

# The Wesleyan.

Rev. A. W. NICOLSON,  
Editor and Publisher.

Published under the direction of the General Conference of the Methodist Church of Canada

\$2 PER ANNUM IN ADVANCE  
Postage Prepaid.

VOL. XXX

HALIFAX, N.S., MARCH 30, 1878.

NO. 13

WESLEYAN BOOK ROOM,  
125 GRANVILLE STREET,  
HALIFAX, N.S.

DEPOSITORY FOR  
ALL METHODIST PUBLICATIONS  
AND SALES-ROOM FOR  
General Literature, Stationery, Blank Book  
AND SCHOOL BOOKS.  
Sabbath Schools, Clergymen and Students  
purchasing in quantities have

A SPECIAL DISCOUNT

LETTER FROM MONTREAL.

DEAR MR. EDITOR.—In my last reference was made to the great dissatisfaction felt by many here with the proceedings of the Quebec ministry. It was not generally known when that was written that

HIS HONOR THE LIEUT. GOVERNOR was more dissatisfied therewith than any other person. This has since transpired. The proof is that he dismissed the cabinet and entrusted the formation of a new one to Mr. Joly the leader of the late opposition. Mr. Joly is a Protestant, an able man, and most highly esteemed. But it is grievous to many French Canadians that a Protestant should be first minister in the Province of Quebec. The chief grounds assigned by the Governor for his course towards his late ministers are—that they withheld from his knowledge memorials addressed to him concerning the policy of his Government; that the gravest matters of legislation were promoted without his permission being either given or asked; and that he believes some of these if not unconstitutional, would be injurious to the best interests of the Province. A new election has been ordered. This appeal to the country can hardly be expected to result in a permanent majority of supporters of Mr. Joly, on general policy, but it may enable him to redress the grievances of which the country was complaining—to economise the public funds, and to bring this Province more into harmony with the sister provinces of the Dominion than has of late existed. If these benefits can be secured the present crisis will not have been in vain.

SOCIAL ENTERTAINMENTS here are very numerous in the winter. They consist, generally, of select readings, choral performances, and very brief addresses. Suffer a few words on the evening entertainment lately given by

THE DOUGLAS LITERARY SOCIETY. It was held in the spacious lecture room of the Dorchester St. Methodist church, in the class rooms of which the students of the Wesleyan Theological College prosecute their studies. This was the initial annual conversation, and if those which shall follow in the years to come prove equally excellent, they will occupy the first place in affairs of this kind. The hall with flags, lamps, pictures, flowers and wreaths, presented an aspect of beauty such as had never before been there displayed. In illuminated letters the names of Reformers and Divines met the eye in every direction. Over the pulpit hung a large banner bearing the inscription, "Wesleyan Theological College founded 1873," and its motto "Christus mundus et mundus Christo." On the wall directly opposite was an oil painting of the late Rev. George McDougall. Hundreds were present by invitation representing friends of the College. The first exercises were devotional. Then followed a speech by Dr. Douglas. The music and singing were admirable. The refreshments were delicious, and served out with elegance. Nothing else created so much delight, and was so fraught with suggestions of the wonderful works of God, as the use of powerful microscopes exhibited by Mr. J. Ferrier, Jr. Through these various specimens of animalculæ were clearly beheld, full of life, incessantly active, of various shapes, and all finding ample room in a single drop of water. One of the microscopes it was said, has no superior, being made by the best maker in London, and being one of his best instruments. It cost thirteen hundred dollars. The society may well be congratulated on the entire success of its first social entertainment.

THE LECTURE SEASON has been well improved by the valuable labours of a host of learned eloquent men,

too numerous to be all here named. They have come from the east, the west, and the south. Your readers may be interested by a mention of a few of them. The Rev. Mr. Lucas is the agent for the college in Stanstead. His avocation this year is to raise funds for this Wesleyan Institution which is for the higher education of both sexes. Mr. Lucas admitted to his prelections gratis, and took a collection at the close. In the same interest the Rev. Dr. Fowler, editor of the "Christian Advocate," New York, delivered a lecture in St. James St. church, on "The great deeds of great men." His audience was not very large. The chairman thought people must have made a mistake, and had taken the Dr. Fowler present, for another of the same name, a phrenologist. He assured them however that this was not Doctor Fowler the head-feeler but Dr. Fowler the head-filler. He spoke for nearly two hours without making use of notes. He deduced his illustrations from all history, sacred, classical and modern. He ended with a brilliant eulogium upon Lincoln, whom the Doctor styled (presumably on his own authority only) "God's greatest secular prophet." The lecture was not financially much of a success.

The Rev. Dr. Burns, of Halifax, lectured on the "Restoration and annihilation theories regarding the future life of impenitent sinners." A subject of serious import. It is now receiving both in America and in Europe more general and earnest attention than formerly. Every one may feel sure that the Doctor holds firmly to the doctrine on this awful matter found in the Confession of Faith of the Church of Scotland. He defined the new theories which oppose the old beliefs—argued strongly against them, and conferred his reasoning by many pertinent passages of Scripture. He pointed out their force to subvert the foundations on which the holders of the opposing theories build, and concluded by showing the demoralising, degrading results that would follow were the annihilation and the restoration doctrines to become prevalent in society. A gentleman who conducts worship on the Sabbath in a hall in the city advertised that he would reply to Dr. Burns in a public lecture. He has probably done so. But it is not said that he detected any fallacy in the Doctor's logic, or that he proved him in error in the interpretation he gave to the words of the Apostles and Prophets, or the repeating of awakening and alarming teaching of the Lord Jesus.

A WEATHER PROPHECY announced himself in a newspaper some time since. His name has often of late been mentioned with a smile in connection with any observation made concerning the weather. Mr. Vennor is well and favourably known, and from his profession, not to mention his almanack, cannot but be a man of intelligence. His forecast early in last year was to the effect that the winter of 1877-78 would on the whole be open and mild. Had he been contented with this, as it has turned out, he might have rightly claimed credit for being really weather-wise. But he went into details. His particular vaticinations have proved incorrect. To omit the mention of his untrue predictions for the earlier months of the winter those for February and March may be adduced. His forecast was that February would be one of the coldest on record, with heavy falls of snow—followed by great drifts over a wide area. He wished to have railway superintendents notified to have their snow-ploughs ready as they would be required soon after the first of the month. But the weather was in every way and day by day fair, only moderately cold, and with much less snow fall than usual. Notwithstanding—Mr. Vennor again foretold a storm on the 24th of February which would be severe on the day following. But these predictions utterly failed. Again he said early in the present month that his impression was that St. Patrick's day or its immediate neighborhood, will furnish us, (meaning the dwellers in the valleys of the St. Lawrence and the Ottawa) a considerable snow fall, and consequently prolonged sleighing. Alas for his sagacity. The weather here for days previous to, and on, and subsequent to St. Patrick's day were dry, bright and mild. Every one was saying "what remarkably

fine weather we have." The total failure of these weather prophecies led some one to suggest that to Mr. Vennor should be given a medal to wear on his watch guard, having the form of a snow plough, encircled with the word February. An improvement of this may now be made, by placing on the reverse the pattern of a Shamrock—surmounted by the word March—and, no doubt the artist could make the figure green. The unsuccess of these weather predictions will confirm many in the belief that the laws of meteorology, are yet so far concealed even from natural philosophers, that no one can certainly tell a little space beforehand what will be on any future day of the season, whether it will be wet or dry, hot or cold, above or below the average.

THE SEVENTEENTH INSTANT was waited for here with mingled feelings of hope and fear. The mutual respect of many of the Irish Catholics, and many of the Irish Protestants has not increased since the murder of the protestant Hackett in the street on the 12th of July last. It was feared his party would seek revenge on St. Patrick's day, or that being Sunday, on the day following. Pistols in great numbers have been sold in Montreal of late. A sad use is made of some of them. Quite lately several young men of both factions have been shot and wounded, but not killed. Pistol firing is so often heard in the streets at night as to make people people afraid to be abroad in some quarters. Hope was cherished that the procession on the Irish national day would not take place this year. This was the conclusion arrived at by one section of the Irish, out of respect to the recently deceased Pops. Another section who say they were not represented in the council which so decided determined to have their annual turn out as usual. And they had, to the number of several hundreds. They encountered no opposition. Except some pistol firing which hurt no one, and the ruffianly assaulting of two men no damage was done. But even this is too much to be quietly endured. The Corporation are considering how to put an end to these horrid party disturbances. The increase of constables, and even a mounted police are spoken of. If it be possible, by any human means the streets are to be made safe to walk in at any time, and by any person. This will be a difficult and costly achievement. If the clergy would earnestly support the magistracy something effectual might soon be accomplished. But alas! it may be feared, that the time is yet distant when all these children of the green isles shall love as brethren, and towards each other be both pitiful and courteous.

Yours truly,  
March, 1878. E. B.

LETTER FROM WASHINGTON.

DEAR MR. EDITOR: The Rev. Mr. Prince and Allan are in our city at present. No doubt you are aware of their Mission to the United States—to raise money to assist in rebuilding the Churches destroyed by the late fire in St. John, N.B. Just how far they have been successful I do not know. But one thing I do know. They have made every effort within their power and as far as I can learn they have met with very little success or encouragement. This is not because the people are not willing to give, but owing to the financial embarrassment of the country. Our citizens are taxed to the utmost to support the poor and our churches are heavily in debt, many of them struggling hard to pay their pastors. And as much as the people would like to assist their neighbors who are in need, of course they feel their duty is to their own first. I think those gentlemen deserve great credit for the strenuous efforts they have made. And I am satisfied had they the tongues of men and of angels it would not avail them anything, or help them in the least to raise money in this county, in its present extremely depressed condition. I feel it is only due those gentlemen, that the people in St. John should know that it is not through any fault of theirs that they have not been more successful. Mr. Prince has preached in several of our principle churches here, and Mr. Allan in some of the churches in Baltimore.

Mar. 18, 1878. D. P. WOLLAUPT.

A WOMAN'S APPEAL.

On the last day of January, a memorial was presented to the United States Congress by the Woman's Temperance Union, praying for radical amendments to the license laws. The petition was about 1000 feet long, and contained over 35,000 signatures. It was referred to the Judiciary Committee of the House, and a deputation of women were heard before the committee. We give below some extracts from the address of Mrs. Wittenmyr, of Philadelphia:

"All this petition asks is a law requiring the signatures of a majority of legal voters and a majority of women over 18 years old, to petitions for license, before license to sell is granted in each ward or precinct. This would put it in the power of the women to withhold their names as a defensive measure.

"You may claim that the traffic is a source of public revenue, and that such action would result in financial loss to the Government. If time would allow, I am sure I could bring forward facts and figures of an official character that would convince you that the liquor traffic is an unprofitable investment.

"The amount expended for drink runs a tax upon the people of \$15 per capita for every man, woman and child, while the revenue received by the Government is only \$1.80; and out of that she is forced to sustain officers, gungers and detectives, and take care of the papers and criminals produced by the traffic.

"There are a million of men to day in this country who ought to be producers and bread winners, who are consumers and tramps, because of intemperance. All the wisdom and statesmanship in these legislative halls, will not solve the great problem of tramps and riots and crime and pauperism while the liquor traffic is fostered as a source of revenue.

"But the bitterest thing of all is that our boys are sold to the liquor oligarchy to raise the public revenues. It is a solemn fact that for every \$1,000 that goes into the United States Treasury from this source, somebody's boy goes to a drunkard's grave. Only \$1,000 each for boys worth their weight in diamonds to us. Ask that mother who presses her white-souled child to her heart, what she will take for her boy, and see him sacrificed on this altar of sin; and she will tell you that all the money in yonder National Treasury House would not buy the one little dimpled arm about her neck. No we have never consented to the sale of our boys for revenue. We have been robbed by a pitiless foe, and we appeal to you for protection.

INTERNATIONAL BIBLE LESSONS.

SECOND QUARTER: STUDIES ABOUT THE KINGDOM OF JUDAH.

B. C. 641. LESSON I. JOSIAH'S EARLY PIETY: or, A Noble childhood. 2 Chron. 34, 1-8. April 7th.

EXPLANATORY.

VERSES 1, 2. JOSIAH. Though living in a degenerate age, he was the most zealous for God of all the descendants of David. In completeness of consecration he surpassed Jehoshaphat, and in thoroughness of reform he exceeded Hezekiah. Eight years. Even in early childhood character is often revealed, and destiny foreshadowed. Napoleon led his school-fellows in snow-ball wars; and a Roman dictator said of Julius Caesar when a boy, "This child will be greater than many Mariuses." One and thirty. After a noble life, he fell in battle on the plain of Megiddo, while endeavouring to defend his borders against Pharaoh-necho, king of Egypt; and with him perished the last hope for the reformation of Judah. Right. The nobles around him, and the people beneath him, were thoroughly corrupt; his immediate ancestors were wicked; he possessed no examples of godliness to copy; the fiery blood of youth was coursing through his veins; the responsibilities of a kingdom pressed upon his young shoulders. Yet throughout his reign he was fully consecrated to God and loyal to the right. [Teacher, show your scholars how much more easy it will be for them to serve the Lord than it was for Josiah.] Walked in the ways. Even a youth must choose his own path for life. David. He turned away from the evil memories of his nearer fathers to the better days of the saintly David. If good exemplars are not at hand, we must seek them out. Declined neither. There had been flaws

in the metal of even the best of Judah's kings: Uzziah had been sacrilegious, Jehoshaphat had mingled the holy seed with idolaters, Hezekiah's vanity had received rebuke, but this youth was blameless in his fidelity.

3. EIGHTH YEAR. At the age of sixteen, when his minority ceased, and the scepter was placed fully in his hands, yet young. The time to begin God's service is in youth. It is an easy task while the habits are yet unformed; it will give a happy life; it will afford a fortunate escape, from many dangers; and it will develop the noblest manhood. Follow the command of the GOLDEN TEXT. Twelfth year. He who is serving God cannot rest while around him others are serving Satan. The first impulse of the saved soul is to save others. A boy rescued from a burning ship, as he stood on the shore, cried out, "Let me help to save somebody!" Josiah used his royal power for the good of his people. Every young man, as a king, wields a scepter of influence: let him employ it to make the world better. Purge Judah. A mighty task, when we consider 1, the accumulations of more than four hundred years of idolatry, secret and open. 2 The depraved condition of the people, who had no hearty desire for godliness; and 3, The undercurrent of opposition from the nobility, who were wedded to worldliness and idols. Yet this young man ventured to enter upon the work of reform. "You have the world against you," said a scoffer to Athanasius the reformer. "No, it is Athanasius against the world!" was the response.

4, 5, 6. IN HIS PRESENCE. He showed his interest in the work by giving it his personal attention and direction. Whatever a man wishes done thoroughly, let him do it himself. Made dust. Ground them to powder, that they might never be repaired and restored. Upon the graves. He dealt with the graves as he would have dealt with their occupants, had they been living. Burnt the bones. Thus would he show no compromise with sin, and nothing but contempt for those who had committed it. Cleansed Judah. By his vigorous measures the realm was brought into outward conformity. But in their hearts the people were still idolatrous, and too degenerate to be permanently reformed. The fire must consume the branches which the pruning knife could not reclaim. [Teacher, impress the thought that repentance and godliness must be within the heart, as well as on the outward life; and that a period of life will come when the character will be too firmly fixed to be changed. In youth it may be moulded, in manhood it can only be broken.] Manasseh and Ephraim. Provinces on the north of Judah, then lying waste, most of their inhabitants having been carried into captivity by the Assyrians eighty years before. Simeon. South-west of Judah, but formerly a part of the kingdom of Israel. Mattocks. The margin reads "mauls," hammers for destruction. But the most recent scholars translate the clause "in their ruins," referring to the deserted condition of those tribes.

7, 8. WHEN HE HAD. He travelled throughout his kingdom, giving to the destruction of the idols his own supervision; partly from the energy of his character, partly because he could not fully trust his officers, who were infected with the prevailing evils. Shepherds. Called elsewhere the scribe; probably the prime-minister, and a prominent worker in the reforms. He belonged to a godly family, which for three generations maintained their integrity and their influence during those dark days. Repair the house. Though many times prostrated, and deserted, the temple had received no general renovation since the time of Josiah, two hundred years before. God leaves His house in the hands of men, as a test to their reverence; and that they may be honoured by labour in his behalf.

GOLDEN TEXT: Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them. Eccles. 12, 1.

DOCTRINAL SUGGESTION: Fullness of consecration.

The next lesson is 2 Chron. 34, 14-23.

THE FULNESS OF CHRIST.

