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NO. 45

OPEN LETTERS ON BAPTISM.

LETTER NO. XV.

Moncton, N. B., Oct, 28, 1878. To the Editor of the WESLEYAN. XXIII-LEXICONS THIER OWN INTERPRE-

The testimony of the lexicons, in the baptismal controversy, is important; and yet, in comparision with the holy scriptures, the lexicons are as the stippery, yielding sand, while the holy scriptures are as the solid rock. Our doctrine of baptisms should be built upon the rock, and not upon the sand; and yet there is a place, even for the sand, in the superstructure. Of making many lexicons there is no end. In the year 1808 the lexicon of Schrevelius had passed into its nineteenth edition. New editions of the great lexicons are still being brought out. Almost without exception each new edition of a lexicon is different from all its predecessors. No two lexicons are alike. Several editions of Liddell and Scott have been issued since 1848. Each new edition professes to be an improvement upon all for-mer editions. The first English edition of Liddell and Scott gave, "to wet," and to pour upon," as meanings of baptizo. In a later edition those meanings were omitted. The edition of 1860 gives " to dip repeatedly,"-one dip, according to that edition, would not be sufficient. In in 1878, the meanings of baptizo are again changed. "To dip repeatedly" is not in the edition of 1878. We have in 1878, the two following meanings, 1 "To dip in" water, and 2 to dip Some uninitiated persons do not understand how it is that baptizo in 1848, in England, according to Liddell and Scott, meant "to pour upon;" and how it meant, in New York, in 1860, " to dip repeatedly;" and how, in 1878, the

repeatedly;" is not required; -and yet all these different meanings are in Lid-Probably there are no books in the world so various in size, and so changeable in their contents, as lexicons. Some leximay carry one in his pocket, and yet other lexicons, bearing the name of the same author, are as large as a soldier's knap-

In some well-filled libraries, of scholarly ministers, of different denominations, there are good sized lexicons, whose renderings of baptizo would be accepted by a partizan baptist. One such lexicon, of eight hundred and thirty-eight pages, now lies before me, whose definitions favor Baptist theories. There are, however, larger and better lexicons, whose definitions are full and accurate. We need not wonder if, in Baptist circles, the cheap, abridged, incomplete lexicons, abound with satisfactory renderings of baptizo.

The Rev. John Brown has accused me of " falsifying" the lexicons mentioned on page 12, of my Catechism of Baptism. Any person who has an average power of analysis might perceive, at a glance, how absurd Mr. Brown's opinion is. 1-Mr. Brown might safely say that the meanings of baptiso, given on page 12 of the Catechism, are not in accord with the meanings of baptizo, as given by lexicons, now in his possession, or that he has previously seen. 2-How can Mr. Brown, if he be a wise and prudent writer, say, that the meanings of baptizo given by me, are not in some other lexicon, which he never saw? 3—None but a reckless and unreliable writer would take a negative position like that. 4-The testimeny of two or three competent witnesses, that they saw a certain word in a certain book, ought to be acceptable testimony; the testimony of ten thousand witnesses, that a certain word is not in a certain book which they never saw, proves nothing. There are books in my study which Rev, John Brown never saw.

It has been affirmed by some Baptist newspapers, and by Mr. Brown that absolutely not one lexicon quoted by me, on page 12 of the Catechism, gives sprinkling as a meaning of the Greek verb baptizo. Without waiting for the results of a challenge, recently sent to those parties, we may examine the authorities in question. We may do this, not merely because of the personal interest that may be felt in this question, but because such an examination may bring out the truth in a

clearer light. Prominent among the authorities we shall quote will be the Report of the Debate, between Rev. J. R, Graves, LL.D., (Baptist) ard Rev. Jacob Ditzler, D.D., (Methodist.) This volume is from the office of the Southern Baptist Publication Society, Memphis, Tenn., 1876, and is certified by both gentlemen to be a correct report. This volume is valuable for important reasons:-the debate was conducted according to the most approved rules; it covered a large field: the best authorities were quoted, and were produced for examination by both contestants; and both debaters were able ministers,

eminent scholars, and representative men. The question for consideration now is one of lexicons; and the point is not so much what the dictionaries should say, as what they do say. We ascertain what the doctrines of holy religion are by comparing scripture with scripture. The scriptures are their own best interpreters. The Bereans "were more noble than those

of Thessalonica in that they received the word with all readiness of mind, and those things were so"—Acts xvii: 11. Let us search the dictionaries, as we do the scriptures, whether those things are so; and receive their testimony with all readiness of mind, so far as it is worth receiv-

MEANING OF ABLUO.

1-The Latin word ablue, according to the dictionary of Rev. John T. White, D.D., of Corpus Christi College, Oxford, and Rector of St. Martin, Ludgate, London, fourth edition, published by Longmans, Green & Co., London, 1870, means, page 3, among other things: "to wash away, to cleanse, to purify.

2-Ablutio from abluo, according to White, means, " washing, cleansing, ablu-

3-Webster, in his unabridged dictionary, published by Merriam, Springfield, 1861, page 1069, gives to the word sprinkle the same meaning that Dr. White, gives to the word abluo, namely, "to wash, to cleanse, to purify."

4—By comparing White and Webster, it is apparent that abluo and sprinkle are equivalent words.

5—Webster's same edition, page 1250, gives as his second meaning of wash: "to wet, to fall on and mousten; as the rain washes the flowers or plants." Webster also gives, as another meaning of the same the edition published by Harper & Bros., word: "to cleanse by a current of water; as showers wash the streets."

6-Webster, in no place, at least in this edition of his dictionary, gives immerse as an equivalent of wash, or as a meaning of wash. The nearest he comes to it is in the following definition, page 1250;" to squeeze and cleanse in water: as to wash wool. So sheep are said to be washed, when they are immersed in water, and wool squeezed, by which means it is cleansed."

7-Webster, in no place, gives immerse s a meaning of cleanse or purify. [See | in the Debate, page 282. pages 211 and 891.]

8-Worcester, unabridged edition, Boston, 1867, gives as one meaning of baptize: "to sprinkle with water." He shows also that the word aboution from the latin word ablue, means washing or bathing the body, or some part of it." Ablue, then does not mean immersion.

Friedman's Lexicon, Leipzic, 1842, gives spargere" and "lavare" as the meanings

White's Lexicon gives: "to scatter or throw about, to sprinkle, wet bedew. moisten, etc., as English meanings of

White's Lexicon gives: "to wet, moisten, bathe, bedew; to sprinkle; to wash away, wash out, etc., as English meanings

Ainsworth's Dictionary, edition 1852. gives " to besprinkle," as one of the meanings of lavare, which is, according to Friedmann, one of the meanings of

All the best Latin Dictionaries agree substantially, with those named, and clearly prove that "to sprinkle" is a meaning of the Latin word " abluo."

9-The scriptures teach, in many places. that the religious mode of washing, cleansing, purifying, is in accord with these quotations from the dictionaries. For example: "Thus shalt thou do unto them to cleanse them: Sprinkle water of purifying upon them, Numbers vii: 8, : and "Then will I sprinkle clean water upon you and ye shall be clean," Ezekiel

10-There is not one word in the scriptures that proves that religious purifying, or cleansing, or washing, is by the mode of immersion.

11-Hence it is apparent by comparing dictionary with dictionary that the Latin word abluo, and the English words wash, and cleanse, and sprinkle, are equivalent

MEANING OF LAVO.

According to Dr. White's dictionary, page 342, the Latin word lavo means: " to wet, moisten, bathe, bedew," and "to sprinkle." All the best Latin dictionaries give substantially the same meanings.

Rev. Joseph Cook, Knox College Address, Toronto, October 1878, says: "The axiom, 'things which are equal to the same thing are equal to one another," is true, not only on this earth, but true in the North Star, in the sun, anywhere." Therefore as ablue, according to White, is the statement in the Catechism is comple-'equal" to wash; and as sprinkle, according to Webster, is equal to wash; it follows that abluo is " equal" to, or an equivalent of, sprinkle. Thus do the lexicons, as well as the Bible, show that washing and sprinkling are "equal to one another, and are "equal to the same thing." Moreover, as the Greek word baptizo is "equal" to abluo, according to the lexicons; and as sprinkle is "equal" to abluo, according to the lexicons, it follows that baptizo is "equal" to, or an equivalent

of, sprinkle. Friedmaun's Lexicon, 1842, gives Latin meanings of the Latin word

gives "to sprinkle" as a meaning of Catechism.

White's Dictionary also gives, "to popular dictionaries, bave been subjected Schlensner, Schneider, Rost and Palmsearched the scriptures daily, whether moisten," etc., as meaning of the Latin to quote from Ditzler on this point. He word "aspergere."

White's Dictionary also givea : "to wet, moisten, water, bedew anything with a liquid." as meanings of the Latin word Ainsworth, in his Dictionary of 1852,

give, "to besprinkle" as a meaning of Andrews, in his Dictionary of 1860, says, " lavo means in general to wash,

also " to bedew." Hence it is clear that "to sprinkle" is the a meaning of the Latin word "lave." Schrevelius gives both ablue and labo, as meanings of the Greek word baptize, and

therefore, the lexicons themselves being judges, baptizo means "to sprinkle." at is admitted that mergo is a meaning of the Greek word baptizo, and that mergo means to immerse. But it does not always mean to immerse, nor does it always imply contact with water in one way or another.

For example :

"It provides for merging our Presbyteries in t the Synods of our General Assembly."

"The States are united, not merged."

"The amendment merging the Minnesota wit the Kansas bill was withdrawn." "Her evening sun set, merged, at length, joy in the endless life of heaven." The meeting will continue until 12 o'clock, and will then be merged into the prayer meeting.

THE CATECHISM ON TRIAL.

In the light which those dictionaries give let us examine the meanings given on page 12.

1. Schrevelius. What is the meaning of baptizo, according to Schrevelius? The Latin meanings of Schrevelius are: mergo, abluo, and lavo. Upon this point we all agree. The English meanings, as given by Rev. John Brown, in his pamphlet, page 28, are: "to baptize, immerse, wash off, bathe." These meanings are precisely those given by Dr. Graves,

The English meanings of baptizo, as given in the Catechism of Baptism, page 12, are: "to immerse, to wash, to sprinkle, to moisten, to wet."

The foregoing quotations from the lexi-cons, and especially from Dr. White's, prove, beyond all contradiction: (1) That my meanings are accurate in every parti-cular; (2) That I bave not "falsified" Schrevelius; (3) That I have not "manufactured" meanings; (4) That Rev. John Brown has omitted the following important words which are given in the dictionaries, namely: "to wet, moisten, bedew," and "to sprinkle; and (5) Mr. Brown's rendering of the meanings of baptizo, are

incomplete, and untrue. Moreover, two of the Latin meanings of Schrevelius, favour sprinkling, lavo in the most direct way, and ablue in a slightly less direct way, against one meaning. mergo, which favours immersion.

The Toronto Bible Index has affirmed. and Rev. John Brown has shouted: absolutely not one lexicon gives "sprinkle." By the lexicons let him who is of the truth stand; and by the lexicons let the false ones fall.

2. SCAPULA. Scapula published one edition of his lexicon in 1579. Dr. Graves. (Baptist), in Debate, page 282, says that Scapula gives as the meanings of baptizo, "immersion, washing, washing clean." Dr. Ditzler (Methodist), in Debate, page 31, says that Scapula gives as the meaning of baptizo "no other New Testament meaning than abluo, and lavo." Professor Enoch Pond, in "Treatise on

Christian Baptism," Boston, edition of 1833, gives, pages 19 and 23; mergo, abluo and lavo, as Latin meanings of baptizo. The Catechism of Baptism, page 12,

says, Scapula gives the same definitions of baptizo as Schrevelius. The authorities cited are in exact accord with what the Catechism says. 3 HEDERICUS.-Dr. Ditzler, in debate

page 31, says that "Hedericus, as well as Budaens, Stephanus, Passow, Scapula and Schrevelius, all give only abluo and lavo as the New Testament meanings of baptizo and that " they never dip or immerse. Prof. Pond says, Treatise, page 23. Hedericus follows Stephanus, and Scap.

ula," and gives mergo, abluo, and lavo, as meanings of baptizo. The Catechism says, "Hedericus gives the same definitions," as Schevelius. The Bible Index and Mr. Brown, say, the meaning of every Lexicon, mentioned on page 12, has been " falsified." The authorities quoted show that tely accurate.

4 SCHLENSNEB .- Dr. Ditzler, Debate, page 29, says: "Schlensner has been claimed as a great witness for immersion. I hold him as well as Stokius, in my hand. He is a great standard." Dr. Ditzler quotes from Schlensner as giving " I immerse," &c., and also quotes from him, as giving, abluo, lavo, aqua purgo." Dr. Ditzler says that Schlensner. "shows where in this connection the Greek baptize interchanged in many codices [M.S.S.] with

rantizo spinkle."
Prof. Pond. Treatise, page 24, gives the spargere," "aspergere," and "rigare" as same definitions that Dr. Ditzler does, " abluo, lavo, aqua purgo."

These authorities perfectly sustain the White's Dictionary, as has been shown, rendering of Schlensner, on page 12 of the

scatter or throw about, to sprinkle, wet, to many alterations, it may be well here says, Debate, page 33:

Can be name two lexicons that are not translations or abridgements, the one of the other, or both from one, that render this word alike? He cannot Take Schleusner's two lexicons-one for the New Testament, the other for Septuagint Greek—his-definitions of baptiso are wholly different—radical-ly different. Take Wahl, a noted lexicographer, as well as Schleusner of the present century. In two editions of the same year, 1829, his definitions are radically different as to order, and everything. revised. In a third edition, 1831, he changes it again, erasing immerse, and inserting sprinkle, just as he had erased love from its place, and in the second

edition inserted immerse. It is well we have something better than exicons to teach us the mode of baptism. We have indeed a more sure word of prophecy in the Bible—the word that liveth, and abideth for ever.

Dr. Augus (Baptist) Bible Hand Book, London, edited I857, says, page 20: "The grand lesson, taught by these facts, is that while we need a knowledge of Greek generally, in order to read the New Testament, we need in order to understand it, a knowledge of the New Testament Greek, and of the Old Testament version. So essential is this knowledge, that a mere-English reader, with only his English Bible, may understand the New Testament better than the Scholar who brings to the investigation of a particular passage, only classical acquisitions."

5. COLE (or COULON). Prof. Pond, Treatise, page 19, says, this writer renders baptizo mergo, tingo, abtuo. Again he says, page 23, Coulon calls baptism: " a sacred mystery of the entrance into Christianity administered in the church (mersione, ablutione, et aspersione) by immersion, washing and sprinkling." Thus does this authority thoroughly sustain the Cate-

6. Passow. Dr. Ditzler says, Debate, page 30: "Passow. We reserve this to the last because it is admitted by all scholars-German, English, Americanby immersionists and affusionists to be the most learned, most scientific, and critical of all Greek lexicons ever issued -1841-being in three large volumes, the one I hold having eighteen hundred and eighty-four pages in it, double column, fine print.....It is in German. "Baptizo, from bapto, (1) oft and repeatedly to immerse..... Thence to moisten, to wet, sprinkle (benetzen, anfeuchten, begiessen... urb., ubergiessen, uberschutten, uberhaufen, etc....generally, TO BE SPRINKLED, TO POUR UPON, to overwhelm, to burden with taxes, debts, etc.' Such is Passow's and Rost's testimony."

Most completely does Passow sustain my Catechism; and yet Mr. Brown and his trio of newspapers cry aloud, and iterate and reiterate the cry : " Mr. Currie falsifies" the lexicons-Mr. Currie is manufacturer of definitions of Greek words-absolutely not one lexicon gives sprinkle as a meaning of baptize-absol utely not one, absolutely not one."

7. SUIDAS. Dr. Graves (Baptist), in Debate. page 282, says, Suidas gives mergo, abluo, lavo, as meanings of baptizo.

This meaning is the same as that given by Schrevelius.

Prof. Pond. Treatise, page 23, gives substantially the same meanings. Page 12, of my Catechism, says, Suidas defines baptizo; "To immerse, to moist-

en, to sprinkle, to wash, to cleanse." By comparing Pond's definition, published thirty years before my Catechism was written, with what Graves said only three or four years ago, and also comparing these with White's dictionary, published six years later than my Catechism, it is apparent that these authorities sustain every word which I have given as a mean. ing of baptizo. The same authorities also show that Mr. Brown's definitions are a gross misrepresentation of the facts, inasmuch as he has omitted the principal word in dispute, namely the word sprinkle," as well as other important words.

