, freedom, perfect freedom of utterance. This can never be if only a specified number are to be allowed to engage from week to week joy and pride that amongst us at least " where the Spirit of the Lord is there is liberty."

Another method is to bear with this class, which means, to bear all the extravagances and vagaries which they may choose to perpetrate. Some good prayer-meetings have been next to ruined in this way. Christian worshippers may occasionally be laughed at under the most sacred circumstances; but when assemblies of God's people come to be laughed at perpetually, their influence in a community has waned sadly. We owe it to ourselves and to Christ to see that all things be done "decently and in order." The sons of men must be rebuked by our devout, consistent, sincere profession. The world shall be overpowered by believers, only when believers have gained the world's homage of respect and commendation.

your converts from the commencement. Let them feel the obligation of work smoothly, in a way becoming the Gospel of Christ. Where persons are found with these habits contract ed, meet them gently but firmly. If defeated in this measure, hale them before two or three members of the church whose lives and judgment compel respect. Bind them about with cords of love and wisdom. If all this fails, bring them under discipline. As shepherds of the flock, we must protect tender lambs from injury, nor can we afford to frighten from the fold those that otherwise would come in

What then is to be done? Educate

Two beautiful pieces of Art have come under our notice during the week. One was a specimen of Mr. S. E. Whiston's penmanship, a copy of the address presented by the North British Society to the Marquis and Princess. This copy of the address is illuminated with rare taste. The body of the address is in old English

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#### OUR CHURCH WORK. &c.

WENTWORTH, N. S.-Diphtheria is doing a tearful work in these parts. F. H. W.

THE Rev. R. Brecken finished a course of lectures delivered in the Lecture Room of the Methodist Church, Windsor, on " Bunyan's Pilgrim's Progress," on Wednesday evening of last week.

· THE largest Sunday School in the world is probably at Stockport, Chester County, England, a town with a population of 53.014. The school building cost \$100. 000, and has between eighty and ninety teaching-rooms. Since the institution was opened, 5,085 teachers have been employed and 90.804 scholars registered.

Tne frame of the new Methodist Church at Petitcodiac, which has been put up since the present year came in, was seriously damaged by the storm of Friday week, a circumstance much regretted by all in the village. The enterprise shown by the members of this body, aided in a small way by their neighbors, and their resolve to have a church in which to gather for public worship the coming summer will, by this accident, be disappointed, as some thousand feet of timber will be required to replace the damaged and broken pieces. These cannot be procured until the opening up of spring.

WARREN CIRCUIT .- Dear Bro. Nicolson, -God has been pouring out his Spirit on this circuit. Our week of prayer at Amherst Head was made a season of rich blessing. The great Head of the church owned and blessed our labours abundantly. As a direct result, I have received fifteen on trial for church membership.

Our people at Amherst Head are not unmindful of our temporal interests. On Tuesday evening, 11th inst., they met at the house of Embree Wood, Esq., and after spending the evening very agreeably, presented me with a purse of fifty dollars. C. W. SWALLOW.

Warren, Feb. 20, 1879.

A most delightful evening was spent last Tuesday at the residence of Mr. Harris of the Halifax Nursery. The occasion was the fittieth anniversary of the marriage of Capt. and Mrs. Peter Coffin, popularly known as the Captain Coffin of Cunard's employ. Rev. Joseph Comm, their only surviving son, with Mrs. Harris, were present, as two of the three children of the venerable couple, to conthis advanced, happy period of life. Several beautiful presents were brought in by relatives and friends. An excellent repast was prepared for the company. Speeches suitable to the occasion were made by several ministers, contributing not a little to the evening's exjoyment.

LECTURE AT PLEASANT POINT .- Rev J. M. Fisher lectured on Monday evening, 17th inst., at Pleasant Point, Musquodoboit Harbor,-subject, "Temperance." There was a crowded house. Tetol abstimence was clearly defined to be the temperance of the Bible, and moderate drinkers proved beyond all gainsaying to be the nursing fathers and nursing mothers of intemperance, inasmuch as they form the great body of consumers, influence legislation in favor of the traffic, and contaminate by their example. Facts. figures, and thrilling incidents were cited to prove the terribleness of the rumscourge, and a stirring call to arms against the tyranny of rum and rum sellers sounded. All present were delighted and benefited. Mr. F. is an earnest temperance worker, and takes a deep interest in all questions affecting the welfare of his people. Com to Hx. Herald.

CENTENARY CHURCH SOCIAL - FOR three hours, one evening of last week, there was a decidedly social gathering in the parlors of the Centenary Church. An abundance of refreshments was ready for all comers at any time, and good care was taken that every one should have an opportunity of enjoying a supper. At intervals during the evening the company were entertained with music, which Rev. Howard Sprague preceded with an address. The church choir sang a chorus; Miss Sancton favored the assembly with a solo and with Miss Hea took part in a duet; the choir rendered the chorus-"Watch on the Rhine;" there was a chorus of six male voices, and Mr, W. A. Lockhart concluded with a solo. The remainder of the time was occupied socially; new acquaintances were formed, old friends were enabled to meet once more, and all seemed to enjoy themselves. The promoters of these pleasant entertainments are the ladies of the church, whose efforts to bring the congregation together have resulted in the most gratifying man-

Lower Cove Methodist Church, at last evening's service, to listen to a temperance sermon by Rev. W. J. Kirby. There was a large representation from the various temperance societies present. " My people doth not consider," as found in Isa. I. 3rd. was the subject. The preacher said that the truth of the text had primary reference to God's ancient people, the Jews. The words are God's, through Isaiah, charging Israel with gross insen their conduct with that of the ass and ox. The rev. gentleman spoke of the change in public opinion with reference to temperance, and said that the cry was not so frequently heard now for the se paration of temperance from religion. He then alluded to the interest now taken by the church to suppress intemperance, but until the church is unanimous it cannot do its duty to God and the world. There are two classes who injure and mar this temperance work—the indifferent and the moder ate drinkers. These he spoke of at length and recommended a unison of forces; the taking hold of the drunkard and lifting him from the mire: and support of the Canada Temperance Act to suppress the evil. He closed his sermon with a forcible appeal for earnest work.—St. John Tel.

#### CORRESPONDENCE

WESTVILLE SHEET HARBOR. Feb'y. 18, 1879.

Editor of WESLEYAN :-

know something of what is going on in view I write you to-day.

