

# The Wesleyan,

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## LITERATURE AND ART.

### HOW GREAT MEN WORK.

The methods of authors in the course of composition have been singular, and though no two of them have worked alike, they have, most of them, illustrated the old proverb that genius is labor, and that few great works have been produced which have not been the result of unwearied perseverance as well as of brilliant natural powers. Some men have undoubtedly possessed astonishing facility and readiness, both of conception and expression, as we shall presently see; but, as a rule, the writings of such men, except in the case of Shakespeare, are not so valuable as they might have been, and are marred by crudities which might otherwise have been finished beauties, by deformities which should have been graces. First among the sons of literary toil stands Virgil. He used, we are told, to pour out a large number of verses in the morning, and to spend the rest of the day in pruning them down; he has humbly compared himself to a she-bear, who licks her cubs into shape. It took him three years to compose his ten short eclogues; seven years to elaborate his "Georgics," which comprise little more than two thousand verses; and he employed more than twelve years in polishing his "Æneid," being even then so dissatisfied with it, that he wished before his death to commit it to the flames. Horace was equally indefatigable, and there are single odes in his works which must have cost him months of labor. Lucretius' one poem represents the toil of a whole life; and so careful was Plato in the niceties of verbal collocation, that the first sentence in his "Republic" was turned in nine different ways. It must have taken Thucydides upward of twenty years to write his history, which is comprised in one octavo volume. Gibbon wrote the first chapter of his work three times before he could please himself; and John Foster, the essayist, would sometimes spend a week over one sentence. Addison was so particular that he would stop the press to insert an epithet, or even a comma; and Montesquieu, alluding in a letter to one of his works, says to a correspondent, "You will read it in a few hours, but the labor expended on it has whitened my hair." Gray would spend months over a short copy of verses; and there is a poem of ten lines in Waller's works, which, he has himself informed us, took him a whole summer to formulate. Miss Austen, Charlotte Brontë, Hume, and Fox, have all recorded the trouble they took. Tasso was unwearied in correcting; so were Pope and Boileau. Even Macaulay, with all his fluency, did not disdain the application of the file; and there are certain passages in the first chapter of his history which represent months of patient revision.

Some authors have rapidly sketched the plan of their intended work first, and have reserved their pains for filling out the details. The great French novelist, Balzac, followed this method. He sent off to the printer the skeleton of the intended romance, leaving pages of blank paper between for conversations, descriptions, etc.; as soon as that was struck off he shut himself up in his study, eat and drank nothing but bread and water till he had filled up the blank spaces, and in this way laboriously completed his book. Godwin wrote his "Caleb Williams" backward—beginning, that is to say, with the last chapter, and working on to the first. Richardson produced his ponderous novels by painfully elaborating different portions at different times. Burton, the author of the "Anatomy of Melancholy;" the great scholars Bartholomew and Turnebus; Butler, the author of "Hudibras;" Locke; Fuller, the "witty" divine; Bishop Horne, Warburton, Hurd, and many others kept common-place books, which may account for the copious and apposite illustrations which enrich their volumes. Sheridan and Hook were always on the alert for bits of brilliant conversation and stray jokes, which they took good care to jot down in their pocket-books for future use. Swift would lie in bed in the morning "thinking of wit for the day;" and Theodore Hook generally "made up his impromptus the night before." Washington Irving was fond of taking his portfolio out into the fields, and laboriously manipulating his graceful periods while swinging on a stile. Wordsworth and De Quincey did the same.

But it is now time to reverse the picture, and to mention meritorious pieces produced against time and with extraordinary facility. Lucilius, the Roman satirist, wrote with such ease, that he used to boast that he could turn off two hundred verses while standing on one leg. Ennius was quite as fluent. Of Shakespeare we are told, "His mind and hand went together, and what he thought he uttered with that easiness that we (the editors of the first folio) have scarce received from him a blot in his papers." When the fits of inspiration were on Milton, his amanuensis could scarcely keep pace with the fast-flowing verses; but we must remember that the poet had been brooding over his immortal work for years before a line was committed to paper. Of English writers, perhaps the most fluent and easy have been Dryden and Sir Walter Scott. In one short year Dryden produced four of his greatest works—namely, the first part of "Absalom and Achitophel," "The Medal," "Mack Flecknoe," his share in the second part of "Absalom and Achitophel," and the "Religio Laici." He was less than three years in translating the whole of Virgil. He composed his elaborate parallel between poetry and painting in twelve mornings. Everybody knows the extraordinary literary facility of Sir Walter Scott—how his amanuensis, when he employed one, could not keep pace with the breathless speed with which he dictated his marvellous romances. If we can judge from the many original MSS. of his novels and poems which have been preserved to us, it would seem that he scarcely ever recast a sentence or altered a word when it was committed to paper. The effect of this is that both Dryden and Scott have left a mass of writings valuable for the genius with which they are instinct, but defaced with errors, with grammatical blunders, and with many pleonasm and tautologies, the consequence of their authors not practicing what Pope calls

"The first and greatest art, the art to blot."

Dr. Johnson's "Rasselas" was written in a week, to defray the expenses of his mother's funeral. Horace Walpole wrote nearly all "The Castle of Otranto" at a sitting which terminated not by mental fatigue, but by the fingers becoming too weary to close on the pen. Mrs. Browning wrote her delightful poem entitled "Lady Geraldine's Courtship," a long elaborate romance in a difficult metre, in twelve hours, while the printer was waiting to put it into type. It is comparatively easy to understand the rapidity with which these compositions were produced, because, being works of imagination, couched in a style essentially bold and free, choice phraseology, careful rhythm, and copious illustration were not so much needed; but when we learn that Ben Johnson completed his highly wrought comedy of "The Alchemist" in six weeks, and that Dr. Johnson could throw off forty-eight octavo pages of such a finished composition as his "Life of Savage" at a sitting, one is indeed lost in bewildering admiration, and perhaps half inclined to doubt the author's word. However much we may wonder at feats like these, we should not forget Sheridan's witty remark, that very easy writing is generally very hard reading; and comfort our common-place selves with the thought that, in nine cases out of ten, genius in literature is like genius in practical life, little else than honest, indefatigable labor fortunately directed.

It is curious that two of the greatest historical works in the world were written while their authors were in exile—the "History of the Peloponnesian War," by Thucydides, the "History of the Rebellion," by Lord Clarendon. Fortescue, the chief justice in Henry VI.'s reign, wrote his great work on the laws of England under the same circumstances. Locke was a refugee in Holland when he penned his memorable "Letter concerning Toleration," and put the finishing touches to his immortal "Essay on the Human Understanding." Lord Bolingbroke had also "left his country for his country's good" when he was engaged on the works by which he will be best remembered. Everybody knows Dante's sad tale, and his miserable wanderings from city to city while the "Divine Comedy" was in course of production. Still more melancholy is it to review the formidable array of great works which were composed within the walls of a prison.

First come the "Pilgrim's Progress," and "Don Quixote;" the one written in Bedford gaol, the other in a squalid dungeon in Spain.

Sir Walter Raleigh's "History of the World" was composed in the Tower. George Buchanan executed his brilliant Latin version of the Psalms while incarcerated in Portugal. "Fleta," one of the most valuable of our early law works, took its name from the fact of its having been compiled by its author in the Fleet Prison. Boethius' "Consolations of Philosophy," De Foe's "Review" and "Hymn to the Pillory," Voltaire's "Henriade," Howell's "Familiar Letters," Dr. Dodd's "Prison Thoughts," Grotius' "Commentary on St. Matthew," and the amusing "Adventures of Dr. Syntax," all these were produced in the gloomy cells of a common prison. Tasso wrote some of the loveliest of his sonnets in a madhouse, and Christopher Smart his "Song to David"—one of the most eloquent sacred lyrics in our language—while undergoing confinement in a similar place.

### HOW BIRDS FLY.

You will find if you carefully examine a bird's wing, that all the bones and muscles are placed along the front edge, which is thus made very stiff and strong. The quill feathers are fastened in such a way that they point backward, so that the hind edge of the wing is not stiff like the front edge, but is flexible and bends at the least touch. As the air is not solid, but has a tendency to slide out under the wing when this is driven downward, and of course it will do this at the point where it can escape more easily. Since the front edge of the wing is stiff and strong, it retains its hollow shape, and prevents the air from sliding out in this direction, but the pressure of the air is enough to bend up the thin, flexible ends of the feathers at the hinder border of the wing, so the air makes its escape there, and slides out backwards and upward. The weight of the bird is all the time pulling it down toward the earth; so, at the same time that the air slides out upward and backward past the bent edge of the wing, the wing itself, and with it the bird, slides forward and downward off from the confined air. It is really its weight which causes it to do this, so that the statement that a bird flies by its own weight is strictly true.