8. DWIGHT. Dwight is the only other authority mentioned on the much foughtabout page 12, of my Catechism. I have now no means of verifying what has been said about Dwight; as I can find no book within reach that speaks of him. I have culled, from public and private libra ries in Quebec, Ontario, Massachusetts, New York, Pennsylvania, and elsewhere, information which is embodied in the Catechism. Where I met with Dwight I do not now remember. The definitions as given by him are unimportant namely To tinge, stain dye, or color;" and they do not touch the point now in dispute.

Many other authorities, German and English, might be cited, whose testimony would show that my position is thoroughly correct, and irrefragable, when I say, on page 12, of my Catechism of Baptism. that the Greek word baptizo means : " To immerse, to wash, to sprinke, to moisten,

Dr. Ditzler, in Debate. page 449, says Now we have seen that all the great standards give sprinkle or pour, to both, save the abridgments of Stephanus, boin under immersion rule. Yet he never gives dip as a meaning at all. He never gives immerse as a Bible meaning. He gives abluo, lavo, as its only New Testament broader and deeper upon the under-As Schlensner's lexicons, like the other meanings. But Passow, Suicer, Stokius, standing.—Longfellow.

twenty five authorities define it sprinkle or both. Schneider a great German, 1819, gives its general meanings as equivalent to breche-sprinkle, shed forth. Passow, gives its general meaning as "sprinkle

upon, pour upon." Let the reader "mark, learn, and inwardly digest," the testimony of the authorities herein quoted, and judge whether page 12; of my Catechism of Baptism. is worthy, or not, of the accusations made

D. D. CURRIE.

Scintillations of Thought.

INDUSTRY.

Time worketh, let me work too, Time undoeth, let me do. Busy as time my work I ply Till I rest in the rest of eternity. Sin worketh, let me work too: She undoeth, let me do. Busy as sin my work I ply Till I rest in the rest of eternity.

When a man goes thirsty to the wells. his thirst is not allayed by meerly going there. On the contrary, it is increased by every step he goes. It is by what he draws out of the well that his thirst is satisfied. And just so it is not by the mere bodily exercises of waiting upon ordinances that you will ever come to peace, but tasting of Jesus in ordinances, whose flush is meat indeed, and his blood drink indeed.

Remember that the secret studies of an author are the sunken piers upon which is to rest the bridge of his fame, spanning the dark waters of oblivion. They are out of sight; but without them no superstructure can stand secure. -Longfellow.

There is a dark and also a bright side to every providence, as there was to the fiery, cloudy pillar that guided God's people of old in the desert. Nature ookes upon the dark side, and calls it sorrow and sadness; but faith sees the sun dispersing the darkness, and calls it by the name of joy .- Bonar.

A doxology in the heart, is a glory in. the life. Not so much a graceful rest from the finished service of duty as it. is the glorious outbursting of a fountain. of salvation, or the outgoing of a peaceful river of living water. What then is the fountain from whence arises this well of living water? It is Christ in.

The Lord watches us with the eye of his love, supports us by the arm of his power, and guides us by the hand of his providence. We shall all be held, responsible, not

only for the evil which we do ourselves. but for the evil which we might prevent others from doing. The infinity of God is not mysterious, it is only unfathomable, not con-

cealed, but incomprehensible. It is a

clear infinity-the darkness of the

pure unsearchable sea.—Ruskin. The word of God moves along like a passing shower, whenever it comes it must be received at once, or it will be gone. How soon a man's "not now' becomes "a never!"

No one can "attain unto righteousness" if he seek it "as it were by the works of the law." It matters not whether it be ritual or Jaily duties. Mere unloving, untrusting regularity fails in producing goodness. Goodness comes not from death, but life.

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

Duty is a power which rises with us in the morning, and goes to rest with us at night. It is co-extensive with the action of our intelligence. It is the shadow which cleaves to us, go where we will, and which only leaves us when we leave the light of life. - Gladstone.

8

Ministers are not like Plato and Aristotle, the ori inators of their own doctrines, or the teachers of the doctrines of other men, but simply the dispensers of the truths which God has revealed .- Hodge.

-I venerate old age; and I love not the man who can look without emotion upon the sunset of life, when the dusk of evening begins to gather over the watery eye, and the shadows of twilight grow man help, what would become of them?

THE FALL OF EMPIRES.

Of all the Empires whose rise and fall have been recorded in history, there is not one that has owed its ruin or decay to checking the lust of unmeasured territorial acquisition. The wisest of the Roman Emperors was also the one, who even recalled the boundaries of his dominions from beyond the Danube. Everyone can discern and denounce the private folly of the farmer, who covets more and more land, when he has neither capital nor skill to turn to account what he has already got; though he does not commonly proceed by covenants taken in the dark lest his landlord should come to know what sort of deed he is signing. But it requires a steady eye and a firm resolution to maintain the good tradition of all our bygone statesmen at a juncture when tradition is discarded for newfangled, or, as Mr. Roebuck calls them, "original" devices, and the mind of folly finds utterance through the voice of authority. Britain, which has grown so great. may easily become little; through the effeminate selfishness of luxurious living; through neglecting realities at home to amuse herself everywhere else in stalking phantoms; through putting again on her resources a strain like that of the great French war, which brought her people to misery and her throne to peril; through that denial of equal rights to others which taught us so severe a lesson at the epoch of the Armed Neutrality. But she will never lose by the modesty in thought and language, which most of all beseems the greatest of mankind; never by refusing to be made the tool of foreign cunning, for ends alien to her principles and feelings; never by keeping her engagements in due relation to her means, or by husbanding those means for the day of need, and for the noble duty of defending, as occasion offers, the cause of public right, and of rational freedom, over the broad expanse of Christendom. — The Right. Hon. W. E. Gladstone in the Nineteenth Century.

BISMARCK'S COURAGE.

It was in 1866. Bismarck-then Count Bismarck-was returning from the Palace, where he had been to see the King. While passing through the large street of Berlin, called Untet den Linden, and quite near the place where Hoedel and Nobiling have since attempted the life of Emperor William, he suddenly heard a shot fired close behind him. He turned sharply round and saw a young man who, with He strode at once up to the young man and seized the arm that held the revolver, while with his other hand he grasped the hand of the would be murderer, who, however, had time to pass the weapon on to his left hand, and now fired three shots in quick succession. Bismarck felt himself hurt in his shoulder and one of his ribs; but he held his furious assailant fast till some soldiers came up and took hold of him. Then Bismarck walked home at a brisk pace and reached his own house long before anybody there could know what had happened. The countess had some friends with her when her husband entered the drawing-room.. He greeted all in a friendly manner, and begged to be excused for a few minutes, as he had some urgent business to attend to. He then walked into the next room where his desk stood, and wrote to inform the king of the accident. Having attended to this duty, he returned to the drawing room and made one of his little standing jokes, ignoring his own unpunctuality, and saying to his wife; "Well! are we to have no dinner to-day? You always keep me waiting." He sat down and partook heartily of the dishes set before him, and it was only when the dinner was over that he walked up to the countess, kissed her on the forehead, wished her in the old German way "Gesegnete Mahlzeit!" (May your meal be blessed!) and then added you see I am quite well." She looked up at him. "Well," he continued, "you must not be anxious, my child. Somebody has fired at me : but it is nothing, as you see.' -Blachwood's Magazine.

THE STRENGTH OF CHRIS-TIANITY.

Some of the best testimonies for Christianity have come from men not popularly identified with it. Says Macaulay

The ark of God was never taken until abandoned by its earthly defenders. In captivity its sanctity was sufficient to save it from insult, and to lay the hostile fiend prostrate on the threshold of its own temple. The real security of Christianity is to be found in its benevolent morality, in its exquisite adaption to the human heart in the facility with which its scheme accommodates itself to the capacity of every human intellect, in the consolation which it bears to the house of mourning, in the hight with which it brightens the great mystery of the grave.

To such a mystery it can bring no addition, of dignity or of strength, that it is part and parcel of the common law. It is not now for the first time left to rely on the force of its own evidences, and the attractions of its own beauty. Its sublime theology confounded the Grecian schools in the fair conflict of reason with reason. The bravest and wisest of the Casars found their arms and their policy unavailing, when opposed to the weapons that are not carnal, and the kingdom that was not of this world. The victory which Perphyry and Diocletian failed to gain. is not, to all appearance, reserved for any of those, in this age, who have directed their attacks against the last restraint of the powerful, and the last hope of the

FAMILY READING.

THE WEEK OF PRYER, 1879.

The Circular of the Council of the Evangelical Alliance has been published, and, although it is somewhat early, we think it well to put its contents before our readers as soon as it comes into our hands, so that they may have time to give to the various subjects mature thought and consideration :-

SUNDAY, January 5th.—Sermons:—
The years of the right hand of the most high."-Psalm lxxvii., 10.

MONDAY, January 6th.—Praise:—Praise to God for his long-suffering kindness and mercy; for the goodness of his providence; and especially for salvation in Jesus Christ, and for the blessings enjoyed under the present dispensation of the Holy Ghost. Thanksgiving for the cessation of war and the peaceful settlement of European questions; also for the Divine blessing which has attended the international meetings and services held in the Salle Evangelique, the distribution of the Holy Scriptures, and other Christian work during the Universal Exhibition in Paris. Confession of unbelief and unfruitful. ness. Ps. cxvii., ; Ps. cvii., 33 43; Rom. xi. 33-36; Acts ii. 14-21; Ps. xlvi. 6-11; Dan. ix. 3.10.

Tuesday, January 7th.—Prayer:—For the power of the Holy Spirit to rest upon and operate in the Church of God everywhere, so that the disciples may be led into all the truth; that errors in doctrine and corruption of Scriptural worship may be stayed; that faith and hope, brotherly kindness and charity may be increased and that the general tone of spiritual life may be elevated in communion with the Lord. Intercession for believers who are afflicted. John xviii, 36-38; John xvi. 14; 2 Tim. iii. 15; Rom. xii. 9-18; Eph. i. 15-23; Ps. xxxiv. 17-19.

WEDNESDAY, January 8th.—Prayer:— For the energetic operation of the Holy Spirit in the world at large, convincing men of sin, of righteousness and of judgment; and bringing those who are merely nominal Christirns under the quickening and transforming power of the Truth. Also for Christian families; for the training of the young in the fear of the Lord, that may be kept from error and evil, and especially that the grace of God may be upon them. John xvi. 7-14; Gen. xviii. 17-19; Col. iii. 16 24; Prov. xxii. 6; 1 Chron. iv. 0. s0.

THURSDAY, January 9th.—Prayer :-For the effusion of the Holy Ghost "upon all flesh;" for the continuance of peace: for the establishment of righteous government; for the spread of enlighten. ment, goodwill, and love of justice among all nations, and for their conversion to a smoking revolver, was aiming at him. Christ; for the removal of intemperance, and other social evils; special prayer for the nation, its Sovereign, and all in authority. Is. xi. 1-10; Prov. xiv. 14-27; Is. lxi.; Gav. v. 19-26; 1 Tim. ii. 1-4.

FRIDAY, January 10th.—Prayer:—For the blessing of the Spirit of God to accompany evangelistic and missionary labours, and render them fruitful to Christ; for the turning of all Israel to the Lord; for eral weeks; by that time you can buy the growth and stability of the young with this money more provisions." churches gathered from heathen communities; for the revival of Bible Ohristian. ity in Eastern lands , for the preaching of the Gospelamong all nations, and for 'cheerfulgiving" on the part of those who go not themselves to this work. Matt. xxviii. 19 20; Rom. xi. 26; Acts xi. 19-30; Matt. xxiv. 14; Phil. iv. 10-19.

SATURDAY, January 11th .- Prayer :-For those who preside over the Churches of the Saints, and for all who are called to preach and to teach; for the due observance of the Lord's day; for the wise guidance of biblical translators and critics. for successful resistance to secularism and infidelity; and for the Divine blessing to accompany and follow the General Conference of Christians of various nations to be held this year in Switzerland. Eph. vi. 18-19; Is. lviii. 13-14; 2 Tim. ii. 15-19.

SUNDAY, January 12th.—Sermons:— Looking for "the coming of our Lord Jesus Christ." 1 Cor. i 9; and Matt. xxiv. 42-51.

WHAT HAPPENED IN A SNOW STORM.

Nearly a century ago there lived a pious man named Christian Zirchel, a mile northeast of Frederick, Maryland, which was then a staggling village. By his industry Zirchel had supported his family in what was then regarded a moderate competence. He had his patch of cleared ground and a plain rude house. In the spring of the year he was taken seriously ill, and after a few weeks of suffering died, leaving a wife and four children under twelve years of age. The poor widow with her orphan children, mnnaged by thrift and economy to procure the needed comforts of life during the summer. autumn, and earlier part of the winter. The country was sparsely settled; her nearest neighbor lived a mile away. Fuel

was easily procured, for heavy forests were all around and timber was of little value. As the winter gradually wore on her stock of provisions grew less and less, filling her mind with much anxiety. In the month of March, when her food was about exhausted, there came a heavy fall of snow, covering over and obliterating the few roads in the neighborhood. The snow also drifted heavily against her cabin which had only one door. Against this door the snow settled so compactly to the unable to make their way out; they were prisoners.

ions for one day and shut in from all hu-

No earthly probability that any traveller would come into such an out of the way place through such snow. From the depth and compactness of the snow it might lie for several weeks. No hope of human help. The pious woman turned her thoughts to God. She told the eldest child to repeat the explanation of the first article of the creed in Luther's catechism I believe that God hath created me and still preserves to me my body and soul;

that he daily provides me with all the ne-cessaries of life, guards me from danger and preserves me from evil, wholly induced by paternal love and mercy.' The mother then took her German bymn

"Commit thou all thy griefs, And ways into his hands." She then took her Bible and read from the thirty seventh Psalm : " Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Commit thy way unto the Lore; trust in him, and he shall bring it to pass." She

book and sang Gernardt's hymn:

then offered a fervent prayer that her Heavenly Father would, according to his The day passed, but no signs of help. The second day the prayers of the good

dinner. The prayers of the mother were earnest, and uttered aloud, that her Father in heaven would send some messenger with food to satisfy the hunger of her children. These prayers were at length interrupted by a pounding on the top of the door. In response to her inquiry a voice said, "Open the door." This was done with difficulty; but partially open, she saw a man standing on a drift holding in his hand the bridle rein of his horse. She said, "You are a stranger, but you had never heard. Then, with a clear voice, are a messenger from God to preserve he uttered the Lord's Prayer, and soon these children from starvation.

The man said: "I paused for some time before knocking at your door. I overheard parts of your prayer; I have learned its general import. I am a drover from Washington county. I sold a drove of cattle in Baltimore, and am on my way home. The roads through the woods are so drifted that I lost my way. I the closing days of this short Christian saw the smoke from your chimney, and life may be helpful to others. O. woods are so drifted that I lost my way. I came here to ask what direction I am to take for your village. But first of all as you seem to be in distress, what can I do for you?"

She informed him that for several days her children had been on short allowance and had merely a crumb to-day; the last morsel was gone. It was impossible for her or her little ones to make their way through the snow to the nearest house a

The stranger said he had passed a mill probably a mile or two back; by followng the track his horse had made he could reach it. He would bring her half a bag of flour.

When he returned, by the assistance of his borse treading down the sr v, he contrived to open a path from the door. He also aided in getting additional fuel from the woods, and then gave her about five dollars in coin, and said, "So late in the season, this heavy snow cannot last long.

The benevolent man then took his leave riding through the unbroken snow in the direction of the village, where he found comfortable quarters for the night in the village inn.

The very next day the sun shone with great warmth, and the snow melted rapidv. The widow Zerehel lived for many years, and never afterward knew what famine and want were. No skeptical cavilling could ever make her doubt that the hand of the Almighty had interposed to save her and her children from starvation. For ever afterward she was a firm believer in the efficacy of prayer.

"HOME, SWEET HOME."

On one occasion Howard Payne, the genial hearted, kind little man who wrote the immortal song of "Home, Sweet Home," was walking with me in the great city of London, and pointing to one of the aristocratic streets in May Fair, where wealth and luxury had the windows closed and curtained, least the warmth and light should go out, or the smallest air of cold winter come in, where isolated, exclusive English comfort was guarded by a practical dragon of gold, he this tiny man with a big heart said: "There, my good friend, I became inspired with the idea of Home, Sweet Home, as I wandered about without food or a semblance of shelter I could call my own. Many a night since I wrote those words that issued out of my heart by absolute want of a home, have I passed and repassed in this locality, and heard a siren voice coming from these gilded, fur lined comfortable walls, in the depth of a dim, cold London winter, warbling, 'Home, Sweet Home,' and knew no bed to call my own."

SUNNY PERSONS.