Quiet, as is usual to a country place, we are none the less happy, and as we meet sociably from time to time, the winter evenings are made pleasant, notwithstanding the almost entire absence of the male population, for you must know that at this season in a Lunenburg community by any oversight a book from the Winall are busy in the forest felling timber for the approaching season, and ere long as the ice breaks up, and as the frozen snow melts and makes the freshet, the scene of activity is changed from the woods to the mill. We are expecting our community to increase in number as the mill is put in active running order, and already feel a new impulse from a wellmanaged business, employing a large number of hands. On Saturday last a public meeting was held and a Deputy G. for which a collection should be taken up W. P. of the Sons of Temperance rein. In every Sabbath School some time durstated "Champion Division" with some thirteen members and a good prospect of success. On Sunday afternoon a Sabbath gratulate them upon their attainment of | School was started in the school house under most . svorable circumstance twenty-two scholars to begin with and many more to come next Sabbath; this is the first Methodist Sabbath School at Westville, and with the enterprising band of teachers that have entered into the work and from their earnestness and the good. impressions made on Sabbath, with the motto they have taken, "We work for souls," there will be a large school, which will be the means of establishing in Sheet Harbor a Methodist Church, and extending Methodism along the shore.

Yours touly,

NEW SABBATH-SCHOOL LIBRARIES.

When we acknowledge that reading is proper food for the mind and soul, every one must see the necessity of having the supply contain the very best material that the market can supply. Especially in this time of childhood and youth, it is, in fact, impossible to guard too sacredly the character of the reading matter that is put into their hands. In these days the larger part of the reading furnished to many houses, is obtained from the Sabbath School Library. Much as has been said of the supply thus furnished, on the whole it has been far ahead of any other general class of reading for the children of our homes. Still, a single improper book may do very much harm among our juvenile readers. Not in most cases is this done by positive error contained in the work itself, but from the weakness and lack of point in much of the matter in such books. It has long been felt that here was a grave difficulty, and some satisfactory method of providing a standard list of books that might be regarded suitable in every way has long been felt. Our church has attempted to supply this want. in the list of Winnowed Books published after great care and labor by the Sabbath School Board.

support of the church, in its object, at least. How fully the result, or how far attained, meets with the approval of the connexion, is not for me to decide.

No one is compelled to purchase those

A very large congregation assembled in isfactory as possible, considering the faci- the direction of the President, and remain the same season. Mr. James Kelly, of Remou of the books in the lists already published years in our schools. It was thought best to begin with these. But on examination are a great many new books.

Hitherto the selections have been largely from American houses. Now we are engaged in examination of English works. Last fall five hundred books were ordered sibility and ingratitude, and contrasting from England, as many as possible to be from the Wesleyan Conference Office. Dr. Jobson sent us 374 volumes-about one-half of his own publication in City Road, the remainder being chiefly from the religious Tract Society.

On examination of these books, I am free to say, that such a fine collection I never saw betore. The style of the books, considered in the light of mechanical skill, and the subject matter of the books, are all that can be desired. I would scarcely fear putting them into circulation without further examination, but our rule is that no book shall go on our list until some minister of the Methodist Church of Canada has read it for the purpose of deciding its merit as a book for our own Sabbath Schools The most of these books are gone to readers. About a dozen certificates containing the reviews have been returned already, and in almost every

We purpose to publish from month to month the titles of such books as are ap proved of in the 'Sunday School Banner.' DEAR SIR,—Perhaps you would like to and perhaps in the Welseyan and "Guardian," too, with the remarks of this corner of our Province, and with this the readers upon them, where there is anything specially worthy of publication.

This business occasions a great deal of labour, to prevent confusion and loss, the cost has been so far about 50 or 60 cents per volume, including the price of the books which have been furnished to the Committee for this purpose at 50 off. It nowed list be found, that any superintendent of a school or a minister of our church disapproves, the board will be thankful if the person finding it will send it at once to the Secretary, stating clearly the objections. The expense will be paid by the Board, and if the book be thought by the Committee to be an improper one, it will be at once struck from the list.

The cost of this work is not from the General Conference Sabbath School Fund

ALFRED ANDREWS. Secy. S. S. Board. Stratburg, Feb. 18, 1879.

CONNEXIONAL EVANGELISTS.

\* ARTICLE II. DEAR MR. EDITOR,-The conclusion to which we came in our first article was. that a real need existed for a special evangelistic agency-now the question is: II. Can such agents be raised up? We are painfully conscious of multidinous difficulties in our path, but yet endeavor to push on. Shall we look to the ranks of the ministry or laity? Not to the laity as things now stand, but to the regular ministry. Just now four things force themselves upon our attention, The kind of man required; his labours, his govern-

ment, his support. 1. The kind of man required. To this we think but one reply can be given, viz., a man with a strong physical constitution, full of the Holy Ghost, energy, tact, and zeal, "well, reported of by the brethren," and possessed of a revivalist reputation. We do not think it would be wise and prudent to appoint either a probationer or a minister with a very large family to this office, that being the case there are just two classes left, from which to chose, namely, the ordained unmarried, and the newly married, or those without families. We most assuredly prefer an ordained man of one of the last mentioned classes. Surely our annual conferences can find at least one man within their boundaries adapted for this work, and, by way of experiment, we would recommend that one man be ap-

pointed, by and for each conference. 2. The nature of his labors. We know of but one answer to this question, tate is, to arouse guilty sinners from their danger. ous slumbers, bid them "flee from the wrath to come," and lead them to the "Lamb of God who taketh away the sin of the world." To quicken believers, getting them out of their habits of lethargy, urging them to a life of activity in, and devotion to the Lord's work, and to a holier This movement certainly deserves the life, even to the experience of that grand old doctrine of entire sanctification. Would to God all enjoyed it! In short "do the work of an evangelist."

3. His government. Well, being a regular ordained minister, and a member of books in whole or in part, but we merely the Conterence in tull connexion, in good say that they have been selected with care standing, he will be controlled by the laws

lities which have been afforded. Many subject to his orders throughout the year, and let the matter work in this way; Bros. are works which have been circulated for A. B. C. D. E. and F. all write the Presi dent for the services of Bro. G. the evangelist, for a certain specified time, some of list No. II. it will be found that there just for one week, others for three or four weeks, according to the circumstances. The President, after duly considering the matter, despatches Bro. G. to Bro. A. with orders to proceed from thence, at given time, to Bro. B. C. and so on. (I think I hear some sarcsatic reader saying, "I suppose you'll give him wings to go to all these places with, and also provide a stomach that will digest the air he flies through -and make it do for food." No sir.

4. His support, and general financial matters. Although the greater part of his time would be spent in travelling through the various circuits. Yet we consider that a home would most certainly be necessary. If an ordained unmarried man, let a private boarding house be secured as near the centre of his Conference as possible, on some line of railway. If married, let a house be rented for him. Then from what source shall his house rent and travelling expenses be drawn-we reply, let the missionary committeo make an appropriation of such a sum as it deems necessary to fairly cover them, and the missions and circuits on which he labors, shall be required to make case the readers have been delighted with | such remuneration as they are able. Two objections are now made. 1. What if the evangelist gets \$20 from a circuit—that is \$20 out of the pastor's purse. I deny it. Though denial is no proof, I go no further at present. 2. The missionary funds will not admit of such a grant being made. Hold a moment. Taking a married man from a circuit, or I ought to have said mission, leaves it to be supplied by a young man, "who would need but little, or no grant, Now, what is the difference between making a man a grant of \$250 on a dependent circuit, and giving him \$250 for house rent and travelling expenses as an equivalent instead? Plainly none. For if he was on a mission he would require as much—if an evangelist—no more. Again the fact of his being an evangelist does not increase dependent circuits, but deceases them by one-leaving the money that would have gone to such circuit free for another purpose

Feb. 1879. (To be continued and closed next week.)