In Christ there is an abundant fullness which not only exhausts, but exceeds the superlatives of our language. When Christ is spoken of as God's gift to man, He is represented as the "unspeakable" gift. The riches of Christ are "unsearchable riches." We are to be filled with "unutterable" joy. God's "whatsoever" implies more than words can express. He is "able to do exceeding abundantly above all that we ask or think." The depth of the love of God, the riches of His grace, the fulness of the gospel blessings cannot be expressed. How great, how deep, how boundless, how fathomless, how infinite the "unsearchable riches of Christ."

The fulness of Christ is manifest in its adaptation to the wants and the happiness of man. A writer has well said: "How difficult it would be to name a noble figure, a sweet simile, a tender or attractive relationship, in which Jesus is not set forth to woo a reluctant sinner, or cheer a desponding saint! Am I wounded? He is balm. Am I sick? He is medicine. Am I naked? He is clothing. Am I poor? He is wealth. Am I hungry? He is bread. Am I thirsty? He is water. Am I in debt? He is surety. Am I in darkness? He is light. Have I a house to build? He is a rock. Must I face the black and gathering storm? He is an anchor, sure and steadfast. Am I to be tried? He is an advocate. Is sentence passed, and I am to be condemned? He is pardon." What an all-sufficiency, always, in all things! Is Jesus, in this fulness, your portion? Why should any complain of leanness when he has access to such riches? Reach out after them according to your wants, and be filled with "all the fulness of God."—Living Epistle.

Some ten months ago a Rev. Mr. Lloyd left the M. E. Church with banners unfurled, and went to the Reformed Dutch Church. He went to get rid of the itinerancy and find a settled pastorate. He was a man of such learning and parts that it was unnecessary for him to be moving about. Some of our religious journals desiring to save what there was left of the M. E. Church after Messrs. Lloyd and Haynes left, urged us to change our polity, lest we lose our men of talent and come to naught. We couldn't follow their advice right off, but of course intended to as soon as we could. We may hesitate a little now, for Mr. Lloyd hasn't had as good luck in the settled pastorate as he anticipated. His new flock which he was to feed till he got gray, and which was to mourn him as a father when he died, soon set a detective on his track, brought him to trial, and his Classis judged him unworthy to feed sheep at all. Some of his congregation, however thought otherwise, and still want him to put fodder in their rack. He has succeeded in less than a year in getting through with a settled pastorate, in dividing his church, and now has on hand the work of making one out of the fragment he took away with him. If Mr. Lloyd can do so much in ten months, what can he do in a longer time, say ten years? How it makes the old Methodist Church shiver in the storm when men of such ability leave her pulpits! It is Mr. Haynes' turn to report next. When a man leaves a church for conscience sake, all right. When he leaves for easier times, it is well to remember that it was said once upon a time, "Whosoever will save his life shall lose it."—Pittsburgh Advocate.

THE MOTHER'S SABBATH EVENING.

Tell me, mothers, how do you spend the evenings? I know the morning presents a busy scene, but the most overburdened, overtaxed, have some leisure in the afternoon. Then is the time for religious instruction of the children. The Sabbath-school and the church claim them in the morning, and the day-school through the week, but see to it that they are with you Sabbath evening, and be prepared for the occasion. Intimate Bible lessons, stories and hymns in conversation in such a pleasing variety as to interest them. If they want to laugh, roll on

the floor, or turn somersaults in the intervals, let them do it. Watch your opportunity and win them back again. They will be all the better prepared for the next lesson by the digression.

"Bar," says one, "that is my time to rest." I know it is pleasant to send the children up stairs, and shade the room and give one's self up to rest and solitude. But then the children—the dear children—are neglected. Again and again has God enjoined the religious instruction of the children. When can you find a more suitable season for attending to this duty? Who can care for their souls as you? A few short years and these opportunities shall be over—they will have passed out into the world, and you may not call them to your knee to impress God's truth on them. Then, when we see them immersed in worldliness, how we will wish that we had been more dutiful to them. We cannot leave this work to the pulpit altogether.

The fastidious taste of the age demands such learning in the pulpit as places the sermons above the children's comprehension. The mother's chair is the pulpit that is surest to reach them—the mother's loving conversations the sermons they will longest remember. And be sure and pray with them occasionally; commence the practice when they are young, and it will create no surprise as they get older. Be that as it may, pray with them, anyhow. Their souls are too precious, death too certain, eternity too solemn, to be trifled with. Do not forget the children on Sunday evening.—Central Baptist.

We find these significant items in the Canadian correspondence of the New York Methodist. They may be taken for what they are worth.

The division in the Church of England, or, as it is called in your country, the Episcopalian Church, continues to be more and more extensive. The Reformed Episcopal church, which came out from the old Establishment, is taking quite a strong position in many of the principal cities in Canada. The ritualistic party of the English Church were carrying waters to such an extent in connection with their imitation of the Church of Rome that large numbers of the better thinking and more deeply pious hailed with delight the new organization, and have allied their fortunes with it. Dr. Cooper, formerly of Chicago, has come to this country, and is working with the spirit of an earnest man in an earnest work, while the Rev. W. J. Hunter, formerly of the Wesleyan Methodist Church here, has gone to Chicago, and has united with the Reformed Episcopal Church there. While we regret that our beloved Methodism should lose any of her strong men, we at the same time hope that the introduction of a little Methodist fire will be the means of doing the new church a great good. It is rumored that Mr. Hunter has the promise of the episcopal chair.

The question of union is not much talked of lately, and indeed the prospect is not a very bright one. As long as some of the old men are alive there will not likely be any such union again.

The Canada Methodist Church will probably be a great while in coming to a decision to adopt the Episcopal form of government, and the M. E. Church, with such a zealous, driving, working man as Bishop Carman in the episcopal office, will think a great many times before they consent to abandon the Episcopacy.

The lively manner in which some Protestants hate Roman Catholics is unexplainable on Scripture grounds. Only express some faint hope that there may be a Christian in the Catholic Church, or here and there a conscientious and useful priest, or a faithful Sister of Charity, and you are at once exposed to a broadside of anathema more bitter than any which any Pope ever pronounced against a heretic.

The Roman Catholic Church is not utterly corrupt. It has a history which even Protestants can not afford to have wiped out. It has harbored great wrongs and promulgated dreadful errors; but let the Protestant who is without ecclesiastical sin or free from spiritual blindness, cast the first stone. There is a rampant spitefulness in some Protestant quarters—dark quarters they are, too,—which is only satisfied with itself when it can utter curses upon Rome, or find hard names for those who are in the least degree tolerant of Catholics.

The hardest of the hard names in the Prophecies and in the Book of Revelation are seized with avidity, and by forced as often as reasonable interpretation, fixed as the appalling epithets to this and that adherent of Rome. We should have patience with such spirit. It is itself the very intolerance which it denounces, only intensi-

fied and incoherent. The Gospel is the only remedy, either for the errors of Rome or the bitterness of Protestantism. And when its sweet spirit fills all souls, as Jesus prays the Father it may, then shall all these angry disputations cease. Protestants will never make Catholics any wiser, or better, or more lovely, by a course of persistent antagonism which savors more of malice than of charity.—American Methodist Recorder.

PALESTINE IN RUIN.

I spent ten days at Jerusalem, visiting the traditional localities of the greatest events which ever occurred or will occur, and attended the solemnities of the Latin and the Greek Easter with mingled feelings of joy and sadness. I looked upon the most sacred and most desecrated city from Mount Olivet, where our Saviour ascended to heaven. I visited the ruins of Bethany, and descended to what is said to be the tomb of Lazarus. I floated on the waters of the Dead Sea, in full view of the mountains of Moab, where Jehovah "kissed Moses to death," after showing him the beauties of the Land of Promise. I took a refreshing bath in the muddy, swift-flowing waters of the Jordan, at the traditional site of Christ's baptism. I spent a night at Jericho, and barely escaped "falling among thieves." I rested on a stony pillow at Bethel, dreaming the dream of Jacob and singing—

"Nearer my God to Thee."

I saw the ruins of Shiloh, which once sheltered the Ark of the Covenant. I sat on Jacob's well, where our Lord weary from travelling, offered to a poor woman the water of life, which has since quenched the thirst of innumerable souls. I read there with some friends the fourth chapter of St. John, and the thought of the touching allusion to this scene in the "Dies Irae."

Quaerens me sedisti lassus, Redemisti, crucein passus, Tantis labor non sit cassus."

I ascended the ruins of the temple of the Samaritans on Mount Gerizim, where the remnants of one hundred and forty members of this mongrel sect still make their annual sacrifice of paschal lambs; and I saw their ancient manuscript of the Pentateuch (the original as well as the copy.) I rode over the lovely fields and hills of Samaria, through which Jesus passed on his annual visit to Jerusalem. My eyes feated on the Plain of Esdraelon—the battle field of Israel—which was spread out like a green carpet of waving grain fields. I lunched at Nain, where our Lord raised a widow's son from death to life. I spent a memorable Sabbath in Nazareth, where the Saviour of the world lived thirty years in quiet waiting and preparation for his work, misunderstood by his own townsmen and kindred. I ascended Tabor, the traditional (though not probable) Mount of the Transfiguration, and the Riji of Palestine.

I rode on the banks and sailed on the waters of the Lake of Geneserath, which is as beautiful as a Swiss lake, with a better climate and greater fertility, but now fearfully neglected and desolate; only half a dozen poor fish-boats of Tiberias can be seen, and the very site of the once populous cities of Capernaum, Bethsaida and Chorazin are still matters of dispute among archaeologists. I had to make my way through a jungle of thistles and briars to the ruins of Tel Hum, where the broken columns of a synagogue lie about about in confusion. I camped at Bannias, the ancient Caesarea Philippi, where Peter confessed the divinity of Christ, and Christ spoke to him those remarkable words: "Thou art Peter, and upon this Rock I will build My church, and the gates of hell shall not prevail against it."

And, after all, what have I seen? Ruins! ruins! ruins! Yet these ruins are the witnesses of the greatest deeds of God to men. These ruins are the strong arguments for the truth of the prophecies of the Scripture. They prove the literal fulfilment of the words of Christ when he wept over ungrateful Jerusalem. What Israel has rejected has become the life of the world.—Dr. Schaff.

A Chilean meteorologist predicts great atmospheric disturbance all over the globe from the 16th to the 28th of March, on the 25th and 28th of August, and again on the 24th and 26th of September. He also prophesies a snow storm in August.

OBITUARY.

MEMOIR OF MR. EDWARD JOST.

A pious ancestry if duly appreciated cannot fail to prove a lasting blessing to such as are thus favored—the subject of this memoir, was one who had enjoyed this blessing. His now sainted parents, were numbered among the first Methodists in Halifax under the care of the ever to be remembered Rev. William Black. This class of Methodists, furnish most pleasing reminiscences to those they have left behind. O for a continued reproduction of such humble, self-denying and faithful souls. Edward Jost was the son of John and Catherine Jost, and was early in life the subject of deep religious impressions. Well instructed in the great doctrines of our holy religion, he well knew and felt the need of a new heart and a right spirit—Under the preaching of the late Rev. Robert Young, Edward with his brother, now one of our honored ministers, and many others, were led to the enjoyment of conscious acceptance with God. He immediately connected himself with the Methodist Church, of which he continued a devoted member up to the time of his death. With a laudable desire to become a useful citizen, he placed himself under the instruction of Mr. John Shaffer, Sen., to learn the business of baking. After serving his time with credit to himself, and the perfect satisfaction of his master, with due consideration he eventually, with but a small capital commenced business. After continuing a short time in Windsor, not deeming the prospect encouraging, he returned to Halifax, and soon purchased an establishment in Water street, nearly opposite the Cunard buildings. Here he realized the fulfilment of a promise ever dear to himself since his conversion to God; "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." His continued success in his lawful employment, was marvellously best. With increasing fidelity both in spiritual and temporal things he in a few years accumulated a competency to retire with his small family from his ordinary occupation. But although he had thus discontinued the active duties of life, he was by no means neglectful of Christian and philanthropic enterprises. The church of his choice in all her departments of Christian work, engaged his attention and continued support. Our Home Missions now a blessing to thousands was I think inaugurated at the suggestion of Hon. S. L. Shannon and himself. To the time of his death, this noble auxiliary of our church, lay near his heart, and was aided by his offerings. From early life Bro. Jost was a devoted and much attached friend to the temperance cause. But few men, present a more favourable record of fidelity to this great moral reform. The great work of temperance reform, in all its organisations ever found in him a faithful friend and supporter.

Some few years ago his mind was much impressed with the misery and degradation of some parts of his native city. What is now called South Brunswick street, was a location calling loudly for the interposition of sanctified philanthropy; to this great need, Mr. Jost responded. He purchased land in that location and erected a noble edifice for the worship of God, costing thousands of pounds, which he cheerfully expended. Although Bro. Jost was intelligently attached to the Methodist church, yet he was so far removed from sectarian bigotry, that he was deeply anxious to render this church free from denominational prejudices, that it might be the dispensary of the glorious gospel of Christ to all classes; especially to the poor and destitute. His wish was to have it a free church, patronized by all evangelical denominations in Halifax. Its dedication was of a most pleasing character both ministers and laymen of the different denominations took part in the service, and all were willing to sustain its interests. A suitable missionary was employed, and for a length of time, the city mission was a success. But eventually as the several denominations felt it wise to organize city missions, connected with their respective churches, the care and expenses of the mission in Brunswick street south, devolved chiefly upon Mr. Jost and a few friends. It is true that for a time that noble organization, the Young Men's Christian Association gave countenance and support to the mission church, but when their own noble institute was completed of course such support could not be expected as a permanency, under all these circumstances, Mr. Jost felt his position, in reference to the church in the future, to be perplexing. As long as his life was spared he did to the utmost of his ability, sustain the mission, but with him the question was, who would care for and carry out his wishes when he had gone. From the first, the writer had advised him to put it in trust in connexion with such religious denomination, as he should deem best. To this he for a long time demurred, as from

the first, he desired it to be a free church. After much prayerful consideration, he made such disposition of the church, as under the circumstances, was best calculated to carry out his original design. It is to be hoped that the great object of the donor will be effected in its becoming the spiritual birth place of many souls. In addition to his munificent offering in the erection of the mission church, Mr. Jost purchased the grounds on which the Charles St. Church has been erected. Also some eight years ago Mr. Jost made his will, in which, after caring for his family, he left large sums of money to various religious and benevolent enterprises. His religious experience was one of calm trust, and uniform devotedness to God. His death was sudden, although he had been complaining of occasional indisposition, he continued to perform his ordinary duties. On the Tuesday previous to his death, he took his usual walk, but on the evening of that day was indisposed. He was not however considered dangerous by his family until Thursday, when it became painfully evident that he was rapidly passing away. But his mind was calmly resting upon the merits of his Redeemer. His suffering from great prostration of body prevented his giving expression to his feelings. But his attempts to unite in praying, the words—"going home to die no more," and other familiar words, fully indicated conscious assurance that he was near his heavenly home. His beloved pastor, and his kind friend Mr. Grierson having committed his departing spirit to the God who gave it, surrounded by his beloved family and sympathizing friends, he entered into the joy of his Lord, on the 19th of Oct. in the 67th year of his age. His funeral was attended by one of the largest processions ever witnessed in Halifax.

Mr. Jost's beloved wife did not long survive him. She was truly a woman of God. Mrs. Lydia Jost was the daughter of Mr. Nathan Tupper, of Liverpool, N. S. Early in life she was made the partaker of the converting grace of God, and up to the time of her death she continued invariably to illustrate the characteristics of the devoted wife, the true Christian, and affectionate mother. Her lamented death was truly unexpected, only nine weeks after the death of her husband, she was violently seized with disease, depriving her in a great measure of consciousness. But her truly Christian life, was a most satisfactory assurance to her relatives and friends, that death to her was gain. Her kind pastor, Rev. S. F. Huestis having commended her departing spirit to her Redeemer, just in the conclusion of prayer she slept in God, on the 22nd of December, 1877, in the 69th year of her age.

J. G. HENNIGAR.

February, 1878.

On the 23rd of Feby., Mrs. Elisha Atwood of Barrington, exchanged mortality for life. At the age of seventeen years she was truly converted to God. When nineteen she united with the Methodist Church of which she continued a consistent member for seventeen years. Those who have known her the most intimately, say they never knew her to deviate from her profession or to withhold her testimony for Christ, when there was an opportunity to give it. For a few weeks before her death, she did not take much notice of what was transpiring around her, but if the name of Jesus was mentioned, her eye would brighten and her tongue be loosed to speak of the wonderful love of God displayed in a long and eventful life. Twelve years ago, the partner of her joys and sorrows for half a century, was called to his reward. He was converted through her agency and with many others whom she led to Christ, has doubtless welcomed her to the joys of Heaven.