This is true also, of insects and bats. They have all wings with stiff front edges and flexible hind edges which bend and allow the air to pass out, so that flying is nothing but sliding down a hill made of air. A bird rises by flapping its wings, and it flies by falling back toward the earth and sliding forward at the same time. At the end of each stroke of its wing it has raised itself enough to make up for the distance it has fallen since the last stroke, and accordingly it stays at the same height and moves forward in a seemingly straight line. But if you watch the flight of those birds which flap their wings slowly, such as the woodpecker, you can see them rise and fall through a space great enough to be seen. Birds also make use of the wind to aid them in flight and by holding their wings inclined like a kite, so that the wind shall slide out under them, they can sail great distances without flapping their wings at all. They are supported, as a paper kite is, by the wind, which is continually pushing against their wings and sliding out backward and downward, thus lifting or holding up the bird and at the same time driving it forward.

The birds are not compelled to face the wind while they are sailing, but by changing the position of the wings a little they can go in whatever direction they wish, much as a boy changes his direction in skating by leaning a little to one side or the other. Some birds are very skilful at this kind of sailing, and can even remain stationary in the air for some minutes when there is a strong wind; and they can do this without flapping their wings at all. It is a difficult thing to do, and no birds except the most skilful flyers can manage it. Some hawks can do it, and gulls and terns may often be seen practicing it when a gale of wind is blowing, and they seem to take great delight in their power of flight.—St. Nicholas for September.

### THE HARE TRADITION OF THE FALL.

To this tradition succeeds that of the Fall, already cited, with the following variation: The two brothers perceived the rainbow and wished to reach it. An old man with white hair gave them the magical arrows and laid on them the same prohibition as in the Montagnais parable. A condition laid on man as the price of happiness and life, a prohibition and a transgression followed by evil; this is what we find at the beginning of all theogonies.

The two brothers disobeyed the order; the younger laid hold of the arrow which he had fired. But the latter darting forward, led them to the summit of a conical mountain which rose to heaven. Scarcely had they arrived when they heard a subterranean and mocking voice saying: "Well, my friends, your language is no longer alike. They would have abandoned their arrow, but it was difficult to do so, for the arrow kept ascending. Suddenly, having reached the very top of the mountain, they found a multitude of men. 'What are you going to do here?' they said to one another; 'this mountain is, in truth, very hard and solid, but it is too small for the whole of us.' Then they made fire, and as there were asphalt mines there, the bitumen burned, the rocks burst with a frightful noise, and the multitude became affrighted. Suddenly the high mountain disappeared. It changed into an immense plain. The men terrified and no longer understanding each other, dispersed in every direction. They fled each to his own way. The nations were formed. It is since that time, it is said, that we no longer speak the same language.

"There existed a man who dwelt in a porcupine's den. He became black there, and was about to be burned. All at once he who sees before and behind (*Enna-gu'ini*) struck their land with his thunder; he delivered the man by opening to him a subterranean passage toward the strange land. The man was called without fire or country (*Kron-odin*); we call him also *Rat-om* (the traveller). Having looked at *Enna-gu'ini*, he saw him who had passed into the middle of the fire and was afraid. 'Ah! my grandfather, I am afraid of thee,' he said to him. 'Not at all my grandson,' said the giant, 'I am good and do not destroy men; remain with me,' and the Traveller, the man without country, remained with Him who sees behind and before, who placed him on his shoulder, carried him in his hands, put him in his mittens. He killed elks and beavers for the man. 'He who wears out heaven with his head (*Ya-na-kfui-odinza*) is my enemy,' he acknowledged to him one day, 'his young people are numerous; one day he will me and then thou wilt see my blood redden the vault of heaven.' The man became sad. 'Come,' continued *Enna-gu'ini*, 'I see him who is advancing, let us go to meet him.' He gave to the Man without country an enormous beaver's tooth; 'Hold,' he told him, 'hide thyself I am about to go to fight the wicked giant; here is a weapon, hold it high and firm.' He set out.

"A moment after the monster was heard struggling in the grasp of Him who sees. Long they fought; but the evil giant was getting the best of it, when Him who sees cried out, 'Oh! my son, cut, cut the nerve of his leg.' The Man without fire cut the nerve, the giant fell prostrate and was killed. His wife and children shared the same fate. This is why we do not eat the nerve of the leg.

"It is good my son, go away," then said Him who sees. "If ever thou dost perceive the sky to redden, then they shall have shed my blood." "Hold," he added; "here is my staff; before sleeping, plant it beside thy pillow, and when anything painful shall come to thee, cry to me."

"He went off, and the Man without place remained sad. When anything was difficult to him, when malignant animals tormented him, he climbed up a fir and called his great father, Him who sees behind and before, and immediately the latter heard his voice. When he went to bed he planted the giant's staff at his pillow, and then returned in dreams to the house of his mother.

"As to her, she wept for him as dead, for he never saw his country more. He followed a beautiful young girl and married her. The pork he changed into baked flour, and the fat

into vapor. He rendered the food very fat. Suddenly it happened that the sky became red. The Man without fire or place then remembered the word spoken to him, and burst into sobbing. He ran through the woods crying, 'Oh! my Great father, Alas! Alas!'

"At the end he rose no more, no longer did he command any one. He dug himself a grave in a hillock on an island, and said, 'when I die, it is there you shall put my bones.' That is the end.

### WORDS OF WISDOM.

Delays increase desires, and sometimes extinguish them.

To extol one's own virtue is to make a vice of it.

The surest way not to fail is to determine to succeed.

Have one settled purpose in life, and if it be honourable it will bring you reward.

Conversion is only the foundation of the structure. Alas for the tree which is all blossom and no fruit!

Don't be satisfied with one good deed or one victory, but string them together like so many pearls, one after the other.

If ill thoughts at any time enter into the mind of a good man, he doth not roll them under his tongue as a sweet morsel.

A passionate and revengeful temper renders a man unfit for advice, deprives him of his reason, and robs him of all that is great and noble in his nature.

Happy is he who has learned this one thing, to do the plain duty of the moment quickly and cheerfully, wherever and whatever it may be.

The devil easily triumphs over a faith that says God is able, or God is willing, but he retreats before a faith that says God does. This is at the root of the whole matter.

She who does not make her family comfortable, will herself never be happy at home; and she who is not happy at home will never be happy anywhere.—Addison.

Though the Word and the Spirit do the main work, yet suffering so unbolds the throat of the heart, that both the Word and the Spirit have easier entrances.—Baxter.

None shall be saved by Christ but those only who work out their own salvation while God is working in them by his truth and his Holy Spirit. We cannot do without God, and God will do without us.—Matthew Henry.

Let all our employment be known to God; the more one knows of Him the more one desires to know of Him. And as knowledge is commonly the measure of love, the deeper and more extensive our knowledge shall be the greater will be our love; and if our love of God were great, we should love him equally in pains or pleasure.

O help us God, while it is day, By kindly words and deeds, To store good memories away, For the last evening's needs: And so to hear, at set of sun, The comfort of our Lord's "Well done;" Nor feel remorse, and grief and shame But gladly face the falling night, And hope for heaven's eternal light Through the Redeemer's name.

To be of no church is dangerous. Religion, of which the rewards are distant, and which is animated only by Faith and Hope, will glide by degrees out of the mind, unless it be invigorated and re-pressed by external ordinances, by stated calls to worship, and the salutary influence of example.—Dr. Johnson.

Your afflictions and deserts only prove that you are under the Father's hand. There is no time when the patient is an object of such tender interests to the surgeon, as when he is under his knife. So you may be sure, if you are suffering from the hand of God. His eye is all the more bent on you. "The eternal God is thy refuge, and underneath are the everlasting arms."—M<sup>r</sup> Cheyne.

Almost sweet is unsavory; almost hot is lukewarm. Almost a Christian is like the Ephraimites who could not pronounce Shibboleth, but Sibboleth. Almost a Christian is like Ananias, who brought a part, but left part behind. Almost a Christian is like the virgins, who carried lamps without oil; like the willing-unwilling son, who said he would come, and would not.—Henry Smith.

## GENERAL READING.

## ELIZABETH OF HUNGARY.

The woman of to-day has a well-defined individuality. She stands in the rarefied atmosphere of this upland of the ages, clearly defined in character and attitude against the horizon of the future. She does not wear the misty aureole of the saint; but one may note in her face and figure that which is better; she has grown glad and strong in the purer air and increasing light of the last century.

Through the mists that he below us we may discern the typical woman of yesterday, luminous through the mist—and so a saint—but she is "bound hand and foot with grave-clothes," and there is that in her uncertain step and wistful face which shows that the word "come forth" comes to her faintly and from far.

"Education is deliverance said Froebel. The lesson has been long and difficult, and the patient souls who have painfully spelled out their little part by a rush light, appeal to us out of the past.

Elizabeth of Hungary, princess, saint martyr, woman (the last the highest title), stands, as we look down through the centuries, this side the heavy bar of mist that we call the Dark Ages, and just within the light of that strange dawn of religious feeling the age of chivalry. She did not share the peculiar spirit of her age, but lived in bondage to it. "There were giants in those days," whose natural inheritance was self-will physical courage, passion, pride, and religious fanaticism, and among them she was a "spirit in prison." But let us speak of her life, which, though touched here and there with the fancies that marked the poetical superstitions of the Middle Ages, and especially of the thirteenth century, is, in all the material facts, perfectly authentic.