### PROVINCIAL NEWS.

NOVA SCOTIA.

The search for the missing Mr. Nicholson, of Gulf Shore, has been vigorously prosecuted since the thaw, but without success.

Messrs. Rytkogle and Fraser are going to build a Dry Dock at Parrsbore next summe: They intend making a large excavation in the Mud-flat or Marsh at that place, into which the largest sized vessels can be floated at flood tide, and left perfectly high and dry when the tide recedes, its return to the dock, until again required, to be prevented by very simple and cheap arrangement of gates. The Truro Sun understands the scheme is quite feasible, and a Dry Dock in Parrsboro would be a great convenience for the large fleet of ships frequenting that port of our

YARMOUTH, February 20 .- The Baptist Meeting House at Beaver River, was totally destroyed by fire this morning, with its contents, including a valuable organ. A meeting was held in the building last night. It is supposed that the fire originated from ashes being carelessly placed in a barrel in the porch

A Bridgewater constable, accompanied by creditor, a teamster and team, and armed with legal authority, went up to the Branch a day or two since, to seize some hay. The man in possession was at home. Thinking rightly or wrongly that he was not getting fair play, he threatened to exterminate any one who would venture to take the hay. The constable persisting, he knocked him over with a stick, drove the others off with an axe, cut the team clear, then chopped up the sled and burnt it. He has been lodged in jail.

The Western Union Telegraph Company intend extending their lines to Parrsboro.

The inhabitants raised \$400 towards the cost. SUDDEN DEATH AT TENNYCAPE. - Stephen G. Parker, Esq., who has been unwell for some time, but on Wednesday last felt quite recovered, on going to his barn, to see to his daily avocations, fell to the ground and expired immediately. Mr. Parker leaves a wife and three children, and a large circle of friends to mourn the loss of a loving husband, good father, and an upright and useful man. At the inquest held by Dr. F. N. Burgess, Coroner, the jury rendered a verdict of "Found dead; that he had no marks of violence appearing on his body and died by the visitation

Fire at Minuble.-Capt. Downey's house was entirely destroyed by fire one the morning of the 13th inst. The fire had made considerable progress near the chimney, at the roof, before it was discovered, and the wind blowing agale at the time, not hing could be doneto save the building. Capt. D. lost all his bedding, clothing, &c., and \$150 in cash.

NEW BRUNSWICK & P. E. MSLAND.

It will, doubtless, surprise a good many persons to learn that wolves have becomquite numerous in portions of our forests. They annoy the lumbermen considerably on the South Branch of Renous River, at Meneghan Brook, where they have been seen in packs of dezens at a time. Daniel McLaughlin, Esq., informs us that they dug up the ground in that vicinity last autumn in such a manner as to cause those who found the evidences of their work to wonder what kind of . and as good judgment as the Committee of such Conference, just as all the rest. animal had done it, the appearance of the cord. It is said that the Dean has declined had when the work was done; and as sat. We should say, appoint him to labor under ground being like that dug over by sheep at the Bishopric.

River, caught a wolf by he foot in an iron trap, but it got away, learing a portion of the foot in the iron jaws. The audacity of the animals is indicated by the fact that the umbermen's dinners, which the latter take from camp with them when they are working at a distance, have been eaten by wolve within the sound of the owners' axes .- Chatham Advance.

Moncton, N.B., February 24 .er, whose examination on a charge of perjury in the Osborne-McCarthy murder case has been going on for some time, was to-day committed for trial at the Supreme Court She was given the privilege of getting bail, but she said she "did not want any bail." It is probable that Attorney General Fraser will conduct the case when it again comes up, and more revelations in the murder case may be expected.

SUMMERSIDE, Feb. 21 .- A fire broke out at 2.30 this afternoon in the store of Wright Bros., which was totally destroyed; also the stores of J. McKenzie and J. A. Sharp, the dwelling house owned by H. C. Green and occupied by C. A. Saunders, and the dwellng house of Mrs. Tuplin. Fears were entertained at one time that nothing could save the town, as the wind was very high and storming fearfully. The value of the property destroyed was about \$15,000.

Moncron's Finances .- The Times says From our report of the adjourned annual meeting of rate-payers, in another column, it will be seen that assessment on Town account. was ordered to be made for the present year to the extent of \$3600, or some \$200 and odd less than was asked for by the Council. This amount, by the statement of the Clerk, as published, will put the Town in a position to meet all its liabilities, including amounts now due and coming due, to the extent of \$2,700 and odd, with the exception of about \$200.

The staff of the Intercolonial Railway has been fixed.

Mr. C. Schrieber was appointed, by order in council to-day, Engineer in Chief and the head of the department at Ottawa. Mr. David Pottinger is Chief Superintendent, with headquarters in Moncton. Mr. P. S. Archibald, C. E., is appointed Resident Engineer Mr. Alex. MacNab's salary is reduced from \$4000 to \$2400, and he will be offered some other position. Mr. James Coleman is Di vision Superintendent for the St. John and Halifax division, with headquarters in Moncton. Mr. Busby is retained as Superintendent of the Nothern Division, with head quarters at Rimouski. Mr. Luther B. Archibald, of Truo, is General Storekeeper at Moncton; Mr. George Taylor, General Passenger and Freight Agent: Mr. George P. Black, of Halifax, General Travelling Agent; and Mr. E. T. Rrites, paymaster.

Mr. Michael Thompson, son of Mr. Geo F. Thompson, who keeps a paint factory on Princess street, met with a terrible accident yesterday afternoon in that establisment. He was engaged at a perpendicular paint-mixing machine, when his clothes got caught in the shafting. In a few seconds nearly all his clothes were torn off. He shouted out for help, and when a man from the flat above stopped the machine, it was found that Mr. Thompson was badly hurt. His right arm was torn off between the shoulder and elbow, and he seemed to be badly injured about the back and breast. He was immediately taken to his home, next door, and medical aid was summoned with all possible despatch. In a short time Dr. James Christie, Dr. Travers, Dr. D. E. Berryman and Dr. Thos. Walker were in attendence. Mr. Thompson was placed under the influence of chloreform and a small part of the remainder of the arm was amputated. The victim of this terrible accident is well known in St. John and a general favorate among his acquaintances.

NEWFOUNDLAND.

SAVED BY HIS DOG.