Mr. Josiah Pinkham, another of the old members of our church in this place died on Tuesday, March 5th, at 78 years of age. He was brought to a knowledge of the love of God through the ministry of Father McMurray and baptized and received into the Church by him when stationed on this Circuit. He has been a great sufferer at times during the last few years but never lost his trust in Christ. Within a month or two God greatly blessed him and enabled him to rejoice, even amid severe pain. Almost the last utterance, understood by those about him, was "Jesus can make a dying bed Soft as downy pillows are"

He has found a home where there is no more pain. His widow over eighty years of age greatly missed the companion of fifty years but calmly waits for the reunion where loved ones are never separated. F. H. W. PICKLES.

A very plain-spoken address has been issued by the Ministers of the United Methodist Free Churches resident in London, to the local preachers, stewards, and office-bearers of their various Churches in the Metropolis. It declares very distinctly the languishing state of the denomination, and puts some of the causes in clear light. Let us hope good will be the result.

SONGS UNSUNG.

'Tis not the harp wild string alone Whose music charms the ravished breast;

Within the master's teeming brain What cord has swelled, what anthem striven.

Within each separate human soul Live melodies that sweeter are Than those which solemn organs roll.

LET THE PREACHERS NOTE IT.

That the eyes of the responsible office bearers of the Methodist Episcopal Church "run to and fro" through the annual conferences in search of men having "gifts, grace, and usefulness," let the following letter declare.

- Subject of inquiry, Rev.— 1. Age. 2. Number in family. 3. Salary paid him present year. 4. Style of preaching—doctrinal, rhetorical, philosophical, emotional, or composite?

Messrs. Moody and Sankey's closing meetings in Springfield were so thronged as to make overflow meetings needful. From the beginning the revival made steady progress, without any unhealthy excitement or opposing manifestations.

THE MODERN GIANT.

This is rare sport when well managed. A large sheet should be strained across an open door; folding doors are better for this game, as they give a larger space for action.

Many amusing scenes can be thus contrived. Articles of furniture, etc., can be drawn down from above, by simply passing them over the light.

A VIEW IN NORWAY.

The first view of lake Miosen is charming. The shores are in most places gentle though here and there a mountain spur on the west side dips its deep-green firs boldly into the water's edge.

BABYLONIAN LITERATURE.

The Babylonian and Ninevite libraries were pottery. Their books were plaques of clay, on which the letters were impressed, and the plaques, being baked, became such enduring pages of history that in this nineteenth century after Christ we find them as when printed.

SEVENTY millions of people in Northern China are reported to be starving. A famine prevails which surpasses anything known in human history.

We are hanging up pictures every day about the chamber walls of our memory, that we shall have to look at when we sit in the shadows. Then, summing all up, only Christ can make any life, young or old, truly beautiful or truly happy.

A MINISTER was once engaged to preach to his Sunday school, but after the little people were all placed before him in order, he told them that some of them might be weary and want to go out before he had finished, so he would rather have any one one who fancied they would like to go, to do so now, and then no one would be disturbed.

MACDONALD & CO IMPORTERS OF CAST AND

MALLEABLE IRON PIPE,

With Fittings of every description. BRASS AND COPPER TUBES, SHEETS ETC.. STEAM AND VACUUM GAUGES, HAND AND POWER PUMPS. Rubber Hose and Steam Packing. MANUFACTURERS OF ALL KINDS ENGINEER BRASS FITTINGS.

Also—The heavier description of BRASS and COPPER WORK FOR STEAMSHIPS, RAILWAYS, TANNERIES, ETC. Nos. 166 to 172 Barrington Street, - - - - - Halifax. Dec. 22.

Victoria Steam Confectionery Works, WATERLOO STREET,

We call the attention of WHOLESALE DEALERS and others to our STOCK OF PURE CONFECTIONS

Some of which will be found entirely new to the trade. We invite their inspection and solicit a share of their patronage. WHOLESALE ONLY, J. R. WOODBURN & CO., Victoria Steam Confectionery Works, Waterloo St., St. John N.B., R. WOODBURN. (dec. 15) H. P. KERR.

"METHODISM IN EASTERN BRITISH AMERICA."

FIRST VOLUME.

Being a History of the Rise and Progress of Methodism in Nova Scotia, New Brunswick, Prince Edward Island, Newfoundland, and the Bermudas, with collateral facts and characters in these Provinces, down to the year 1813.

Impartial readers, not members of the Methodist Church—men of high literary standing—have pronounced this the best History Nova Scotia has ever produced.

The Book has been put in the Market at a price which covers but little more than the actual expense incurred by the author in its publication.

The style is clear, methodical and often eloquent. As an accurate epitome of dates and circumstances, it has been verified by competent judges.

Sold, or sent post-free, at \$1.50. Discount to Ministers, Sabbath Schools and the trade, at the

METHODIST BOOK ROOM, 125 GRANVILLE STREET, HALIFAX, N.S. LIBERAL TERMS TO AGENTS NOTICES OF THE PRESS.

If our readers want to possess a history of heroic struggles and glorious triumphs let them procure this book. We trust that it will have a wide circulation, especially among those for whom it is chiefly written.—Argus, Charlottetown

Books, Pamphlets, Society Reports, etc. PRINTED AT THIS OFFICE, AT VERY MODERATE PRICES.

HAVE YOU RECEIVED YOUR PREMIUM? A \$6.00 NEW-YEAR'S GIFT COIN-SILVER TABLEWARE GIVEN AWAY To Every Subscriber of this Paper!

Methodist Book Room, CORNER OF GRANVILLE AND DUKE STREETS, HALIFAX.

NEW BOOKS.

- The Eastern Question, and Books on Eastern Countries, Forty Years in Turkish Empire—Rev Wm Goodell, DD By Dr Prime \$2 50 Among the Turks—By Cyrus Hamlin 1 50 The Turkish Empire—The Sultans, the Territory and the People 0 90 The Koran—Translated from the original Arabic with Maps and Prints 1 25 The Talmud—Selections from that Ancient Book, its Commentaries, Teachings, Poetry and Legends, with Sketches of the Men who made and Commented upon it. Translated from the original 1 25 The Third Crusade—By Rev W H Rule 1 25 Fall of the Greek Empire—Mohammed 2nd Conqueror of Constantinople—Rule 0 75 The Crusades—By G W Fox, MA, author of History of Greece, &c., &c 1 00 The Greeks and the Persians—same author do 2 00 General History of Greece do 2 00 Washington Irving's Life of Mahomet 0 45 FROUDE'S SECRET STUDIES ON GREAT SUBJECTS, Volume 2 Contains Articles on the Eastern Question, England and Colonies, England's Wars and other excellent papers. 2 50

MacDuff's Books.

- Brighter than the Sun—A life of Christ for the Young—Quite new 3 50 Memories of Genesaret 2 00 Prophet of Fire 2 00 Memories of Patmos 2 00 Sunset on Hebrew Mountains 2 00 Comfort Ye, Comfort Ye or the Harp taken from the Willows 1 50 Cliffs of the Rock, the believers ground of confidence 1 50 St Paul in Rome Sermons preached in Rome 1 35 The Healing Waters of Israel—an old Testament chapter in Providence and Grace 1 35 Memories of Bethany 1 00 The Shepherd and his Flock 1 00 Grapes of Eschol—Meditations on Heaven 1 00 Noontide at Sychar—The Story of Jacob's Well 1 00 The Gates of Prayer—Private Devotion for Morning and evening 0 60 The Gates of Praise—Poetical 0 60 Altar Incense—being Morning Watches, Evening Incense and Altar Stones—1 vol. red line 0 75 The Thoughts of God and the Words of Jesus 0 75 Cities of Refuge, or the name of Jesus A Sunday Book for the Young 0 45 The Great Journey; an allegory 0 45 Morning and Night Watches and the Faithful promises 0 16 The Mind and Words of Jesus 0 45 The Eciles of Lucerna; or the sufferings of the Waldenses during the persecutions of 1686 0 75 A Golden Sunset; The last days of Hannah Brookfield 0 45 Fergus Morton a story of a Scottish Boy 0 30 Curfew Chimes or Thoughts for Lives Eventide 0 30 The Little Child's Book of Divinity or Grandmamma's stories about Bible Doctrines. 0 30

MACDUFF'S GEMS

- Very neatly bound in Cloth gilt extra, Thirty cents each. Morning Watches Night Watches The Bow in the Cloud Evening Incense The Mind of Jesus The Words of Jesus Thoughts of God

COOKS LECTURES.

ENGLISH EDITION.

- PART 1—Cloth 75 cents. Contains—Emerson's View of Immortality—Theodore Parker's Absolute Religion—Theodore Parker on the Guilt of Sin (Two Lectures)—Theodore Parker on the Perfection of the Divine Nature—Theodore Parker on Adoration—Trinity and Trinitarian Popular and Scholarly Theology—Communion with God as Personal—The Trinitarian Practical Truth—The Trinity, The Martry's Faith. PART 2—Paper 8 cents. Contains: Theodore Parker's Self Contradictions—The statement in the light of Self-Evident Truth. PART 3—Paper, 10 cents. Contains: The Attainment in the Light of Self-evident Truth (Second Lecture)—True and False Optimism—Reply to Criticisms. PART 4—Paper, 45 cents. Contains: The Nerves and the Soul—Certitudes in Religion—Emerson's Tests of Truth—Scepticism in New England—Theodore Parker as an Anti-Slavery Reformer—The Sources of Theodore Parker's Reformers. PARTS 1 TO 4 in one Volume \$1 35. PART 5—Paper, 30 cents. Contains: The Confessions of Evolutionists—Does Death End All? PART 6—Paper, 15 cents. Contains: Ulrich on the Spiritual Body—The Microscope and Materialism The Nerves and the Soul (a Second Lecture)—Transcendentalism in New England—Huxley and Dana on Evolution. METHODIST BOOK ROOM, HALIFAX.

TEACHING.

ARTICLE NO. 3.

In comparing the status or position of the teachers with that of members of some of the other professions or callings, it will be necessary again to refer to the question of salary or money. We may explain that we use the term, money, as a synonym for those sundry and divers commodities, articles and goods, which are necessary for the due comfort of the physical nature, no less than for the proper cultivation of the aesthetical, the intellectual, and the moral natures. To be still more particular:—By money we mean food, of such quality and variety as may suit the appetite and be necessary for the health; clothing for wife, children and self, of such age, material, shape and make, as shall minister to comfort and not detract from self respect; a house, of sufficiently ample dimensions and properly furnished; books and magazines, in variety; pictures; a cow; a horse and carriage; if not a farm, at least an orchard, yielding apples, plums, cherries and pears in their season, and a garden, where new potatoes, green peas, parsnips, squashes and flowers can be cultivated; travel,—but we must stop. Such is what we mean by money in part. If a teacher as a public officer be without these or similar necessities so essential for physical, intellectual and moral health, how can his duties be properly performed? Nay, if he have not a sufficient supply of them will not the public interest suffer? We make this explanation for the information and benefit of those persons who profess to think it beneath the dignity of ministers and teachers to refer to such commonplace matters as their salaries.

For the purposes of our proposed comparison we will now refer to the position of the clergyman. Although his salary may be comparatively small, still there are prerequisites in most cases. A house, furnished and free of rent and taxes, is generally provided. Presents of money, clothing, flour, vegetables, turkeys and bacon, frequently gladden the hearts of the inmates of the parsonage. The most generous hospitality of the best homes in the land is extended to the clergyman and his family; and on the great lines of travel he is carried at half fare. When compelled by age or infirmities to retire from active work he generally receives a moderate annual allowance from a special fund. But to judge of the privileges of the clergyman of any denomination and his status in society, merely by a reference to his income, would be to commit a grave error. It is only too true that a man's influence in a community is frequently measured by the amount of wealth he has at command. It is only too true that in so many instances money makes the man in the eyes of the world. But there is a noteworthy exception in the case of the clergyman. A degree of respect and honor which is withheld from the members of every other earthly calling, is universally accorded to him. And indeed it is not strange that the minister of the Most High should be held in such esteem. His hands are unstained by the touch of mammon. His highest ambition is not to win gold but to win souls. He can look down on the strife of men for place and power, and the greedy grasping for earthly dress, as of little more importance than the petty games and contentions of a crowd of thoughtless schoolboys. Whether a man lives in a hovel or a palace is to him a matter of only secondary concern; the great question with him is, Is the man prepared to enter a mansion in the skies? For authority to enter his work, he professes to be called of the Holy Ghost. He is set apart by the imposition of holy hands. By the common consent of christendom through the ages, he alone possesses the power of admitting members by baptism to the militant church, and of administering the symbols in that solemn sacrament at which for more than eighteen centuries the faithful have commemorated the sufferings of their Saviour. At the bridal altar he performs the marriage ceremony, and he pronounces the words "dust to dust" at the grave.

The money prizes in the legal profession are numerous. The judges of the supreme court of Canada each receive from eight thousand to ten thousand dollars a year; the judges of the provincial supreme courts, from four thousand to five thousand dollars a year; and the judges of the county courts, from two thousand, to two thousand five hundred dollars a year. There are scores of lawyers in the country no one of whom would think of relinquishing the income received in his ordinary practice, in order to accept a county judgeship. It is said that all judges over seventy years of age are shortly to be superannuated on full pay, and their places filled by new men drawn from the junior ranks of the profession. It will thus be seen that the salary of a judge even of a provincial supreme court exceeds the united salaries of any two of the superintendents of education in the provinces. In fact, a motion was made in the New Brunswick legislature only a few years ago, to fix the yearly salary of the chief superintendent of education at one thousand dollars.

The teacher is shut up very closely to his particular vocation. For instance he cannot while engaged in the pursuit of his calling serve his country as a legislator. The farmer can leave his farm and cattle for a few weeks to the care of his boys, and go up to the meeting of the legislature or parliament, give his country the benefit of his judgment and counsel on public affairs, form desirable acquaintances and enlarge his knowledge of men and things. Members of other callings in life can leave their homes in the same manner. Not so the teacher. Among the two hundred and six members of the house of commons, there are lawyers, physicians, farmers and mechanics, men of leisure, boiler-makers, manufacturers and lumbermen, but not one teacher. Teachers have not much influence in political matters, as can be readily seen from the fact that school inspectors who are almost invariably appointed on account of political considerations, are generally selected from the other professions. It is much to be regretted that there is no fund for the support of superannuated or aged teachers. The superintendent of education for New Brunswick has directed the attention of the government to the desirability of providing such a fund.

Notwithstanding the drawbacks to which we have referred, the teacher's calling is a most noble one. The nature of his work is peculiar, however. The material which is to fashion is mind, character. The processes by which he gains his end are numerous varied, and complicated. It is of importance that the physical, the intellectual and the moral being of the child receive the training best suited to develop the highest style of character. The welfare of society in all its ramifications depends to a great extent on the teachers of the land. Those who labor in the very lowest stages of the great work of teaching the rising generation, no less than those engaged in the most advanced departments of it, are to a large extent shaping not only the lives of the youth who are under their charge, but the destinies of the community and the nation at large. How transcendently important that this work be properly done! How important that men and women of the right stamp be entrusted with it! Should a man physically, intellectually and morally perfect, take up his abode on our planet and desire to be placed in a position where his services and influence would be most potential in doing good, we would unhesitatingly say, Letham be a teacher of youth. In no other department of christian effort could his energies be more profitably employed.

We have already to a certain extent anticipated the inducements to enter the work of teaching. Young women of culture and tact will find here an opportunity to do good to others and earn something for themselves. To young men of education, strong will, enthusiasm, common sense, and high morals or religious character, the profession presents a most inviting field for usefulness. It is true, it does not lead to wealth, but after all, the life and happiness of the true man consist not in the abundance of his earthly possessions.

EDITORIAL LETTER.

Boston, March 23, 1878.

Travelling now-a-days is not apt to beget romantic associations. It is a tame, every day affair, ordinarily. Yet we did meet with one quiet, very suggestive surprise. On the cars—it need not be stated where—a lady and little girl—both beautiful in a way, and richly apparelled—were the subjects of whispered comments. A man of rare skill some months ago robbed a New York Bank of a sum frightfully large when we consider the cunning and crime which were necessary to conceal the defalcations for months, if not years, together. His name, which we need not mention, would recall the particulars. He is in a State Prison to-day, his room floors carpeted with Brussels, and the walls lined with choice pictures. At least so says report; and we need scarcely doubt anything of the kind under modern New York administration of justice. This woman, dressed in black, her hands and neck adorned with costly ornaments, with eyes so remarkably expressive of strong character, reading a fashionable novel, was the wife of the Bank defaulter. From her the officers of the law took \$5000 of the spoils; and in her name an action is now entered at law to recover that money. It is assumed—we know not with what truth—that funds of this guilty transaction are in the Provinces, and that the ladies' present journey was one of prudent guardianship in that direction. The daughter, said to be an image of her father, wore valuable rings, bracelets and ear-drops, looking innocent in it all—poor thing!