In the year 1207, Gertrude, Queen of Hungary, wife of Andreas II. gave birth to a daughter. That year, it is recorded, was crowned with singular blessings to the whole country; for the wars which had ravaged Hungary ceased, and nature poured out upon the land an abundant harvest. Many things are told of the wondrous child that came to the court of Hungary that year. She was free from the unreasoning petulance of childhood. Her earliest utterances were prayer, and at three years of age she was of radiant beauty, affectionate, generous, and religious as a nun.

Herman, Landgrave of Thuringia, a good and gentle prince, of poetic renown, and a patron of the Minnesingers held his court at this time in the Castle of the Wartburg, Eisenach. The fame of the little Hungarian princess was brought to his court by the poets and wise men who thronged there, and he said to himself, "Would to God that this fair child might be the wife of my son." The thought pursued him until he resolved to send an embassy to the king of Hungary. He intrusted his message to the Count Reinhard of Muhlberg, Walter de Tarila, his senechal, Bertha the Beindeleben, a noble widow, and sent with them a train of knights and ladies from the court bearing gifts. The message and messengers were received with royal hospitality. And strange as it seems to the mothers of this age and nation, they were permitted to bear back to the court of Herman the little princess Elizabeth, then four years old. With her went stores of costly gifts of jewels, silks and horses from the East, and a cradle and bath of pure silver of rare workmanship. Two baggage wagons bore gifts to the Hungarian court, but thirteen returned to Thuringia.

There was great rejoicing at the betrothal of Elizabeth and the young Prince Louis, which was performed with great pomp at Eisenach. After this the children called each other brother and sister and grew up as such, though Louis knew that his new sister was different from his own sister Agnes, and indeed, unlike all the children of the court. She was heavenly minded even in her plays and exercised a peculiar ascendancy over her playmates which they could not understand. The noble passion of her life, charity, was largely developed at this early age, and it was her care to gather the food that remained from the royal repasts, to give to the poor children who came to the castle gates.

The spirit of the child was pleasing to the Landgrave Herman, but after his death which occurred when Elizabeth was nine years old, she began to feel dimly the bars which were to prison her.

The Landgrave, Sophia, was proud and ambitious, and had little patience with the charity and humility which led Elizabeth to a group of beggars sooner than to a court banquet, and the ladies of the court were quick to reflect the feeling of the Landgrave and her daughter.

It is said that on the day of a great religious festival, Sophia and the two young princesses went to the Church of St. Catherine at Eisenach. According to the custom of that day they wore long embroidered mantles, over which their hair hung loosely, and a golden coronet upon their heads. They knelt

on entering the church, before a crucifix, and as Elizabeth raised her eyes to the thorn-crowned brow of the image of the Saviour, she involuntarily took off her coronet and laid it at the foot of the cross. Her royal-mother-in-law elect, whispered a bitter reproach, and bade her replace her coronet.

"Dear lady mother," she replied, weeping, "reproach me not. How can I, in his presence wear this crown; it is a mockery of his."

Then as the eyes of the people fixed upon them, the Landgrave and the princess Agnes, removed their crowns also, "which they disliked greatly," adds the chronicle.

The years that followed were full of trial and sorrow to the young princess. The court jeered at her religious whims and low associations (among the suffering poor), and the Princess Agnes told "her that her brother Louis would never marry such a *Beguin*, but would send her back to Hungary to her father.

Louis was quietly watching her through these years. He, like his father, was a good and gentle prince, and held Elizabeth in reverent affection. He did not openly show her attention, or come like a true knight to her defence; but he comforted her with tender words, and often brought her little gifts as tokens of his affection. He was her only comfort, and she prayed constantly that his heart might not be turned from her; for she knew that every earthly influence was employed to make him false to her.

Walter de Varila, who brought her as a little child from Hungary, was devoted to Elizabeth. He watched with jealous eye the gathering feeling of dislike to his favorite, and resolved to speak to Prince Louis.

"It is thought by many," he ventured one day, as they were hunting, that you love not the Lady Elizabeth, and will send her back to her father."

Louis threw her hand vehemently toward the Inselberg, which rose before them saying:

"Seest thou yon high mountain? If from the base to summit it were all of pure gold I would not exchange it for my Elizabeth. I have only her. *Ich will meine Elisabeth haben.*"

These words, borne from Walter to Elizabeth, with a little token, a silver mirror surmounted by a crucifix, drove away all her fears. About a year afterward they were married, and three days of feasting marked the event. Louis was then twenty years of age. He was of the true German type, of a ruddy complexion, and with long, fair hair parted over an ample brow. His face was marked by his princely temper. It was serene and mild, but resolute. It is recorded of him that "in his words he was as modest as a maid," and in his life a "blameless prince." Elizabeth was about fifteen years of age. She had the peculiar beauty of her race a tall, slender figure, clear, olive complexion, and dark abundant hair. Her eyes were often spoken of in later years "as glowing with love, but as if thought tears."

There are many touches of romance in the accounts of earlier years, which may have grown out of the poetic tendency of the chronicles of the age; but as the story of her life as the mistress of the Wartburg and Landgrave of Thuringia becomes more clearly a part of history we feel the power of her pure and patient spirit, her loving and suffering woman's heart. Only in outline, however, may we trace the short, sad life, "filled with pangs and struggles such as then haunted the unreasoning minds of women, distracted between their earthly duties and affections and their heavenward aspirations,—as if this world were not God's world and his care, no less than that of other world." (Mrs. Jameson.)

The married life of Elizabeth was most happy—too happy, she feared—and so with her new blessings she began a course of penance and self-denial, for beside her happiness she saw "a gulf threatening to devour her." She wore hair-cloth next her skin, often scourged herself and caused her ladies to scourge her, and rose to pray in the coldest nights. Her husband was troubled by these things, and sometimes remonstrated; but he dared not forbid her prayers or penance, for he felt that they were, perhaps, the safeguard of himself and his people. It is recorded of her, however, that she always bore to her husband a cheerful and loving face and manner, and dressed to please him, though in his absence she always wore a black robe.

Conrag of Marbourg, a man of the sternest character, was her spiritual director and confessor, and he ruled her with a rod of iron. He imposed upon her sensitive conscience and gentle, womanly nature to the last degree of endurance, and doubtless at her canonization by Gregory IX. four years after her death, felt that Heaven had made him instrumental in the creation of a saint. She dared not eat of the food prepared for the royal table, because Conrad had declared the tax upon the people which furnished it unpleasing to God, and so lived much upon bread and water; but it is related in a legend that Louis, sitting beside her at table one day, tasted the water that she

drank, and found it rare wine, of a flavor unknown to any earthly vintage, and he thereafter believed that his wife was served by the angels.

(To be continued.)

## THE SEVEN WISE MEN MEN.

Most people have heard of the "Seven Wise Men of Greece," but very few know who they were, or how they came to be called so. Here is the story of them, and the moral of it is worth remembering, if their names are not:

The seven wise men of Greece are supposed to have lived in the fifth century before Christ. Their names were Pittacus, Bias, Solon, Thales, Chilon, Cleobulus, and Periander. The reason of their being called "wise" is given differently by different authors, but the most approved accounts state that as some Coans were fishing, certain strangers from Miletus bought whatever should be in the nets without seeing it. When the nets were drawn they were found to contain a golden tripod, which Helen, as she sailed from Troy, is supposed to have thrown there. A dispute arose between the fishermen and the strangers as to whom it belonged; and as they could not agree, they took it to the Temple of Apollo, and consulted the priestess as to what should be done with it. She said it must be given to the wisest man in Greece, and it was accordingly sent to Thales, who declared that Bias was wiser, and sent it to him. Bias sent it to another one, and so on, until it had passed through the hands of all the men, afterwards distinguished by the title of the "Seven Wise Men;" and as each claimed that some one was wiser than he, it finally was sent to the Temple of Apollo, where, according to some writers, it still remains to teach the lesson that the wisest are the most distrustful of their wisdom.