We all know them, and I have thanked God that they did exist in this world of clouds and shadows. They are men of like passions with ourselves, but somehow they seem to live in a higher atmosphere nance and a pleasant word for every one. No matter how dark affairs may be, though men's hearts are failing them for fear, yet these sunny characters can take a cheerful survey of matters, and endeavor to buoy up the spirit of their fellows. They personal interest and care. can find a bright side to things when to others they are gloomy and fore boding. If we are in difficulty and perdepth of five feet, that the family were plexity, we love to go to them and unbos- dren going to ruin through these gins to live in you, and reign in you, bringom our sorrows, assured that at least we shall recieve a sympathizing word and The widow began to realise her situa- bade be of good cheer; assured that with tion; without more than sufficient provis | patience and firm trust in God, all will be

A REMARKABLE EXPERIENCE. Little Lincoln Melrose was a bright and

day-school in this city. At the early age of eleven years he fell a victim to that dreadful scourge of childhood-diphtheria. His sickness lasted nearly three weeks, and was a scene of unusual religious triumph. On the day that he was taken sick he said to his aunt, "I shall never recover, but don't tell mamma." At another time he said, "Strange that nobody seems to believe that I am going to die; I should think they all could see it.' His description of his conversion would have done credit to any one of mature years. Only a day before he was taken sick he gave his heart to Jesus. " Before I gave him my heart it felt so heavy, but since that time it has been so light and peaceful." Observing, on several occasions, the anxious expressions on his mother's face, he said with great emphasis, "Mamma, the Lord gave, and the Lord taketh away; blessed be the name of the Lord." He was overheard saying to himself, "I want to be a good, faithful promise, protect and feed her helpless servent; I want to be a nice Christian." The day before his death, calling his mother to him, he addressed her as "Jesus;" then correcting himself, he said, "O, I woman became more fervent. A mere think so much about Jesus that I came morsel had been left for a scanty break-fast, and now the children were crying for three times." During all his sickness he was more or less engaged in prayer, and when suffering from paroxysms of pain he would exclaim, "Lord I will try and be patient." Atother times his little soul would be filled with an unutterable joy, when he would be heard to say, "O, glory! blessed Jesus! precious Jesus." Just before his departure a good sister of the church coming in, he asked her to pray with him. At the close of her prayer he said, Amen" with an emphasis such as she fell aslsep in Jesus.

In addition to the funeral services held at his home, a memorial service of great interest was held in the Sunday School at Bedford-street. Many who have listened to the recital of these incidents have felt that they deserve some sort of public record. They are given with the hope that New York.

WHILE THY SERVANT WAS BUSY HERE AND THERE HE WAS GONE."

It was a most impressing sermon from that text. It was, in that special case, made applicable to the influences that rest upon one's soul, to the power and the strivings of the Holy Spirit. which, if regarded, may abide with us; but which, disregarded or disdained, may leave us forever.

But the text may also apply to any lost opportunities, to any case where it it is either our duty or privilege, or both, to do good, and while we are busy here and there, the time passes and it is too late.

"While thy servant was busy here and there, he was gone,"

People have been very much stirred up of late, or rather the newspapers have, about our boys. How deeply the anxiety has gone, time will show. A vast deal of iniquity has been unearthed, and vile and vicious publications have been stopped which had been doing their pernicious work for months

and years. Let us hope that so far as mothers are concerned the warning has been heeded. Mothers as a rule need but to be informto be roused at once. No one can see a daughter in danger without rushing at once to warn and rescue.

them on our fingers) really faithful fa- own dwelling place, has really to beboys will come out right enough." The but He does entreat as a friend! majority don't know. Others think it

the excuse. They have begun by tak- Jesus says, "If a man love me, he will ing the means for the ends. Work was keep my words, and my Father will intended to be the means of feeding love him, and we will come unto him, and clothing one's family. Now work, and make our abode with him." the profession or business, is the aim Again Jesus says: "Behold, I stand and object of life. And it becomes so at the door and knock, if any man hear engrossing that such simple duties as my voice and open the door, I will the training and government of his boys come into him, and will sup with him, a man cons ders quite out of the ques- "and he with me." Without the pertion. The Lord says of his laws: "And mission of the individual He cannot do thou shalt teach them diligently unto it. If Jesus has not already done this thy children." The answer is, "Lord, for you, dear disciple, invite Him at I have not time; it is all I can do to once to undertake it. He loves to do it. make room for them.'

There is no harm in supporting his tion." His work is perfect. The small family, but when a man has neglected est flower, and the smallest animalculæ than do most of mankind. Whenever we the further duty of training them it is unobservable to the naked eye, when meet them, they have a beaming counte- curious sometimes to see how he has put under the most powerful microput all that money into a bag with holes, scope, only brings out their beauty, and so that he is no better of, and his chil- reveals their perfection. This is the dren, perhaps, have gone to ruin. For reverse in the most finished and polishthere is nothing to take the place of ed work of art, for in that case the

with reason. Things look dark; but Him to beauty His own temple, even one of the worst signs would be chil- your body? Will you not suffer Him and snares that are set for them, and ing every thought and every purpose the Fathers, the Christian fathers, or at into subjection to Himself? This is least the moral men, letting them go the will of God concerning us, and it to ruin through sheer neglect,

"Take this child and train him for

Lord, while thy servant was busy active member of the Bedford-street Sun- here and there, he was gone." There used to be books for mothers:

there are still. But, also, let us have an exhortation to fathers. Upon no other being can the gre fall, and now is the only sure time. Mischief which is done is done early. We have seen men very solicitous about the fruit of tree; the worms had it, they would d anything to save the fruit. Alas! it was stung when it was green; a little care then would have saved it, now it is too

The way to escape heartaches, if no. thing worse, is to be faithful to one's children; and the way to save the nation is to save the boys * * *

A SERMON FROM A PAIR OF

There lived forty years ago, in Berlin, a shoemaker who had a habit of speaking harshly of all his neighbours who did not feel exactly as he did about religion. The old pastor of the parish in which the shoemaker lived heard of this, and felt that he must give him a

He did it in this way. He sent for the shoemaker one morning, and when he came in said to him:

"Master, take my measure for a pair of boots."

"With pleasure, your reverence," answered the shoemaker, please take off

your boot.' The clergyman did so, and the shoemaker measured his foot from toe to heel, and over the instep, noted all down in his pocket-book, and then prepared to leave the room. But as he was putting up the measure the pastor' said to him:

"Master, my son also requires a pair of boots.'

"I will make them with pleasure, your reverence. Can I take the young man's measure?"

"It is not necessary," said the past tor; the lad is fourteen, but you can make my boots and his from the same

"Your reverence, that will never do," said the shoemaker, with a a smile of "I tell you, sir, to make my son's

on the same last.'. "No, your reverence, I cannot do it."

"I must be—on the same last." "But, your reverence, it is not pos sible, if the boots are to fit," said the

shoemaker." thinking to himself that the old pastor's wits were leaving him. "Ah, then, master shoemaker," said the clergyman, "every pair of boots must be made on their own last, if they are to fit; and yet you think that God is to form all Christians exactly according to your own last, of the same mea-

sure and growth in religion as yourself. That will not do either." The shoemaker was abashed, then he

"I thank your reverence for this sermon, and I will try to remember it, and to judge my neighbours less harshly in

LET THAT MIND BE IN YOU."

Is it not wonderful condescension, that He who of old laid the foundations of the earth, and spangled the heavens About the boys we are less sure, for with those beautiful orbs; He who where are the fathers? In the course only had to say, "Let there be light," of a long experience we remember to and the heavens were ablaze with His have seen very few (we could count glory; -when he comes to beautify His thers. Some are careless, they really come the suppliant and ask permission don't care, and will tell you, "Oh. the to do it? He now no longer commands

"Know ye not that your body is a is the mothers duty to look after the temple of the Holy Ghost, which is in children. That is rather a strictly you. which ye have of God, and ye are American notion. Nine tenths of the not your own?" Hear His loving reexhortations are to mothers. We mean, quest. Shall it be granted? "Let out of the Bible. In the Bible they are that mind be in you, which was also in addressed to fathers, and they are really Christ." Do not hinder. He purposes and truly made responsible for their to adorn this living temple with all the graces of the Holy Spirit. He desires Most men are "too busy;" that is to make it worthy the Triune Deity.

"He will beautify the meek with salvaglass will be certain to reveal imperfec-We mourn over the country, and tions. Dear reader, will you not permit was for this God died.

MR. G

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at your body is a shost, which is in of God, and ye are ear His loving regranted? "Let which was also in nder. He purposes temple with all the pirit. He desires the Triune Deity. an love me, he will d my Father will will come unto him,

with him." "Behold, I stand ck, if any man hear n the door, I will will sup with him, Without the peridual He cannot do ot already done this ple, invite Him at t. He loves to do it. he meek with salvaperfect. The smallsmallest animalculæ e naked eye, when ost powerful microout their beauty, and tion. This is the finished and polishor in that case the n to reveal imperfecwill you not permit is own temple, even you not suffer Him reign in you, bringand every purpose Himself? This is

concerning us, and it ied.

INTERNATIONAL LESSONS.

FOURTH QUARTER: STUDIES IN LUKE'S GOSPEL.

A. D. 29. LESSON VII. ZACCHEUS. THE PUBLICAN; or, The Lord Wel comed. Luke 19, 1.10. November

EXPLANATORY.

Verse 1. Passed through. Indicating that his stay was short, as he was on his way to the Passover at Jerusalem, which took place a little more than a week afterward. Jericho. The chief city in the valley of show his sincerity by the consecration of the Jordan, twenty miles north-east of half his means. If I have taken. There Jerusalem, and six miles north of the was abundant opportunity for extortion, Dead Sea. It was the first of the Can- and strong temptation to do it in the busiaanite royal cities besieged by the Israelites under Joshua. Its walls fell by su- tion shows that Zaccheus had been no expernatural power, and a curse was pro-nounced on the man who should rebuild stances; for if his fortune were mainly them. The place was soon settled, but from fraud his pledge to compensate fourremained unwalled until the reign of Ahad, when the curse took effect on the be absurd. 11. "Liberal donations will family of Hiel, who erected the walls. Af. not cover unjust gains." 12. "The poor terward it became a prosperous city, the home of Elisha, and other Old Testament by us." Fourfold. The law required that worthies. It was beautified by King Her- in case of fraud the amount defrauded, od the Great, who died there. It is now and a fifth part added, be paid to the a mass of ruins.

2. Zaccheus. A Jew, as verse 9 would pledges a much greater compensation to indicate, and not a Gentile, though his any whom he has injured. office was one generally held by a Roman of rank. Nothing further is known of his merely because Christ is there, for he had history than is contained in this lesson. Chief among the publicans. The publicans assessed and collected the taxes, which they paid to their chief, who was in turn subordinate to the receiver general of the only as the patriarch's descendant accordprovince. Rich. The fees of a publican were large, and extortions, for which children, sharing in his nature. Som of there was no relief, often made them larger. Even those few who were honest pleteness with which Christ identified among the publicans were compelled to bear the general odium against their class, and were accounted with all the rest | the saving proclaims his power." Lost. as "sinners." It may reasonably be inferred that Zaccheus was far better than an, because he saw in him one lost, who most of his trade, which would indicate stregth both of will and moral nature.

3. Sought to see Jesus. His was more than mere curiosity to behold the man whose name was on every tongue. It was a desire to know him who was everywhere spoken of as a friend to publicans and sinners, and to seek in him satisfaction for the hunger of his soul. Who he was. Which person in the mingled and confused crowd which was thronging the streets of Jericho. Could not for the press. There was ever a crowd around Christ; he passed his earthly life in the excitement and strain of a throng which was ever expecting to hear wonderful words and to witness wonderful works. Little of stature. And being of an obnoxious class. was likely to be hindered and perhaps met with abuse in endeavoring to penetrate the mass of humanity which surged around the prophet.

4. He ran before. Many finding obstacles in the way of their finding the Master would have given up the effort and gone home. Suppose that Zaccheus had become discouraged, what then? He would have lost a lifetime's opportunity and a fame wherever the Gospel is read. I. " When Christ is near, men must make the most of their opportunity to find him.' Climbed up. A simple action, but it showed 1. Determination; 2, Skill to employ expedients, and adapt himself to circumstances; 3. Courage in withstanding the jeers and taunts of the passing crowds; 4. A sacrifice of some dignity and honor in one so rick taking a place so lowly. 2. "Those who desire to see Je sus must not be repelled by the difficulties which rise in their way," Sycamore-tree. Literally, "a fig-mulberry:" a tree still found in Palestine, though not near Jericho; with a large trunk and wide branches, bearing leaves like those of the mulberry, and fruit somewhat similar to figs. To pass that way. Probably the main street of the city, through which lay the road to Jerusalem.

15 He looked up and saw him. With a glance of purpose, and not by accident. Out of all the crowds the eye of the Master rested on him. He knew his name, read his history at a glance, saw the thought in his mind, and appreciated the faith which was arising in his heart. 3, "Christ sees every one whose thoughts are tuened toward him." Said unto him, disease every family should keep a reme-Zaccheus. How the publican's heart thrilled as he heard his own name called by the Master! 4. "There is a great power in direct individual address," The word public. It is the discovery of an English spoken to one soul will outweigh a whole. sermon addressed to an assemblage. Charles XII. and Napoleon won the loyal dy for that disease. It is placed within service of their soldiers by their power to the reach of all, put up in bottles with remember individuals and call by name full directions, and sold by Druggists and men standing in the ranks. Make haste. The king's business always demands haste 25 cents a bottle. 5. " Souls must not be slow in obeying the commands of Christ." Abide at thy house. This was an unexpected honor. He had desired and endeavored simply to see Jesus, he receives personal recognition and address from the Saviour, with the added privilege of entertaining him for a day at his dwelling. 6. " Jesus always bestows on seeking souls more than

they expect from him." hesitated to receive him, and treated him how I was getting along. I am much doubtfully, coldly; this man gives a better in every way; am stronger; can prompt welcome, and a joyful reception. walk a good distance without getting tir- KITTY & LULU LOOKS, 6 tols, in a box \$6.00 "Zaccheus was as ripe fruit, which drop- ed. Sleep welt and eat a hearty meal. In ped into the Saviour's lap at his first and | fact I am a new man in every respect, and lightest touch? -Archbishop Trench. 7. those who saw me three months ago and "Let us joyfully receive him who comes | see me now, can hardly believe that I am to bring us joy." They all murmured. the same person. to bring us Joy. Aney att marmarea. The same pressed.

We are told that there were almost as The above are facts, and believing that MISS ASHFON'S GIRLS. 6 vols in a box \$7.50 many priests dwelling in Jericho as in ingratitule, is one of the unpardonable Jerusalem itself; and these would doubt. sins. I teel it a duty to tell of what under a less have influence in forming the current kind Providence your preparation has of popular opinion. They considered it done for me. Wishing you every success, highly improper for a prophet or religious & ... & .. teacher to countenance an agent of Ro- For sile by Druggists and General man tyeanny, and a member of a class Dealers. universally hated. Christ went to that Price SI per hottle - Six for \$5

dom; but, like many of his disciples since, his motives were misconstrued and misrepresented. 8. "Let us not be surprised when our good efforts are reported as evil." 9. "Let us be careful not to mistake and despise the good deeds of others." A sinner. They took for granted that he was a sinner, because they

knew that he was a publican. 8. Zaechcus stood. Respectfully in the presence of his Guest, and to add greater solemnity to his vow. Behold, Lord. He is not boasting of his past good deeds, nor telling of his present custom; but utter-ing a pledge for immediate fulfillment. 10. Vows are valuable in the degree to which they are reduced to practice." The half of my goods. The Jewish teachers King's Servants (The) by Hesba Stretton recommended that a fifth of the income be employed in charity; this convert will ness of a publican; but the very proposiwronged party; Zaceheus voluntarily

9, 10. Salvation come to this house. Not been present at other homes without bringing salvation; but because a soul was there ready to be saved. Son of Abraham. A son now in a higher sense; not ing to the flesh, but as one of his spiritual man. An expression indicating the comhimself with our humanity. To seek and to save. 13, 'The seeking shows his love, For this reason he had visited the publicmight yet be saved.

GOLDEN TEXT: The Son of man is come to seek and to save that which was lost. Luke 19, 10. DOCTRINAL SUGGESTION: Salvation

through Christ. The next lesson is Luke 21, 8 21.

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WESLEYAN

SATURDAY, NOVEMBER9, 1878.

OUR YOUNG MEN.

NO. VI.

INDEPENDENCE.