What a text for any public moralist, are these two females! Crime changes its modes with the changing habits of society. It is not in our time the gross, bold, defiant crime which our great-grandfathers knew. The Press, the Pulpit and the Platform have driven iniquity under cover. The vices are now practised in darkness, and all the powers of ingenuity, the subtlety of the human intellect, are employed to conceal the deformity which otherwise would create a revolution in society. As moneymaking is the passion of this time, so there temptations chiefly abound, and there, too, the powers of intellect are brought to bear upon the best means of concealing guilt. When will men—especially public men—be true to duty, and help to tear away this veil from a hideous, rotten system?

The worst of it is that religion itself is made an ally to guilt—at least in the world's estimation. Here is a woman who stood beside her husband in high places in the church, who yet uses the means obtained by that husband's treachery and deceit to fight the law which goes through a form of punishing him. He in gaol—she in jewels! Another poor wretch who stole a loaf for his famishing children may be pining in prison while his wife and children are driven to the poor house. This man who robbed his employers of half a million is whiffing his Havanas in the splendid luxury of retirement—called imprisonment—and his wife making journeys to bury his stolen treasure where none but the robber can reach it. We wonder how many times this hypocrite made broad his phylacteries—gave large subscriptions to the Lord with one hand and falsified figures with the other! Let cynics do their best in denouncing such masked villainy, they cannot feel its reproach, cannot see its meanness, half as keenly as real Christians.

We were in time to hear Moody and Sankey. Friday evening service, their last for this time in Boston, was a marvellous affair. In company with friend Savery, known to many in the Provinces, we stood behind the crowd who gathered at the doors of the Tabernacle. During the hour almost which we stood there, the crowds became multitudes. Meantime, at back doors the singers were said to be entering, while, in fact, the favored ones obtained admission to the main building which, when the front doors were opened, was two thirds occupied. There is something not right in a system which allows by some secret understanding 3000 persons to enter and congratulate one another in the choice of the best seats, while 4000 others crush and contend for any place in this sanctuary. At least, it

does not seem right in a city assumed to be the soul and conscience of a Democratic country.

Dr. Tourjee, a well known Methodist singer—a man of great musical reputation—led the choir of a thousand voices in some revival melodies for half an hour before the Evangelists appeared. Such a choir, and such singing! Mr. Sankey came, announced a hymn and sang, followed by a mighty chorus. To one with hearing anything but acute, and upon whom music has but little of the effect said to be felt by others, Sankey's singing is a constant marvel. Stebbings who attended our camp meeting is but a child in comparison. Over those whose heaven is music, Mr. Sankey must always wield a sceptre of great power.

Mr. Moody prayed—prayed for the ushers, the reporters, the policemen in attendance—that they might meet them where policemen's services were not needed!—for the Committee—in fact, minutely, for all who carried the services. It was a comprehensive prayer, delivered with simplicity and with considerable intonation. Then more singing. Mr. Moody showed his executive power in quiet, but certainly in effective ways. Once he stood up and announced that friends had been separated in the crowd—that Nora White would find her husband at the northeast door (pointing to it) after the service. He preached on that great subject "God is Love," and showed all his peculiar qualities during the hour he occupied. He was rapid—the man's mind works readily; he used illustrations, with two or three of which he elicited bursts of applause; he became warmer and more impassioned as he proceeded, till at length he stamped repeatedly and crowded his strong vociferations up among the rafters. At these times he was beyond self-control. But his discourse, which contained less of the intellectual than of the sincere and spiritual, and seemed to hold the audience under perfect control, must have done great good.

As to the question of advantage in the abstract, following these tabernacle services, we can only just now open eyes and ears for a better understanding. Facts we shall likely embody in another letter.

DEATH OF THE REV. W. F. PENNY, B. D.

Reference is made in another column to the sickness of Bro. Penny. Later intelligence communicates the fact of his death. We regret that a brother so highly educated and calculated for extensive usefulness has been so mysteriously summoned from the church militant. A card from Rev. Job Shenton furnishes all the particulars we have at hand. We sympathize with his bereaved widow and commend her to the prayerful regard of the church.

LIVERPOOL, March 25.

I wrote you last week of the sickness of Brother Penny. He was sick five weeks. He died yesterday, Sabbath morning, calmly trusting in Christ. Will write more at length soon. JOB SHENTON.

EDUCATIONAL SOCIETY ANNIVERSARY.

SERMONS on behalf of the Educational Society of the METHODIST CHURCH OF CANADA, will be preached in this city next Sabbath as follows: Brunswick St. 11 a.m., Rev. J. S. Coffin, 7 p.m., J. A. Rogers. Grafton St. 11 a.m., J. A. Rogers, 7 p.m., J. S. Coffin.

Collections on behalf of the society will be made at each of the services. The importance of the subject, together with the reputation of the beloved brethren who have been appointed to preach, should secure large congregations. The income of the society for the past year was about \$7,450. Of this amount the Nova Scotia Conference contributed only \$641, one third of which was given by our friends in Halifax. The requirements of the Society demand that, if possible, \$10,000 should be raised this year. We earnestly hope that the Maritime Conference will meet their proportion of this additional amount. It is of the highest importance that we should as a Church afford our young men who are candidates for the Ministry, every facility and necessary pecuniary aid in securing a thorough education. It is gratifying to know that during the past year we

have had seventy-nine young men in training for our Ministry in our three Theological schools, viz.: at Victoria College, forty-seven; at Wesley College, Sackville, seventeen; and at the Wesleyan Theological College, Montreal, fifteen; of these, sixty-four have been received on trial in the various Conferences, and have travelled in circuit work from one to three years.

CORRESPONDENCE.

MR. EDITOR:

The columns of the "WESLEYAN" are too much taken up with the "Lamentations" of our Confederal Jeremiah's in regard to Circuit Finance. They are humiliating to our ministers and serve to place them in a false light before the public. Doubtless the ministers of other churches have their difficulties and hardships, but they maintain a discreet silence or adopt a more excellent way to have them removed. We remember that some two years ago a resolution was brought before the Conference to have appointed a committee on Circuit Finance, and systematic beneficence but that resolution was not only voted down by an overwhelming majority but was decided in no measured terms. We are still of opinion that such a committee could have done excellent service to our church and specially to our ministers.

It would have rendered unnecessary those personal appeals for sympathy that come now from one quarter now from another. It would not only have ensured enlarged contributions but would have infused those ideas that would have led our people to act upon principle and according to system in their givings for God's cause. The whole subject, Mr. Editor, is important and fraught with living issues, but it needs different treatment than it is at present receiving. Let the ministers, the men of God, remember for their faith and patience that these are trying times and that financial embarrassments are not restricted to them.

HABAKKUK.

MISSION ROOMS, TORONTO, March 19th, 1878.

DEAR BROTHER NICOLSON:

For information of Brethren in the Eastern Conferences, I append a statement of all moneys received on account of Mission Fund for the current year:—

Bedford, per Chairman	\$ 50 00
Halifax, North, per Conf. Treasurer	204 07
Halifax, South, "	228 24
Charlottetown, per R. Brecken, Esq.	500 00
Sackville, per Chairman	100 00
Lunenburg, per Rev. T. Rogers	100 00
A Friend, Charlottetown, per R. Brecken, Esq., for Fort Simpson and Nass River	250 00
For the Japan Missions	250 00
Judge Marshall, Halifax, for Indian Missions in the North West	10 00
	\$1750 91

In regard to the question of Brother Pickles, about Barrington Circuit (see WESLEYAN of 16th instant.) I would say that the grant in 1875-6 was only \$5 98 and in 1876-7 it was \$50. Any field to which a grant is made (no matter how small) from the Mission fund, is regarded as a Mission, and some reason must be assigned when no Report from such Mission appears.

A. SUTHERLAND, Sec'y-Treasurer.

EDITOR'S NOTE.—The Secretary of the N. S. Conference informs us that the grant to Barrington Circuit of \$50 was to meet the removal expenses of their present minister. As this grant was made by the Missionary Society, the Circuit was to that extent a dependent one.

NEWS FROM THE CIRCUITS.

COBBOURG ROAD, METHODIST CHURCH, HALIFAX.

In the above place on 22nd instant, an able Lecture was given by the Honorable P. O. Hill, Provincial Secretary to a crowded audience on the subject of "Rome and Pompeii."

The meeting was opened by singing and prayer. The Rev. W. L. Coningham occupying the chair, with some appropriate observations, introduced the honorable gentleman who in response, expressed a hope that his hearers would not anticipate too much. He feared that the remarks of his reverend friend had led them to expect more than he was able to give. The lecturer began by leading his hearers to the approach of Rome, and indicating the impressions he received as he passed along the Appian way, the very path along which the apostle Paul must have trod while on his way to appear before Caesar. He then rapidly led the mind to the various monuments and spots of interest and of historical importance, to the manners and customs of the people before the Roman empire became Christian; and contrasted the civilization of that age, which he emphasised as bloody with the civilization of the present time. He very graphically described the subter-

young men in  
in our three  
at Victoria  
Wesley Col-  
; and at the  
College, Mon-  
sixty-four have  
in the various  
travelled in cir-  
ree years.

#### ENCE

BLEYAN" are  
the "Lamenta-  
Jeremiah's in  
They are hu-  
and serve to  
before the pub-  
ers of other  
ies and hard-  
discreet silence  
way to have  
ber that some  
was brought  
ence to have  
Circuit Finan-  
ce but that  
ed down by an  
was decided in  
e still of opin-  
ould have done  
ch and speci-

unnecessary  
sympathy that  
now from an-  
ensured en-  
ould have in-  
d have led our  
and accord-  
ings for God's  
Mr. Editor, is  
living issues,  
ent than it is  
the ministers,  
for their faith  
trying times  
ements are not

#### ADAKKUK.

TORONTO,  
19th, 1878.

ethren in the  
pend a state-  
ed on account  
rent year:—  
\$ 50 00  
asures 264 67  
226 24  
n, Esq. 500 00  
100 00  
100 00  
Breck-  
son and  
250 00  
200 00  
Indian  
10 00  
\$170 91

n of Brother  
Circuit (see  
I would say  
as only \$5 98  
Any field to  
matter how  
d, is regarded  
on must be as-  
n such Mission

HERLAND,  
y-Treasurer.

ecretary of the  
that the  
of \$50 was to  
of their pre-  
ant was made  
e, the Circuit  
dent one.

#### CIRCUITS.

AD.  
HALIFAX.  
d instant, an  
the Honorable  
secretary to a  
e subject of

d by singing  
L. Cunnig-  
with some ap-  
roduced the  
a response, ex-  
pers would not  
eared that the  
riend had led  
e was able to  
y leading his  
Rome, and in-  
e received as  
way, the very  
le Paul must  
to appear be-  
pidly led the  
ents and spots  
of importance,  
s of the people  
became Chris-  
tification of  
ised as bloody  
e present time,  
bed the subter-

man city and the character of the mor-  
als of its once inhabitants, and pointed  
out the moral lessons the catastrophe was  
designed to teach.

The Lecture was listened to with deep  
interest, and during the evening a duett,  
"Beloved night" was sung by Miss Lilly  
Shaffer and Miss Lizzie Shaffer. A vote  
of thanks being proposed by Joseph Bel-  
cher, Esq., to the lecturer and to the  
choir, and seconded by W. Ross, Esq.,  
the meeting was closed with the doxology.  
—Com.

The Rev. C. Lockhart, of Berwick, was  
the recipient recently of handsome dona-  
tions at Berwick and Harborville. The  
reverend gentleman is held in high  
esteem by his own people and those of  
other churches who are acquainted with  
him.

A lecture by the Rev. J. S. Coffin, on  
"William the Silent," delivered at Wolf-  
ville before the Acadia Athenæum, is re-  
ferred to by the Berwick Star in terms  
exceedingly complimentary to Mr. Coffin,  
"of the many excellent discourses deliv-  
ered by this gentleman from the plat-  
form, we think this one of the best, both  
as regards the deeply human interest sur-  
rounding the subject and its literary ex-  
ecution."

Rev. W. W. Brewer, of Fredericton, N.  
B., who is now on a short visit to this  
neighbourhood, fulfilled on Wednesday  
evening, the 27th ult, a promise made to  
Mr. McKenzie, some months since, to de-  
liver a lecture in the Appleton Home  
Course. His subject was—"Unseen  
Forces," and it was handled in a scholarly  
and eloquent manner, fully enlisting the  
attention of the audience, which, consid-  
ering the unusually dark night and the  
bad weather, was surprisingly large. Mr.  
Brewer is a fine speaker, and an earnest  
worker in the temperance cause, and he  
took occasion, towards the close of the  
lecture, to pay an eloquent and well-  
deserved tribute of praise to Mr. Mc-  
Kenzie, for his earnest and devoted ef-  
forts towards the uplifting of his fellow-  
men while in the British Provinces, to  
which Mr. McKenzie answered in brief  
and appropriate words. Mr. Brewer's  
visit has made him many friends, who  
will always feel interested in his welfare,  
and be glad to see him and hear  
him again.—Appleton Temporary Home  
Monthly.

We are pleased to learn from the Fre-  
dericton Reporter that the Rev. Mr. Brewer  
has received a unanimous invitation to  
remain in Fredericton another year.

The lecture on "Orators and Elo-  
quence," delivered at Lingsley Hall on the  
7th inst., by Rev. D. D. Currie, was a  
capital effort. It was purely original, be-  
ing the result of the reverend gentle-  
man's personal experience, and was racy,  
eloquent, amusing and instructive. We  
intended favouring our readers with a  
full report of it, but our columns have  
been so crowded with legislative matters,  
we have been unable to do so.—Chignecto  
Post.

"THE EASTERN QUESTION."—The Rev.  
W. Wilson, of Hopewell, Albert Co.,  
(formerly of Gibson, York Co.), delivered  
a very able and interesting lecture in the  
Hall of the Y. M. C. A., last evening, on  
the above subject. He spoke of the present  
and past conditions of the Turkish  
Empire, the celebrities of the climate,  
and the sterling qualities of its men. The  
lecture was attended by a very apprecia-  
tive audience. The proceeds of this lec-  
ture are to be applied to the Portland  
Methodist Church building fund. The  
Rev. Mr. Teed occupied the chair.—News.

HORTON CIRCUIT.—At Wolfville, of  
late, special religious influences have  
gladdened the hearts of God's people. On  
a recent Sabbath evening quite a number  
of persons were received on trial for mem-  
bership in our church, and to several the  
ordinance of Christian baptism was ad-  
ministered. A work of grace is now in  
progress at Avonport, of a very prom-  
ising character. Each of the ministers—  
the brethren Coffin and Mellish—at the  
March Quarterly Meeting, received a cord-  
ial and unanimous invitation to return  
to the circuit another year.

AYLEFORD.—On this circuit God's  
heritage is being visited with "showers  
of blessing." During February and the  
present month, twenty-nine have been added  
to the Methodist Church, and many  
others are publicly saying "prayer for us."

INVITATIONS TO MINISTERS.—Rev. R.  
Duncan, chairman of the Fredericton Dis-  
trict, and pastor of the Marysville Meth-  
odist Church, has received a unanimous  
invitation to continue his relationship to  
his present charge for a third year.

Rev. George W. Fisher, who is closing  
his first year's pastorate at Gibson, has  
been requested to return to that circuit  
after the next conference.

HALIFAX NORTH CIRCUIT.—The trust-  
ees of the Halifax North Circuit have  
purchased the property recently occupied  
by Edward Jost, Esq., now deceased, and  
intend it for a parsonage for the superin-  
tendent minister. We congratulate the  
officials of that circuit on securing a prop-  
erty so eligible, and the minister in  
initiating an enterprise of such a praise-  
worthy character.

HALIFAX SOUTH CIRCUIT.—We learn  
with pleasure that, a few days since, the  
sum of six thousand dollars (\$6,000) was  
paid by the friends in Grafton St. Church  
in liquidation of the entire debt upon the  
church, school-room and parsonage. This  
amount has been contributed in instal-  
ments during the past two years, and af-  
fords another evidence of the generosity of  
our people on that circuit—the more so  
as it has been compassed in a time of  
financial stringency, and without a sacri-  
fice of local or connexional claims.

LIVERPOOL.—Religious: We have been  
engaged in special services here for two  
weeks with good success. Not success so  
much in the number of conversions, but  
in the quickening of the church. A few  
have professed to be saved, and have giv-  
ing their testimony for Christ. We con-  
tinue the services this week, hoping for a  
more special manifestation of the power  
of God.

Temperance: Our Reform Club, and  
Ladies' Temperance Union, are yet in  
successful operation. We have a public  
meeting once a week, at which addresses,  
recitations, and music fill in a pleasing  
programme. We are watching with a  
good deal of interest what our wise men  
at Ottawa are going to do for us, or, per-  
haps, what they are not going to do. We  
have only one fault with our Nova Scotia  
license law, until we get prohibition, and  
that is, the ten gallon clause. Exchange  
that, and we could fight the rum-fiend  
better in this town.