## EDISON'S EARLY LIFE.

This remarkable inventor, of whom the public has recently heard so much is still a young man, having been born in 1847, at Milan, Erie county, Ohio. His mother was of Scotch parentage, but born in Massachusetts; she was finely educated, literary and ambitious, and had been a teacher in Canada. Young Edison's only schooling came from his mother, who taught him spelling, reading, writing and arithmetic. He lost his mother in 1862, but his father, a man of vigorous constitution, is still living, aged seventy-four. When he was seven years old, his parents removed to Port Huron, Michigan. The boy disliked mathematics, but was fond of reading, and before he was twelve years old, had read the "Penny Cyclopaedia," Hume's "England," and Gibbon's "Rome." He early took the railroad, and became a newsboy on the Grand Trunk line, running into Detroit. Here he had access to a library, which he undertook to read through; but, after skimming over many hundred miscellaneous books, he adopted the plan of select reading on subjects of interest to him. Becoming interested in Chemistry, he bought some chemicals, and fixed up a laboratory in one of the cars. An unfortunate combustion of phosphorus one day came near setting fire to the train, and the consequence was, that the conductor kicked the whole thing out. He had obtained the exclusive right to sell papers on the road, and employed four assistants; but, not satisfied with this, he bought a lot of second hand type and printed on the cars a little paper of his own called the *Grand Trunk Herald*. Getting acquainted with the telegraph-operators along the road, he took a notion to become an operator himself. In his lack of means and opportunities, he resorted to the expedient of making his own apparatus at home. A piece of stove wire, insulated by bottles, was made to do service as line-wire. The wire for his electro-magnets he wound with rags, and in a similar way persevered until he had the crude elements of a telegraph; but the electricity being wanting, and as he could not buy a battery, he tried rubbing the fur of cats' backs, but says that electricity from this source was a failure for telegraphic purposes.—*Pub. Science Monthly.*

## SEIGE OF GIBRALTAR.

The most memorable in some respects, of all the fourteen sieges to which Gibraltar has been subjected, was the last, called the "great siege"—one of the mighty struggles of history—which began in the year 1779. The famous General Elliot was commander of the fortress. Spain, in alliance with France and Morocco, endeavored to surprise Gibraltar; but a Swedish ship gave Elliot the alarm. The garrison comprised but five companies of artillery, and the whole force was less than five thousand five hundred men. The enemy's force was fourteen thousand. The siege began by the blockading of the port and a camp was formed at San Roque, with the design of starving out the garrison. When the English Governor, resolved to open fire upon his besiegers, a lady in the garrison fired the first shot. Never did a siege-war

rage more furiously than did this for nearly three years. The garrison was often reduced to sore straits for food. "A goose was worth a guinea," and Elliot tried upon himself the experiment of living upon four ounces of rice a day for a week. Exciting stories are told of the privateers, that ran in, amid terrible dangers, with provisions, and of the storms which threw welcome wood and cork within the reach of the besieged. The rock at one time would surely have been taken had it not been for Admiral Rodney, who, sailing off the strait, captured a small fleet of Spanish war ships and merchantment, and clearing the strait of besiegers, brought his prizes into port. But all danger was not yet averted; Gibraltar was again blockaded; scurvy broke out in the garrison, and Morocco refused her harbors to English ships. The enemy crept closer and closer to the fortress, but relief coming every now and then enabled the English still to hold out. The bombardments were fearful to endure. "The city was almost destroyed; scarcely a house was habitable, and those left standing were pierced by shot and shell." At one time the desperate garrison fell to plundering the town. Elliot shot the leaders in this outrage. The long agony, full of terrific combats and frightful privations ended by the final abandonment of the siege early in 1788. If in that year the English had to make up their minds that they must let go their American colonies, they had at least the consolation that Gibraltar was still theirs.

## THE ROSE OF SHARON.

The so-called Rose of Sharon is one of the most exquisite flowers in shape and hue. Its blossoms are bell-shaped, and of many mingled hues and dyes. But its history is legendary and romantic in the highest degree. In the East, throughout Syria, Judea and Arabia, it is regarded with the profoundest reverence. The leaves that encircle the round blossoms dry and close together when the seasons of blossoms are over, and the stalk, withering completely away at last from the bush on which it grew, having dried in the shape of a ball, and is carried by a breeze to great distances. In this way it is borne over the wastes and sandy deserts until at last, touching some moist place, it clings to the soil, where it immediately takes fresh root and springs to life and beauty again. For this reason the Orientals have adopted it as the emblem of the Resurrection.

## FAMILY READING.

## A PEAN, AND A PRAYER.

May every year but draw more near  
The time when strife shall cease;  
When truth and love all hearts shall move  
To live in joy and peace.  
Now sorrow reigns and earth complains,  
For folly still her power maintains,  
But the day shall yet appear,  
When the might with the right and the truth  
shall be;  
And come what there may to stand in the way  
That day the world shall see.  
Now interest pleads those noble deeds,  
The world will not regard,  
To noble minds when duty binds,  
No sacrifice is hard.  
In vain and long enduring wrong,  
The weak have striven against the strong  
But the day shall yet appear, &c.  
Let good men ne'er of truth despair,  
Though humble efforts fail;  
Oh! give not o'er until once more  
The righteous cause prevail.  
The brave and true may seem but few,  
But hope hath better things in view,  
For the day shall yet appear, &c.

## SOUND ADVICE.

We would advise all young people to acquire early in life the habit of using good language, both in speaking and writing, and also to abandon the use of slang words and phrases. The longer they live, the more difficult the acquisition of good language will be; and if the golden age of youth, the proper time for the acquisition of language, be passed in abuse, the unfortunate victim of neglected education is very probably doomed to talk slang for life. Money is not necessary to procure this education. Every man has it in his power. He has to use the language which he reads, instead of the slang which he hears; to form taste from the best speakers and poets of the country; to treasure up choice phrases in his memory, and habituate himself to their use, avoiding at the same time, that pedantic precision and bombast which show rather the weakness of vain ambition than the polish of an educated mind.

## HOME COURTESIES.

A writer in Harper's Bazar makes some excellent remarks concerning courtesies at home. Please listen, good people of the home circle: The placing of the arm chair in a warm place for mamma, running for a foot-stool for auntie, hunting for papa's spectacles and a score of loving deeds, show surpassed and loving hearts. But if mamma never returns a smiling, "Thank you, dear," if papa's "Just what I was wanting, Susie," does not indicate that the little attention is appreciated, the children soon drop the habit. Little people are imitative creatures, and quickly catch the spirit surrounding them. So, if mother's spool of cotton rolls from her lap, the

father stoops to pick it up, bright eyes will see the act, and quick minds make a note of it. By example, a thousand times more quickly than by precept, children can be taught to speak kindly to each other, to acknowledge favors, to be gentle and unselfish, to be thoughtful and considerate to the comfort of the family. The boys, with inward pride of their courteous demeanor, will be gentle and patient, even when big brothers are noisy and heedless. In the home where true courtesy prevails, it seems to meet you on the very threshold. You feel the kindly welcome on entering. No rude eyes can scan your dress. No angry voices are heard up stairs. No sullen children are sent from the room. A delightful atmosphere pervades the house—unmistakable, yet undecipherable.

## THE APPLE IN THE BOTTLE.

On the mantelpiece of my grandmother's best parlour, among other marvels, was an apple in a phial. It quite filled up the body of the bottle; and my childish wonderment constantly was, "How could it have got there?" By stealth I climbed a chair to see if the bottle would uncrew, or if there had been a joint in the glass throughout the phial. I was satisfied by careful observation that neither of these theories could be supported; and the apple remained to me an enigma and a mystery.

One day, walking in the garden, I saw it all. There, on a tree, was a phial tied, and within it a tiny apple, which was growing within the bottle while it was little, and it grew there.

More than thirty years ago we tried this experiment with a cucumber. We laid a large bottle upon the ground by a hill of cucumbers, and placed a tiny cucumber in the bottle to see what would be the result. It grew till it filled the bottle, when we cut it off from the stem, and then filled the bottle with alcohol and corked it up tight. We have it now, all as fresh, with the little pricklers on it, as it was when first corked up.

So sins will grow, if allowed, in the hearts of children, and cannot be easily removed when they have their growth.—*Youth's Companion.*

## PRAYERS.

Prayers need not be fine. I believe God abhors fine prayers. If a person ask charity of you in elegant sentences he is not likely to get it. Finery in dress or language is out of place in beggars. I heard a man in the street one day begging aloud by means of an oration. He used grand language in a very pompous style, and I dare say he thought he was sure of getting piles of coppers by his borrowed speech; but I for one gave him nothing, but felt more inclined to laugh at his bombast. Many prayer-meeting prayers are a great deal too fine. Keep your figures and metaphors and parabolical expressions for your fellow creatures. Use them to those who want to be instructed, but do not parade them before God. When we pray, the simpler our prayers are the better; the plainest, humblest language which expresses our meaning is best.—*Spurgeon.*

OUTDONE BY A BOY.—A lad in Boston, rather small for his years, works in an office as errand boy for four gentlemen who do business there. One day the gentlemen were chaffing him about being so small, and said to him: "You never will amount to much; you never can do much business, you are too small."

The little fellow looked at them: "Well," said he, "as small as I am, I can do something which none of you four can do."

"Ah, what is that?" said they. "I don't know as I ought to tell you," he replied. But they were anxious to know, and urged them to tell what he could do that none of them were able to do.

"I can keep from swearing!" said the little fellow. There were some blushes on four manly faces, and there seemed to be very little anxiety for further information on that point.

## FAITH IN THE FAMILY.

One of the most intelligent women I had ever known, the Christian mother of a large family of children, used to say that the education of children was eminently a work of faith. She never heard the tramping of her boys' feet in the house, or listened to their noisy shouting in their play, or watched their unconscious slumbers, without an inward, earnest prayer to God for wisdom to train them, and for the Spirit of the Highest to guide them. She mingled prayer with counsel and restraint; and the counsel was the wisest, and the restraint was the stronger for this alliance of the human and the divine elements in her instruction and discipline. And at length, when her children had become men and women, accustomed to the hard strife of the world, her name was the dearest one they could speak; and she who "had fed their bodies from her own spirit's life," who had taught their feet to walk, their tongues to speak and pray, and illumined their consciences with the great lights of righteousness and duty, held their reverence and love, and duty, thousandfold by the remembrance of an early education that had its inspiration in faith in God, and its fruit in the noble lives of upright, faithful men.