The vine climbs to its fullest height and then orbs its luscious fruit in the purple clusters that hang pendent from its slender tendrils; the great mass of matter which forms the vast universe has sphered itself into luminous worlds, revolving round one central sun, which is itself orbed in isolation; so the highest style of moral life is that which rises to a manly independence, "sphered whole in itself," as Tennyson phrases it, and embosoming a heart of honour and a tongue of truth." Independence is a grand quality. It is an invariable attribute of true greatness. Lord Macaulay once said, speaking of this virtue: "The lion walks alone: the jackals herd together " An old proverb puts the same thought in a similar form: "Eagles fly alone, but sheep flock together." Thus the kingly lion and the royal eagle are made the type of an independent spirit. To get away from the rut which the continuous tread of many feet has worn; to stand out in bold relief from the dull monotony of the multitude "distiect in individualities;" to sever oneself from the trammels of conventionality and custom, so as to be free to follow the dictates of an enlightened conscience, and to shape one's character according to the pattern supplied in an ideal excellence, is not possible to a mere imitator and copyist, but requires a sturdy independence of mind. Now, what is more despicable weakling that turns with every tide, and ence that enables a man to go in the face tions and of the silly and sinful customs

character manifesting itself in eccentricities of conduct, for the sake of attracting attention, and so gaining notoriety; nor does it show itself in a fondness for disputation and contradiction, and obstinacy. throwing itself athwart the judgment and preterences of others; but rather its sincere and single aim is to learn the truth in doctrine and to pursue the virtuous in practice, holding in reverence the sanctity of its own convictions, and asserting the supremacy of its own individuality.

Moreover, independence is the solitude of the individual mind-a mind not "muffled round with selfish reticence," but fenced about so as to be separate from vulgar intrusion and prying curiosity. And this solitude is oftentimes the scene of fierce encounters where virtue wins its triumphs over temptation, like our great Pattern in the wilderness, and where the mind is fitted for its mission, as Moses was in the mount, and Elijah in the desert. It is here too, that genius solves the great problems of science, shutting itself up from the stir and strite of common life, and addressing itself to the intricate questions that pertain to the laws and properties of matter, until it brings out from its seclusion the discoveries and inventions which are the pride and glory of our civilization. Independent research is thus the pioneer of scientific trutk. And as it regards a man's moral character the solitude of independence is like Patmos, bright with visions and peopled with the happiest companionships. Virtue is sufficient in itself to illuminate the mind and to make its own heaven. Says the poet Milton :-

" Virtue could see to do what virtue would By her own radiant light, though sun and moon Were in the flat sea sunk." And again :-

"He that has light within his own clear breast, May sit i' the centre, and enjoy bright day: But he that hides a dark soul and foul thou ghas, Benighted walks under the mid-day sun; Himself is his own dungeon.'

This is the solitude in which the independent mind loves to roam, like our first parents amidst the bowers of paradise.

But independence is more than the soliunde of a virtuous mind; it is a certain rectitude or erectitude of character, towering in a stateliness of moral excellence. not like the leaning tower of Pisa whose seeming deflection from the perpendicular shakes one's confidence in its security, but like the tall colossus of ancient Rhodes, gigantie in stature and stable in its strength. An independent man lifts his head in a calm majesty, and maintains a

" Like some tall cliff that lifts its awful form Swells from the vale and mid-way leaves the

Though round his breast the rolling clouds are spread, Eternal sunshine settles on his head."

It were devoutly to be wished that our young men would cultivate more assiduously this independent spirit. Then the giddy, godless multitude would cease to allure by the sheer force of numbers, and the powerful and numerous solicitations to sia which throw such a spell upon so many young men would lose their charm. Nor would our young men rely so implicitly for success in life upon others, but they would depend more upon their own merits and efforts. Human friendships and human patronage are fickle and uncertain. Nothing is sure in this world but the word of truth and the reward of unswerving virtue. Let our young men, "buy the truth" and "hold fast the profession of their taith without wavering," so shall it be said of each one when life here is no more, as Antony said of Brutus.

"His life was gentle, and the elements So mixed in him, that Nature might stand up And say to all the world; "This was a man.

CHURCH WORK-SUGGESTIVE.

COMMUNION--REMEMBRANCE. These two words explain the Sacrament of the Lord's Supper. It is a season for special reflection upon the awful mysteries of the Passion; as well as an opportunity for the most intimate communion between Christ and his followers. Consequently everything which tends to hinder this twofold object should be dispensed with. Any article of dress, any gesture or movement out of the ordinary way, which might distract attention, any extravagant or excited phrases, we owe it to our fellow Christians to lay aside. Everything should wear a reverential aspect. Christ "took his disciples apart"-took them up to the moundrinking saloons can. than a spirit that cowers before every con- tain, or away to the fields or sea-shoretrary influence? Who can respect the any place to avoid interruption—when he desired to make a special impression on yeers to every point of the compass actheir minds. He did not choose to reveal cording as the winds of public opinion his best character save to his friends. nor happen to blow? A dead fish can float to them save in peaceful places. Are we with the current; only a live one can swim not required, in imitation of this spirit, to against it. So it is a spirit of independ- see that quiet order, shall accompany the sacred ordinance? Is there not sometimes of the stream of his own carnal inclina- too much effort on the part of the minister officiating to fill up space which ought to be left chiefly vacant? A few well-chosen It will thus be seen that the independ- remarks at the opening of the service, or even at the commencement of each table our young men, is not a singularity of might be very beneficial; but a perpetual talk during the administration of the elements cannot but interfere with the hallowing reflections of some souls, and break in upon the intercourse between Christ and his people. Our Lord's words during the whole period of the last supper, could be expressed in two minutes; yet what memories would they ever afterwards

> CHANGING CIRCUITS. Seriously, is there not too much anxiety as regards the future on the part of both preachers and people who are looking for change? Natural enough that congregations should hope for and pray over what is so seriously to say; how long ago, is foreign to our subaffect their condition for the next few ject. With their aims, their habits, their years; and but right that ministers should hopes we were very tamiliar. In years. do what they can to keep the smooth path, as in worldly circumstances, they stood where that is in the order of Providence. But are we sufficient judges of the question whether we really gain or lose by sibilities within a brief period of each taking things into our hands? Any one can see that prior agreements do not always prevent difficulty, even between pastors and people: and if difficulty should come, is it not better to feel that it came unsought? A venerable minister recently told us that he had never selected a circuit but one, and that became the most troublesome circuit he ever occupied. A severe family affliction met him there, which burned its way in upon his memory. Ministers ought surely to be in all things the children of Providence? Are they? Do they not trust in their own wisdom some-

> ditions affecting pastors? Our people pounding the text. Among great preach need freshness, enthusiasm, vigour and ers, those were his favorites who revelled times; and when they are, old men are quaking and the sun in eclipse (our give a two-edged sword-thrust:-

OUR TOUNG PEOPLE. This subject comes home to us more and more as we think of the absolute waste of youthful energy everywhere about us. The talent and influence lying dormant in the Church is something serious to contemplate. There is not one in ten-perhaps not one in twenty-of our young men putting forth the strength which John in his epistles ascribes to them. Commerce and pleasure are using most of their genius and enthusiasm. Old men are in our Church counsels-may they always be there; but there are few besides. Are not pastors to blame for this state of things? Have we attracted and nurtured our youthful talent as we might? Where is the pastor who gathers his young men about him with irresistible attraction? To be one of these, guiding their studies in pure, stimulating literature; drawing out their opinions, their suggestions, their convictions, and helping them to contribute something of their powers in other directions than to the god of this world-this is surely a grand work to be engaged in. Every city, town and village ought to have its Young People's Institute, with books and maps, in one of the most cheerful of rooms, the Pastor ever taking the lead. It might cost something, but the cause of God in general, and the Churches in particular, would derive good interest from the investment. If the Churches cannot afford to spend a little money for their young people, billiard and

THE TRIUMPHS OF DECLAMATION.

There is an apostolicl expression on the "Foolishness of Preaching," of which popular ignorance has sometimes made a very improper use. As a counterpart to that phrase and its unjust application it would be easy to invent another. "The foolishness of hearing" would be a sug- has the popular verdict as a preacher. gestive text. In this day of encouraging success for the Gospel-a day which witnesses the fulfillment, so far as sanctuary -attendance is concerned, of Christ's significant prophecy, "I, if I be lifted up, will draw all men unto me."-we could wish that the multitude of hearers had a better gift of discrimination. To say nothing of isolated places in which, naturally enough, sound is taken for sense, we marvel at the extent to which real worth in the pulpit often stands at a disadvantage, even in centres of intelligence, compared with smartness and flippancy. We attempt to illustrate this by sentences which, happily for us, no one but ourselves will be capable of identifying.

We knew two young men in certain localities years ago-where, it is useless to fairly abreast:-looking to ministerial life, they entered upon its solemn responother. Neither had the advantage of what would now be regarded as a liberal education; yet they both fared moderately of such aliment as the schools of the day afforded, and, with the example of their fathers before them, literature was prepared to unfold to them its secrets. They are both living to-day-both great in their individual sphere; yet so different in the development of their powers-so different in the order of their popularity—that an observer, knowing all the circumstances. can scarcely regard those hearers who accord to both men the palm, as composed of the same race of human beings.

One of these young men began minis-Young and old Ministers. There is terial life as an eclectic. All sorts of outa feeling growing among Methodist cler- of-the-way sermons, books bearing upon gymen-those who are forecasting as re- sermonic work, pamphlets issuing from gards the choice of our congregations- star-preachers-these were constantly acthat it is useless to attempt satisfying the cumulating in his study. His library was people after a minister has reached 55 composed chiefly of books of illustration. years of age. In fact we know at least one compilations of anecdotes, chapters from or two who seriously contemplate retire- the oratory of the different ages and promen at that age, should they be spared so fessions; even his commentaries, where long. But is the conviction based on in- he owned any, were of the discursive. telligent acquaintance with the real con- anecdotal kind, illustrating rather than exspiritual life. That is the secret of their in clouds of imagery; one in particular, demand for young men. But these quali- who kept the sea forever in a tumult, the ties surely may be found in old men some. air unceasingly in a tempest, the earth WITHROW'S POPULAR HISTORY OF still popular. Young men themselves are youthful readers will understand that we soon voted out if they lag behind in mean a hyperbolical writer) was never thought-if they keep turning the barrel away from the study table. From such a His name was prominent in Canadian litof sermons upside down. Therefore we study what form of discourses might be erature before his election to the editorexpected to emanate? They were bril- ship of our Magazine, through his Cata-1. To congregations. Do not condemn liant, for the preacher had excellent taste combs of Rome, a most exhaustive and lief that the Christians darkest days are his men simply because they are old. They of selection. They were smooth and fer-scholarly treatise. During the four years may be young in the very elements you | vid, coming as they did from a young man | of his editorial life he has written much even at sixty or who had great facility of words and with, for the monthly under his direction; but

2. To Ministers. If you ever grow old, The other youth began ministerial life History of Canada" prepared the way for in the sense referred to above, it will be with a considerable proportion of that very a more comprehensive "Popular History" vour own fault. If you keep abreast of troublesome commodity called "con- on the same subject. Editors are proveryour own laute. If you keep actions are prover-young men in intelligence, study, ambi- science." Up early at his books, and de- bially busy men. Either Mr. Withrow's tion and purpose, you will possess all nying himself often of rest and pleasure- editorial duties are a sinecure, or his dilitheir freshness, and more than their wis- able company, he gave every hour which dom. If your "fat blood sleeps as it slips | was husbanded from pastoral work to the along your veins," you deserve to go improvement of his mind and preparation is the true one. for the pulpit. He bought few publications, but they were always costly, because they contained the essence of thought, which the student, once understanding, could dilute at his pleasure. He began at the beginning of things, quite unwilling to accept any man's decision till

he had himself gone over the ground. It was a difficult journey that he mapped out for himself. He would be honest in his learning, not parading his thoughts in the cast-off clothing of other men. He yould be a Greek scholar, because the New Testament was written in Greek, and he was to preach from the New Testament. He would be a Hebrew scholar, for the same reason in regard to the Old Testament And he would learn Latin, because it was not merely an essential part of a scholar's education, but a key in great measure to his own as well as the other languages he desired to acquire. When he announced a text, his hearer s knew what to expect. This man was so conscientious that he would hazard no opinion, would use not even an illustration which he did not know to be true in fact. Doctrinal, or historic, or hortatory as his subject might be, he considered it his duty to show, in consecutive, direct outline what it meant, as a part of God's revealed truth, every particle of which was history stumbles upon records bordering

After all the intervening years what has happened? Every reader, we presume. will decide in advance of our explanation, that the methodical preacher is, Saul-like, " head and shoulders" above many of his brethren. So he is, but as there are none who are gifted with the discernment of spirits, so there are few who can detect a genuine man and minister when they hear him. The man of metaphor and flash carries the day! Actually! While his companion of early times plods and toils on, bringing beaten oil to the sanctuary, his lamp is always brilliantly aglow. He

What does all this mean? The cause is not to be found in a lack of culture in our of that, considering our youthful and unwealthy condition as a country. There is not enough discipline of conscience among us in regard to judging the true elements of ministerial manhood. Not sufficient disposition to wait for the necessarily slow strides of pains-taking instruction. In our churches, as in our commerce, the cry is-"Get on-get on!" That law of growth which Christ and his Apostles so frequently alluded to as illustrative of preaching, is a law which demands time and method and patience. It will surely accomplish its work, only let it work. This temple of truth and righteousness is to be built up and completed by workmen, needing not to be ashamed. Let there be festooning, and trescoing, displays of pyrotechnics by night, and presentations of nose-gays by day-all this is a pleasant, artistic part of social life; but if progress is to be made in bringing a great structure to completion, men of constructive skill, of honest, systematic habit, industrious and earnest, must not be hindered. must be rewarded.

It is, perhaps, one of the misfortunes of our itinerancy that it encourages the defect we have alluded to. Where a congregation, under the settled-pastorate system, is directed for years by a single mind, system and study on the part of the preacher are indispensible. Perpetual sunshine and balmy breezes would effectually ruin any garden of the Lord. With us the variety of ministerial supply, designed to be greatly beneficial, begets, under certain conditions, a degree of impatience with the more solid and substantial forms of preaching. Young people particularly crave excitement, and of that here is always enough in the itinerancy to interfere with systematic pulpit instruction, unless great care be exercised. The emedy for this lies firstly with the preach ers. Let them bend their energies toward consolidating Methodism, in doctrine as well as in discipline. Secondly, with the people. Let them encourage those elements in preaching which tend to instruct and profit, as well as those which exhilar-

CANADA.

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gence and versatility are extraordinary. We incline to think this latter conclusion

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Every Province in the Dominion comes under review in this large book. Their discoveries give rise to descriptions of brave and hazardous explorations, histories of the Indian tribes, the mound-builders, and their modern successors, with all their peculiar habits, arts and commerce. From the to their invaders of their territory-French, English and American-is a natural transition in the historian's page. and he meets the demand upon his powers of narration with great faithfulness and quite as much information as could be expected in so comprehensive a work. There are chapters in Canadian history which will always furnish abundant material for writers of romance; it is not surprising that Mr. Withrow gives occasionally a vivid colouring to these pictures of exciting times. He would be a prosy historian who could subdue the colours, while writing particularly of Canadian conspiracies, campaigns and Revolutionary

The historian in this instance has the great advantage of having traversed much of the ground he describes, and even conversed with some of the people who either mingled in the latter agitations, or lived so near them that their traditions are taken as authentic. When a writer of on the marvelous, he naturally hesitates before repeating them-so incredulous is the world of readers, and so conscientious are truthful scribes. It must, therefore, be an immense aid to one who finds a doubtful interesting circumstance pleading for a place in his book, to have living authorities at hand.

Our Eastern Provinces come in for a good proportion of the "Popular History." Where living poets have found immortal themes, living historians might well linger with admiration. Interwoven with the general outline will be found references to places by the sea-board, and even to Newfoundland as dates bring them to notice. In the educational history of Canada-especially of Ontario-Mr. Withrow had abundance of material. This he has used to fine advantage. Of course, there is a good epitome here and there of politics. What country -especially what free country, or country struggling for freedom-has ever been without them. The crayons touch but lightly in the political shading; still, the outline is well preserved. Of the wood-cuts, representing certain public men, we can only say we hope, for the men's sake, they are libelled by the artist. Where steel plates are supplied the effect is always excellent. We are sure it could not have been designed, just at this political juncture, to show Tilley and Sir John A. so much handsomer than McKenzie and George Brown! We are sure of this, for Mr. Withrow belongs to a class of ministers who are supposed to have no politics; and if he has any bias at all, it is possible it may not be in the popular direction.