Personal: Bro. Penny has been sick  
for the last four weeks. He is in a pre-  
carious state, but may possibly recover,  
if medical skill, &c., can carry him on till  
warm weather comes. J. S.

SUMMERSIDE.—Last Sunday evening I  
received four more into the church, which  
makes a total of fifty-six up to the pre-  
sent time. J. F. Berres.

JONES CREEK.—The friends met in  
the Methodist Church on the eve of the  
21st inst., to make a donation to their  
minister, for at the March Quarterly  
meeting it was found that we were likely  
to have a large deficiency at the close of  
the year, so it was then decided to make  
an effort to lessen it. The meeting was  
presided over by Mr. A. Whelpley. A  
pleasant evening was spent, and the re-  
sults were very good.

Yours truly,

E. BELL.

SYDNEY NORTH.—A very successful  
tea meeting and musical entertainment  
in aid of the Methodist Church, held a  
few evenings since, netted \$130, and  
secured a time of social enjoyment.

#### NEW METHODIST CHURCH, FOR- TUNE, N. F.

From Correspondence to the "Standard."

Sir.—Thanks to kind Providence,  
after about four years of great embar-  
rassment, resulting from short fisheries  
&c., the Church Building Committee  
of this place have nobly surmounted all  
difficulties, and have successfully  
brought their arduous labors to a  
close in the completion of the new Meth-  
odist Church which was on Sabbath,  
Nov. 25th, presented to the Wesleyan  
Conference through the Rev. S. Mat-  
thews and Rev. J. Hill. The occasion  
was interesting and impressive. The  
commodious Church was comfortably  
filled—the day being a very fine one.  
Previous to the reading of the scrip-  
tures, two little girls (sisters) went for-  
ward to the Communion-rail and pre-  
sented to the Church, through the Rev.  
J. Hill (pastor), a large and beautiful  
Bible for the pulpit, in memory of  
their mother, of whom they were bereft  
last winter during the prevalence of  
diphtheria. The Rev. S. Matthews, of  
Grand Bank, then gave us an impres-  
sive discourse very suitably adapted to  
the occasion, followed by the interest-  
ing proceedings peculiar to Wesleyan  
Church dedication. The service was  
then closed with prayer by the Rev. J.  
Hill.

Now for a few words in respect to  
the appearance and dimensions of the  
the Church; the general form and har-  
mony of the interior and the modern  
style of finish, together with the res-  
tful (which is something like that of  
the Congregational Church of St.

John's) and the well and tastefully  
dressed congregation (who all heartily  
joined in the singing led by an experi-  
enced musician with a Cabinet Organ),  
would have the effect of making a visi-  
tor from a city believe he was in a city  
church, and scarcely could he realize  
the fact that for the nonce he is in an  
outport or an out harbor church. The  
length is 90 feet by 50, with 26 ft. post  
or upright, and a tower and steeple  
running up to the height of 101 feet.  
The addition however of a few more  
feet would greatly improve the appear-  
ance. The central ceiling inside is one  
third of a circle, so finished that the  
shrinking of the wood will not show  
any seams; with four large tastefully  
constructed circular openings, two be-  
ing for the stove pipes and two for ven-  
tilators. Their is a choir gallery be-  
hind the rostrum, thus making a gal-  
lery around the entire church. Below  
the choir there is a large room for ves-  
try purposes. There are 88 pews be-  
low and 76 above, with room to con-  
struct 20 more if required. The pews  
will seat from 11 to 12 hundred persons  
The seats are so arranged that the  
Minister, when seated, is in sight of  
the whole congregation. For hearing,  
as well as seeing, this building is excel-  
lent; there is not the slightest unpleas-  
ant echo. The whole of the interiors  
and exterior so harmonize with each  
other that no part is sufficiently peculiar  
to be noticeable. Ancient and mod-  
ern ideas have been so blended to-  
gether in its construction that very little  
room is left for criticism or improve-  
ment. All the labor and talent requir-  
ed in its construction were found in the  
place. The architect was also the  
builder, the foreman and the workman,  
with no mechanic to assist him but the  
fisherman of the place—who, indeed,  
are very skillful and easily taught. The  
lumber used was grown in our own  
country, and some of the nails were of  
St. John's manufacture; so that we  
truly call it a native church. It is in-  
deed, quite a credit to the builder; and  
the people, I can assure you, feel proud  
of it. The churches in Newfoundland  
that are larger or look better are few  
and far between. Owing to free labor  
and low wages the building has cost  
only about £1,700 but in reality it is  
worth over £2000. The whole expense,  
with the exception of about £50, has  
been borne by the people—which is a  
great credit to them, considering the  
short fisheries they have experienced  
for the last four or five years in rota-  
tion. Truly, it may be said of them:  
"They have done what they could."

We have also a parsonage in course  
of erection, which, most likely, will be  
ready for occupancy about the latter part  
of next summer. A new school-house  
is likewise nearly finished, so that you  
see we have and will have considerable  
drain on our liberality. But the people  
here, as a general rule, give freely, ac-  
cording to their means, so that if the  
present year should be a prosperous  
one, the result will soon be apparent in  
improvement in different directions.

The wonderful physical endurance of  
the Rev. Mr. Pentecost, a revival preacher  
who supplements the work of Mr. Moody  
in various places, and now laboring in  
Hartford Conn., excites a profound ad-  
miration among those who know of it.  
After preaching "three times each day"  
the week except on Saturday he preaches five  
times on Sunday. Mr. Moody said to  
Mr. Pentecost can preach eight or  
nine times a day and feel all the better  
for it.—N. Y. Witness.

#### NEWS IN BRIEF

##### NOVA SCOTIA.

The New Glasgow "Chronicle" furnishes  
the following sad news: "A telegram re-  
ceived by Mr. Andrew Walker, the manag-  
ing owner of the ship "County of Pictou,"  
from a port in Holland, announced the death  
of Albert Fraser, youngest son of Mr. James  
Fraser (Downie), who was on board the  
above ship. We are informed that a tele-  
gram has been despatched by Mr. Fraser, or-  
dering the remains to be sent home for in-  
terment. The deceased was a smart, intelli-  
gent young man, beloved by those who knew  
him, and the intelligence of his death has  
been received with profound regret by his  
parents and other relatives in their sad  
bereavement.

The investigation that has been going on in  
London, concerning the abandonment of the  
brig "Chilianwallah," resulted in the cap-  
tain, McLeod, a native of Nova Scotia, being  
charged with felony in casting away his ves-  
sel. He was remanded without bail.

Mr. George Henshaw, died at Virginia,  
Annapolis county, on the 16th inst., at a  
very advanced age. One of the local paper-  
men had him down as 105 years, and another at  
110.

The six convicts who recently escaped from  
the Penitentiary, have all been recaptured,  
and safely lodged in their old quarters.

Mr. Dennis Freeman's house, at Harmony,  
Q. C., was totally destroyed by fire, with  
nearly all its contents, on Thursday week, at  
noon. The barn was also destroyed, includ-  
ing tons of hay, farming implements, &c.  
Mr. Freeman and family barely escaped with  
their lives, as Mr. Freeman was absent  
in the woods. The fire was caused by throw-  
ing hot ashes into a barrel.

Capt. Lemuel McFarlane, of Liverpool,  
Queens, master of the barquentine "Albion"  
died recently at Rio Janeiro. It is probable  
that he died of yellow fever, which prevails  
there.

The schr. D. M. Smith, Savary, master,  
from St. John for Weymouth, with a general  
cargo, was totally lost near Petit Passage on  
Wednesday last. The captain and his two  
men, James Devan and John Sminn, son of  
the owner, were drowned.

Last week, the body of a man was found  
floating in the dock at Cunard's Wharf, Hal-  
ifax. On examination it was found to be that  
of the boatswain's mate of the steamer "Mor-  
avian." It is supposed that he fell into the  
water when returning to the steamer under  
the influence of liquor.

Camp Hill, north of the Cemetery, Halifax,  
has been spoken of as a site for the proposed  
Exhibition Building and grounds.

The funeral of the late Genl. Italy, on  
Friday last, was a very imposing pageant.  
The procession was composed of all the  
regimental societies, the national societies, re-  
presentatives from the navy and steamships in  
port, and a number of citizens. The mem-  
bers of both Houses of Legislature attended in  
a body. The officer commanding the Garrison  
has received a cablegram from His Royal High-  
ness the Duke of Cambridge, expressing re-  
gret at the loss of so distinguished an officer  
of Her Majesty's service, and his deep sym-  
pathy for Lady Italy and family.

Mr. E. A. DePass, solicitor for the Wind-  
sor and Annapolis Railway, who for some  
years had resided in Kentville, we understand  
has ceased his connection with the road, and  
is about returning to England.

We clip the following from the "Colonial  
Standard": "As Mr. George Kirk, of Lis-  
more, was returning home from his work in  
the woods, he suddenly encountered a large  
bear, and before he could get out of the way,  
he was grabbed by the animal, and both rolled  
over on the earth. Mr. Kirk, who is a man  
of Titanic build and Herculean strength,  
struggled desperately to free himself from his  
antagonist, but without avail. Then drawing  
a large knife which he carried, he stabbed  
the bear repeatedly in the ribs, and at last  
succeeded in securing a fatal thrust that  
reached the heart." Bruin then gave up the  
ghost, but strange to say, even in death, he  
still retained his victim in a close embrace.  
So rigid did his limbs become, that Mr. Kirk,  
despite his utmost efforts, was unable to re-  
lease himself from his uncomfortable situa-  
tion. No one could extricate himself until  
he received the assistance of Mr. Allan Ran-  
ald, who was luckily passing by, and who  
was attracted to the spot by Mr. Kirk's cries.  
Mr. Kirk's injuries were only trifling, and he  
is again about his work as if nothing extra  
had happened.

#### NEW BRUNSWICK & P. E. ISLAND

On the 18th inst. three barns were destroy-  
ed by fire in Sunbury, N. B. After the destruc-  
tion of the building, what was supposed to  
be the body of a man was found in the  
centre of what had been a body of hay. It  
is believed that some unfortunate tramp had  
made his last bed in the middle of the hay  
mow, and in some way fired the hay around  
him.

A new feature has been introduced into the  
St. John Reform Club meetings. At the one  
held on Saturday night last, an address to  
working men was delivered by Rev. Mr.  
Almon.

An unusually high tide on Monday night,  
brought a large seal upon the marsh of Mr.  
Ira H. Patterson, Cole's Island. Mr. Pat-  
erson discovered on the following morning,  
and killed it without difficulty. It weighed  
between three and four hundred pounds, and  
was about six feet in length. Five seals  
were killed at River Herbert last week, and  
two more on Monday. The largest measured  
nine feet in extreme length.

Mrs. Levi Erskine, one of the most aged  
residents of Lowell, Mass., died on the 17th  
of that place, aged 95 years 7 months. She  
was the mother of the late Capt. D. Erskine,  
and was a native of St. John.

A quarter of a mile from the Red Head  
marsh, Sunday afternoon a resident of that  
locality came upon the dead body of an old  
man named Bain in the woods. He had lived,  
for about a year, a short distance from the  
place where he was found, and had been in  
poor health for months. It is not known  
how his death was caused. Capt. Rawlings,  
of Portland, went out to the place to bring  
the body into town.

Mrs. James Thomson left her home, near  
the ballast wharf, St. John, about 7.30 o'clock  
on Saturday evening, taking with her a  
market basket to make purchases in the  
country market. Early in the return when  
sufficient time had elapsed for her to have  
reached home, a search was made for her,  
the market being visited, in the hope of meet-  
ing her there. That search was fruitless, as  
was one subsequently made. Sunday morning,  
at two o'clock, her dead body was found on  
the flats at Charlotte Street Extension, and  
the empty basket was some distance off. The  
body was taken to the house of her husband.  
It is believed that the woman was not drown-  
ed, but that she was killed by the fall, her  
face being somewhat cut. It was low water  
between the hour at which she left home and  
that on which she was picked up dead, which  
favors this supposition.

By falling from a rear window of Mr. John  
Stafford's shop, Dock street, St. John, be-  
tween nine and ten o'clock, on Saturday  
night, a young man named John McBeath,  
of Portland, sustained a fracture of the skull  
and had one of his wrists sprained. He en-  
tered the store by the front entrance on Dock  
street, and walked to the rear, when he began  
to ascend a window, but as it slides on pulleys  
it ascended before he was aware of it, and  
losing his balance he fell out on Nelson street,  
a distance of about 20 feet, upon a lot of an-  
chors and rocks. He was removed to the  
General Hospital. His injuries are danger-  
ous.

The "Montreal Avenir" says that the  
Rev. Mr. Benson, cure of Chatham, recently  
visited Halifax, St. John and Fredericton,  
soliciting subscriptions to aid in the recon-  
struction of the Cathedral, bishop's palace  
and college which were lately destroyed by  
fire. The Montreal believes that the re-  
v. gentleman's mission was fruitful. At Fred-  
ricton the members were very generous.  
Mr. Burns subscribed \$200, Hon. Mr. Kelly  
\$100, Mr. Theriault \$50, Mr. Johnson \$20,  
etc.

There being reason to believe that the fire  
which destroyed Mr. Isaac Porter's saw mill,  
Brockville Settlement, Albert County, on or  
about the 8th of January last, was caused by  
an incendiary, Ira Cornwall, Jr., general  
agent of the Citizens Insurance Company has  
offered a reward of \$150 for such informa-  
tion as will lead to the arrest and conviction  
of the incendiary.

The latest Fredericton, N. B., sensation is  
the desecration of the Roman Catholic Ce-  
metry of that city on Saturday night last.  
The miscreants, who have not yet been dis-  
covered, partially destroyed fourteen of the  
finest and most valuable tombstones and  
monuments in the cemetery—among them  
two monuments standing seven feet in height.  
There is intense indignation throughout the  
community at the outrage, and every effort  
is being made to discover the perpetrators of  
the deed.

#### UPPER PROVINCES.

Intense cold has again set in at Ottawa.  
The river is re-frozen. On Sunday, in Mon-  
treal, a heavy snow storm was raging all day.

A Winnipeg special says Sitting Bull and  
the Blackfeet have made a treaty and con-  
template a general raid on the white settle-  
ments when the leaves comes out. The  
white inhabitants are reported as flock-  
ing into Carleton. The Indians are said  
to intend attacking Forts Walsh and McLeod.  
The flight of Phelan, contractor on Lachine  
Canal, leaves 300 men out of work, and un-  
paid for weeks back.

The English Church clergy of Montreal,  
waited on the Metropolitan Bishop and re-  
quested him to reconsider his resolution to  
resign his appointment. His Lordship said  
he had made up his mind to retire and re-  
gretted that he could not alter it.

The report comes from Clarendon Town-  
ship that a few nights ago a man named  
Joseph Brownlee was shot and injured in  
the back of his head and legs by a couple of  
farmers who were watching for thieves.  
Brownlee, it seems had his team in a suspi-  
cious locality, and refused to give his name  
when asked, jumping into his wagon and  
driving off. That it was he who was shot  
was ascertained afterwards. Residents of  
the township have been losing grain and light  
implements of late.

The directors of the Toronto General Hos-  
pital propose adding an eye and ear infirmary  
to that institution at a cost of \$1,500. Work  
on the new building will be commenced at  
once. Steps are being taken by them to open  
an infirmary asylum in connection with the  
Hospital.

In Montreal a man was fatally scalded by  
a woman throwing boiling water over him while  
he was watering carts out on the streets.

At Montreal last week, Joseph S. Rose  
went to visit his wife from whom he had been  
separated. He was under the influence of  
liquor. Having ascended the stairs Rose  
knocked at the door and was answered that  
he would not be admitted. On turning to  
retrace his steps he fell to the landing below,  
rupturing some vital arteries and was killed  
on the spot.

#### MISCELLANEOUS.

Ten millions of dollars have been spent on  
the suspension bridge between New York and  
Brooklyn, and now another million in a  
half is asked for to complete it.

An American engineering firm has been  
employed by the Russian Government to cut  
and construct a new canal, of large capacity,  
between St. Petersburg and Cronstadt.

Viscount Bury, Lord Ashford, who held for  
some years the office of Governor General's  
Secretary to Sir Edmund Head, during the  
latter's administration in Canada, has been  
appointed under Secretary of State for War,  
in the place of Earl Cadogan, who has accept-  
ed the post of under Secretary for the Colon-  
ies.