INTERNATIONAL BIBLE LESSONS.

THIRD QUARTER: STUDIES IN LUKE'S GOSPEL.

A. D. 28. LESSON XI. IMPOSSIBILITY IN PRAYER; or, The Father's Willingness. Luke 11, 5-13. September 15th.

EXPLANATORY.

VERSE 5. HE SAID. He had just given to his disciples "the Lord's Prayer," and now he is about to show them that while the form is of slight consequence, the spirit of earnestness is all important.

6, 7. A FRIEND OF MINE. (2) "Would that we were as anxious to supply the souls of our friends with food as we are to feed their bodies with the bread of earth?"

8. BECAUSE HE IS HIS FRIEND. (4) "Friendship is a staff which is beautiful to look at, but weak to rest upon."

9, 10. I SAY UNTO YOU. This passage is here repeated (as Christ often reiterated his most important utterances), from the sermon on the mount.

11, 12. (7) "As a good father will not mock his son's cry for that which he needs, so God will never scorn his children's prayer."

13. YE THEN, BRING EVIL. (8) "Every man has good and evil mingled in his nature in varied proportions according to his character."

his character." (9) "Often the worst of men have tender hearts toward their own children;" and can be touched in that relation as nowhere else.

GOLDEN TEXT: Men ought always to pray, and not to faint. Luke 18, 1.

DOCTRINAL SUGGESTION: The power of prayer.

The next lesson is Luk 12, 13-23.

CHARACTER.—The character is formed by the personal habits of daily life as much as the thoughts and principles inculcated.

RULES FOR A HOLY LIFE. 1. Too much desire to please men mightily prejudice the pleasing of God.

4. Untie thy heart from all things, and unite it only to God.

THE PRECIOUS LITTLE HERB.—Two little German girls, Brigitte and Wallburg, were on their way to the town, and each carried a heavy basket of fruit on her head.

BRIGITTE'S ANSWER.—"I have a precious little herb on my head, which makes me hardly feel it at all."

WALLBURG'S ANSWER.—"I have a precious little herb on my head, which makes me hardly feel it at all. Put some of it on your head as well."

SPIDER'S EYES. The more you study into things the more wonders you will find even in things so small as the eye of a spider.

MR. T. GRAHAM.—Dear Sir,—I have long desired to add my testimony to the many others you have regarding the efficacy of your Pain Eradicator, and have only been deterred from doing so long ere now by the difficulty of saying all that I have found it good for in the compass of a letter.

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Its typographical appearance reflects credit upon the establishment from which it emanates. The work is ably written, and the information to be derived from it is invaluable.—Reporter, Fredericton.

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THE WESLEYAN SATURDAY, SEPTEMBER 7, 1878.

CHURCH FELLOWSHIP.

Dr. Rigg, the President of the British Wesleyan Conference, in a recent sermon delivered at Bradford, propounded the axiom that, while the great doctrine of justification by faith is the test of a rising or falling Church, fellowship is the test of a spiritual or a formal Church. This distinguished master of thought could not have uttered a more timely truth than that which is contained in this simple yet philosophical axiom. Methodism will do well to ponder so weighty an utterance, and, notwithstanding the whisperings which disparage the utility of the class-meeting—that "pearl of Methodist privileges," to make this ordinance of Christian fellowship what it was intended to be by our sainted Founder, "a thing of beauty, and a joy forever." It would seem strange now that other evangelical churches are coming up more and more to a just appreciation of christian fellowship and are providing for the social instinct so powerful and irrepresible in the pious mind, thus borrowing a leaf from the book of Methodism, to find any one suggesting the propriety of going back from this coigne of vantage. A careful student of that remarkable revival of religion which took place under the ministry of Whitfield and the Wesleys must see that the extraordinary spiritual quickening experienced by the subjects of that revival created the necessity for some ordinance in which their new-found life could vent itself, and maintain its ardour. The class meeting exactly met such a necessity. And is it not an undeniable fact that among Methodists at least the class meeting is most highly appreciated by those who are most alive to God? True piety is neither dumb nor reclusive. The heart in which the love of God is shed abroad, is too full to contain itself. Indeed, as well attempt to stem the tide, or to arrest the rapids of Niagara, as try to prevent the bursts of praise and the torrent of joyous emotion on the part of God's happy people. It cannot be. Nor can we afford to dispense with the manifold benefits that accrue to pious minds from Christian fellowship. In the class meeting, the dying embers of a declining life are quickened; the spark becomes a flame; the harp once hung upon the willows, is taken down, and its silent chords are swept afresh until its music cheers the reviving spirit, inspiring the mind with a joy whose rippling wavelets roll in circling ecstasies and break on the shores of the better land.

Fellowship is a necessity of spiritual life. Every christian man is shut up amidst the multitude, in the isolation to his own individual mind. The companionships of life only touch the outer circle of his being. The sympathies of life only touch a few of the many points of human nature. Every soul has its "holiest of holies" as much as the Temple and Tabernacle, and none may enter its sacred precincts. But there are times when the worshipper at this inner shrine comes out and mingles with kindred spirits like the high priest of old. Man needs a closer a more sacred communion, a fuller, deeper fellowship. This necessity of our spiritual nature is met in those hours that are stolen from the crowding activities and absorbing interests of common life, and that are spent in a blending of spirit with spirit in the place where God breathes upon us His benediction. Let kindred spirits, who are partakers of "like precious faith," and fired with the same enthusiasm often turn aside as Moses did, and God himself shall converse with them, though not from a burning bush, yet none the less truly. Did not Jesus himself frequently turn aside into a desert place, that, by communion with his disciples and by fellowship with his Father, he might fit himself for his gracious mission? And so ought we. Nothing is lost by such intermissions. The harvest will be none the less and none the later for them. Let our Sabbaths be our grand rallying points and our class meetings our seasons of spiritual recuperation. Time is all too fleet, and our opportunities all too few to justify any neglect of our means of fellowship. Following

the sage advice of our sainted Founder "Let us walk by the same rule let us mind the same thing," until we "are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and Church of the first-born which are written in heaven and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant."

THE CLASS MEETING—FROM A PRESBYTERIAN STAND-POINT.

In last week's Halifax Witness, we find an article from which we give an extract:

The following is a brief outline of the Methodist organization as it exists in England and America. Does it not suggest some thought of some neglect on the part of many, or most, Presbyterian Churches?

Every congregation (or Society, as Wesley would say) is divided into classes. There are about twelve persons in each class, one of whom is styled the Leader. It is the duty of the Leader,—

1. To see each person in his class once a week, at least; in order (1) to inquire how their souls prosper; (2) to advise, reprove, comfort, or exhort, as occasion may require; (3) to receive what they are willing to give toward the relief of the preachers, Church and poor [that is, where this method of finance prevails].

2. To meet the minister and the stewards of the society once a week, in order (1) to inform the minister of any that are sick, or of any that walk disorderly and will not be reprov'd; (2) to pay the stewards what they have received of their several classes in the week preceding."

This class arrangement, when thoroughly and earnestly carried out, is a stupendous power for good. In the Methodist Churches hitherto, attendance in class is a condition of church membership; but this rule is likely to be relaxed, and there is an agitation in favour of the change. As there is no Scriptural injunction in support of such a condition, there is every likelihood of its being changed from an imperative rule to a matter of individual choice. Practically, the rule where it can be carried out is admirable; and we wish we could see some measure equally efficient adopted by our Presbyterian Churches, not as a term of communion but as a matter of expediency. We have no right to make any terms of communion stricter or narrower than those appointed by God himself. Conservatives, who are for retaining the old test of membership, might reply, that God himself makes even this strict and narrow term of communion—"Forget not the assembling of yourselves together, as the manner of some is." Still, there are many Methodists, ministerial and lay, who quite agree with our cotemporary. It would be well for Methodists to consider the advantages of the class-meeting as seen by outside observers. The means has its drawbacks—but only when negligently or imperfectly worked. A genuine class-leader is as much called of God to his work as is the minister of the Word, though the position be secondary in importance. To dispense the truth of consolation, warning, reproof, in a class-meeting requires great tact and genuine spirituality. With these qualifications at its head, the class becomes immensely powerful as a religious agency. What Moody has been doing on special occasions in the enquiry-room, Methodism has been doing for a hundred years in the class-room. And it is really pleasant to find that this wise measure of Wesley's, so long misunderstood and misrepresented, is not only approved, in essence, but also recommended by other denominations. Surely this is no time for relaxing our interest in the class-meeting, when others are beginning to espouse it.