A week or two since we announced that Dr. R. M. Nelson, of Carbonear, Newfoundland, was badly frozen while returning from a visit to one of his patients at Black Head. Since then, Mr. S. S. Nelson, of Truro-the doctor's father-has recieved the following

On one of the coldest nights in January, by far the coldest of the season in Carbonear, the doctor was returning from seeing a patient at Black Head, eighteen miles from his home, by a very lonesome road. When some distince from Perry's Cove he felt that he was freezing but having secured the reins he went to jump out of the sleigh, the horse going at a good trot, intending to run until his feet became warm, but unfortunately he had already lost the use of them, and he sank helplessly on the road. He called to his horse, but the animal kept on his way. After fruitless attempts to restore animation to his now useless feet, he crawled to a clump of bushes. where he banked the snow around him as well as he could, tied a large cloud or muffler around his head and face, and otherwise did all he could to protect himself. In this position he soon fell asteep or at least became unconscious. He had with him two large New foundland dogs, both of which were in the sleigh when he got out. All this happened before six o'clock in the evening, and the doctor remembers nothing further until about eight o'clock next morning he became conscious of something warm on his face, and on opening his eyes he beheld "Bruce," one of his faithful dogs, stretched at full length on his body, the heat from the noble animal, and the protection afforded by his shaggy hide no doubt saving his master's life. By the good services of the dog the doctor was saved from death, or, as it were, called back to life, when he aroused himself, and seeing a house, the existence of which he did not before remember, he crawled to it, and remained there till his friends came.

Since the incidents above referred to, Dr. Nelson has been a great sufferer, and the latest news is a dispatch dated at Heart's Content on the 13th inst., which says :- " Doctors operated to-day very successfully, amputating part of each foot. He stood it like a man."-H Herald.

It is said that Dean Stanley has been ofiered by the Queen the see of Durham, vacated by the resignation of Dr. Baring. This position brings the incumbent \$40,000 a year. The only church preferments superior to it pecuniarily are Canterbury, \$75,000, York, \$50,000, and London, \$40,000. The income of Dean Stanley at Westminster Abbey is only \$10,000 a year, yet it is regarded in some respects as the finest position in the Church of England. It is there that royalty is crowned, and there that the highest genius and greatest exploits find their enduring re-

#### WESLEYAN' ALMANAC

MARCH, 1879.

First Quarter, 1 day, 3h, 44m, Morning, Full Moon, 8day, 8h, 55m, Morning. Last Quarter, 14 day, 11h, 27m, Afternoon. New Moon, 22 day, 4h, 50m, Afternoon. First Quarter 30 day, 8h, 51m, Afternoon.

Date	Day of Week.	SUN				1	MOON.					
		R	ises	5	let	B	ise	8	out	hs :	Sets	HTde
	Saturday	16		15			31	6		1 1		mo'n
2	SUNDAY	1 6		5			1 27			2		0 38 1 35
3	Monday	16		15			. 30			1 2	2	2 56
4		1.6		15				9		1 3	39	4 39
Đ	Wednesday	6		10				10		5		5 56
6	Thursday	6		5				11	46	5		6 49
7		6		5					'rn	6		7 34
9	SUNDAY	6		5				0		6		8 11
	Monday	6		5				i	30	6		8 49
11	Tuesday	6		15				2	24	7	19	9 29
12	Wednesday	6		5			o'n	3	21	6	53	10 9
	Thursday	6		5				4	20	8	33	10 50
	Friday	6		6	ĭ	١ĭ		5	20	9	24	11 33
15	Saturday	6	16	6	2	2		6	20	10	24	A 22
16	SUNDAY	6	14	6	3			7	17	11	29	I 22
17	Monday	6	12	6	4	3		8	10	A.	38	2 47
	Tuesday	6	10	6	5	4	13	9	0	1	47	4 28
	Wednesday	6	9	6	6	4	38	9	46	2	54	5 49
20	Thursday	6	7	6	7	5	0	10	30	4	0	6 43
21	Friday	6	5	6	8		18	11	10	5	2	7 23
	Saturday	6	3	6	10		37	11	51	6	5	7 58
	SUNDAY	6	1	6	11	5	56		31	7	6	8 27
	Monday	5	59	6	12	6	17	1	13	8	9	8 57
	Tuesday	5	57	6	13	6	40	1	56	9	12	9 25
	Wednesday	5	56	6	15	7	8	2	42	10	16	9 55
7	Thursday	5	54	6	16	7	43		30	11	17	10 24
8	riday	.5	52	6	18	8	27		21	m'		10 54
9	aturday		50		20	9	21	5	13	0	15	11 28
U	BUNDAY		48		21	10	16	6	5	1		mo'n
1   1	fonday	5	46	6	22	11	21	6	58	1	54	0 11

THE TIDES.—The column of the Mool's Southing gives the time of high water at Parrisboro, Cornwallis, Horton, Hantsport, Windsor, Newport and

wallis, Horton, Hantsport, Whatson, Truro.

High water at Pictou and Jape Tormentine, 2 nrs and 11 minutes Later than at Halifax. At Annapolis, St. John, N.B., and Portland, Maine, 3 hours and 25 minutes Later, and at St. John's, Newfoundland 20 minutes Earlier than at Halifax. At Charottetown, 2 hours 54 minutes Later. At Westport, hours 54 minutes Later. At Yarmouth, 2 hours 20 minutes Later. 20 minutes LATER.

FOR THE LENGTH OF THE DAY .- Add 12 hours to the time of the sup's setting, and from the sum sub-stract the time of rising.

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

#### OBITUARY-

ALICE DEAN WILLET.

Among the numerous host of little ones the Lord has recently taken from the sufferings of this life to the home of the blest, is now added little Alice Dean, daughter of Alice and Bessie Willet, of Canning. God, in His inscrutible providence, had sent this trust for but a short time, and, as he has done in numberless instances, he has taken her redeemed spirit to unite with the blest in glory.

What a comfort is the Scriptural assurance, that all who die in infancy and childhood are forever with the Lord. Lit. tle Alice was suddenly taken from her fond parents on the 11th of this month, after a short sojourn of seven weeks in this changing world.

Canning, Feb'y. 1879.

#### MR. STEPHEN G. PARKER

left us very suddenly. On February 12th rose from his knees at family prayer, went to work in his bain, and in ten minutes was dead. He was a useful member of the Methodist Church for nearly 20 years, having been converted under the minist ry of the late Rev. Wm. McCarthy. The event has solemnized the whole community. Many seem to feel, as never before, the admonitory words of Jesus: "Be ye also ready, for in such an hour as we think not the Son of Man cometh." A widow and five children feel the loss of a devoted husband and an affectionate father. He was 44 years of age. Though not rugged he was quite as well as usual on the day he died. Friends and relations are consoled by the assurance that their loss is his gain, Yours,

G. O. H

AGNES COX.

At Lower Canning, on the 23d of August, 1878, after a protracted illnes, Agnes Oox, aged 27 years.

From the earliest years, Sister Cox was the subject of deep and powerful religious impressions. Naturally bright and cheerful, she would indulge in innocent mirth and then deal severely with herself for her fancied lack of seriousness. As a girl she was a general favourite and her amiability and sweetness increased with her years, so that she blossomed into a pure and attractive woman.