The British naval training ship Eurydice,  
with four hundred men on board, has cap-  
sized on the South coast of the Isle of Wight.  
Fletcher, one of those saved when the Eury-  
dice sank, states that he was below when he  
heard the noise on deck. On rushing up he  
found the vessel on her side sinking. He  
seized a life buoy and jumped overboard. He  
had been in the water scarcely a minute when  
the vessel lurched forward and sank, draw-  
ing him down to such a distance that he gave  
himself up for lost, but the life buoy drew  
him up to the surface. The vessel lies with  
her masts visible, two miles off Lucomb  
Chene Point, where a ravine comes down to  
the sea and through which the wind blows  
with a force against which vessels cannot  
stand unless close-reefed. Boats went out  
to search for bodies, but none were  
found. Several gunboats are cruising  
in the neighborhood. An effort will be made  
to raise the vessel. A Portsmouth telegram  
says it is feared that, with the men embarked  
at Bermuda and probably from Admiral Key's  
squadron in North America and West Indies,  
the Eurydice had nearly 400 persons on  
board. Only two of which have survived.

The Irish rifle team has declined an invita-  
tion challenge from the National Rifle Asso-  
ciation of the United States, to compete again  
in the International long-range rifle match of  
1878, for the championship of the world and  
the trophy now held by the American rifle  
team.

The "Times" Paris correspondent announce-  
s the death of the widow of Rossini, the  
celebrated American composer. It is under-  
stood that she bequeathed the fortune inher-  
ited from Rossini to an asylum for aged and  
disabled singers.

A violent gale, with snow, prevailed  
throughout England on Sunday. It was par-  
ticularly severe at Liverpool.

The "Times" says an order for new tor-  
pedo vessels for the navy has been distributed  
among the various shipbuilders, principally  
on the Thames. Two firms contract for 8,000  
torpedo sinkers, average weight 1,100 lbs.

The Russians are having a hundred torpedo  
boats built on the model of one purchased in  
England, but no part of the order came to  
this country.

A correspondent of the Manchester "Guard-  
ian" telegraphs that the Government has  
purchased from William Armstrong four hun-  
dred ton crabs at a cost of \$80,000 each. Ne-  
gotiation is proceeding for a number of smaller  
crabs identical with those already in  
service. The same, as well as Whitworth &  
Co., have accepted contracts to a large ex-  
tent for the supply of iron gun carriages to be  
completed early.

Great exertions are being made in the car-  
riage department at Woolwich Arsenal in  
preparation of waggon for transport service.  
Several other contracts for army stores are in  
course of completion, notably one for a large  
number of pack-saddles.

WESLEYAN ALMANAC MARCH, 1878.

New Moon, 3 day, 11h, 3m. Afternoon. First Quarter, 11 day, 11h, 46m. Afternoon. Full Moon, 18 day, 4h, 52m. Afternoon. Last Quarter, 25 day, 6h, 35m. Afternoon.

Table with columns: Day of Week, SUN, MOON, RISE, SET, HAZY. Lists sunrise and sunset times for each day of the month.

THE TIDES.—The column of the Moon's Southern gives the time of high water at Passmore, Cornwall, Horton, Hansport, Windsor, Newport, and Truro.

High water at Pictou and Cape Tormentine, 3 hrs and 11 minutes LATER than at Halifax. At Annapolis, St. John, N.B., and Portland, Maine, 3 hours and 25 minutes LATER, and at St. John's, Newfoundland 30 minutes EARLIER than at Halifax. At Charlottetown, 1 hour 54 minutes LATER. At Westport, 3 hours 54 minutes LATER. At Yarmouth, 3 hours 30 minutes LATER.

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

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

THE FIRST SOUL ENTERING HEAVEN.

Ten thousand times ten thousand sung Loud anthems round the throne, When, lo! one solitary tongue Began a song unknown!

Not one of all the heavenly host Could these high notes attain, But spirits from a distant coast United in the strain;

And still as hours are fleeting by, The angels ever bear, Some newly ransomed soul on high To join the choros there.

Oh give me, Lord, my golden harp, And tune my broken voice, That I may sing of troubles sharp Exchanged for endless joys;

JAPANESE WONDERS.

A Japan correspondent of the San Francisco correspondent says:—

"We have just returned from a visit to Nara, one of the capitals of the empire, distant about thirty-six miles. We drove at a brisk trot for an hour before a break occurred in the line of houses, when we crossed a branch of the Uji river by a bridge about a thousand feet long. We entered a long street of what was once, a thousand years ago, a great city. Away up the slope of the hill it is covered, wherever we went, with walls and pavements as indestructible as the hill itself.

"Here was erected, 1,200 years ago, the largest bronze figure the world has ever known. It weighs 450 tons, and the third temple now covers it, without apparent injury to the immense statue. We went around it, but could form no estimate of its size. Our Minister at Tokio told me that it was sixty feet from the seat of lofts leaves to the top of its head, and that a man could climb through the nostril. An officer is said to have taken a chip of the casting, and an analysis of it gave 500 pounds of gold in the alloy. A great halo of gilded wood sets off the dark features as they are revealed in the shadows of the roof.

"To-day we rode to Lake Bewa, distant about seven miles, and our route lay along the great Tokaido. The road is about twenty feet wide, well macadamized, with the inevitable walled-ditch on either side. It is the great thoroughfare from Osaka to Tokio, and from the lake to Kioto it was a continuous stream of travel, many cattle,

and a few horses laden with goods of every description. We entered the town at the south end of the lake, and were taken to a flight of stone-steps to climb to a temple that overlooked the lake. We ascended them; found ourselves on the plateau excavated in the side of the mountain, and turned to look upon the largest lake in Japan. It is sixty miles in length, but narrow at the south end. It is surrounded by rich, alluvial lands.

Our guide next led us to see a bell, which, he told us, had not been rung in twelve hundred years, and pointed to a small wooden building at the head of a flight of wide stone steps. We looked in through wooden bars, well worn by curious visitors, and saw, supported on a strong wooden table, a bell about four feet high, with a bad crack, which seemed to have been caused by fire. It had on it a few plain figures as ornaments. Our guide informed us that it was seventeen hundred years old, and that it had rung in an ancient Shinto temple that once stood where it now lies. For five hundred years its tones floated over the placid lake, and called the people along its shores to worship. Then came a catastrophe, and twelve centuries have passed."

We are exhorted to "grow in grace," but the unregenerate are not expected to grow into grace. Those who are dead in sin must hear the voice of the Son of God, and come forth to life, before they can commence such growth. When translated out of the kingdom of darkness, into the kingdom of God's dear Son," we become children of grace, and are expected to cultivate all the Christian graces, and grow up to manhood in Christ. Some vainly imagine that they may grow into a state of grace, and produce divine fruit, without being "made partakers of the divine nature," by the "renewing of the Holy Ghost." But such fruit cannot be obtained from the carnal nature. For "men do not gather grapes of thorns, or figs of thistles." The tree must be made good, then the growth and fruit will be of like character. Sinner, do not waste your precious time in the vain attempt to produce flowers or fruit of grace from a heart that rejects the Prince of Grace. Receive Him fully, freely, and the heart will become as the garden of the Lord, fruitful in every good thing.

SIMEON SLY, THE SHOEMAKER.

"A stitch in time saves nine." "Mother tells me that about her dresses; but I did not know that it applied to shoes, Uncle Simeon?" Simeon Sly was the village shoemaker, and Mary Brown had come to carry home a pair of her father's shoes which had ripped out on the side. Mr. Sly—the children called him Uncle Simeon—had not mended the shoes, and Mary had to wait while he sewed them; but as all the children liked "Uncle Simeon," who had a great store of stories, Mary was not sorry that she had to wait.

"O," said Uncle Simeon, "it is as true of shoes as of dresses. How many stitches do you think I have put in this side of this shoe? One stitch would have saved them all. And it is true of a great many other things besides shoes and dresses."

"Coats?" asked Mary. "Yes, it is true of coats, and of ships, and of dikes, and of tempers, and of a good many things," said Uncle Simeon, meditatively and slowly. "Why, Uncle Simeon! They don't sew ships, nor dikes, nor tempers."

"I was not exactly thinking of stitches," said Uncle Simeon. "I was thinking of the beginnings of things. Once I came near being shipwrecked. It was as much as the crew and passengers could do to keep the ship afloat till she reached port, working at the pumps night and day. Yet a single nail might have stopped the leak at the beginning. That stitch would have saved us a great many weary nights. When I was in Holland, I heard a beautiful story of a Dutch boy who stopped a hole in the dike with his hand. It was near sunset, and he was afraid to take his hand away, for fear that before he could go to the village and come back with help, the hole would become so large that the workmen would not be able to repair it and keep

out the water. So he stayed all night." "Did he stay all night in the dark?" asked Mary. "Yes," said Simeon, "and he was right cold." "But wasn't he afraid? I should have been. I never could have done it." "Afraid of what?" asked Uncle Simeon.

"Afraid of the—the—well, afraid of the dark?" "No, he wasn't afraid of the dark. He was afraid to let go for fear that the hole should get so big that the fields would be drowned." "And didn't it?" "No; 'A stitch in time saved nine.' But what! are you afraid of the dark?" "Yes, I am—a little."

"What for? The dark can't hurt you." "O, I've been afraid of the dark ever since Eliza Wilkins told me of that black night when somebody tried to snatch her."

"There's another case of a stitch that was wanted."

"What has sewing got to do with it?" asked Mary.

"You will probably be afraid of the dark now as long as you live, and it will make you miserable. If you had learned the text, 'The darkness hideth not from thee, but the night shineth as the day, the darkness and the light are both alike to thee,' or that other text about the Lord's dwelling-place—if there had been a stitch of Scripture before you heard Eliza Wilkins's story, you would have forgotten it as soon as you heard it; but now I suppose that you will be miserable in the dark as long as you live. That's just the way. There are ever so many characters ruined for want of a stitch."

"How?" asked Mary. "Some need the stitch of 'No,' to keep them from ripping out and becoming good for nothing. They start as fine as a handsome shoe, but they can't say 'No,' and so, when one asks them to do something wrong, they can't stop, but away they go like machine sewing, that all rips when one thread is out. So it seems to me."

"How funny you do talk," said Mary, more interested than respectful. "And there's the stitch of temperance. Many a young man has not wanted it at all, but he thought he must drink a glass now and then to be marly, till he is past mending. Then there's the stitch of vanity, a few words of reproof at the beginning would have turned the girl in a better direction than thinking all the time what she would wear. And there are many other places where a stitch put in at the right time would save a great deal of sorrow and misery afterward. But," said Uncle Simeon, "I must not keep you. The shoes are done, and you have quite a walk home, and it is getting dark. Good-by!"

AN UNPARDONABLE OFFENCE.—From the Examiner and Chronicle: "Another heretic has been unearthed, and this time in the ranks of the Unitarian clergy, and in the staid city of Boston, U.S. It is no easy matter for a Unitarian to achieve the offence of heresy; but Mr. Clarke has managed to swerve from the tenets of his church on a point of vital significance, and one on which they are all agreed—namely the literary supremacy of Boston. He is reported to have said that he cannot quite agree that Boston is the hub of the universe or even the Athens of America. Manifestly his usefulness as a Boston pastor is at an end."

A very handsome thing has Dr. Tyng's congregation, the Church of the holy Trinity, in this city, done in providing for the enormous debt of \$200,000. The rector was able to announce last Sunday that the last dollar had been pledged. The work of raising this large amount was begun last December, by Mr. Kimball. At the first two meetings \$150,000 was secured and last Sunday the task was completed. Dr. Talmage hopes to raise the remaining \$50,000 on his Tabernacle by Easter.—N. Y. Independent.

The following is the latest summary of statistics of Baptist churches throughout the world. In addition to those of the United Kingdom, there are in the Colonies, 305 churches, 164 pastors, or missionaries; and 33,980 members; in Canada, 707 churches, 487 pastors, and 61,972 members; in India, 56 churches, 52 pastors or missionaries, and 4873 members; in Foreign States, including the United States, 23,811 churches, 14,212 pastors, and 1,990,320 members.

From the London, G.B., Methodist. The other day at a place not twenty miles from London, a plain countryman entered a depot of the British and Foreign Bible Society, and asked for a Bible. One was shown him. "Is this a real Bible?" "What do you mean?" "I mean is it a right Bible?" "Yes, of course, it is. It is the Bible appointed to be read in churches." "Churches! then it is not what I want. I want a real, good Methodist Bible that there's no mistake about."

There is quite a long list of "Invitations to circuits" relating to next year's appointments afloat. Some of the industrious brethren who have compiled it would confer a benefit on preachers and circuit stewards if they printed it. There are still ministers "unfixed," and circuits on the outlook, and it would be convenient to them to know who are available and who are engaged. It is not too much to say that already many arrangements are made between ministers and circuits for the Conference of 1880.

A SCOTTISH SERMON.

There was a revival at Kirkaldy, in Scotland. A minister dreamed that he went down to the realms of darkness. There was a great conclave of evil spirits. Beelzebub sat upon the throne. The question was: "How shall we counteract the influence of the spirit of God in Kirkaldy?" "Who will go?"

"I will go," said one. "And what will you tell them?" "I will tell them there is no God." "Tell a Scotchman there is no God? The Scotchman has the Bible. He has his eyes open. Avaunt! Who will go?" "I will go," said another evil spirit. "What will you tell them?" "I will tell them there is no Hell."

"What! tell a Scotchman that the God of the Universe has not got a prison? A Scotchman that reads his Bible? A Scotchman that knows that all the most dreadful descriptions in the New Testament of a place of future punishment are from the lips of the Lord Jesus Christ himself? They will laugh at you. Avaunt! Who will go?" "I will go."

"And what will you tell them?" "I will tell them that Jesus Christ was not divine." "What! tell a Scotchman that Jesus Christ was not divine? A Scotchman that knows that the whole Gospel of John was written to prove the divinity of the Lord Jesus Christ? They will laugh at you. Go to America, if you will, and teach such doctrines; but you can not do it successfully in Scotland. Avaunt! Who will go?" "I will go."

"And what will you tell them?" "I will tell them there is a God. I will tell them he has a moral government administered by laws. I will tell them there is no law without a penalty. I will tell them they have all broken that law—that law given in love and mercy. I will tell them they are all justly exposed to the terrible penalty of that law. I will tell them that Jesus Christ was divine; that he died on the cross to save sinners from the everlasting penalty, and the penalty that would be visited upon them in this place for ever. I will tell them that Jesus suffered agonies untold for them. I will tell them how he suffered in Gethsemane. I will tell them that in Pilate's hall he was buffeted and scourged and spit upon. I will tell them that on the cross he endured the hidings of his Father's face for them. I will tell them that on Calvary's cross he bore their sins in his own body on the tree, that they might be saved from Hell, saved from sin and sorrow on earth, saved for ever in Heaven. I will tell every anxious weeping sinner in Kirkaldy that the moment he goes and believes in Jesus the Holy Spirit will change his heart, and he will be converted and turned from going down to death and Hell. I will tell them that Jesus stands ready to receive them; that the Holy Spirit stands ready at any time to work that great, that saving change upon them. Yes, in a word," said the evil spirit, addressing Beelzebub, "I will tell them anything that any evangelical minister would tell a company of anxious inquirers, almost persuaded to become Christians. But," said he—and ah! he said it with a Satanic laugh, with a knowing leer—"I will whisper in the ear of every weeping sinner in Kirkaldy, 'There is time enough yet.' I will walk up and down those isles, and wherever I see a tear dropped, where

ever I see a labored sigh, O! I will bend over and say, 'Sinner, that is all right, that is all true what your minister says. It is all necessary; you should be converted before you die. But there is time enough yet; time enough yet.'

Beelzebub cried: "Away! away! away! Thou art the one. Fly away to Kirkaldy. Whisper it in the ear of every weeping sinner: 'Time enough yet. Time enough yet.'

O! that is what the devil is doing here to-night. While for nearly two hours I have been, with aching head and weary frame, saying, 'Turn ye, why will ye die?' While I have been telling you that delays are dangerous, there has been another preacher here. I am your friend, but he is your enemy. He wants to drag you with him down into the pit. And he it is that is whispering, 'Time enough yet.' O! who is the preacher you will listen to? Will you heed the words of your common enemy, or will you heed the words of your friend? Yes, will you heed the words of your Heavenly Father, who loves you, and who with paternal accents and in tenderness cries, 'Turn ye, I have given my son to die for you?'"

CHILDREN'S CORNER

FOR LITTLE ONES.

Who made all things? God made all things in earth and sky, From worms that creep to clouds that fly.

Where is God? I cannot find a lonely spot, Where the Almighty God is not.

What is God? God is a spirit just and wise, We cannot see with mortal eyes.

Can God see you? He sees me in the darkest night, As well as in the noon-day bright.

Can you hide from God? I cannot from his presence fly, Nor hide me from his piercing eye.

How long has God lived? Before the sun; he lived always; I cannot count eternal days.

Is God Great? He must be very, very great, Who could such mighty works create.

Is God powerful? He holds the lightning in his hand, And thunders roll at his command.

Is God holy? He is so holy and so pure, He can't the smallest sin endure.