This is a book to be proud of-a large, comely, presentable book in every way. It is not for sale save by subscription; and in this connection we may add that, while B. B. Russell & Co. are the publishers, agents can obtain terms only from John Killam, Sen. Esq., Yarmouth, General Agent for the Maritime Provinces.

THE SPIRIT OF OUR HOME MIS-SIONARIES.

We take the liberty of publishing an extract from a private letter, bearing on the grants to Domestic Missions, reduced this year by a stern necessity to a figure far below previous years. If all interested are disposed to meet the conditions in this spirit-and we have reason to believe they are-the deprivation may be overruled for general good. The way is dark, but darkness sometimes is good; only our people, who have so much in their power as regards the comfort of our ministers should not make too much of this latter doctrine. God designs to bless in the carrying of the burden; let us help the burden-carriers.

-Our correspondent writes:- *

I am sorry not to be able to collect in any more, but it is almost impossible to get hold of a dollar in this part of the country. Fishing is a failure and consequently no money in circulation. If times do not improve it is quite evident that " sixty dollars " will be a part of a deficiency some of us will have to bear this year. If we were laboring for the gold that perisheth we would indeed be sorely disheartened, but as we are engaged for nobler work and toiling in the cause of Him who seeth we have need of all these things, we can still cheerfully go on our way to labor at his command, buoyed with the be-

Colton once said of Time-Wisdom

best harvest days.

ared the way for Popular History" litors are proverr Mr. Withrow's cure, or his diliextraordinary. latter conclusion

Dominion comes ge book. Their descriptions of plorations, historthe mound-build. ccessors, with all and commerce. ers of their terriand American-is historian's page, d upon his powers faithfulness and on as could be exve a work. There an history which ndant material for is not surprising es occasionally a pictures of excita prosy historian e colours, while Canadian conspind Revolutionary

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EDITORIAL NOTES.

E. B. Teed, 805 Broadway, New York, has in press a very promising volume, to be designated "Golden Thoughts on Mother, Home and Heaven." Dr. Cuyler is to furnish an introduction. A more extended notice will be given by us shortly.

Fredericton, N. B., has the honour of leading off in the Temperance agitation under the new Permissive Bill. The question, whether liquor shall, or shall not be sold in a given territory is left to the electors of that territory to decide. The County of which Fredericton forms a part, has, by a very large majority, sustained the supporters of Temperance. There is great and very reasonable rejoicing. It now remains for other counties to follow this good example. We have long talked of prohibition. Here is the people's privilege of gaining it.

What next? The dark shadows of an imaginary grievance, worked up in an annual Conference which need not be named, because we refused to publish letters from that territory, have scarcely flitted past our editorial sky, when there come others, darker if possible, because we did not refuse to publish certain letters from united effort of the people, we shall now be that quarter, which have recently appeared. There are officials of the Conference in question who know that we hazarded and should Providence continue to grant us not a little by refusing anonymous corres. pondence on this same subject six months But now, when letters came with full signatures attached, sent by semiofficial writers, and backed up by private letters from other officials, we considered that we had no choice but to publish them. Another appears this week, anonymous, vet having an elevated authorship, seemingly intended to lengthen out the contro-We can only say that, standing behind such names, an editor is nothing

more nor less than a transcriber. If there

be grievance it rests between the offended

parties and their own ecclesiastical and

business representatives.

peared for November. In the former ap- here. pears the first of a series of articles on foreign travel, by Dr. Welton, Prof. of Theology, who recently spent some time in the Colleges of Germany. Dr. Welton can do much in these articles, not only to enliven the pages of the "Athenæum but also to edify readers generally. He gives just a spice in this first article of that humour and originality which he possesses in a marked degree, and for which Acadia has now become somewhat celebrated. We are sure Dr. Welton's love of fun will never degenerate, however, into the twaddle of a B. O. W. C. story teller. Let us have a sensible and learned man's impressions of Germany. The "Argosy" is again excellent. We have to thank " the Sophs and Seniors" for their kind allusion to the Editor of the WESLEYAN. We hope to meet them yet in the broad world of usefulness, as men of God and agents of good.

THE MISSION ROOMS.

THE DEBT-A PROMPT RESPONSE.

Several of the Annual Conference Missionary Committees have met during the past and \$427 salary, after paying Children's week, and have resolved to take hold of the Fund, Fairville will have a free house, and debt in earnest. This was the case in the after paying Children's Fund, \$470 salary, London, Toronto and Montreal Committees; while Sussex will have a free house, and from the others we have not heard. The after making the above further reduction, first practical response—to their honor be it \$639 salary? Why should these missions -comes from a struggling mission in the | receive a salary larger than others? Province of Quebec. The following letterwhich the Secretaries take the liberty of printing-speaks for itself, and will doubtless stimulate others to go and do likewise :-

Inverness, Q., Oet: 28, 1878. "DEAR BRO. SUTHERLAND,—According to the statement made at our last Missionary Board, one-fourth of the missionary debt is to be borne and collected by the different Conferences this year, it will amount to 121 per cent. of last year's

givings. As our mission raised \$120 last year, our share will be \$15. This mission debt must be paid and I will not allow our mission to be under debt another day. Please find amount en-Yours very truly
W. H. LAMBLY" Here is an example worthy of imitation Are there not on many of our circuts and missions generous laymen who will advance

the amount to be raised by their circuits with-

COMMITTER OF CONSULTATION AND

stop a part of the interest at least.

FINANCE. A weeting of the above committee was held at the Mission Rooms on the 24th inst. The business transacted was chiefly of a routine character,-receiving auditor's report, examining special claims, etc., etc. In view of the large annual expenditure for interest and discounts, the treasurers were instructed to confine their discounts for the last of the year to the amounts necessary to protect maturing bills. It will be seen therefore, that further remittances to missionaries will depend on the promptness with which collections, &c., are sent in from the various circuits. It is earnestly hoped that there will be no delay in sending out the collectors as soon as the meetings are held, or in making remittances to the general treasurers.

RECEIPTS.

The treasurers acknowledge with thanks the following amount:-John Hillock, Sherbourne Street Toronto, additional on account of 1877-8, per H.

H. Fudger
A friend to missions, Springfield, per Rev. J Saunders, Woodsock, per Conference Treasurer Sarnia,

Inverness, per W. H. Lambly, Esq., for

CORRESPONDENCE.

LETTER FROM REV. J. M. PIKE.

DEAR MR. EDITOR,-Though relieved from the responsibility of regular circuit work, I find sufficient in this pleasant village, to occupy my attention, and to keep me from growing rusty. I preach occasionally; but the church in which our services have been held, has, for some time, been sadly out of repair. Two weeks ago we held a concert and refreshment table, for the purpose of raising funds, to commence the work of renovation. We were favored with a fine evening, and had a crowded house. We had delightful music, under the management of Prof. Stafford and Miss Hibbard-interesting addresses from Revs. D. A. Steele, R. A. Temple, and J. B. Giles, and a grand chime of bells by Miss Read. At the close of the concert an attack was made upon the refreshwas swept away, leaving us \$114 toward repairing the church

It may not be amiss for me to state that the church was built, by the late Amos Seaman, Esq., chiefly at his own expense. It was very neatly finished, provided with an excellent cabinet organ, would comfortably seat 200 persons, and was free to all denominations. During the past eighteen years, ministers of the Universalist, Episcopal, Baptist, Presbyterian and Methodist denominations, have occupied the pulpit. Nothing has been done to keep the house in repair, and it was fast going to ruin. But by the able to give it a thorough renovation. After the repairs are completed we intend starting a Sabbath school for the benefit of the young; physical strength, we intend doing all we can for the spiritual well-being of the people. No church has, as yet, been organized here; hence we have no sacramental or social services. Could the people be induced to sink all their minor differences, and agree to support a minister, of some one denomination, there would soon be a good congregation, and a very interesting society. But we fear,

A large proportion of the farms in the village, are at present occupied by French catholics, and they are not calculated to benefit the community very materially. The proprietors are holding out very liberal inducements to respectable and industrious men, to supercede these; and if they succeed, a very great change will soon be manifest. I know of no place, where men of economy, can have Two of our College Gazettes—the "Athe-greater advantages on rented farms, and næum" and the "Argosy"-have ap- where they are more likely to succeed than

NEW BRUNSWICK GRANTS. M R. EDITOR, - Mr. Bowser deserves thanks for calling attention to an inequality in the distribution of the missionary grant; and although he has fallen into an error, it is one into which any person not acquainted with the mode of reaching a basis upon which to divide the grant, could scarcely avoid falling. In spite, however, of the error the fact remains that, in the case of the circuits specified, the actual receipts exceeded each year the estimated receipts in quite a large sum. In the case of Fairville the actual receipts were sufficient each of the three years mentioned to pay rent and childrens fund and still leave the average; while in the case of Sussex they were sufficient to do the same for two of the years. This is on the suppo-

sition that Mr. Bowser's figures are correct. Will the secretary-treasurer explain how it comes that Fairville receives a grant of \$75 this year on \$550 estimates and Sussex \$150 on estimates of \$719? Is it not clear that, while Point de Bute will have a free house

RICHMOND SABBATH SCHOOL, &c.

The closing exercises in connection with this school took place on Sabbath evening last, and though the night was dark and unpleasant the church was crowded to its utmost capacity. The service was of a miscellaneous and to all appearance of a deeply interesting character. After the preliminaries were ended Bro. Harron the superintendent of the school, presented the following report: The Report of this S. school for the season just closing, presents the usual encouraging features incident to S. schools in scattered country places. As this is only the 3rd year of our separate existence as a school, we out delay, and thus enable the treasurers to have had to encounter the difficulties which generally beset an undertaking of this kind. We are thankful to say however, that these difficulties are growing less, and that we are looking for still greater efficiency and success in this department of the church's work. During the past season, the officers and teachers with a commendable zeal, have been applying themselves to their important work. By a faithful and earnest study of the appointed lessons results of an encouraging and substantial character have been secured. There are 63 scholars on the roll with seven teachers, the average attendance of scholars has been 42. The teachers have been supplied with the Sunday School Journal containing the International Lessons and other helpful matter. 90 copies of the Journal have been circulated during the past year.

The scholars have been regularly supplied with lesson leaves of which 480 copies have been distributed. In addition to this about 400 illustrated papers of a strictly moral and religious character have been circutated among the members of the school."

Bro. Harron deserves-great credit for the zealous and faithful manner with which he has applied himself to the duties of his office during the season just closed. After the reading of the report, the writer reviewed the school on some of the lessons which have received attention during the past term. The prompt and correct answers given in each case gave great satisfaction to the congregation and showed that the "results of an en. couraging and substantial character," referred to in the superintendent's report had actually been unbieved. It is evident that the and Sabbath school and in all branches of

Among the Romans it is said that there prevailed a custom of holding the face of every new-born infant toward the heavens, signifying by thus presenting its forehead to the stars, that it was to look above the world into eternal glories. It has been truly said that the great design of the Sunday school organ-

ization is to turn, through this instruction in ren toward heaven and prepare their spirits for immortal glory. If this most blessed work is accomplished this institution of the church cannot but command the rich and tender benediction of God and heaven. Such results, thank God, are being secured. As an eloquent speaker has recently put it, "the S. school has not failed in winning many for preparations of the skies." Pardon this excursion into a province so rich and inviting.

In addition to the review the following selections were recited by the scholars whose names are given, Earnest Kirkpatrick. "The good Samaritan." Harry Carr, "No sect in heaven." Gertie Atherton, "To Jesus." ment table, and in a short time every thing Euphemia Kirkpatrick, "A free seat," Grover Flemming "The Golden Rule."
Freddy Heel, "God made all things." Effic
Kirkpatrick, "Temptation." Eva Flemming
"Only." The choir under the leadership of Bro. Flemming added much to the interest of the evening by singing the following pieces; "To the work," "Onward Christian soldiers," "Bring the children," "Cast your net on the other side," " Let them come," follow Jesus," (by 4 little girls), "Glory Bright," "Happy Pilgrims," "The Saviour at the door," "When we get home." Miss Irene Kirkpatrick presided at the organ, and without one word of flattery the musical part of the programme was really excellent. We are glad to record that on the occasion we were favored by the presence of Rev. Mr. McKay, (Presbyterian) and Rev. Mr. Cahill, (Baptist). Their warm, telling and eloquent speeches on the importance of the religious training of the young will not soon be for-

many present. Heartily do we welcome the

obtains among the different denominations in this community, long may it live and flour-ish, as a vine, fair and beantiful, of Gods own planting. The brethren Hall and Harthat this will not soon be realized. ron responded to the call and made some appropriate and feeling remarks. The above s not written in a spirit of vain and foolish boast but in the way of earnest appreciation of our service, which promises to remain with us in a pleasant and beautiful memory upon which there falls not a single shadow. In closing we are glad to say that the work

Yours, &c.,
J. M. Pike. men have labored on this somewhat exten-Minudie, Cumberland, Nov. 1, 1878. light and power, so that the work begun may

> lengthened space in your valuable paper. Believe me, Yours in Christian bonds, Richmond, Carleton Co., N. B., Oct. 28, 1878.

Остовев 25тн, 1878. MR. EDITOR,—The following notice of the day and week of prayer for young men, will be of interest to ministers and the Churches, as well as to the hundred thousand members of the Young Men's Christien Association. Please insert and oblige,

be carried on and consummmated to the

God. Apologizing for occupying such a

Yours truly, CEPHAS BRAINERD,

Chairman of Committee. WEEK OF PRAYER FOR YOUNG MEN.

The International Committee of the American Young Men's Christian Associations representing one thousand associations with a membership of one hundred thousand, in accordance with the instructions of the Louisville Convention, have issued a call for the observance of the second Lord's day in November, and the week following as a season of thanksgiving, and of special prayer for God's blessing upon young men and work in their behalf. The World's Convention of the Associations held at Geneva, Switzerland, August 13-18, 1878, (in which eleven nations were represented) joined heartily in this appointment, so that in all parts of the world this season of prayer is being observed. The American Committee suggest the following topics for meetings each day in the week :-

Nov. 10, Sunday. Exhortation to young men .-Titus ii. 6-8. Nov. 11, Monday. Young Men—Their power for evil—1 Kings xi. 20; xii. 26-30; xiii. 33-35; Acts vii. 51-59; viii. 1-3. Fov. 12, Tuesday. Young Men—Their power for good—Prov. xx. 29; 1 John ii. 13-14; Eph.

vi. 10-11. Nov. 13, Wednesday. Semething stronger than the strength of young men.—Isaiah xl. 28-31. Nov. 14. How to reach young men.—John i. 35-46
Nov. 15, Friday. Young men. Their special
temptations. Eccl. xi. 9-10; 2 Tim. ii. 2.
Nov. 16, Saturday. The pattern for young men.—
Luke ii. 42-52: Acts x. 38-43.

The Committee issue a circular to pastors asking their co-operation and request if practicable a sermon to young men on the Lord's day and such other observance of the week

as they deem desirable. Last year the season was very generally observed, a large number of sermons were preached, many special services were held, and the most encouraging reports were received from ministers and associations, of good results. In some cases the meetings were continued and the work of grace thus begun was deepened and extended by the meetings of the usual week of prayer in Jan-

The Committee accompany the circular with a brief statement of the important work in their charge among the 800,000 railroad men, the 30,060 young men in colleges, the 60,000 commercial travellers, and the 500,-000 German speaking young men. In all but one of these fields they have a special visitor employed to organize and stimulate wise effort by Christian young men on behalf of their nuconverted companions. The workers in these organizations are mainly the young men in whom the churches have the most confidence, and their aim is do to such work as commends itself to the church, to parents, to business men, and to young men

themselves. The workers are growing in spirituality and in knowledge of the Bible and are thus becoming more useful in their own church

(From the Watchman.

the Scriptures, the faces of the little child-sidence of the writer are given, there can be no doubt of the genuineness of his informahave seen any intimation of a "Wesley's siding, collided, near the bridge. Hymns" existing before the edition of 1738, to which the writer refers, and which has been supposed by so competent an Christ, and in adding its quota to the glorified authority as Dr. Osborn to be the first of all. It is not a little singular that our founder should have published such a book so early in the formative stage of his experience and character; but Mr. Brooke's remarks lead us to think that, in all spiritual respects, as Gulf Stream on the 6th, and that the crew were well as in the higher elements of sacred song it must compare unfavourably with those in bequeathing to posterity. There are, for would look very strange to modern Methodist eyes. The deep, thrilling anguish, and the soaring rapture of that seraph of song could only have been found in a nature quickened into keen spiritual consciousness scaman on board the brig Maggie, died of yellow fever while that vessel was on a passage from St. and intense spiritual life by the Holy Ghost, and even John Wesley had not as yet experienced that quickening. Under any circumstances, who would have thought of America Above all, who would have expected its progotten. Many fine points were made by and at so immature a stage of his religious was burned to the ground on Saturday night last. these excellent brethren which we venture to development ! We commend the informabelieve were driven home to the hearts of tion contained in the following extract to our excellent friend Dr. Clark. It ought to help NEW BRUNSWICK & P. E. ISLAND. catholicity of sentiment and feeling which the cause which he has pleaded with so much vigour and eloquence in our columns and in honour of the tounder of Methodism. We wish it might cause the stream of British Methodist liberality to flow a little more freely in the direction of that memorial.