When fifteen years of age she was deeply affected by the preaching of Rev. Mr. Downey (Free Christian Baptist), but it was not till some years after, under the ministry of Bro. Pickles, that she realized the pardoning love of God and united with the church.

Subjected to a long and painful affliction, her cheerful disposition proved a great blessing to her. For nearly seven years, with but few intervals of ease, she was confined to the house. But in the midst of all her sufferings she maintained her faith in Christ and was habitually joy. ful. It seemed as if she could say with St. Paul, "I will gladly glory in mine infirmities." The writer will not soon forget the first time he visited her. Though then unable to move about, she was bright and happy, and communicated something of her joyousness to her visitors.

On the 16th of August she had an attack of hemorrhage of the lungs. During

almost home." She had no fear of death but talked calmly of the approaching end. She said. "I don't want anything gloomy at my funeral. Read a psalm of praise and the first chapter of 1st Peter, and tell all my young friends to give their hearts to Jesus." After lingering a week in utter weakness, while the people of God were praying for her in the sanctuary, she was freed from all her earthly sufferings, and received that for which she had so eagerly watched, even an abundant substance " into the everlasting kingdom of our Lord and Saviour Jesus Christ.

#### THE MILITARY APOSTLE.

One of the leading characteristics of St. Paul's mind is the kind of figurative language which he employs to illustrate and enforce his ideas. Nearly all his metaphors are taken from society and its institutions, from government and its functions, and especially from those hostile relations in which men so often stand toward one another. The thought of Christian struggle that is ever uppermost in his reflections shaped itself in the imagining mold of battle; and whenever he rises to a sublime sense of the conflicts of a redeemed soul, his words borrow their intensity of force from the physical energy and perilous fortunes of the bloody field. A man of uncommon strength of will, with a wide and acute conscience on the side of his moral nature to enforce his purposes, and with an imagination, on the side of his intellectual nature. to lend its quick vividness to all his aims, St. Paul was a typical instance of by sagacious thoughtfulness, and of all other constituents out of which heroes are born.

His education as a Pharisee, most of all its associations, quickened this natural spirit into full vigor. The warlike might of Judea lay imbedded in that sect. Generations before his day Phariseeism had caught the fiery valor of the Maccabean age. With its traditions and usages it had perpetuated the courage of the sword, and, as the persecuting Saul of Tarsus, he made himself a name that was never uttered in the early church without accents of terror. Grace sanctified this inbred dauntlessness-rejecting nothing but its selfish evils-keeping every artery as full as ever of thick and burning blood; and hence, all through his apostleship, he is the man who is generally put for ward to confront a grave crisis. The same indomitable spirit flashes out the soldier in his heart when he writes his Fpistles. Writing to the Ephesians, to the Corinthians, and to Timothy, he abounds in military figures, and his words ring as though they sounded from shield or breast-plate.

But St. Paul was as thorog as he was brave. He saw clearly how liable this high virtue of valiancy is to self-deceit and to the treacheries of the imagination. Men often mistake its true character. They substitute it for other essential qualities. They palliate their defects, and even excuse their sin by the sophistry of its pleadings. And St. Paul is careful, therefore, to tell us that "weapons of our warfare are not carnal"—that they are only "mighty through God"—that "though we walk in the flesh, we do not war after the flesh," and that the "fight of faith" is a "good fight." Needful counsels these, weighty counsels, counsels from the old and scarred heart of the foremost of Christian warriors, and such counsels, moreover, as are peculiarly adapted to Christians in our day.

Man is a fighting creature—one certainty. The world is a fighting world -another certainty. Trade is so excited because of competitions; professions are so crowded; rivalries are so jealous; offices are so few and aspirants so many; the chief seats in the synagogues are so high up and the wistful eyes so low down; distinction is so rare and ambition is so general; the plain of life is so broad and the highways-most of them lanes-are so narrow, that fighting for place and power has become the fixed and dominant hab- it. it of the times. Now, so far as business and commerce are concerned, much of this active competition is simply due to the laws of natural develop. ment as they apply to industry. The profound principles of political econmy which the genius of Adam Smith saw and unfolded with such clearness and compass, set free the instincts of trade. Legislation withdrew its restrictions. Vast energies were unloosed that had been pent up, and production in all departments of life was stimulated to the utmost. Yet despite this great achievement, no one can doubt that competition, as it now exists, is a most formidable evil. For thousands of human beings it complicates the problems of them off from the means of culture and Hundreds of men have been changed

my bond?" and while Antonio awaits his fatal hour, no Portio stands forth in the charm and grandeur of queenly intellect and hears to rescue the threatened victims of sordid and greedy ven-

So it is; so it is likely to be, till we

learn from St. Paul, that in business, as in else, "the weapons of our warfare" are not carnal. The laws of trade, viewing trade as a social institution, are just as providential as any other laws of the universe. Nay, more, they are under the direct and emphatic sanction of Christianity. Trade is a mutual interest; it was designed to benefit both parties concerned in its transactions; it is amenable to the sentiments no less than the principles of human brotherhood; and hence God's curse will rest on that man who wilfully uses his skill and means to injure the rights and interests of his fellow-man. This is not fighting "the good fight of faith," but the bad fight of unbelief; and death, and only death, is in its Aside from this sort of ferocious con-

test over money, how numerous are the fighters in life's arena! First of all, we have the fighters of intellect. A curious twist is somewhere in their brains, a knotted coil, or perchance a cell overfed with red blood; but, whatever it bé, fight in the way of argument is their necessity. They are afflicted with logic and much speech. Had they been at Babel, they would have borne off sundry "tongues" from the "confusion," and stood ready the next hour to quarrel in any language. No statement of a fact or truth, no report of a deliberative aseasmbly, and, especially, no motion to adjourn, is ever the thing exwise daring, of lofty impulse chastened | actly. One of this type becomes a controversialist, and the porcupine is not quicker to double up himself and throw out his bristles in order due and fierce array, than he is to assume a hostile attitude. A milder form appears in the professional critic, who never dilates his eye except to see blurs and blemishes. But, no matter what the is an anneyance, a vexation or a nuisance. If it be inflamed by partisanship, it is as vindicative as Junius. Allied to genius and bitterness, it is as violent as Dean Swift, who could not describe a loathsome thing without making a reader loathe the description. The farest gift in the world is to write like Fletcher and Fenelon, whose pens were sharp, but their ink had an oily softness. St. Paul, the military apostle, would not "terrify by letters."

> of his pen was never carnal! Fighting is an art. It has to be learned. Amateurs had better abandon the business. Newspaper and review fighting is an extremely hazardous art. Not many men, like Luther, throw the inkstand at the devil, but, for the most part, throw it in an opposite direction. Sharp writing is a temptation too strong for the majority of writers. To be smart with the pen is commonly a misfortune, and all the more so because it is so fascinating. One likes to see his adjectives and verbs frown, and scowl, and show their teeth when he goes into print. Unawares to himself the animal brain is hotly working. The carnal weapons—ah! how they transform themselves, in the cheats of fancy, and the illusions of the heart, into "the armour of God."