Is God good? How good he is no man can tell, Nor angels who in glory dwell.

What good has God done you? He sent his holy son to die For such a sinful worm as I.

Is God merciful? If I repent, he will forgive My sinful soul, and let it live.

A TWOFOLD RIDDLE.

BY WILLIAM F. MOSS.

The laziest object that ever I knew, Is a thing that under the water grew; The only move of itself that it makes, Is to open its mouth when food it takes. It sleeps and it fattens every day, But none ever knew it to work or play; In the self-same bed where it was born, It ever has been both night and morn. While fishes and men are with it in love, Still neither could ever persuade it to move. And when by force you have torn it away, Its name's its protest (by query) each day. Now tell me, I beg, what this thing may be, And how, in its name, a protest you see.

JESUS THE LIGHT OF THE WORLD.

BY REV. DR. NEWTON.

"I am the light of the world."—John viii. 12. I have already, you will I hope remember, spoken to you twice on this beautiful passage, and showed how Jesus may be compared with the light, because we are dependant on him not only for the life and growth of our souls, but also for any beauty that they may possess, just as the flowers depend on the light of the sun for their life, and growth, and beauty.

But there is a third, or rather fourth, thing for which we are dependant on the light—viz., SAFETY. And on this account, too, Jesus may be compared to the light.

There is danger in darkness. We cannot see the evils that threaten us then, nor how to escape them. It is under the cover of darkness that thieves go forth to rob, and murderers to kill, and all sorts of wicked people to do bad things. And it was the knowledge He had of this which led our Saviour to say, "He that doeth evil hateth the

light, his de... iii. 20) ers hav... in light ledge to... When I... cipal s... shops, i... things i... en or ir... these v... great ir... was don... those s... seen, ha... And oth... over the... through... you will... the shop... should g... he woul... the peop... stay aw... to the s... This sho... light. And J... Light of... salvation... vation m... know H... safe. So... the Lord... teous run... xviii. 10) of the w... His peop... thee unde... be safe u... fulness a... and buck... Book ver... Himself t... ones ung... This is w... do for th... let Him (t... this for a... learn to k... is just as... down on o... to a safe li... Not long... riages wa... mountains... where the... one side, s... that rose... the other... quite clos... once the v... "Down br... The pas... raised the... pecting to... disaster. a little gir... ing upon t... front of the... to stop the... as if the pe... to death. girls eye ca... wall of rock... ing up her... into this m... train went... gers heard... girl saying... Johnny! cl... How be... shows us h... safe. We a... than those... gir'. But... truth on ou... He is the r... hiding-plac... Him and sa... "Rock o... Let me... then, like t... ing close to... which we fi... found in th... us. I rememb... somewhere i... llustrates v... subject. Th... a non-cond... means that t... power in it, ... ning from s... ful thunder... And when t... der would ro... flash out, and... neighborhood... this tree. The people

ed sigh, O I will  
his deeds should be reprov'd" (John  
iii. 20). Our merchants and shopkeep-  
ers have found out that there is safety  
in light, and they are putting this know-  
ledge to good use.

When I was a boy, I remember that  
when I walked along any of our prin-  
cipal streets at night, the jewellers'  
shops, and others that had valuable  
things in them, would have heavy wood-  
en or iron shutters to the windows; and  
these would be fastened with locks, or  
great iron bolts and bars. And all this  
was done for safety. But now, many of  
those same shops, as you may have  
seen, have no shutters at all to them.

And others have only a thin wire grating  
over them. But, if you stop and look  
through one of those windows at night,  
you will find that the gas is lighted in  
the shop and kept burning. If a thief  
should get in there and begin to steal,  
he would be seen by the policeman, or  
the people going by. And so the thieves  
stay away. They are afraid to go in-  
to the shop where the gas is burning.

This shows us that there is safety in  
light.  
And Jesus may well be called "the  
Light of the world," because He brings  
salvation wherever He comes. And sal-  
vation means safety. When we learn to  
know Him and trust in Him we are  
safe. Solomon says, "The name of the  
Lord is a strong tower; the righte-  
ous run into it and are safe." (Prov.  
xviii. 10). And when David is speaking  
of the way in which God takes care of  
His people, he says, "He shall defend  
thee under His wings, and thou shalt  
be safe under His feathers; His faith-  
fulness and truth shall be thy shield  
and buckler" Psa. xci. 4 (Prayer  
Book version). Here God compares  
Himself to a bird that takes its little  
ones under its wings for safety.

This is what Jesus said He wanted to  
do for the Jews, and they would not  
let Him (Matt. xxiii. 37). But He does  
this for all who love Him. When we  
learn to know Him and trust Him, it  
is just as if a beam of light had shined  
down on our path to show us the way  
to a safe hiding-place.

Not long ago a train of railway car-  
riages was passing over the Alleghany  
mountains. It had reached a place  
where there was a deep precipice on  
one side, and a steep wall of solid rock  
that rose sheer up to a great height, on  
the other. The train was running along  
quite close to this rocky wall. All at  
once the whistle screamed the signal,  
"Down brakes! down brakes!"

The passengers were alarmed. They  
raised the windows and looked out, ex-  
pecting to see or hear of some dreadful  
disaster. The engineer had discovered  
a little girl and her baby brother play-  
ing upon the lines, just a little way in  
front of the engine. It was impossible  
to stop the train in time, and it seemed  
as if the poor children must be crushed  
to death. But just at this moment the  
girls eye caught sight of a niche in the  
wall of rock, made by blasting. Snatch-  
ing up her little brother, she jumped  
into this niche. And while the long  
train went thundering by, the passen-  
gers heard the gentle voice of the little  
girl saying, "Cling close to the rock,  
Johnny! cling close to the rock!"

How beautiful this was! And it  
shows us how Jesus makes his people  
safe. We are exposed to dangers worse  
than those which threatened that little  
girl. But Jesus sheds the light of His  
truth on our path. This shows us that  
He is the rock in which we may find a  
hiding-place. And when we look up to  
Him and say—  
"Rock of Ages, cleft for me,  
Let me hide myself in Thee"—  
then, like this little girl, we are "cling-  
ing close to the rock." And the safety  
which we find in doing this, is safety  
found in the light which Jesus gives us.

I remember of hearing of a tree  
somewhere in the East Indies, which  
illustrates very sweetly this part of our  
subject. This tree was what is called  
a non-conductor of lightning. This  
means that the tree had some strange  
power in it, which prevented the light-  
ning from striking it. They have dread-  
ful thunder-storms in that country.  
And when those storms burst, the thun-  
der would roar, and the lightning would  
flash out, and strike other trees in the  
neighborhood; but it never touched  
this tree.

The people in the neighborhood found  
this out. And when they saw the  
storms gathering, they would leave  
their houses, and come under the shel-  
ter of this tree for safety. And they  
always found it there. No matter how  
loud the chunder, or how sharp the  
lightning was, they were safe under  
that tree. The lightning never struck  
that tree, and nobody under the shelter  
of it was ever hurt.

What a beautiful illustration this is  
of the tree of Calvary—the cross on  
which Jesus died for us! The Bible  
tells us of "the wrath to come." This  
will be the storm of God's anger against  
sinners. It will be dreadful when that  
storm bursts. But the lightning of  
God's wrath will never strike the tree  
of Calvary—the Cross on which Jesus  
died. All who are under the shadow of  
this tree will be safe. And Jesus sheds  
the light of His Gospel around us in  
order to show us the way to this tree.  
And Jesus may well be called "the  
Light of the world," because there is  
safety in light.

And so we see there are four things  
for which we are dependent on the light.  
These are life, and growth, and beauty,  
and safety. And as the light of the  
natural sun brings these four blessings  
to our bodies, so the light which Jesus,  
the sun of righteousness, gives, secures  
the same sort of blessings to our souls.

Let us be thankful that we have this  
light. "And while we have the light,  
let us walk in the light, that we may be  
children of the light." I pray God that  
each of you, my dear young friends,  
may be able to say, as Dr. Bonar says  
in one of his sweet hymns—  
"I heard the voice of Jesus say,  
I am this dark world's light,  
Look unto Me; thy morn shall rise,  
And all thy days be bright.

"I came to Jesus, and I found  
In Him my Star, my Sun;  
And in that Light of Life I'll walk  
Till travelling days are done."  
"I am the light of the world."

Mothers will find the PAIN-KILLER  
invaluable in the nursery, and it should  
always be kept near at hand in case of  
accident. For pain in the breasts take a  
little Pain-Killer in sweetened milk and  
water, bathing the breast in it clear at  
the same time. If the milk passages are  
clogged, from cold, or other causes, bath-  
ing in the Pain-Killer will give immediate  
relief.

Since vitality or nervous strength is en-  
gendered most speedily by the use of  
Fellows' Syrup of Hypophosphites, it is  
the remedy calculated not only to miti-  
gate the violence of wasting disease, and  
induce a happy recovery, but also to pro-  
tect such as use it from being attacked by  
epidemic maladies.

AMOS WOOLLY, M.D., of Kosciusco  
County, Indiana, says:—"For three  
years past I have used Allen's Lung Bal-  
sam extensively in my practice; and I  
am satisfied that there is no better medi-  
cine for lung diseases in use.

Bleeding of the Lungs.  
Bowmanville, Ont., Nov. 8, 1872,  
Messrs. Seth W. Fowle & Sons, Boston:  
Gentlemen—I have been troubled with  
bleeding of the lungs for a long time.  
About two years ago I took a severe cold  
which made my lungs very sore, but after  
using one bottle of Wistar's Balsam of  
Wild Cherry the pain and cough disap-  
peared and have not troubled me since.  
I believe the Balsam is the best medicine  
in use and well worth the price asked for  
it. Your's truly,  
JESSE BURK

50 cents and \$1 a bottle. Sold by dealers  
generally.  
Countless sufferers find the balm of re-  
lief, and the fountain of their health and  
strength in AYE'S SERRAPARILLA. It  
is the most potent of all the alteratives  
to purify the system and cleanse the blood.  
It possesses invigorating qualities, so that  
it stimulates the faded vitalities and pur-  
ges out the corruptions which mingle  
with the blood, promoting derangement  
and decay. We are assured by many in-  
telligent physicians that this medicine  
cures beyond all others of its kind, and we  
can fortify this statement by our own ex-  
perience.—Punzstauway (Pa) Argus.

AMERICAN APPRECIATION OF CANA-  
DIAN REMEDIES.—A wholesale iron mer-  
chant of Boston, Mr. Wm. P. Tyler, of  
the firm of Arthur G. Tompkins & Co.,  
lately got his ankle sprained and knowing  
the value of GRAHAM'S PAIN ERADICA-  
TOR in such cases sent for a supply,  
which he writes soon cured him. He gave  
a bottle to a friend suffering from the  
same complaint who found similar results  
from its use.

light, neither cometh to the light, lest  
his deeds should be reprov'd" (John  
iii. 20). Our merchants and shopkeep-  
ers have found out that there is safety  
in light, and they are putting this know-  
ledge to good use.

When I was a boy, I remember that  
when I walked along any of our prin-  
cipal streets at night, the jewellers'  
shops, and others that had valuable  
things in them, would have heavy wood-  
en or iron shutters to the windows; and  
these would be fastened with locks, or  
great iron bolts and bars. And all this  
was done for safety. But now, many of  
those same shops, as you may have  
seen, have no shutters at all to them.

And others have only a thin wire grating  
over them. But, if you stop and look  
through one of those windows at night,  
you will find that the gas is lighted in  
the shop and kept burning. If a thief  
should get in there and begin to steal,  
he would be seen by the policeman, or  
the people going by. And so the thieves  
stay away. They are afraid to go in-  
to the shop where the gas is burning.

This shows us that there is safety in  
light.  
And Jesus may well be called "the  
Light of the world," because He brings  
salvation wherever He comes. And sal-  
vation means safety. When we learn to  
know Him and trust in Him we are  
safe. Solomon says, "The name of the  
Lord is a strong tower; the righte-  
ous run into it and are safe." (Prov.  
xviii. 10). And when David is speaking  
of the way in which God takes care of  
His people, he says, "He shall defend  
thee under His wings, and thou shalt  
be safe under His feathers; His faith-  
fulness and truth shall be thy shield  
and buckler" Psa. xci. 4 (Prayer  
Book version). Here God compares  
Himself to a bird that takes its little  
ones under its wings for safety.

This is what Jesus said He wanted to  
do for the Jews, and they would not  
let Him (Matt. xxiii. 37). But He does  
this for all who love Him. When we  
learn to know Him and trust Him, it  
is just as if a beam of light had shined  
down on our path to show us the way  
to a safe hiding-place.

Not long ago a train of railway car-  
riages was passing over the Alleghany  
mountains. It had reached a place  
where there was a deep precipice on  
one side, and a steep wall of solid rock  
that rose sheer up to a great height, on  
the other. The train was running along  
quite close to this rocky wall. All at  
once the whistle screamed the signal,  
"Down brakes! down brakes!"

The passengers were alarmed. They  
raised the windows and looked out, ex-  
pecting to see or hear of some dreadful  
disaster. The engineer had discovered  
a little girl and her baby brother play-  
ing upon the lines, just a little way in  
front of the engine. It was impossible  
to stop the train in time, and it seemed  
as if the poor children must be crushed  
to death. But just at this moment the  
girls eye caught sight of a niche in the  
wall of rock, made by blasting. Snatch-  
ing up her little brother, she jumped  
into this niche. And while the long  
train went thundering by, the passen-  
gers heard the gentle voice of the little  
girl saying, "Cling close to the rock,  
Johnny! cling close to the rock!"

How beautiful this was! And it  
shows us how Jesus makes his people  
safe. We are exposed to dangers worse  
than those which threatened that little  
girl. But Jesus sheds the light of His  
truth on our path. This shows us that  
He is the rock in which we may find a  
hiding-place. And when we look up to  
Him and say—  
"Rock of Ages, cleft for me,  
Let me hide myself in Thee"—  
then, like this little girl, we are "cling-  
ing close to the rock." And the safety  
which we find in doing this, is safety  
found in the light which Jesus gives us.

I remember of hearing of a tree  
somewhere in the East Indies, which  
illustrates very sweetly this part of our  
subject. This tree was what is called  
a non-conductor of lightning. This  
means that the tree had some strange  
power in it, which prevented the light-  
ning from striking it. They have dread-  
ful thunder-storms in that country.  
And when those storms burst, the thun-  
der would roar, and the lightning would  
flash out, and strike other trees in the  
neighborhood; but it never touched  
this tree.

The people in the neighborhood found  
this out. And when they saw the  
storms gathering, they would leave  
their houses, and come under the shel-  
ter of this tree for safety. And they  
always found it there. No matter how  
loud the chunder, or how sharp the  
lightning was, they were safe under  
that tree. The lightning never struck  
that tree, and nobody under the shelter  
of it was ever hurt.

What a beautiful illustration this is  
of the tree of Calvary—the cross on  
which Jesus died for us! The Bible  
tells us of "the wrath to come." This  
will be the storm of God's anger against  
sinners. It will be dreadful when that  
storm bursts. But the lightning of  
God's wrath will never strike the tree  
of Calvary—the Cross on which Jesus  
died. All who are under the shadow of  
this tree will be safe. And Jesus sheds  
the light of His Gospel around us in  
order to show us the way to this tree.  
And Jesus may well be called "the  
Light of the world," because there is  
safety in light.

And so we see there are four things  
for which we are dependent on the light.  
These are life, and growth, and beauty,  
and safety. And as the light of the  
natural sun brings these four blessings  
to our bodies, so the light which Jesus,  
the sun of righteousness, gives, secures  
the same sort of blessings to our souls.

Let us be thankful that we have this  
light. "And while we have the light,  
let us walk in the light, that we may be  
children of the light." I pray God that  
each of you, my dear young friends,  
may be able to say, as Dr. Bonar says  
in one of his sweet hymns—  
"I heard the voice of Jesus say,  
I am this dark world's light,  
Look unto Me; thy morn shall rise,  
And all thy days be bright.

"I came to Jesus, and I found  
In Him my Star, my Sun;  
And in that Light of Life I'll walk  
Till travelling days are done."  
"I am the light of the world."

Mothers will find the PAIN-KILLER  
invaluable in the nursery, and it should  
always be kept near at hand in case of  
accident. For pain in the breasts take a  
little Pain-Killer in sweetened milk and  
water, bathing the breast in it clear at  
the same time. If the milk passages are  
clogged, from cold, or other causes, bath-  
ing in the Pain-Killer will give immediate  
relief.

Since vitality or nervous strength is en-  
gendered most speedily by the use of  
Fellows' Syrup of Hypophosphites, it is  
the remedy calculated not only to miti-  
gate the violence of wasting disease, and  
induce a happy recovery, but also to pro-  
tect such as use it from being attacked by  
epidemic maladies.