What would some of our hymnophilists (if -nay, some of them for a sight-of this preeenth century this must surely be the most sive. Their labors were crowned with Heav-en's blessing. We have entered into their lovers of "the Wesley poetry" will rememlabors. May God clothe us with the robe of ber the tenth commandment-nay, be saved from the temptation to violate it even in spirit.

praise and honor and glory of the grace of JOHN WESLEY'S FIRST HYMN-BOOK .- The little volume lying before me, John Wesley's first hymnal, is of singular and unique inter-

Rare as any Shakespeare quarto, it has equally escaped the search of English and American collectors, and no biographer of John Wesley has so much as dreamed of its existence.

Interesting as an early American printed book, interesting as a hymnal in itself, the value of the book, apart from its rarity, consists chiefly in the evidence it affords of the tone of Wesley's mind during his memorable

visit to Georgia. The first (supposed) production of John Wesley's hymns is the very rare "Collection of Psalms and Hymns, London, 1728," of which a collation is given by Dr. O-borne in his thirteen-volume edition of "J. and C. Wesley's Poetical Works." He had evidently not so much as dreamed of there being a previous book, but to America and not to England belongs the honour of producing Wesley's first hymn book.

The volume is a small octavo of seventyfour pages, and the title is as follows:--" A Collection of Psalms and Hymns. Charles. Town, Printed by Lewis Timothy, 1737. The book contains seventy hymns-forty for Sunday, twenty for Wednesday and Friday, and ten for Saturday. There are five translations from the German by John Wesley, including "O God thou bottomless abyss." But the text varies from that of later editions in some instances, notably in the hymn named, for which Wesley afterward substituted a different measure. There are no hymns by Charles Wesley; but a psalm or two and Eupolis's "Hymn to the Creator," by Samuel Wesley, sen., four hymns by Saml Wesley, jun., a few by Austin through Dorrington, several altered by John Weslay from Herbert, and the remainder chiefly by Watts, make up the contents of a volume of singular interest on so many different W. T. BROOKE. grounds.

157, Richmond-road, Hackney E.

"BAPTISMA:" has been so long on our table that we are almost ashamed to acknowledge the receipt of it. It is on the Baptist controversy, and for style and temper may well be cited as a model polemical work. We should think that the most sensitive of those who not make a gift to the Lord that I cannot bestow arrived at conclusions the opposite of those which the author claims to establish, may read this book from cover to cover without having his feelings hurt or his temper ruffled. Of the acrimony, the uncharitableness, and the intolerance that are too often found in works of even religious controversy, we have not discovered a trace in " Baptisma." The tone of the book is that of a man who has strong convictions, who is perfectly assured of the soundness of the arguments he advances, and the fairness of the interences he draws, and who says what he has to say earnestly but not offensively. The subject is one of great interest to many good people who are most desirous of arriving at the truth of infant baptism. It is also one over which there has been much unseemly wrangling and a great deal of bitterness engendered. If all who write and speak on the subject did so in the spirit with which Mr. Lathern treats it, we are quite sure there would be a better feeling between those who differ on it, and the interests of truth would, to say the least not suffer. Those who desire to have by them a full, clear and able statement of what can be said on the Pedobaptist side of the controversy, cannot do better than procure the Mr. Lathern's bcok; and, as we intimated above, those who are really desirous of seeing how a Christian man can uphold what he believes to be the truth without treating test could be applied with so many circumstances those who differ from him in oninion, as those who differ from him in opinion, as being either dishonest or idiotic, would be numbers of persons were attracted to the city, can benefitted by giving it the closest study. - bear witness to the correctness of that statement

bath schools cannot well be over estimated. JOHN WESLEY'S FIRST HYMN-BOOK. NEWS AND NOTES.

NOVA SCOTIA.

Our readers will no doubt be much interest-When shunting No. 12 train at North Street ed in the extract from " Notes and Queries " Station, Halifax, and whilst making what is termwhich we give below. As the name and re- ed a "running shunt," the first and second class cars collided, but not causing much damage. It appears the cars were uncoupled on the incline, and the brakes on the second class car not being able to control it, followed the first, and while tion. It is certainly the first time that we the latter was being run back into an adjacent

sing. There were four men in the missing boat, one of them a seaman belonging to Halifax, called "Tom." The captain of the Monitor thinks the boat was swamped.

Messrs, J. T. & A. W. West received a despatch lately stating that their brigt Comrade, Captain Barnes, which sailed from this port on the 2nd of October for Jamaica, has been abandoned in the saved and landed at New York. Her cargo consisted of fish and lumber, and with the vessel was insured for \$11,800. 'The Comrade was a vessel

precious lyrics which the two Wesleys joined of 104 tons register, built in P. E. Island in 1868. Last week while the men were unloading the scows at the Cole Harbor Dyke, Mr. John Rodgers instance, none of Charles Wesley's Hymns; in some way or other slipped off, and was seen no more. Deceased was a man about thirty-five years of age; he leaves a widow and three children to mourn their loss. Divers are at work searching for the body, but so far have not found it. This is the sixth life that has been lost since

the commencement of the work.

Jago, Cuba, to Boston. A Lobster Factory at Bear Island, C.B., owned y Messrs. H. C. Evans & Co., of this city, was destroyed by fire one day last week. It was insured in the Western Insurance Company of Canproducing the first Methodist Hymn-book ! ada for \$2000, and in the Canada Fire Insurance

Company for the same amount. duction so very early in our founder's career,

A dwelling house at Long Beach, Cow Bay, owned by Donald McDonald, Little Glace Bay, Cause of fire unknown.

The Rev. Mr. Brewer returned home to St. elsewhere. It gives an increased appropri- John from England on Monday, and received ateness to the "sentiment" which wishes to most hearty welcome from his numerous friends raise a pan-Methodist memorial in Savannah | whom he took quite by surprise, as he was not expected for at least a month. It will be rememered that the rev. gentleman was called to England owing to the sudden death of his father, and the severe illness of his mother. Sad to relate, his mother died four days before he reached England, and the lonesomeness of his old home was such as there be such a word) give for the possession—nay, some of them for a sight—of this predelay. Much sympathy is felt for the rev. gentleof God on this circuit presents features of a cious volume! Talk of relics! Of all the cheering and encouraging character. Other relics of the great evangelist of the eighttion, and hundreds of warm personal friends.

We hope Dr. Osborn and other tenary congregation will commence to worship in the Wesley poetry" will remem-John Daley went to his house on Pond S St. John, early on Saturday evening, and began to beat his wife. She became so terrified that she jumped from a window in their apartments, which

were on the second flat of the building. sprained one of her ancies very severely and sustained other injuries. Dr. T. J. O. Earle, was called and attended her. She was sent to the hospital.

About a week ago, as a special bringing Mr Brydges from St. John reached Steves' grade, about eight miles from Moncton, the engine left the track, and ran this way on the sleepers for a long distance—to the top of the grade, which is a heavy one. The engine is completely smashed and the loss must be very heavy. The special did not get into Moncton until 3 o clock this morning and the night express from St. John was delayed

The Charlottetown "Examiner" states that a young lad named Joseph Gillis, of Pisquid, P. E. Island, was, on Wednesday, wounded-it is be lieved fatally—by the accidental discharge of a revolver in the hands of his uncle. The ball entered the abdomen and is supposed to be lodged in the spine. He is suffering very much, and the doctors can do nothing to relieve him.

RECEPTION TO DEAN STANLEY,-An immense audience assembled on Friday night in St. Paul's Methodist Church, Fourth Avenue, New York, the occasion being a reception to Dean Stanley by the bishops and clergy of the Methodist Church. There were present Bishops Simpson, Ames, Merrill, Peck, Haven, the Rev. Drs. Dashriel, Reid, the Hon. J. J. Perry, Joseph M. Trumble of Columbus, O., D. F. Barnes of Grand Rapids, General Clinton B. Fiske, and other prominent churchmen. Bishop Harris presided, and an address, elegantly engrossed on parchment (which was subsequently presented to the dean), was read to the distinguished visitor by the Rev. Dr. King. The address closed with this sentence As American Methodists we welcome you to our land, to our church, to our hearts." In responding Dean Stanley, paid a high tribute to the memory of John Wesl-y, and spoke at length of his emin-ent Christian virtues. He was frequently inter-rupted with applause. Bishop Simpson briefly responded, and the audience was dismissed with a benediction by the dean.

ONB of the young ladies just appointed to the China Mission, while arranging her trunk, the other day, was asked by her little brother to take a ride with him. Upon her hesitating for a moment, her father seconded the request, urging that it might be a lasting benefit to the little fellow, being associated with her departure from home. It flashed upon father and daughter at once that it might be her last ride with this brother, and both burst into tears. "This will never do," said the father, "we shall both of us lose our faith and our peace, if we yield to our feelings." In a moment, the daughter brushed aside her tears, threw herself upon her fathers' neck, and said, with the returning sunlighton her face, "I will cheerfully and with all my heart." A beautiful sentiment this, not simply in view of the conse-eration to which it referred, but in its relation to the discharge of every Christlan duty and the ex ercise of every Christian grace. No acceptable gift can be made to the Lord that is not proffered cheerfully and with all the heart; for "God

THE PERMISSIVE ACT IN FREDERICTON.-The Permissive Act was carried yesterday in Freder icton, by a large vote of nearly two to one. The vote seems to have been a pretty fuil one. contest excited a great deal of interest that was not entirely reflected through the press. We have before us several campaign documents that were issued on both sides of the question, the opponents of the measure treating it as an infringment of reasonable liberty and pointing to the permission to provision for the purchase of ten gallons to show that the adoption of the measure would not reasonably lessen the consumption of liquor. The argument on the other side was that the to prevent both tippling and the deteriorating influences of the bar room, and that the measure was well fitted to secure these negative results. The temperance sentiment in Fredericton is pretty strong and the success of the Permissive Act, dopted, must mainly depend on the moral sentiment by which it is sustained. The experiment is a novel one in this country, unless we ex-cept the attenness of a similar kind made under old Pr his tory Law of New Brunswick. It will be watched with considerable interest in its bearing on the promotion of the desirable end of temperance. There are few places in which the been present in Fredericton, even when large

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NOVEMBER 1878. First Quarter, 1 day, 5h, 36m, Afternoon. Full Moon, 9 day, 10h, 19m, Afternoon.

Date	Day of Week.	SUN				MOON.					Tde al'x		
		E	lise	s	Sets	Ri	ses	So	uths	S	ets.	B. ==	
-	Friday	: 6	42	4	46	1	17	6	3		49	m	
2	Saturday	6	43	4	44	1	41	6	48	11	55	0	19
9	SUNDAY	6	45	4	43	2	. 1	7	29		m	1	25
4	Monday	6	46	4	41	2	19	8	9	0	57	2	39
5	Tuesday	6	47	4	40	2	36	8	49	1	59	4	0
6	Wednesdy	6	49	4	39	2	54	9	28	3	2	5	3
7	Thursday	6	50	4	38	3	15	10	10	4	2	5	53
	Friday	6	51	4	36	3	39	10	54	5	5	6	32
0	Saturday	6	53	4	35	4	6	11	40	6	.9	7	7
ñ	SUNDAY	6	55	4	34	4	2		rn ;	7	1+	7	39
1	Monday	6	56	4	32	5	23		29	8	16	8	11
9	Tuesday	6	58	4	31	6	17	1	20	9	17	8	43
2	Wednesday	6	59	4	30	7	19	2	15	10	13	9	17
4	Thursday	7	0	4	26	8	26	3	10	11	1	9	52
5	Friday	7	2	4	28	9	37	4		11	40	0	29
6	Saturday	7	3	4	27	10	50	4	55	Α.		11	12
7	SUNDAY	7	4	4	26	mo	'L	5	45	0	40	A	3
8	Monday	7	5	4	25	0	3	6	34	1	5	1	5
9	Tuesday	7	7	4	24	1	18	7	22	1	26	2	14
0	Wednesday	7	8	4	23	2	34	8	11	1	48	3	30
1	Thursday	7	9	4	23	3	51	9	2	2	13	4	37
اه	Friday	17	11	4	22	5	14	9	54	2	44	5	36
3	Saturday	17	12	4	21	6	34	10	57	3	20	6	27
4	SUNDAY	17	18	4	21	7	51	11	59	4	7	7	18
ξŀ	Monday	7	15	4	20	9	0	A1	2	5	4	8	6
8	Tuesday	7	16	4	19	9	59	2	4	6	9	8	54
2	Wednesday	7	17	4	19	10	43	3	2	7	21	9	41
	Thursday	7	18	4	18	11	16	3	54	8	32	10	27
밁	Friday	1	19	7	18	îî	42	4	41	9	40	11	11
	Saturday	7	21	4	17	Ā	5	5	26	10	47	11	59

THE TIDES.—The column of the Moot.'s Southing rives the sime of high water at Parrsboro, Cornvallis, Horton, Hantsport, Windsor, Newport and

Truro.

High water at Pictou and Jape Tormenting, z nrs and 11 minutes LATER than at Halifax. At Annapedis, 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 Charden and 20 minutes LATER. At Westport, ottetowa, 2 hours 54 minutes LATER. At Westport, hours 54 minutes LATER. At Yarmouth, 2 hours 20 minutes LATER.

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

THE YOUNG FOLKS.

MY OWN WAY.

Once there was a little Mary who thought she was quite wise. She and her sister Grace were chatting together one evening after they had gone to bed. "O!" said Mary; "why can't I do as I please? I wish mamma had to mind us, instead of us minding her. I'd alwavs let her wear her best dress."

"Then what could she wear Sundays?" asked Grace.

"O!" said Mary. "Well, any way, I'd let her play the whole day long." "But when could she learn to read? Dear me! she'd be a dunce," cried

"Well, I don't care. I don't see why "Now Mary," answered Grace, "you look the very happiest when you mind the quickest. It is stopping to feel cross before you mind that makes you

THE TRUE HERO.

"Three! four! five! How funny!" cried the girls. "Hurrah" shouted the boys. What were they counting? Yes; the patches on poor little Constance's dress. She heard every word and the boys' loud laugh. Poor little heart! At first she looked down, then the tears came with a great rush and she tried to run home.

"Cry-baby!' said the boys. "Don't want her to sit next to me,"

said Ella Gray. "What right has she to come to our

school?" whispered proud Lily Gross. "There! don't mind a word they say!" exclamed Douglas Stewart, leaving the group of rude boys and trying to comfort Constance- "Let me carry your books," a little way to your home, isn't it?"

Constance looked up through her tears to see the bravest boy in school at her

"I live in the little house under the hill," said Constance. "It isn'tlike your grand house." "No matter for that. It has pretty vines and climbing roses, and it's a very

smiling. "I dare say you are happy "Yes; but I don't want to come to this school again," said Constance,

"O, things will be all right in a day or two," said the boy kindly. "Never mind them just now.'

They had been talking of heroes a little while before; they had been wishing to be like Alexander and Cæsar and Nepoleon. There was not a hero among schoolmates and befriend this poor forlorn girl. Was not he a hero? Would not he have been a coward to have done otherwise?—S. S. Visitor.

JOSEPHINE.

(Concluded.

In 1799, Napoleon was appointed First Consul, and from that time the life of J. sephine was a continued rise, till in 1804 she was crowned as empress of France.

Sometime before his elevation to the Imperial throne, both Bonaparte and Josephine had a most narrow escape from death. Several attempts had been already made, all of which had proved abortive, and of all of which he was fully aware, but the one now referred to was the only one in which Josephine's life was also e: dangered. The account given by Arnault

WESLEYAN' ALMANAC. greatly fatigued he threw himself on a sofa in his wife's room, and fell asleep. Josephine came in, awakened him, and would not listen to his desire to remain at home. To p'ease her he went, though so fatigued he slept on his way to the opera house. Josephine followed in her carriage, and on reaching a certain spot an explosion took place between the two carriages, killing several persons who were near, but failing in its object of destroying the First Consul, who, rudely awakened from his sleep, fancied himself, for the moment. living over again one of his adventures in Italy.