Blessed man! an apostle in literature

#### THE YOUNG FOLKS.

MARY'S ROSE-BUSH.

BY MRS. M. M. H.

"Take that rose-bush from the window, Mary, and throw it away; it is past redemption."

"O, no! Let me keep it, please do; it will take a start and grow by and

"But, Mary, only look at it! Its leaves half gone, and what there are left brown and worm-eaten—why, it is an actual disfiguration to the window, and, for my part, I am tired of seeing he became old enough, taking latitude

"But it will leave out again, I think,

and blossom, too, perhaps. "If you think sc, you will be most sadly disappointed. I had a rose bush last summer, and I tended it and petted it, and took the very best care of it I knew how; and after all my efforts, it and who should it be but little Jamie! kept drooping, and finally died. You can't raise rose bushes in pots, and bave them do any thing. They will flourish finely for a time, but the worms will at last destroy them; and you will find all 'love's labour lost' to try to cultivate them. No, Mary, don't waste any more time over it; throw it away!"

And so, reluctantly, Mary took her rose bush, and, as I supposed deposited it among other useless cast-off rubbish. daily bread; for other thousands it in- July and August, with their sultry days, volves the sharpest self-denial, and cuts passed on; September came, and on one of its bright sunny mornings, while sitadvancement. One of its worst effects ting beside the open window sewing, a is, that business is filled with conten- lovely rose-bush, with the freshest and tions, strife and bitter retaliations. greanest of leaves, three beautiful crimgeraniums there. Uuconsciously my work fell from my fingers, and as the exclamation, 'O, how beautiful!" sprang to my lips, I encountered Mary's black eyes, with a curiously triumphant expression in them. "What a charming rose-bush Mary! When did you get it?" I asked.

"That is the rose-bush you told me to throw away last summer." But what have you done to it? It is beautiful now."

"Why, I set it out on the lintel, and just watered it, and cared for it kindly; and now look at it!"

And Mary turned away, and left it standing there; and I did look at it long and earnestly.

And as I looked, what a lesson, a reproof, it conveyed to me! It seemed to say: Humanity's rose bushes, are they not often treated in the self-same way? Worm-eaten by adverse influences and circumstances till all the beautiful leaves and blossoms of goodness and truth seem withered and dying; do we not often say in actions, if not in words, Cast them aside, throw them away!" when perchance a ltttle love and kindness, a friendly word or helping hand, might change the whole color of a life-time, and cause the dwarfed, neglected soulbud to blossom in unfailing beauty and brightness in the garden of eternity!

Go and glean among the briars, Growing rank against the wall, For it may be that their shadow Hides the heaviest wheat of all.

#### HOW A BOY BECAME A COM-MANDER.

There lived in a Scotch village a little boy, Jamie by name, who set his heart on being a sailor. His mother loved him very dearly, and the thought of giving him up grieved her exceedingly; left home, she said to him, "Wherever | learning. - Sir Walter Scott. you are, Jamie, whether on sea or land, never forget to acknowledge your God. Promise me that you will kneel down, shape it takes on, this fighting intellect | every night and morning, and say your prayers, no matter whether the sailors laugh at you or not.

"Mother, I promise you I will," said Jamie; and soon he was on a ship bound for India.

They had a good captain, and as some of the sailors were religious men, no one laughed at the boy when he kneeled down ther you are so or not .- La Bruyere.

But on the return voyage, some of the sailors having run away, their places were supplied by others, one of whom proved to be a very bad fellow. When he saw little Jamie kneeling down to as well as in other things - the weapon say his prayers, he went up to him, and giving him a sound box on the ear, said in a very decided tone, "None of that | informed ?-C D Warner.

> Another seaman who saw this although he swore sometimes, was indignant that the child should be so cruelly treated, and told the bully to come un on deck and he would give him a thrashing. The challange was acepted, and the well-deserved beating was duly bestowed. Both then returned to the cabin, and the swearing man said, "Now Jamie, say your prayers, and if he dares to touch you, I will give him another dressing."

The next night the devil put it into the little boy's mind that it was quite unnecessary for him to create such a disturbance in the ship, when it could be easily avoided, if he would only say his prayers quietly in his hammock, so that nobody would observe it. But the moment that the friendly sailer saw Jamie get into the hammock without first kneeling down to pray, he hurried to the, spot, and dragging him out by the neck, he said:

"Kneel down at once, sir! Do you think I am going to fight for you, and you not say your prayers, you young rascal?"

During the whole voyage back to London this profane sailor watched over the boy as if he had been his father, and every night saw that he knelt down and said his prayers. Jamie soon began to be industrious, and during his spare times studied his books. He learned all about ropes and rigging, and when and longitude.

Several years ago the largest steamer ever built, called the Great Eastern, was launched on the ocean, and carried the famous cable across the Atlantic. A very r liable, experienced captain was chosen for the important undertaking, When the Great Eastern returned to England after this successful voyage, Queen Victoria bestowed on him the honor of knighthood, and the world now knows him as Sir James Anderson.

WHAT ONE LITTLE GIRL DID .-- When Mr. Whitefield was preaching in New England, a lady became a Christian and her spirit was much drawn out in prayer for others. She could persuade no one to pray with her but her little daughter about ten years of age. After a while God saved the child. In a transport

of holp joy she then exclaimed: O, mother, if all the world knew ceived me with a smile, and said—"I'm whets his knife and cries, "I'll have dow-sill beside the ivy, fuchsias, and of the neighbours and tell them that they —George Eliot.

may be happy and love my Saviour." "Ah, my child," said the mother, that would be useless, for I suppose, that were you to tell your experience, there is not one within many miles who

would not laugh at you, and say it was all a delusion.' "O mother," replied the little girl, "I think they would believe. I must

go over to the shoemaker and tell him: he will believe me." She ran over and found him at work in his shop. She began by telling him that he must die, and that he was a sinner, but that her blessed Saviour had heard her mother's prayers and had forgiven all her sins; and that now she was so happy she did not know how to

The shoemaker was struck with surprise, and his tears flowed down like rain: he threw aside his work, and by prayer and supplication sought mercy. The neighbourhood was awakend, and within a few months more than fifty persons found Jesus and rejoiced in His love. - Good Things.

#### DS OF WISDOM.

No ambition is fully realized, at least not in this nether world, and no paradise becomes earthly in our age. Victor Hugo.

To be constantly in session for vulgar law-making is to get the habit of feeling your pulse to know if you are well. - Wallbridge Miscellanies.

I have made a maxim that should be writ in letters of diamonds, that a wise man ought to have money in his head but not in his heart .-- Swift.