AMOS WOOLLY, M.D., of Kosciusco  
County, Indiana, says:—"For three  
years past I have used Allen's Lung Bal-  
sam extensively in my practice; and I  
am satisfied that there is no better medi-  
cine for lung diseases in use.

Bleeding of the Lungs.  
Bowmanville, Ont., Nov. 8, 1872,  
Messrs. Seth W. Fowle & Sons, Boston:  
Gentlemen—I have been troubled with  
bleeding of the lungs for a long time.  
About two years ago I took a severe cold  
which made my lungs very sore, but after  
using one bottle of Wistar's Balsam of  
Wild Cherry the pain and cough disap-  
peared and have not troubled me since.  
I believe the Balsam is the best medicine  
in use and well worth the price asked for  
it. Your's truly,  
JESSE BURK

50 cents and \$1 a bottle. Sold by dealers  
generally.  
Countless sufferers find the balm of re-  
lief, and the fountain of their health and  
strength in AYE'S SERRAPARILLA. It  
is the most potent of all the alteratives  
to purify the system and cleanse the blood.  
It possesses invigorating qualities, so that  
it stimulates the faded vitalities and pur-  
ges out the corruptions which mingle  
with the blood, promoting derangement  
and decay. We are assured by many in-  
telligent physicians that this medicine  
cures beyond all others of its kind, and we  
can fortify this statement by our own ex-  
perience.—Punzstauway (Pa) Argus.

AMERICAN APPRECIATION OF CANA-  
DIAN REMEDIES.—A wholesale iron mer-  
chant of Boston, Mr. Wm. P. Tyler, of  
the firm of Arthur G. Tompkins & Co.,  
lately got his ankle sprained and knowing  
the value of GRAHAM'S PAIN ERADICA-  
TOR in such cases sent for a supply,  
which he writes soon cured him. He gave  
a bottle to a friend suffering from the  
same complaint who found similar results  
from its use.

light, neither cometh to the light, lest  
his deeds should be reprov'd" (John  
iii. 20). Our merchants and shopkeep-  
ers have found out that there is safety  
in light, and they are putting this know-  
ledge to good use.

When I was a boy, I remember that  
when I walked along any of our prin-  
cipal streets at night, the jewellers'  
shops, and others that had valuable  
things in them, would have heavy wood-  
en or iron shutters to the windows; and  
these would be fastened with locks, or  
great iron bolts and bars. And all this  
was done for safety. But now, many of  
those same shops, as you may have  
seen, have no shutters at all to them.

And others have only a thin wire grating  
over them. But, if you stop and look  
through one of those windows at night,  
you will find that the gas is lighted in  
the shop and kept burning. If a thief  
should get in there and begin to steal,  
he would be seen by the policeman, or  
the people going by. And so the thieves  
stay away. They are afraid to go in-  
to the shop where the gas is burning.

This shows us that there is safety in  
light.  
And Jesus may well be called "the  
Light of the world," because He brings  
salvation wherever He comes. And sal-  
vation means safety. When we learn to  
know Him and trust in Him we are  
safe. Solomon says, "The name of the  
Lord is a strong tower; the righte-  
ous run into it and are safe." (Prov.  
xviii. 10). And when David is speaking  
of the way in which God takes care of  
His people, he says, "He shall defend  
thee under His wings, and thou shalt  
be safe under His feathers; His faith-  
fulness and truth shall be thy shield  
and buckler" Psa. xci. 4 (Prayer  
Book version). Here God compares  
Himself to a bird that takes its little  
ones under its wings for safety.

This is what Jesus said He wanted to  
do for the Jews, and they would not  
let Him (Matt. xxiii. 37). But He does  
this for all who love Him. When we  
learn to know Him and trust Him, it  
is just as if a beam of light had shined  
down on our path to show us the way  
to a safe hiding-place.

Not long ago a train of railway car-  
riages was passing over the Alleghany  
mountains. It had reached a place  
where there was a deep precipice on  
one side, and a steep wall of solid rock  
that rose sheer up to a great height, on  
the other. The train was running along  
quite close to this rocky wall. All at  
once the whistle screamed the signal,  
"Down brakes! down brakes!"

The passengers were alarmed. They  
raised the windows and looked out, ex-  
pecting to see or hear of some dreadful  
disaster. The engineer had discovered  
a little girl and her baby brother play-  
ing upon the lines, just a little way in  
front of the engine. It was impossible  
to stop the train in time, and it seemed  
as if the poor children must be crushed  
to death. But just at this moment the  
girls eye caught sight of a niche in the  
wall of rock, made by blasting. Snatch-  
ing up her little brother, she jumped  
into this niche. And while the long  
train went thundering by, the passen-  
gers heard the gentle voice of the little  
girl saying, "Cling close to the rock,  
Johnny! cling close to the rock!"

How beautiful this was! And it  
shows us how Jesus makes his people  
safe. We are exposed to dangers worse  
than those which threatened that little  
girl. But Jesus sheds the light of His  
truth on our path. This shows us that  
He is the rock in which we may find a  
hiding-place. And when we look up to  
Him and say—  
"Rock of Ages, cleft for me,  
Let me hide myself in Thee"—  
then, like this little girl, we are "cling-  
ing close to the rock." And the safety  
which we find in doing this, is safety  
found in the light which Jesus gives us.

I remember of hearing of a tree  
somewhere in the East Indies, which  
illustrates very sweetly this part of our  
subject. This tree was what is called  
a non-conductor of lightning. This  
means that the tree had some strange  
power in it, which prevented the light-  
ning from striking it. They have dread-  
ful thunder-storms in that country.  
And when those storms burst, the thun-  
der would roar, and the lightning would  
flash out, and strike other trees in the  
neighborhood; but it never touched  
this tree.

The people in the neighborhood found  
this out. And when they saw the  
storms gathering, they would leave  
their houses, and come under the shel-  
ter of this tree for safety. And they  
always found it there. No matter how  
loud the chunder, or how sharp the  
lightning was, they were safe under  
that tree. The lightning never struck  
that tree, and nobody under the shelter  
of it was ever hurt.

What a beautiful illustration this is  
of the tree of Calvary—the cross on  
which Jesus died for us! The Bible  
tells us of "the wrath to come." This  
will be the storm of God's anger against  
sinners. It will be dreadful when that  
storm bursts. But the lightning of  
God's wrath will never strike the tree  
of Calvary—the Cross on which Jesus  
died. All who are under the shadow of  
this tree will be safe. And Jesus sheds  
the light of His Gospel around us in  
order to show us the way to this tree.  
And Jesus may well be called "the  
Light of the world," because there is  
safety in light.

And so we see there are four things  
for which we are dependent on the light.  
These are life, and growth, and beauty,  
and safety. And as the light of the  
natural sun brings these four blessings  
to our bodies, so the light which Jesus,  
the sun of righteousness, gives, secures  
the same sort of blessings to our souls.

Let us be thankful that we have this  
light. "And while we have the light,  
let us walk in the light, that we may be  
children of the light." I pray God that  
each of you, my dear young friends,  
may be able to say, as Dr. Bonar says  
in one of his sweet hymns—  
"I heard the voice of Jesus say,  
I am this dark world's light,  
Look unto Me; thy morn shall rise,  
And all thy days be bright.

"I came to Jesus, and I found  
In Him my Star, my Sun;  
And in that Light of Life I'll walk  
Till travelling days are done."  
"I am the light of the world."

Mothers will find the PAIN-KILLER  
invaluable in the nursery, and it should  
always be kept near at hand in case of  
accident. For pain in the breasts take a  
little Pain-Killer in sweetened milk and  
water, bathing the breast in it clear at  
the same time. If the milk passages are  
clogged, from cold, or other causes, bath-  
ing in the Pain-Killer will give immediate  
relief.

Since vitality or nervous strength is en-  
gendered most speedily by the use of  
Fellows' Syrup of Hypophosphites, it is  
the remedy calculated not only to miti-  
gate the violence of wasting disease, and  
induce a happy recovery, but also to pro-  
tect such as use it from being attacked by  
epidemic maladies.

AMOS WOOLLY, M.D., of Kosciusco  
County, Indiana, says:—"For three  
years past I have used Allen's Lung Bal-  
sam extensively in my practice; and I  
am satisfied that there is no better medi-  
cine for lung diseases in use.

Bleeding of the Lungs.  
Bowmanville, Ont., Nov. 8, 1872,  
Messrs. Seth W. Fowle & Sons, Boston:  
Gentlemen—I have been troubled with  
bleeding of the lungs for a long time.  
About two years ago I took a severe cold  
which made my lungs very sore, but after  
using one bottle of Wistar's Balsam of  
Wild Cherry the pain and cough disap-  
peared and have not troubled me since.  
I believe the Balsam is the best medicine  
in use and well worth the price asked for  
it. Your's truly,  
JESSE BURK


50 cents and \$1 a bottle. Sold by dealers  
generally.  
Countless sufferers find the balm of re-  
lief, and the fountain of their health and  
strength in AYE'S SERRAPARILLA. It  
is the most potent of all the alteratives  
to purify the system and cleanse the blood.  
It possesses invigorating qualities, so that  
it stimulates the faded vitalities and pur-  
ges out the corruptions which mingle  
with the blood, promoting derangement  
and decay. We are assured by many in-  
telligent physicians that this medicine  
cures beyond all others of its kind, and we  
can fortify this statement by our own ex-  
perience.—Punzstauway (Pa) Argus.

AMERICAN APPRECIATION OF CANA-  
DIAN REMEDIES.—A wholesale iron mer-  
chant of Boston, Mr. Wm. P. Tyler, of  
the firm of Arthur G. Tompkins & Co.,  
lately got his ankle sprained and knowing  
the value of GRAHAM'S PAIN ERADICA-  
TOR in such cases sent for a supply,  
which he writes soon cured him. He gave  
a bottle to a friend suffering from the  
same complaint who found similar results  
from its use.

# FITS!

**FITS! FITS! FITS! FITS!**  
**CURE OF EPILEPSY OR FALLING FITS**  
BY HANCE'S EPILEPTIC PILLS.  
Persons suffering from this distressing Malady  
will find Hance's Epileptic Pills to be the only  
remedy ever discovered for curing it. The fol-  
lowing certificate should be read by all the  
afflicted: It is in every respect true.

**A MOST REMARKABLE CURE.**  
Seth S. Hance, Dear Sir:—The Epileptic Pills  
that I received from you last September have ac-  
complished all that you recommended them to  
do. My son is hearty, stout, and robust; he is as  
hearty as any child in Kansas—indeed he is in  
the manner of a new boy, being red and rosy. Be-  
fore he commenced taking your Pills he was a  
very pale and delicate looking child and had  
Epileptic Fits for about four years, and seeing  
your Pills advertised in the Christian Instructor,  
I sent you and got two boxes of them, and he  
has not had a fit since he commenced taking them;  
he has been exposed to all changes of weather in  
going to school and on the farm, and he has not  
had a fit nor a symptom of one since he com-  
menced taking your Pills. He learns well at  
school, and his mind is clear and quick. I feel  
that you are not sufficiently paid for the service  
and benefit you have been to us in restoring our  
child to health. I will cheerfully recommend  
your Pills to every one I hear of that is afflicted  
with Epilepsy. Please send me some of your cir-  
culars, so that I can send them to any that I hear  
of that is afflicted in that way.  
Respectfully, etc., LEWIS THORNBROUGH.  
Sent to any part of the country by mail, free  
of postage, on receipt of a remittance. Price, one  
box, \$3; two, \$5; twelve, \$7. Address SETH S.  
HANCE, 125 Baltimore St., Baltimore, Md.  
Please mention where you saw this advertisement.  
May 1—1 yr.



**BUCKEYE BELL FOUNDRY.**  
Established in 1807.  
Superior Bell of Copper and Tin,  
Manufactured with the best Rotary Moulding  
Machinery for Churches, Colleges, Schools,  
Factories, Court Houses, Fire Alarms,  
New Churches, Chimneys, etc., etc.  
Warranted.  
Illustrated Catalogue sent free.  
VANDEUSEN & TICE,  
101 N. 1st St., Philadelphia, Pa.

**J. C. DUMARESQUÉ**  
**ARCHITECT.**  
PLANS, SPECIFICATIONS, &c., of Churches,  
County Residences and all kinds of Building  
prepared to order.  
Office, 125 Hollis Street Halifax, N.  
Nov 1, 1874

**JAS. & WM. PITTS,**  
GENERAL  
**COMMISSION MERCHANT**  
Ship and Insurance Brokers,  
**WATER STREET,**  
**ST. JOHN'S,**  
**NEWFOUNDLAND.**

**MENEELY & COMPANY**  
**BELL FOUNDERS,**  
WEST TROY, N. Y.  
50 years established. Church Bells and Chimes  
Academy, Factory Bells, &c., Improved Patent  
Mountings, Catalogues free. No agencies.  
June 1 1874—ly

**CUSTOMS DEPARTMENT.**  
OTAWA, Feb 16, 1877.  
AUTHORIZED Discount on American Invoices  
until further notice, 2 per cent.  
Oct 8  
J. JOHNSON,  
Commissioner of Customs

**Meneely & Kimberly,**  
**BELL FOUNDERS, TROY, N. Y.**  
Manufacture a superior quality of Bells.  
Special attention given to CHURCH BELLS.  
ILLUSTRATED CATALOGUE SENT FREE.  
sept 22—ly

A lay attorney. Agents wanted. Outfit and  
license free. TRUE & Co., Augusta, Maine  
Oct 25, 1874.

**Provincial Building Society**  
Offices—102 Prince William Street  
St. John, N.B.

**MONEY**  
Received on Deposit at Six per cent in-  
terest withdrawable at short notice.  
SHARES of \$50 each, maturing in four years,  
with interest at seven per cent compounded half  
yearly, may be taken at any time.

**LOANS**  
Made on approved Real Estate security, repaid  
by Monthly or Quarterly instalments, extending  
from one to ten years.  
The recent issue of CAPITALIZED STOCK by  
the Society gives to its Depositors and Shareholders  
increased security.  
THOMAS MAIN, Secretary  
C. W. WETMORE, President.  
May 26.

**PIANOS**  
Magnificent Bran New, 600 dollars  
Rosewood Pianos, only 175 dol.  
Must be sold. Fine Rosewood  
Upright Pianos, little used, cost  
\$200, now only 125. Parlor Organs  
\$200, 45 dollars; 32 stops; only 75 dol.  
Other great bargains. "Mr. Beatty sells first-class  
Pianos and Organs lower than any other establish-  
ment.—Herald." You ask why? I answer,  
Hard times. Our employees must have work.  
Sales over 1,000,000 dollars annually. War com-  
menced by the monopolists. Battle raging. Particu-  
lars free. Address  
**DANIEL F. BEATTY, Washington, N. J., U. S. A.**  
Jan 5—ly

SEND 5c. to G. P. ROWELL & Co., New  
York, for Pamphlet of 100 pages, containing  
lists of 3000 newspapers, and estimates showing  
costs of advertising. dec 16

**CORNER GRANVILLE AND SACK-  
VILLE STREETS.**  
**NOVA SCOTIA**  
**Steam Machine Paper Bag Manu-  
factory**  
**THE CHEAPEST IN THE MARKET**  
SEND FOR PRICE LIST.  
ALSO  
**BOOK BINDING,**  
In all its Branches.  
G. & T. PHILLIPS

# DOMESTIC GOODS,

## RETAIL DEPARTMENT.

We have now open and ready for inspection a most complete  
Stock of the following Seasonable Goods to which we  
would call the particular attention of house-  
keepers.

- Unbleached Cotton Sheeting {8x4 9x4 10x4  
25c. 30c. 33c.
- English & American Bleached Cotton Sheeting {8x4 9x4 10x4  
26c. 30c. 37c.
- Pillow Cotton—Inches {36 38 40  
12c 15c 17c
- White Cotton Shirts—very best make—7c. to 20c.
- Unbleached Cottons American & Canadian—rare value  
6c. to 13c.

The above quotations are for really USEFUL HOUSEHOLD GOODS,  
and purchasers will consult their interests by seeing our stock  
before ordering.  
**DAVIDSON & CRICHTON,**  
153 & 155 Hollis Street.

**Intercolonial Railway.**  
1877 WINTER ARRANGEMENT 1877  
ON AND AFTER MONDAY, Oct. 15th  
TRAINS  
Will leave Halifax as follows:—  
At 8.25 a.m. and 5.30 for St. John and  
intermediate points.  
At 1.30 p.m. for Quebec and intermediate  
points.  
At 8.25 a.m. and 1.30 p.m., for Pictou and  
intermediate points.  
TRAINS WILL ARRIVE.  
At 9.15 a.m. and 8.20 p.m., from St. John  
and intermediate stations.  
At 1.30 p.m. from Quebec and points  
West.  
At 1.30 and 8.20 p.m. from Pictou and  
intermediate stations.<