While on this subject, we may as well confess that there is a leaf in the Presbyterian book which we might take to good advantage—the monthly Presbyterian system. They approve of our improved methods for the church's membership; we heartily endorse their improved system of ministerial fellowship and oversight of the flock. Our ministers have two annual District meetings, at one of which there is a general enquiry as respects the work of God in each District. They have a monthly system of meeting for examination into the charges in detail, at which the religious, financial and general aspects of God's work come under review. Here there is counsel afforded and a report prepared from time to time. Give them the class-meeting and the Presbytery, and both denominations would be far more efficient.

WILLMOT, the infidel, when dying, laid his trembling, and emaciated hands upon the Sacred Volume, and exclaimed solemnly and with unwonted energy, "The only objection against this Book is a bad life!"

EDITORIAL NOTES.

Halifax is at length portrayed as an ancient and important capital deserves. Professor A. Rucker, a German Artist of great skill has given such a pen and ink sketch of the city as astonishes one for its accuracy and completeness. Each street, each house in fact is seen in faithful, though minute outline, on a surface 3 feet 4 in. by 16 inches. We laid a finger upon the precise house in this picture which we desired to point out to a friend, though not by any means in a prominent place, Churches, public buildings, wharves, harbor with its shipping and ferry-boats, are given in beautiful miniature. Mr. Joseph Warner, Agent for this work of art, is now canvassing for subscribers, as the picture is to be lithographed for delivery in about six months from now. As a reference it will be equal to a directory, as a memento of Halifax it will be specially valuable; as a present to friends in a distance, with some mark to indicate the residence of the sender, it would be prized greatly. It is, withal, to cost only Four Dollars. J. J. Stoner, Chicago, is to be the publisher.

On Thursday last a very interesting picnic was held in connection with the Brunswick St. Methodist Mission school under the superintendency of Rev. E. B. Bramm. More than a hundred children together, with their teachers and many friends, were entertained with fun and frolic, and with something more substantial, at the grounds of Mr. G. Johnson. The success of this Mission school is very gratifying and reflects great credit upon the zeal of its pastor.

In our advertising columns our readers will find a notice of Mr. Whiston's writing classes. Mr. W. has earned for himself a provincial reputation in this art. As a writer of important documents he is not equalled by any, while as a teacher he has obtained universal commendation. It is a rare attainment of this neat and systematic writing—far too rare; but Mr. Whiston both has it and proves his ability to communicate it to others.

Rev. W. W. Brewer, of this city, received the sad intelligence on Monday last of his father's death, at home in England, a few days previous. The illness of Mr. Brewer was of short duration, and consequently his death was quite unexpected. We tender our sympathies to the bereaved.—Fredericton Rep.

Musquodoboit Harbor General Conference Collection, \$1.50, was sent in after the acknowledgments appeared last week.

PAN-METHODIST CONFERENCE.

(London Recorder.)

That such a Conference would be a great blessing to the church and the world can hardly be questioned. It would tend to harmonize and unify the different Methodist organizations, and to bind together in closest fellowship a people essentially one in doctrine, spirit and purpose. It would lead to such adjustments of the missionary work as to prevent friction and waste. It could not but be extremely suggestive in regard to modes and agencies for the most successful performance of the church's work of evangelization. It would doubtless give a great impetus to the cause of temperance and of Sabbath observance, to Sunday Schools, and all the beneficent activities of the church. The relation of Methodism, as a whole, to education, to civil government, to other Christian bodies, and to the world-wide mission work, would certainly come to be better understood. In a word, an increase of Christian intelligence, of conscious spiritual power, and of faith in the redemption of the race from the bondage and degradation of vice and immorality would, without question, be realized. A more earnest consecration, an intenser glow of enthusiasm, a more daring purpose of evangelism, and consequently more powerful revival and larger beneficences in every department of Christian endeavour, would mark the future progress of the church. Such an Ecumenical Conference of Methodists would, moreover, attract the attention of scholars, thinkers and reformers, and would lead to a discussion of the movement, and of the whole Methodist history, work, and mission in every leading newspaper and periodical in Christendom. Methodism has everything to gain, and nothing to lose by this discussion. In such a Pan-Methodist Synod it is proposed to include representatives from the following organizations—United States: Methodist Episcopal Church, Methodist Episcopal Church, South, Methodist Protestant Church, Methodist Church, American Wesleyan Church, Free Methodist Church, African Methodist Episcopal Church, African Methodist Episcopal Zion Church, Coloured Methodist Episcopal Church of America, the Evangelical Association, and the Church of the United Brethren. Dominion of Canada: The Methodist Church of Canada, Methodist Episcopal Church of Canada, Primitive Methodist Church and British Methodist Episcopal Church. Great Britain: British Wesleyan Methodists, Irish Wesleyan Methodists, Primitive Methodist Church, Methodist New Connexion, United Methodist Free Church, the Bible Christian Church, and the Wesleyan Reform Union, with the French and Australian Wesleyan Methodists, and those of other countries. We can only further add that it is suggested that the Conference be composed of clerical and lay members in as nearly equal numbers as may be convenient, selected by the highest executive authority. We commend these proposals to the thoughtful and prayerful attention of the public, thankful that the Conference has appointed a committee to consider and report during the year.

GENERAL CONFERENCE.

By telegram received just as we go to press, we learn that the following elections were made on Wednesday, the first day of General Conference session:—namely,

PRESIDENT:

Rev. George Douglas, LL.D.

VICE-PRESIDENT:

Rev. S. D. Rice, D.D.

SECRETARY:

Rev. Alexander Sutherland.

ASST.-SECRETARIES:

David Allison, LL.D., and Judge Young.

Among the first business was the introduction of the English Delegate, Rev. Samuel Coley, Theological Tutor of Headingly College.

CORRESPONDENCE.

Milltown Circuit, Aug. 30, 1878.

DEAR EDITOR.

In your last issue there were some remarks of a very pleasing character, in regard to this circuit, and also in relation to myself, but, fearing that wrong impressions may be entertained, and as the old saying is still applicable to many minds that, "Distance lends enchantment to the view," I wish to qualify the remarks made by your correspondent, so, that the Circuit may not be too highly estimated financially, nor myself flattered too generously. The Circuit is beautiful for situation, and at a very short distance from the home of the Preacher, any lover of "Nature's sublime" may feast his eyes to the full. The fairest rose however, has still its thorn, and although the day was, when this section of our fair province resounded with the din of Mill operations, and the hum of many voices, happy in the prospect of plenty to do, and wages good, yet, to day, there is a death-like silence along the river St. Croix, that chills the heart of the men, who are willing to toil, but, sad to say, are lacking the common necessities of life, hoping for better times. Financially this Circuit has been declining for some years past, for the reason I have given above. Your own beloved predecessor last March, intimated the large falling off in Circuit receipts, for the then proper action of the Quarterly Board, either to bring up the deficiency of not less than \$400, or to make an appeal for aid to the Missionary Board, so as to place the Minister who should follow in a salvage condition.

This large deficiency was made up by the drawing of the \$440 from an invested Fund, which to day is not, and therefore the Circuit is not an independent one. President can testify to this. My esteemed predecessor last March, intimated the large falling off in Circuit receipts, for the then proper action of the Quarterly Board, either to bring up the deficiency of not less than \$400, or to make an appeal for aid to the Missionary Board, so as to place the Minister who should follow in a salvage condition.

The Minutes for 1878 declare this Circuit to be independent but the total amount raised by the Circuit was \$400, hence the necessity of qualifying the remarks of the Brother who is one that will do his utmost for the good of the cause here.

Under the circumstances, I made application to the Local Board, through F. D. M. for my travelling expenses (for I was sent here) there is no prospect of getting the same from any other source, they amount to \$30; not extravagant I think, but more than Methodist ministers on dependent circuits can afford to pay for exchange of circuits. Hoping that these remarks will disabuse any wrong impressions in regard to this being the land of Goshen, and intending to send more anon I am, dear brother,

Yours sincerely,  
S. R. ACKMAN.

For the Wesleyan.

THE SUPERNUMERARY MINISTERS' AND MINISTERS' WIDOWS' FUND.

The following table shows the amount which has been raised on the circuits in the different conferences, by subscriptions in the classes and public collections, in each of the years since the formation of the General Conference in 1874, and also the average per member.

Table with 5 columns: Year, Conference, Members, Amt. from Circet col., Average per m'mbr. Rows include Nova Scotia (1875-1878), N.B. & P.E.I. (1875-1878), and Newfoundland (1875-1878).

During the four years the average annual contribution per member for the circuits in the Nova Scotia Conference has been 72-100 cents; in the New Brunswick and P. E. Island Conference 72-100 cents; and in the Newfoundland Conference 68-100 cents.