It is the proper business of the fine arts to delight the world at large by their popular effect rather than to puzbut she finally consented. As the boy | zle and confound them by depth of

> Advice, like snow, the softer it falls, the longer it dwells upon, and deeper it sinks into the mind .- Coleridge.

There is nothing more universally commended than a fine day; the reason is that people can commend it without envy .-- Shenstone.

If it is a happiness to be nobly descended, it is no less than to have so much merit that nobody inquires whe-

Of all excellences that make conversion, good sense and good nature are the most necessary, hymour the pleasantest.—Sir Wm. Temple.

Behold what "travels" amount to! Are they not for the most part the records of the misapprehension of the mis-Better too few words from the wo-

man we love than too many; whilst she is silent, Nature is working for her; while she talks, she is werking for herself ... O. W. Holmes.

They are all discoverers who think there is no land when they can see nothing but sea .- Bacon.

I find myself better acquainted with you for a long absence, as men are with themselves for a long affliction. Absence does but hold off a friend to make one see him more truly.—Dove.

We sometimes take a partiality to books as to characters, not on account of any briffiant intellect or striking peculiarity they boast, but for the sake of something good, delicate, and gen-uine.—Charlotte Bronte.

Warm bright days at the close of December inspire us with a gentle melancholy; in which there are four or five more bitter drops that in the melancholy inspired by the close of summer .- Jean Paul Richter.

Great men come down to posterity with their proper aspects of calmness and dignity; and we do not easily fancy that they received anything from their contemporaries but the grateful homage whichis paid them by ourselves .- Leigh Hunt.

I believe the world has used me as scurvily as most people, and yet I could never find it in my heart to be thoroughly angry with the simple, false, capricious thing. I should blush alike to be discovered fond of the world or piqued at it .- Boling.

It is not that men are not well informed on political subjects, but that the whole spirit with which they turn to them is faulty: they regard them as a matter of solemn duty; they bring to them not their better minds but their worse; either their lightest or their most passionate and unscrupulous.—Dri Arnold of Rugby

It is not scholarship alone, but scholarship impregnated with religion, that tells on the great mass of society. We have no faith in the efficacy of mechanics' institutes, or even of primary and elementary schools, for building up a virtuous and well conditioned peasantry, so long as they stand dissevered from the lessons of Christian piety .- Chalmers.

The strong disinclination of most men to regard morality as advancing seems to be especially powerful when the virtue on which contract depends are in question, and many of us have an almost instinctive reluctance to admitting that good faith and trust in our fellows are more widely the day I went in to see her and she reinto gladiators. The terrible Shylock buds, suddenly alighted upon the win. Pray, mother let me run and tell some parallels the loyalty of the antique world.

AB A little we and evil of published in which we ta interest: -

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TEMPERANCE. ~~~~~~~

ABOUT TOBACCO.

A little word in regard to the good and evil of tobacco has recently been published in London, England, from which we take the following item of

The priest left by Columbus at Hespaniola in 1496, to convert the natives, found that it was his custom when great problems had to be solved, the chief was made drunk by inhaling excessive qualities of snuff, and what he uttered in that state, or on emerging from it was held to be divine.

Tobacco was first called so from the reed through which it was smoked but that was not the name of the

In 1541, Benzoni thus described the manner in which the natives in-

dulged in tobacco:-

He says :- "When these leaves are in season, they pick them, tie them up in bundles, and suspend them near the fire place till they are very dry: and when they wish to use them they take a leaf of their own grain (maize) and putting one of the others into it they roll them tight round together; then they set fire to one end, and putting the other into the mouth, they draw their breath up through it, therefore the smoke goes into the mouth the throat, the head, and they retain it as long as they can, for they find a pleasure in it; and so much do they fill themselves with this cruel smoke that they lose their reason; and there are some who take so much of it, that they fall down as if they were dead, and remain the greater part of the day or night stupified."

Mantegazza, a learned Italian, gave his judgment of tobacco as follows:-"The good properties of tobacco give a new and exquisite joy to man; faand enriches many people; under certain forms, revives, in a fugitive manner, thought; -is the poetry less costly of the poor?-renders the less urgent the need for food; calms physically and moral pain; kills care. Its bad properties follow; it diminishes general sensibility, and lessens the fountains of more healthy pleasures; gives to generation a narcotic irritability opposed to success and morality; taints the air for non-smokers; keeps men from the society of women. In certain cases, it may produce grave poisoning: diminishes in a nation the total amount of work; wastes the organization, and shortens life; leads easily to idleness and to drunkenness. It may cause a special form of amaurosis. Retards and disturbs the development of youth. It may cause neryour disease of every kind; produces palpitation of the heart; renders men liable to phthisis and asthma; irritates the respiratory organs; weakens thought and will; weakens the gential organs; weakens and distubs the digestive organs; weakens the organism; weakens the muscles. I affirm, without fear of erring, that if the human family had never known tobacco, it would have been happier, the total of useful works would have been greater, and that of crime would have been less."

## ONLY A LITTLE ALE.

Dr. Barker one morning called to see James Mason, the carpenter, and requested him to attend to some alterations in his house, which James readily promised to do. On going to the door with the doctor he was surprised at his saying: "Ah! James I am sorry to see you in such danger."

"In danger of what, sir? What do you mean ?"

"This," said the doctor, pointing with his cane to a mug of ale which stood on the workbench. "If you don't look out you'll get in trouble."

"Oh!" said James. "that is only a little ale. I always want some in the morning. But I see you don't approve of it, sir.'

" No I don't said the doctor. "But why? It is a harmless drink and made from good barley. It certainly is nutritious."

"Not as harmless as you suppose, James; and as for nutrition, I can prove to you that there is more nutriment in as much flour as can be laid on the point of a table knife than there is in two gallons of the best beer. But you don't drink it on account of the barley. You like it because of the alcohol in it."

"Ah! doctor, there you mistake. You can't call me a drinking man, because I never take anything as strong as brandy, whiskey and the like. I'm

down on all such.' I don't know how long you will be, James, as long as you make a friend of this. I know all about it, and once thought as you do. When I was a student I was foolish enough to follow the example of my chums and take a glass of beer every day at dinner. My one glass soon grew to three, and sometimes to four or five every day. I grew fleshy, and people said, 'How fat you Address are getting!" It was not good, solid May 18 78

flesh, though-it was beer-bloat. It worried my good old mother, and especially when others asked her if I did not drink. Some said they would never employ a doctor who drank any liquor whatever; and finally to please her. I promised to leave off my beer, I thought I could easily do it, but found it pretty hard work for a while; and, looking back now, I can see I was in great danger. Of course the more beer I drank the more alcohol I drank, and I would soon have wanted something stronger. How is it with you, James—do you drink any more now than you did six months ago?"

"Why, yes, I must confess I do." "How about your head; does that trouble you?"

"Yes, it aches a good deal; feels heavy."

"All on account of the beer, James. My head is a good deal clearer than it was when I used the stuff, and, in fact, I feel better every way. Do I look very weak, James?"