Josephine, writing of it, says: "The oratorio called the 'Creation,' by Hayden, was to be performed at the opera, and Bonaparte had made me promise to attend. The weather was dark and cloudy, and I showed no inclination to leave my apartment. My dream of the night before weighed on my spirits, so that I had given strict ordered to have the garde de service doubled, and to see that there was not the slightest obstacle in the way of his suit in passing along the street. At eight o'clock he left the Tuilleries and almost immediately the noise of a terrible explosion was neard. I hurried to the scene of confusion, directing my carriage in the very track of my husbind's. An officer informed me of his escape, and I toankfully joined him at the opera." This vile attempt upon the life of Napoleon was caused by the explosion of what was called an infernal machine.

December 2nd, 1804, the Pope placed the crown of France upon the head of one who only a few short years before had been but a simple soldier. Josephine shared his glory, but she wept sad tears as he placed on her head the crown he had won from the Bourbons. "What!" he exclaimed, "Josephine in tears? Is she alone on this glorious day a stranger to the happiness of him whom she alone ought to love?" But his words could not drive away her sadness, as she says she "seemed to behold the spirit of Louis XVI. gazing with pity on her.,'

From this memorable 2nd December there was no more privacy for Josephine. She says herself that she "found the part she had to act very painful to her." was thrown among an entirely different sat, her old friends she could rarely see, and she was so surrounded with ceremony that the weight of her grandeur became well-nigh insupportable.

Shortly after his coronation Bonaparte started on a tour through Italy. At Milan his reception was so enthusiastic that he was not allowed to enter the city by the ordinary gate, but a new one was opened purposely for him. There he was invested with the "iron crown" of Lombardy, and added "King of Italy" to his title of Emperor. Josephine did not share I never can have my own way," said | this coronation; the cloud that was afternaughty Mary;" and I hate to mind." | wards to obscure her life was already making its appearance. Her husband's family had never loved her, though some of them had frankly admitted how much she had added to his greatness—and as they were even now planning among them. selves how to bring about a divorce, they did not wish any fresh honor to be paid her. Eliza, the eldest sister of Napoleon, was the first to broach the subject to her brother. It was long, however, before he really considered her proposal seriously. Having no children to whom he could leave the throne was a great trial to a man of Bonaparte's ambition, but he fought against it and would have conquered had it not been for his brothers and sisters Eugene de Beauharnais, his step-son, he adopted as future king of Italy, and the little Napoleon, son, of Hortense de Beauharnais and Louis Bonaparte, as his successor to the throne of France. Had this child lived, doubtless the schemes of Josephine's sisters-in-law would have proved abortive, but Providence willed it otherwise. In 1806 the young prince died, and from that hour it may be said that Josephine's fate was sealed.

She fought hard against her unhappy lot, beseeching Bonaparte with tears not he continued. "Cheer up! It is only to do her so great a wrong, and recalling to his recollection his own words to her just before their marriage: "I devote to the execration of posterity, the one of us who shall be first to sunder the bands which unite us." But it was all to no purpose,—a wife in whose veins flowed royal blood would alone satisfy the self-made Emperor, and as Josephine was in the way she must be removed, no matter how much she might suffer.

nice honse to live in," said, Douglas But it was easier to divorce a wife than to find another to take her place, as Bonaparte soon found. The two empresses of Russia (dowager and regent) refused any alliance with him, so also did the grand duchess, Catherine of Wurtemburg; and when at last the Archduchess of Austria, Maria Louisa, consented to unite her fate with his, it was because of the tears and entreaties of her father, who was forced to obey the conqueror of his country While these negotiations were pending, Josephine was still the undivorced wife, still the Empress, and it must have been with a sad and heavy heart that she await. them except this same Douglas Stewart, | ed her sentence of banishment. At length who dared to stand out before all his the day came when, having the promise of a royal bride, Josephine was called upon to sign the act of separation. The day before she had had a final interview with the man she so deeply loved. What passed between them none knew, but on separating each showed traces of deep emotion and even tears. And now, December 16. 1809, of her own act she was to banish herself forever from her true place as his wife! "When Regnaud de St. Jean a'Angely," she writes. " presentd to me, for my signature, the Acte, all persons present uttered an involuntary sigh. I myself started. 'Ah! in the name of Heaven.' said I, 'Napoleon, and is it thus you repay the tenderest affection! What! All can hope then for signing this decree, is preserve the vain title of Empress Queen crowned.' He tried to speak to me, out broke off in the middle of a word. All ye who pity me, oh, had you seen his dis-

tress would have pitied him also." And it

was true. Bonaparte suffered keenly, for

argued himself into the belief that he influenced by he Spirit of God during the ambition.

Immediately after signing the Acte, Josephine was informed that she was to be conducted to Malmaison. She prepared of falling. In reference to it a few days for her journey, carrying with her some before she died, Rev. T. W. Smith said to ornaments and pictures from her apart. my father, "I did not feel anxious about full muster. The result was a very full and ments, among others a likeness of M. de Kezie for I knew the influence then felt fairly representative attendance of the great Beauharnais. "As to Napoleon's," she would never be lost." And who could division of the English Church, including Methought it should be reserved for his and when her hour of need came she knew future bride." Thus by a stroke of the him mighty to save. pen were two lives separated that had been It was not until the middle of July that united for sixteen years, and a sin com- we first noticed a change in her health, mitted which could not fail to bring its and although it seemed trifling, yet the own punishment. From that time Bona- past history of our family filled us with sition to Josephine than he had any idea | thought if she could drive there she could of, until it was too late. She had a most sit during the service; but she was disap winning manner, was ever making friends | pointed, a feeling of faintness obliged her for the Emperor (frequently taking them from those who had been his enemies), and no friend once made was ever lost. " Had Napoleon," said the Emperor Alexander of Russia to her one day after her divorce, 'continued to listen to your advice, he would probably now have reigned over a great and generous people." But it was not to be; he had discarded a noble woman, beloved of France, French herself. and more than all, " one of the people," to replace her by an Austrian, an enemy, and a princess, who could never forget

but what in reality led indirectly to his loss of it. For a little over five years Josephine bore her sorrows, and then death came to her release. She had heard the shouts of the populace as her successor entered Paris; she had listened to the booming of the "hundred and one" guns which proclaimed the birth of that successor's child. she had witnessed the departure of Napoleon on his expedition against Russia; had mourned over the terrible retreat had rejoiced that he at least was still spared to France; she had witnessed his first abdication, the restoration of the Bourbons, his exile to Elba, and knew that he was to attempt his escape from there—but she was spared his final overthrow and his long imprisonment at St.

she was better born than her husband.

He had not even the excuse of passion; it

was a cool, deliberate choice of what he

hoped would seat him firmly on the throne,

Helena. May 29th, 1814, she breathed her last surrounded by her children and her sorrowing friends, her last thought for the man who had so cruelly wronged her, her fast-glazing eyes fixed lovingly upon his portrait. "Never did the first wife of Napoleon cause a tear to flow," were almost her last words, and she might have added that she had dried many, for her whole life was one continued effort to do good to her fellow-beings. She was buried with Henry Long, in the 48th year of his age. about half a million are actually enrolled pomp, all striving to do her honor and the ceremony lasting till five in the afternoon. The National Guard were in attendance, as also the Emperor of Russia, several marshals of France, the King of Prussia, many ecclesiastics of high standing, and more than 8,000 of the people. The latter wept piteously for the one who had given them "work and bread," calling her tueir " mother and support." Her body lies in the church at Ruel, her heart at Malmaison, where some of her happiest days were spent.

A simple stone at Ruel records her name, age, and the date of her death; nothing thereon indicates that beneath that stone lies the remains of a broken hearted woman, though Empress Queen crowned. -New Dominion Monthly.

OBITUARY.

JOHN K. CURRELLY

At his residence, Bridgetown, in great peace, Oct. 18th, John K. Currell. He was born at Yarmouth, in the county of Norfolk, G. B., about the commencement of the present century. At 17 years of age he left his native land for this Province, and for some years resided in the neighborhood of Wallace, Cumberland Co. He afterwards left that part of the Province, and came to reside in the vicinity of Bridgetown. For upwards of 40 years he was a godly and consistent member of the Methodist church. He died lamented by a large circle of friends and relatives. At evening time it was light." Calmly and peacefully he passed away after a short illness. "So he giveth his beloved

WINDSOR, N. S., Oct 29th, 878.

DEAR MR. EDITOR,-The accompanying records were penned by an affectionate sister at such times as she had strength for the work of love. The anxiety of mind she endured while ministering to the dying, hastened the progress of her own disease so rapidly that she has left the task incomplete. It was not long afterward, on the 2nd inst., that she passed away to join the large circle of brothers and sisters that like herself had been called away just as life was opening thenter the spirit world. Only the father and mother and one brother are left, but when they cross the flood there will be a joyous reunion of an unbroken family, for those who died have all died in the Lord, and those that certain. In the case of the great Scotch are left are now on the way to Zion.

This short and forcible sketch of the awakening and gradual conversion of Kezie Redden by her last surviving sister Janie, will doubtless be prefitable to the anxious inquirer, and I know you will be glad to give it a place in your columns The loving task which death so abruptly ended is the best memorial which could b given of the life and character of both sisters. Janie, the writer was deeply fical town. Last year the stately gathering pious and intelligent beyond her yearsand her timid nature bu yed by courageous faith gave constant proof of the power of God to save. Yours truly,

R. BRECKEN.

must sacrifice also own feelings to the good of France, whereas in truth he was but ed to be a Christian." I afterwards askfollowing the dictates of his overweening ed her what her feelings had been on that occasion; her answer was she did want to serve God all her life, but she could not feel earnest about it, and she was afraid

says quaintly, "I affected to forget it. doubt it! She then saw the power of Christ great divines, well known scientists and force

parte's power began to decline. How could doubts about her recovery. So anxious it be otherwise? He owed more of his po- was she to attend the house of God, she to come out. In the first stage of her sickness she said to me, "I wish Mr. Huestis were in Windsor." I did not answer for the thought struck me that she felt her days were numbered, and she longed to see her pastor again who had just been removed, and whom we all loved so dearly.

Being very reserved, and with feelings the most sensitive, she could not tell her feelings to a stranger, and I felt that the painful duty of warning her of her danger rested upon me. It did not surprise her to know that she might not get better, for she had been impressed with that idea from the first. In conversing with her further I found that intellectually she understood the plan of salvation, but could not rest on Jesus for safety as she could a few nights afterward, when she said to me. "It is so good not to feel afraid." It was in December she found peace, and from that Jesus was her all. Hope and fear reigned alternately during the winter, but as April came in we found we must give up our dear one, but she was already longing for home; her only wish to get better was to help mother.

Death had no terrors. She said to me Do you remember Mr. Brecken preached last summer from Psalm xxiii., and said, it is the light on the other side makes the shadow, and it was such a comfort to her to feel that she had only a shadow to pass. and then the everlasting sunlight when the shadows do not come. During a paroxysm of suffering Satan assailed her doubts telling her she did not believe aright Just then the Revs. T. W. Smith and R. Brecken called to see her. After conversation and prayer she could again rest on

WILLIAM HENRY KONG

Died at Warble Cove, Portland, St. John, N. B., August 16th, 1878, William scholars have to be provided for, and that deceased brother that be feared the Lord | gularity of attendance, but this, with many from his youth. Yielding in early life to other formidable obstacles, is gradually givthe influences of the Holy Spirit he became the subject of converting grace. Being of a retiring disposition and somewhat inclined to reticence he did not occupy a very prominent position in the church, but was nevertheless always ready to give to every one that asked a reason of the hope that was in him with meekness and fear. His deportment was upright-His conversation blameless-his business ransactions just and honorable, his gencrosity unostentations. His house was a home for our ministers, and whenever vis ited by them a more than ordinary welcome was extended, and no pains spared and nothing considered a trouble to make with enthusiastic hearers, the gathering of them happy while partaking of his hospitality, and unless we are much mistaken no brother who has labored on Fairville circuit whose eye meets this will refrain from dropping a tear. In the prime of life he was stricken down by fever which for weeks preyed upon his robust constitution, baffling the skill of the physician and mocking the power of medicine. At length the vital spark was extinguished, and he was separated from his loving wife -two little daughters and a large circle of very dear friends to join the "General

assembly and church of the firstborn." May he who is a Father to the fatheress and a Husband to the widow gracious y support and comfort our bereaved sister and her dear children.

OUR ENGLISH LETTER.

COMMERCIAL FAILURES.

DEAR MR. EDITOR,—The past fortnight has been an excited and anxious time in commercial circles, and failures on a large scale have taken place. Foremost amongst these, the stoppage of the city of Glasgow Bank has taken place, and the liabilities are put down at between 8 and 10 millions of pounds. There will not be a final loss of anything like this enormous amount of money, but the immediate effects are very disastrous, and have plunged great numbers of families into sore straits. The shareholders are liable for the shares they hold, not only for their amount, but for the full extent of what they are personally worth. Of these many will be entirely ruined. The fall of the Bank involved the stoppage of several Firms, and so the circle of loss and suffering became widened. Further failures are daily expected, the slackuess of trade and other causes have precipitated matters so that the outlook is dark and un-Bank, it is found that there has been no small amount of mismanagement, the lending of very large sums of money upon very unprofitable securities, and a system of paying large dividends up to the very time of the final crash. In England there has been much trust in the skill and care of the Scottish Banks, and the present revelation has been a surprise and shock to many.

THE CHURCH CONGRESS met this autumn in Sheffield, the busy prac-The whole affair has this year been of a more practical and business-like character, as if in

THE ATTENDANCE

of the Evangelicals, who last year had been rather roughly handled in debate and beaten in divisions, had written, urging the policy of non-attendance, and let the other side have it all to themselves. This roused others of the same party to issue replies and whip up the members of their side of the house to a most politicians—some 2000 in all. Mr Spurgeon has recently catalogued the three great parties in our famed Establishment.

- 1. Platitudinarians.
- 2. Latitudinarians.

3. Attitudinarians. and each was present in full force, but by dexterous manipulations and discreet arrangements, there was opportunity afforded for each to speak and urge its views, but in no instance was there the stormy interruptions, and fierce charges for which on former occasions, the Church Congress became rather too famous. A great variety of subjects were discussed-many valuable and practical suggestions were advanced in relation to the requirements of the times, and the duties which are incumbent upon the Church of England.

THE PUBLIC FERLING

in connection with Church Congresses, is de cidedly more favorable, since the recent gathering at Sheffield.

THE BAPTIST UNION

has been in session during this week in Leeds. A very numerous company of delegates and ministers have been present, listening to valuable and important papers on great and stirring sabjects. These were followed by earnest debates, and resolutions for the guidance of the churches. We have remarked in former years upon the absence of legislative power in these great meetings of our Nonconformist brethren, but we think that there is an increasing development of action that really amounts to legislation, and that neglect of, or resistance to, any of the recommendations of the Union must be a difficult and embarrassing step on the part of the church or minister voluntarily connecting themselves with the great associated body which represents the Baptist Church in England. No returns are made of the numbers of members-of deaths, removals, or increases; the Methodist Churches are alone in their widespread publication of these items, and frequently have to encounter criticisms from which other churches keep themselves

THE LONDON SCHOOL-BOARD is quietly carrying out its splendid scheme of providing adequate school accommodation for the children of the metropolis. The number of children is yet largely in excess of the provision that is made, but it is very satisfaetory to find that the disproportion is rapidly decreasing. The able and indefatigable Chairman, Sir Charles Reed, in his recent annual review of the work of the Board, shows that nearly three quarters of a million It may be truthfully said of our dear schools. The great difficulty is to secure reing way. A wonderful work has been accomplished by means of private efforts, aided by supplementary grants from the Government, and now the London Board is grappling with the deficiency, superintending all the educa-tional work of the Metropolis, as far as elementary schools are concerned, and doing the work upon wise and permanent plans.

DISTRICT MISSIONARY MEETINGS for London Methodism are now rolled into one grand, effective and thoroughly popular meeting, held in the autumn, in Exeter Hall. A choir of some hundreds of voices is employed to add to the attractiveness of a platform of efficient speakers, and so far these meetings have been very successful. Crowded last week went off well in every respect.

TWO MEN OF NOTE. much esteemed at home, have gone to strengthen the ranks of the Missionary Board in Africa. The Rev. John Walton, who toiled in the East for many years, and the Rev. J. Smith spencer, have recently taken their departure from our shores. These honored and distinguished brethren will prove a grand reinforcement of strength and matured piety, in the spheres of toil to which

MISSIONS IN JAPAN.