It will be remembered that it was supposed that the annual contributions would

need to average, at least, ten cents per member, in order to render the Fund permanently successful. If this average had been reached, the Nova Scotia Conference would have contributed in 1875 \$149.91 more than it did; in 1876, \$223.66; in 1877, \$268.62; and in 1878, \$306.39; or, in the four years, \$947.78; the N. B. and P. E. Island Conference would have contributed in 1875 \$67.78; in 1876, \$235.55; in 1877, \$220.58, and in 1878, \$254.47 more; or, in the four years, \$778.38 more than it did; the Newfoundland Conference would have paid from the circuits in 1875 \$143.27; in 1876, \$151.85; in 1877, \$168.65; and in 1878, \$246.94; or, in the four years, \$710.71 more than it did. In consequence of these short comings amount in the aggregate to \$2436.87, the Fund would have failed to meet the demands upon it, if the current income from other sources had not been greater than was anticipated at the time the Fund was commenced. During the quadrennium \$200 from a legacy and \$100 a special donation were received in the Nova Scotia Conference; and \$1000 from a legacy in the N. B. and P. E. Island Conference; and the subscriptions of new members have amounted to about \$3,500 more. The Fund, therefore, has been sufficient to meet in full all the claims upon it, and to add something to its "Capital Stock" during each of these four years; but these additions have not been nearly proportionately, as they should have been, to the additions of new members, prospective claimants on the Fund in the future. There is need, therefore, that there should be renewed and increased attention given by the preachers to working up the income from the circuits in all the Conferences, if the Fund is to be kept permanently in its present satisfactory state. This will be evident to all who will notice another fact which I will mention—since 1874 the membership in our church in those Conferences has increased from 17580 to 22567; and the ministers in a still larger ratio,—the prospective needs of the Fund increase in a ratio at least as large as that of the increase of the ministry; therefore, there should have been an increase of thirty, or more per cent, in the income of the Fund during the quadrennium which has just closed from each of the three sources of income. But the fact to which I wish to call special attention is that with an addition of about 1-3 to the number of our ministers and of about 6000 to the members of the church the collection on the circuits in 1874 amounted to nearly \$200 more than they did last year. In 1874 the amount from the circuits was \$1621.25, being an average for the 17580 members of nearly 9 1/4 cents per member; but in 1878 the amount from the circuits is only \$1443.40, or an average of less than 6 1/2 cents for the 22567 reported as full members. If this course of things should continue to prevail—prospective claimants multiply and, at the same time, the income from one of the sources upon which the Fund must always largely depend for the ability to meet the claims upon its current income diminish, instead of proportionately increasing, as it should do, a real danger will be discovered looming up in the very distant future. The time must come when the "Current income" must prove inadequate to pay in full the claims upon it. This is a danger against which every minister and every member of the Methodist Church in these Conferences should most earnestly strive. If each preacher will but faithfully observe the fifth, sixth and seventh Rule of the Fund, not only will this danger be entirely averted, but the "Current income" will be so augmented that before long a very desirable addition to the annual claims of supernumeraries and widows may be prudently made. It is very desirable that the scale of allowances should be increased, and surely every intelligent member of our church will feel this. When it is noticed that upon the present scale, a man who, after having laboured twenty years in the ministry, is compelled to become a Supernumerary, can claim an annuity of only \$200 from the Fund towards the support of himself and his family; or if a minister dies after twenty years of faithful toil in the service of the church, his widow can claim a yearly allowance of only \$100 from this Fund to aid in the maintenance of herself and her family.

The 5th, 6th and 7th Rules of the Fund to which I would most respectfully, but most urgently, call the immediate attention of every preacher in the three Eastern Conferences, are as follows, viz:—

V. Every minister shall, at the renewal of the Society ticket during the September visitation, fully explain to the members the nature and reasonableness of the claims of this Fund upon the justice and liberality of our Church. He shall then enter in the Class Book the individual annual subscriptions which are to be paid before the ensuing District Meeting.

VI. An annual public collection in aid of this Fund shall be made in all our Chapels and other preaching places in the month of December.

VII. Applications shall be made to our friends in each Circuit for Subscriptions and Donations in aid of this Fund.

These Rules provide for a personal appeal during the ensuing month, September, to each one of the 25897 "members" and "persons on trial," on behalf of the Fund for "a subscription to be paid before the ensuing District Meeting." And this appeal is to be made after the minister shall have "fully explained the nature and reasonableness of the claims of our Church." If the preachers, one and all, faithfully discharge their duty, very few of the 25897 will be found, either so poor or so penurious, as to refuse to contribute something. Very few will promise less than 25 cents each; and many will gladly give a dollar each, and some much more. The preacher who will loyally observe the spirit of the 5th Rule, will, I think, make it his work to bring the claims of the Fund home to the conscience and heart of every member on his circuit. If any one absent from Class at the time of the September quarterly visitation, they will be called upon in private, as soon as possible thereafter by the faithful minister, in

cents per Fund per centage had conference \$149.21 in 25.66; in 25.99; or, N. B. and have con- \$235.55; \$254.47 8.88 more conference ts in 1875-77, \$168.- the four In cons- amount the Fund demands on other in was an- \$900 donation a Confer- in the N and the ers have e. The ficient to it, and to "Stock" but these rportion to the pective he future. rd should n given up the in- Confer- perman- ate. This notice an- 1874 in those 1780 to all larger the Fund re as that therefore, cease of come of in which the three to which is that the num- 5000 to be collected- ounted to last year. ents was the 1750 per mem- in the cir- 67 report- continue to multiply e from one Fund must ability to nt income ately in- eal danger in the net must come ust prove aims upon hich every the Metho- ces should a preacher fith, sixth not only rted, but argu- ment add- perma- nent made, e of allow- d surely ur church ticed that who, after in the min- Supernu- only \$200 support of a minister ful toil ar widow can only \$100 antenae

order that every member may have an opportunity of contributing to this important fund.

If this work is rightly attended to on all the circuits, and subscriptions, however small some of them may be, are secured from only half of the number of members and persons on trial the aggregate amount from the circuits can scarcely fail to be more than twice what it was last year. Then if the collections required by the 6th Rule are taken in the month of December in the 863 preaching places in the three Conferences, the amount of these will certainly help further to greatly swell the income of the Fund—and then if applications are made, as required by the 7th Rule, to the more wealthy "friends" in each circuit for subscriptions and donations in aid of the Fund, we shall doubtless be enabled to publish in the Minutes of our Conferences lists of "lay subscribers" to the Fund such as appear in the Minutes of the Western Conferences. These lay subscriptions to the "Superannuation Fund" of the West, range from four dollars up to one of one hundred and fifty dollars.

Sackville, N. B., August 28th, 1878.

THE McCARTY MURDER CASE.

MR. EDITOR.—In some of your editorials your strictures on the Osborn case are I think a little too severe, and not called for. The local papers, as far as Sackville is concerned, have been very careful not to pass any judgment on the case; I should have thought it would have been better for the religious journals to have done the same. You state I think that there is not much refinement to be found in scrubbing bar-rooms amid drunken broils; where did the Osborns get theirs, was it in scrubbing the halls of the learned and the honorable? You say that Parker swore that McCarty's coat was cut up by the Osborns; I think there is no evidence to sustain this assertion. You ask was the body taken up, and the coat put on? This you say was a hard problem. It may be to you but not to others. You ask was it possible to kill a man by striking him with a hatchet and leave no mark? I believe the doctors all swore that it was. As for the money, I think it cannot be ascertained how much he lost. I think Annie's evidence about her character is just as reliable (and more so) as those who swore to the contrary. She also denies any knowledge of her own father. I think it would puzzle Eliza very much if not her mother to tell which of the witnesses put on the stand for the defence was her father. You say there were four men in the house when the murder is said to have been committed; if you had said three men and a boy you would have been about right, as John Osborn the Dentist, McCarthy, and Harry, as it appears from the only reliable testimony, were the only men in the house at the time. You say Annie Parker herself assisted in disposing of the body; but it was merely by turning the wagon seat round, and that by order, no doubt from fear of consequences. You ask finally, was it possible for a boy to carry a body so heavy as McCarthy's? I think there is no evidence to say that he did; the only evidence there, is I think, about carrying the body by Mrs. Osborn Harry and Eliza. Except in the wagon, I think Harry told Annie that he rolled it, not carried it. By inserting the above in the WESLEYAN, you will oblige yours truly. OBSERVER.

Sackville, Aug. 29, 1878.

OUR ENGLISH LETTER.

THE LATE CONFERENCE. DEAR MR. EDITOR.—The business was concluded on the evening of Friday, August 9th, and the programme as laid down in the Minutes of 1877 was very closely adhered to. Yet there was very great pressure at the last, not a few subjects of pressing importance were of necessity hurried through, and the details received scarcely any attention. The notices of motion in some instances were not discussed as the movers were not present, yet the "slaughter of the innocents" was not so remarkable as in many previous Conferences, and on the whole a large amount of valuable legislation was effected.