"Far from it. sir. There's not a healthier looking man any where around there; but that is because you're a doctor and know how to take care of you r-

"You may think so. James, but one very strong reason is because I have not for many years taken anything which has alcohol in it. Take my advice and do the same-"

"Doctors ought to know," said James. Guess I'll take your advice." — Youth's Temperance Banner.

#### BOY DRUNKARDS.

Two boys, about 15 years of age, named Samuel Hill, of Whitehorseyard, Drury-lane, and Joseph Logan, 25 Drury-court, London, dessribed as errand boys, have been brought before the magistrates at Sunbury-on Thames, vors the peristaltic motion of the on the charge of being drunk and incastomach, gives birth to new industries, pable at Feltham railway station—The prisoners pleaded guilty.—A police constable said he found them at Feltham station about two c'clock in the afternoon. Logan was lying on the floor of the waiting-room, apparently dead, and Hill was lying on two chairs, very drunk, but able to speak. In reply to the bench the prisoner Hill said: "We walked down to Feltham School to ask the captain to send us away, because we could do no good in London. The captain said he could not send us away and he gave us 8s. to pay our way home. It was very cold, and we thought that a bottle of gin would do us no harm, and so Logan put a shilling to my shilling, and we bought a bottle. We drank some of it, but some of the men who helped us to open the bottle drank more than we did. We drank it without any water. We bought it at a shop on the road." Inspector Sherlock stated that FROM THE SUNDAY SCHOOL UNION. Hill was wanted for picking pockets in the city, and a constable was in waiting to take him on that charge. The boy had 14s. in his pocket, supposed to be the proceeds of the robbery; but on going to the industrial school, they said they had no money, and were given 1s. 6d. each. As to the younger boy, Logan, he was informed by Dr. Lundy that it was eight o'clock at night before he revived and became sensible, and but for the prompt application of remedies must have died. An officer from the industrial school at Feltham said he appeared for Captain Brooks. The boy Hill was four years in the school band, and became a good musician. Ia 1877 he took General Brownrigg's first prize for being the best cornet player. His friends were repeatedly asked when he left school, to let him join the army or navy, but they refused to do so. His character was, on the whole very bad indeed, and he had no doubt led away the other boy, Logan, who behaved very well while he was at the school. The bench having ascertained that the money in Hill's possession was not available for the payment of a fine discharged the defendants, at the same time cautioning Logan to keep out of bad company. and to avoid drink, which had brought him to such a dangerous condition that he ought to remember it as long as he lived. Hill was then taken into custody on the charge of theft.

> DIPHTHERIA has for a long time been very prevalent, and very fatal. 1ts fatality seems to be greatly owing to neglect.
>
> The Meadow Daisy. By Lillie Montfort. Numerous Illustrations.
>
> The Royal Disciple: Louisa, Queen of Prussia. By C. R. Hurst. Six Illustrations. ity seems to be greatly owing to neglecting what is supposed to be an ordinary cold or sore throat until it has progressed to its stages, and then when medical aid is procured it has too often been found to be too late. From the fatality attending this disease every family should keep a remedy on hand and use it on first appearance of sore throat, A preparation called DIPTHERINE has been placed before the public. It is the discovery of an English physician, and has been regarded where it has been used, to be an infallible remedy for that disease. It is placed within the reach of all, put up in bottles with full directions, and sold by Druggists and dealers in medicines at the low price of 25 cents a bottle.

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#### PREACHERS' PLAN, HALIFAX AND DARTMOUTH, SUNDAY, MARCH 2nd, 1879.

Brunswick St. 11 a.m. Rev. C. M. Tyler Rev. S. F. Huestis 7 p.m. Grafton St. 11a.m. Rev. S. B. Dunn. Rev. W. H. Heartz. 7 p.m Kaye St. 11 p.m. Rev. E. R. Brunyate. Rev. C. M. Tyler. 7 p.m Charles St. 11a.m. Rev. S. F. Huestis. Rev. Jas. Sharp Cobourg St. 7 p.m. 11a.m. Rev. W. H. Heartz. Rev. S. B. Dunn

#### MARRIED.

7 p m

Rev. G. Shore

BEECH STREET, 3.30

11 p m

Rev. G. Shore

At the Parsonage, Southampton, by the Rev. J. Craig, M. John Doyle, of Lynn, Colchester Co., to Miss Evelina Brown, of Mount Maccan, Cumberland County.

On the 19th inst., at the residence of the bride's father, by the Rev. E. Botterell, Avery F. Buckley, Esq., of Halifax, N.S., to Charlotte E., daughter of George B. Pearson, Esq., of Montreal.

#### DIED.

At Richibucto, N.B., January 31, Miss Mary E. Morris, formerly of Halifax, in the 78th year of

At Carleton, on the 7th inst., John Gardner in the 78th year of his age. A native of Halifax, and for many years a resident of St. John.

At West Shore, N.E.H., on Tuesday the 28th January, Thomas J. Goulding, of Round Bay, aged 30 years and 5 months, deceased was much respected by all who knew him.—Halifax papers and Trure Sun please copy.

At Malagash on Sunday, Feb. 9th, of Diphtheria, Alma, youngest daughter of the late Samuel McNeil, in the 19 year of her age.

Also on Friday the 21st, Kliza, sister of the above and wife of Alex. Swallow of Wentworth, aged 25. She died in the triumph of faith. At Doakstown, Northumberland Co., N.B., of Scarlet Fever, Dec. 31st, Rachael Louisa, aged 5 years and 6 months; also Feb. 6th, Mary Jane aged 7 years and 10 months, eldest daughters of James T., and Elizabeth Lyons.

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Rev J Angwin David Foote, 2; Wm Harris, 2; Mrs Captain Anderson, 2; J D B Frazer, 2; Y. M. C. A 1 34

Rev C H Paisley, A.M.
D J Holder, 2; Mrs Chalmers, 2; Thomas 6 00 Harrison, 2 Rev R Brecken, A M

D B Smith, 2; B Scott, 2 Rev C Comben. Erhraim Weldon, 2; R B Chapman, 2; Rev J. J. Teasdale.

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Blethen, 2; Jos Burrill, 2.

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Carleton

J A Taylor, 2; Wm Backin, 2; Jno Bealty 2;
Wm Clarke, 2, R N Knight, 2; J Gardaer, 2; A Griffith, 2.

Mrs H Havward, 2; H Whiteside, 2; Robt Hagarty, 2; B Harrison, 2; W T McLeod 0.20

Salisburg
W Gowlan, 3; S B Colpitts, 2; P S Enman, 2;
Mrs A Perrigo, 4; A Ruddock, 2; J Nelson 2 50

J Beharrell, 2; J Glendenning, 1; John Elderkin, 2; Amos Pugsley, 2 Oxford
Geo Thomson, 2; H Heather, 150; Mrs. 8
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Gen. Supt. Gov't Railway Moncton, N.B., Nov. 18th., 1878. nov 23 CUSTOM

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