Oct. 14, 1878.

We have been furnished with a copy of the Minutes of the Convention of Protestant Missionaries held in Tokio, Japan, on May 10 and 13, 1878, for the discussion of questions relating to the translation of the Scriptures, and other matters of common interest. Forty-seven missionaries including the representatives of the three Bible societies at work in Japan were present. The most important resolution arrived at seems to have been one agreeing to the appointment of a permament committee, representing all the missions included in the convention, American and British, under whose care the translation of the Old Testament Scriptures will be proceeded with in uniformity with that of the New Testament, now all but completed through the labors of the Yokohama Translation Committee, now merged in this new and more generally representative body. The most complete and interesting table of statistics of Protestant missions in Japan yet issued is appended to the Minutes. It has been prepared by Dr. Gulich, of the American Bible Society, and Mr. Lilley, the well-known agent of the National Bible Society of Scotland. From these tables supplemented in one particular by private information just received, we learn that at the beginning of August last there were in Japan :-

Protestant missions Missionaries, inclusive of wives Mission stations Organized churches-of which 12 wholly and 26 partially self-supporting Church members Students in the theological schools Native preachers, of whom 9 are ordained Children in 52 Subbath schools Bible colporteurs and Bible women

Hospitals and dispensaries Patients treated last year Contributions of native churches in vear These plain and authentic figures will gladmeeting. The Archbishop of York is an ear- den many hearts. In 1872 Mr. Lilly estimated nest and able man, a most efficient presiding ed that there were 20 church members in Ja-

nan, in 1875 there were 538, in the following

Church buildings and preaching place

sort abst they dut the drin peri ed i that wou **&CC**E

and

ill force, but by discreet arrangeity afforded for s, but in no nterruptions, on former occaame rather of subjects were and practical sugelation to the rethe duties which arch of England.

Congresses, is de

NION ing this week in company of deleen present, listenint papers on great ese were followed esolutions for the We have remarkabsence of legismeetings of our ut we think that lopment of action islation, and that any of the recommust be -a difficult n the part of the ntarily connecting t associated body st Church in Engde of the numbers removals, or in-

hurches are alone

tion of these items.

counter criticisms

keep themselves olendid scheme of accommodation ropolis. The numin excess of the it is very satisfaeroportion is rapidly and indefatigable eed, in his recent ork of the Board, uarters of a million ided for, and that ctually enrolled in alty is to secure reit this, with many , is gradually givrk has been accomte efforts, aided by n the Government, is grappling with ding all the educaoolis, as far as elecerned, and doing ermanent plans.

Y MEETINGS re now rolled into horoughly popular nn, in Exeter Hall. of voices is employness of a platform far these meetessful. Crowded the gathering of every respect.

NOTE. ne, have gone to of the Missionary Rev. John Walton, or many years, and cer, have recently our shores. These hed brethren will nt of strength and eres of toil to which

JAPAN.

I with a copy of the tion of Protestant o, Japan, on May iscussion of quesslation of the Seripcommon interest. ncluding the reprele societies at work he most important ms to have been one ent of a permament all the missions in-American and Brittranslation of the will be proceeded at of the New Tespleted through the ranslation Commitew and more gener-The most com. of statistics of Proyet issued is apt has been prepared rican Bible Society, known agent of the Scotland. From in one particular received, we learn August last there

16I wives bich 12 wholsupporting al schools a 9 are ordained 102

1,856 chools de women 135 aching places

churches last £710 figures will glad-2 Mr. Lilly estimatrch members in Ja-

538, in the following

TEMPERANCE.

MR. GOUGH'S INAUGURAL MEETING.

Tabernacle was crowded to hear and swearer and thief. A man might take welcome this famous Temperance ora- the pledge, but he did it at a risk. If and animation for a man of sixty. As safe, but not if he did it in his own of old, his telling anecdotes and drama- strength. It had been said that when tic action excited his vast audience al- a man became a Christian the appetite ternately to laughter and to tears. No- for drink was taken away, but he bething could be more satisfactory—and lieved no such thing, and he related sevnothing more conducive to his success | eral sad instances of ministers and -than the profoundly Christian tone of others who had undoubtedly had the his address. Temperance people would grace of God, but who had fallen do well to notice bow he repeated, for through drink and became reprobate. the ten thousandth time, the simply Total abstinence was necessary to save elementary arguments for total abstin- a man if he was a drunkard. The prinence, and answered, for the ten thou- ciple of total abstinence was not only a sandth time, the exploded arguments lawful principle, but it was a sensible against it. We need now enactly the principle. Could they find a man who same old arguments and illustrations said he was sixty years of age and had as those with which Mr. Gough electri- never taken alcohol in his life, and fied England a quarter of a century wished he had learned when he was his timely visit. Let every God-fearing too, and if it were worth adopting for abstainer pray that a lasting spiritual the sake of example, it was surely worth success may accompany the great Apos- adopting for its own sake; and he aptle of Total abstinence. May he rouse pealed to them to adopt it, not only for the churches in this matter, as that their own sake, but for that of others. other zealous teetotaler, Mr. Moody, God had given them no impossible comaroused them in reference to evangelis- mand. He always opened a way by tic work. Full details of Mr. Gough's which lit could be obeyed. If they future appearances will be found in the sought his help a way would surely be temperance publications. This was the opened to them, and they might be first of a series of lectures which he has made the instruments of great good to said canvas be not pressed or calendared. engaged to deliver under the auspices others. (Cheers.) of the National Temperance League. Though high prices were charged for admission, 5s. to the reserved seats, and 2s. and 1s. to other parts of the build ing-the fame of Mr. Gough was sufficient to attract a very large audience, and long before the hour fixed for the lecture to commence the Tabernacle was filled in every part. Sir Charles each are incompatible with the diges-Reed occupied the chair, and on the tion of any moderate quantity of ferplatform were a number of the promi- mented liquid. The mathematician, nent supporters of the temperance the gambler, the metaphysician, the cause.

The Chairman said they had done well to accord to Mr. Gough the hearty welcome which had just been given him. They were truly glad to see him back again among them. He had come in edge off both mind and body, and to reter's campaign, and he thought that which is relatively their perfection of time to render good service-in the win they would find that he was perfectly work. prepared to do his work. There were causes for great encouragement at the present time in the work in which he was engaged. He thought they ought to be glad to find that the public conscience had been greatly weakened on this subject. Good society was alarmed at the condition of the lower classes, as the result of intemperance, but let him 'tell "good society" that they had to look to themselves as well as to look to the working men. With regard to the children, he could tell them that the principle of total abstinence was enforced by lecturers who were allowed freely to meet the children, and he could answer for the next generation being fully instructed in this subject.

(Hear, hear.) Mr. Gough then came forward and was again much cheered. After thanking them for the kind reception they had accorded to him, which, he remarked, had almost overwhelmed him, h said that it was now twenty-five years ago that he first spoke to a British audience in Exeter Hall. He came to advocate the cause of temperance then, and he came to advocate it now. was the same old theme, and there was nothing new or fresh that could be advanced concerning it. In the short space of time allotted to that evening's address he must confine himself to one or two points. First, he wished to define his position. He presumed they were all ready to agree with him that drunkenness was an evil, and that it was their duty to do all they could to remove an evil. On these two facts they base their operations, and the difference, if there was any, between them and him, was not with regard to the evil, but with regard to the method of removing it. He held that the principle of total abstinence was a lawful principle. Alcohol was not required even as a medicine, He was 51 years of age, and he had delivered 7,681 speaches, and travelled 14 820 miles, and had not been in bed a day since 1846, all on cold water, without the aid of a stimulant. And yet some doctors prescribed alcohol. But he was not there to deal with the medical question. It had been remarked that the Bible was against it, this ground. But is it not also the but he said no. It was said that they had not a command. He replied that they did not want one. He did not go to the Bible for a command to abstain the New Testament (in the Old Testafrom gaming or prize-fighting, or that ment the word temperance does not ocsort of thing; as a Christian man he cur) means, literally, self-command or abstained from these things because self-control. New, in so far as intoxithey were detrimental, and an absolute cating beverages, such as beer, light duty to abstain from them. And it was wines, etc., are used because the drinkthe same with regard to intoxicating er likes them (and how many, among

men, again, asked them if they expect. ed to make men Christians by leading them to adopt the principle of total abstinence, and he said no, because who was a drunkard might be also a profane swearer and a thief; and he might A short time ago, Mr. Spurgeon's chance to be a drunkard, but still be a He spoke with astonishing vigor | he did it in the strength of God he was We anticipate great good from young? The principle was expedient,

> THE EFFECTS OF ALCOHOL ON THE MIND.

Mental acuteness, accuracy of perception, and delicacy of the senses are all so far opposed by the action of alcohol, as that the maximum effects of billiard-player, the author, the physician, would, if they could analyze their experience aright. generally concur in the statement that a single glass will often suffice to take, so to speak, the duce their capacity to something below to order by first-class workmen.

PROGRESS IN ENGLAND

In England, where the theory and practice of total abstinence have always been scoffed at by the cultivated majority, the awful prevalence of drunkenness is leading to the formation of a public sentiment against drinking as strong as any that ever existed in this maintained drinking practices, but new many of the ministers of the Established, as well as the Dissenting bodies, with a large section of the medical profession and distinguished men from every walk in life have united in a vigorous movement for the suppression of drunkenness. Cannon Farrar- in a sermon preached a few Sundays since in Westminster Abbey, " declared alcohol drinking and drunkenness to be the one glaring disgraceful and perilous/national vice' by which the nation stands unenviably distinguished and seriously endangered. So strong a feeling of the evils of drunkenness as that which now prevails in respectable circles in England naturally leads to the adoption of the Christian rule of total abstinence. It does not require the imposition of total abstinence upon others as a rule; it only leads a man to say: " Because this evil is so great, and because I wish to save those who are ruining themselves by drink, and because I cannot very effectively urge them to abstain without abstaining myself, I, therefore, relinguish a luxury to which I deem myself entitled, that I may the more successfully persuade those to abandon it to whom it is proving a curse." It begins to be evident in Englandthat this source of conduct is something very different from fanaticism, and the same truth ought to be equally evident on this side of the

THE TEMPERANCE OF THE BI BLE IS TOTAL ABSTINENCE.

Total abstinence is by nearly all temperance workers considered safest, and best, and is very justly advocated on only true and real temperance, the temperance of reason and the Scriptures? The word translated "temperance" in drink. They may say that the Bible all who use them, do so from a sense of permitted the use of wine and sanction- duty, using them as food, and disliking ed it, that our Saviour made wine, and or not caring for the taste?) he is accepted the Bible as a rule of faith perate in the Bible sense of the word. and practice, it was mean and sneaking, Then, if you would not be numbered and cowardly and contemptible, to with the "effeminate" who "shall not search the Bible for permission to gra- inherit the kingdom of God," the Bible tify a propensity, and then reject all rule is-" Touch not, taste not, handle God's requirements. (Cheers.) Some not!"

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CUSTOMS DEPARTMENT, OTTAWA, 8tn Oct., 1878. NOTICE is hereby given, that His Excellency the Governor-General, by an order in Council bearing date the 2nd of October instant, has been pleased to order and direct that the privilege granted by Order in Council of 3rd August, 1871, permitting the free admission of Canvas for the manufacture of cell cloth, but of not less than 1861. manufacture of oil cloth, but of not less than 18ft in width, be so extended as to include widths as low as four feet ten inches, on condition that the

By command, J. JOHNSON, Commissioner of Customs

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SUMMER ARRANGEMENT. ON AND AFTER MONDAY, 29th April, 1878

TRAINS Will leave Halifax as follows:-

At 8.50 a.m. (Express) for St, John, Pictou and Intermediate Points. country-The clergy have hitherto At 6.10 p.m. (Express) for Riviere du Loup St. John and Points West. At 4.40 p.m. for Pictou and Intermediate

WILL ARRIVE : At 10.40 a.m. (Express) from Riviere du Loup, St. John and Intermediate Stations.

At. 8.00 p.m. (Express) from St. John and Intermediate Stations. At 9.15 a.m. (Accommodatiou) from Truro and Way Stations. At 3.00 p.m. (Express) from Pictou and Way Stations. Moncton, 25th April, 1878.

ufacturers \$900, only \$260. Beautiful \$650 Pianos, Other bargains want them introduced PIANOS Address Daniel F. Beatty, Washington N.J.

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THOMAS MI'N, A. A. STOCKTON, Secretary Treas + er President July 20th

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JOYFUL NEWS

FOR THE AFFLICTED.

WOODVILLE, CORNWALLIS, May 3, 1877.

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Gentlemen-This is to certify that three years ago I was troubled with a bad cough accompanied with pain and soreness of the lungs for some time, I took one bottle of your No. 1 Bitters, and happy to say have had good health ever since. My wife was afflicted with billiousness and sick headache for two years, and six bottles of your Medicine effected a complete cure, and she had better health now than ever she had 'or some years. I believe your medicines are the best ever sold in the Province of Nova Scotia. Respectfully,

CALEB WHEATON.

WAVERLY GOLD MINES, Halifax Co., Aug. 22, 1877.

C. GATES & Co.-Gentlemen,-This is to certify that after suffering for four years of Dispepsia and Liver Complaint. coughing and spitting of blood, daily anticipating death, that one bottle of Dr. Gates' Life of Man Bitters cured me effectually.

I sincerely recommend it to any one that is suffering from the same disease. JOHN MCKENZIE. (Aged 73 years.

DRY GOODS DRY GOODS! DRY GOODS!!

WHOLESALE

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he ENGLISH, FRENCH and AMERICAN Markets have all been visited by one of the Firm, and our Stock (including many SPECIAL LINES) secured at very low that it was lawful to drink wine. He vielding to appetite, instead of exercise would give them all that, but if they ing self-control, and is therefore inteming self-control, and is therefore inteming self-control, and is therefore inteming self-control.

INSPECTION INVITED.

SMITH BROS.



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NOW HAVE THE AGENCY

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OTTAWA, 18th April, 1878. NO DISCOUNT will be allowed on American Invoices until further notice.

J. JOHNSON, Commissioner of

PREACHERS' PLAN, HALIFAX AND DARTMOUTH,

SUNDAY NOVEMBER 10, 1878.

SUNDAI	, NOTES	11)14	10. 1010.					
		-						
11 a.m.	Brunswic							
Rev. S. B. Dunn		Rev. S. F. Huestis.						
11 a.m.	Grafton		7 p. m-					
Rev. C. M. Tyler.		\mathbf{R}	ev. W. H. Heartz.					
11 p.m.	Kaye St	7 p.m.						
Rev James Sharp			Rev. C. M. Tyler					
11 a.m.	Charles		7 p.m					
Rev S. F. Huestis]	Rev. James Sharp					
11a.m.	Cobourg	St.	7p.m.					
Rev. E. R. Brunya	te		Rev. S. B. Dunn.					
11 a.m	Dartm	outh	7 pm					
Rev. W. H. Heartz			Rey. G. Shore					
BEECH STREET								

DIED.

At Kentville, on Monday, 28th of October, Mr. Thomas Lydiard, in the 81st year of his age. At Gaspereaux, N B., October 5th., Estella Maud age 18 mouths, only child of Wellington and Mina E. Kirkpatrick.

MARRIED.

At Pleasant Vale, on the 22nd of October, by Rev. J. K. King, Relph E. Colpitts, Esq., to Miss Susan E. Geldert, all of Elgin.

At the Baptist Church, Wolfville on Wednesday morning the 30th ult., by the Rev. S. W. DeBlois, Mr. Arthur H. Cunningham, eldest son of E. J. Cunningham, Esq., Postmaster of Guysboro, to Maggie, youngest daughter of D. R. Thomas, Esq., of Wolfville.

Sept. 16th., in the Methodist Church, at Advocate, by the Rev. R. Bird, Randolph Mills to Alma Livingstone, all of Advocate. By the same, Oct. 28th., at the residence of the

bridegroom's brother, at Eatonville, Samuel F. Ells, of Canning, Kings Co., to Julia Fraser, of Fraserville, Cumberland Co. At Boston, Massachusetts, U. S. A., Oct. 20th,

by the Rev. W. F. Mattalien, Charles T. Grear, of Boeton, to Julia S., youngest daughter of the late James E. Rathburn, of Lower Horton, N.S.

GOSPEL HYMNS, No. 3. By

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Nettie's Mission
Little Margery
Margery's City Home The Crossing Sweeper Rosy Conroy's Lessons Ned Dolan's Garret Little Henry and his Bearer Little Woodman and his Dog

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The Reward of a Life's Work The Martyrs of Scotland Neddy Bruce Favorite Animals

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Grace Hale

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