THE COMMITTEES OF 1877-78. had prepared with care, and after lengthened investigations, resolutions for the acceptance of Conference. These had been previously placed in the hands of the brethren, and greatly facilitated the progress of business. The recommendations were of such value, and so wisely framed that they were received in nearly every instance with much favor, and adopted as the law of the Con-

ference. The admission of laymen into the Conference has not been marked by any departure from the old paths, and there has been no manifestation of desire for new principles, or the trial of new schemes. There has been great loyalty to Wesleyan Methodism as it is, and as God has directed it and made it a power and a blessing to the world. Methodism is to-day as safe from any rash, hasty or ill-advised legislation as it has been in the past. On the other hand, it is evident that such a large and thoroughly able body of men will be ready to understand the signs of the times, and anxious to adopt the agencies of our church to the requirements of the present. The legislation of Methodism is both liberal and progressive. The new order of government within the Conference ensures adaptation to the wants of the people, and all doubt and fear as to the working of the new scheme are now happily removed. There are some eminent men who had long rendered valuable service, who entertained serious objections to the introduction of laymen, but it was cheering to observe their hearty acceptance of the new arrangement, and the place of undoubted prestige and power they filled in the mixed assembly. Both orders of brethren felt and expressed an intense desire to promote the extension with the earnest of God, and deliberated with earnestness as to the most efficient means.

BELIEF FROM DEBT

was urged as indispensable, and to be at once grappled with. The sum needed for immediate relief, and pledged extension is put down at £100,000, and a committee is appointed to take action at once as to the mode of appeal to our people to raise this amount. It is a great effort, but sanguine hopes are entertained that it can, and will be speedily done. This will pay off all existing debt and secure the new Theological Institution at Birmingham, and provision will be made for training forty more students, and enable a much larger number of young men to receive three years training, and probably enable all who enter the ministry to receive some degree of benefit from the Institutions.

THE SCHOOLS' FUND

was one which pressed for increased support, but it involved questions of intricacy and extended legislation. The admission of the children of laymen, the enlargement of the present schools, or the erection of another in a more central situation, and many other vital details required adjustment or new plans, and it was felt that this was not possible or safe during the brief time at the disposal of the Conference. It was decided to remit the entire question to a committee for further enquiry, and to meet in part the increased expenditure; circuits have to pay £7 per 100 members instead of £6 10, and ministers have to pay for the clothing of their boys who are attending the school. About £3,500 will accrue from these changes, but not enough to meet the entire deficiency which now amounts to about £5000 per year. The embarrassment has arisen from the establishment of the schools for the education of ministers daughters, the increase in the number of the ministry and the advanced prices of food and clothing within the past ten years.

TEMPERANCE CONVENTION.

The movement in favor of temperance work, makes rapid progress in the Conference. The removal of the hard and fast line which excluded all who were not total abstainers from the ranks of the temperance and Bands of Hope Organizations, has worked most favorably. The recent Conference gatherings on behalf of the great reformation were numerously attended, and the speaking was of the highest order for calm and weighty setting forth of the question. Dr. Pope gave an earnest and practical address. Dr. Osborn sent a letter full of valuable suggestions, and a fine array of speakers, lay and clerical, kept up the enthusiasm of the great gathering to its close.

METHODIST BANDS OF HOPE

are rapidly increasing, and now number upwards of 105,000, and many Bands are in existence which are at present connected with other Unions, but all of which increase the aggregate of juvenile abstainers. There is cause for much thankfulness in the marked extension of this work in the very heart of Methodism, and ground for much hopefulness for the future.

THE CANADIAN DEPUTATION.

Rev. Samuel Coley, leaves in a day or two for your General Conference. I have not heard whether any brother is likely to accompany him, but you will have in the Official Representative of the English Conference, one much beloved, held in the highest esteem both for graces and gifts, already the recipient of high honor from his brethren, and if spared to pass the year in strength, will doubtless receive the highest place, and be the President of the Birmingham Conference of 1879.

DR. GERVASE SMITH

reached England after his protracted

journeys, in improved health, and was able to take a useful and prominent part in the late Conference. He is lovingly welcomed home again, and finds plenty of work awaiting him on behalf of his metropolitan chapels.

PLENTY OF WORK

and great enterprises both at home and abroad are marked out for our beloved church in the year upon which we now enter. There is much solemn consecration to the Divine service, and much fervent prayer, and much faith and hope in the covenanted faithfulness of God, for we believe he is yet with us. August 19, 1878. B.

EUROPEAN LETTER.

(From our regular correspondent.)

Lucerne, Switzerland, Aug. 10, 1878. I think I ought to know something about mountains, having lived among them the better half of my life. Not until I was sixteen years of age was I out of sight of some of the boldest scenery of the Appalachian range. I came to Switzerland determined to look critically at the Alps, and to see if they had been as much overdone by gushing tourists as some other European scenery—the Rhine for instance, but I confess with humiliating truth that the Alps far surpass any mountains of our Eastern range, and that they are the greatest cumulations of earth and rock I ever saw. The management of the weather did not see fit to lift the curtain of cloud during my stay at Geneva, so I missed a view of Mount Blanc, but I saw the Jungfrau at Interlaken, which is more than twice the height of Mount Washington, and many other mountains that would make the poems of Otway and Virgil look tame. But with all its wild, sublime grandeur, and sequestered beauty, Switzerland does not leave a pleasant impression like the smiling plains of Normandy. There is too much emphasis, the scenes are strained and fatigued; variety is scarce, but one even prefers platitudes to eternal hyperbole.

Nature is here too pretentious. Her main motto is to be obtrusive. One likes to be coaxed not compelled. To the homage such beauty presents if withheld. She seems to be saying too plainly, admire me! And I answer, Yes madam, I do, but you tire me! Then again we are accustomed to look at nature in her relations to human life, and it is not the high snowy peaks, castellated rocks, and foaming mountain torrents that suggest plenty and content. The Swiss are the homeliest people I have seen in Europe. They are industrious, and perhaps happy, but their faces and limbs reflect the frown of the mountains and are tragic with generations of desperate battles for subsistence. They are a very frugal people. In economy they are inferior only to the French, who are stingy, miserly, denying themselves comforts and living in miserable little chambers, although they may make a dazzling appearance on the Boulevards and in the cafes.

Away up on the mountain side, on the edges of precipices or under them, at an elevation of five thousand or six thousand feet, may be seen the Swiss chalets, or oven villages, the roofs weighted down with large stones to prevent the hurricane from sweeping them away. Here they have their little farms and gardens, every inch of which has been made productive. On these extreme heights goats, sheep and a few cows, but no horses are to be found. The principal industry of Switzerland is no longer, it would appear, in watch making, wood carving, or the manufacture of musical boxes, but in hotel-keeping. No part of Europe is so tourist haunted, and hotels are to be found everywhere, and of every class, from the little exteriorly unassuming, but interiorly clean and comfortable, inn even to the grand hotel, with marble floor and spike coat-tailed waiters. I prefer the little inns. At them you will get as good a room, as clean a bed, and a better table, at above half the price charged by the more fashionable houses. Though the price charged by the fashionable houses is not large, not often more than two dollars and a half per day. I do not know but that those waiters in white cravats and black swallow tail coats may be very agreeable to some people, but upon me they have a funeral and depressing effect. Then too, at the grand hotels they have too much system, they have got it down too fine, know too accurately just how much is required to keep soul and body together, and graze the frontier starvation most too close. All of them feed on the theory that every man wants as much as he can get, and no more than another.

The table d'hôte in Europe is very different from ours. There is a great flourish of courses and plate, too much plate and too few victuals; I have often left the table hungry to finish off at a restaurant. I do not remember ever to have left quite satisfied, though their stereotyped menu of soup, fish, veal, chicken, green beans, fruit, dessert and coffee, each in separate courses, did not interpose, and administered homopathically, gave for the moment a deceitful sense of fullness. Apropos of this subject I must tell you that while in Paris I ordered horsesteak one morning for breakfast, (breakfast at hotels in Europe is not table d'hôte, and one can order one kind of meat and eggs,) and it tasted so much like the peculiar soggy beefsteak we had been eating all the time, that it set me reflecting. The guests at the hotel, most of whom are Americans, did not have stomach for my practical test, but were curious to know how it tasted, and since I have told them it tasted precisely like beefsteak, that staple has been at a discount, they order mutton chops in order that they may have the evidence of the bones.

C. A. S.

Over 90 per cent. of the Fijians are Wesleyan Methodists, and contribute yearly in cash about \$2,000 toward the support of their Church; 823 of their number are local preachers, 55 of them are ordained ministers, qualified to expound the doctrines of the Holy Scriptures.

NEWS AND NOTES.

NOVA SCOTIA. August was predicted to have a temperature of "about 63°." How near the truth this was is seen by the result—64° 02; or barely one degree of difference. Precipitation was equally satisfactory, the prediction being "about 3 inches," and the result 3.127 or but 127 thousandths of an inch above.

SEPTEMBER.—The prospect is comparatively cold, with a normal precipitation of about 4 inches.

In November a young man named Robert Williams, 19 years of age, and a native of Halifax, N. S., died in an Hospital in San Francisco, of typhoid fever. He arrived in San Francisco in a whaling ship a short time before, and was only a few days sick. He left a number of articles in charge of an old lady who was waiting on him during his illness. He had relatives in Halifax at the time of his death, and they can get further information by addressing Mr. John McLeod, Police Officer, City Hall, San Francisco, or "The Dominion Press," Oakland, Cal. The lady referred to above has frequently spoken to her acquaintances of the matter, but has never fallen in with a Nova Scotian until she met with Mr. McLeod. She thinks that none of her friends ever heard what became of him.—[Dominion Press.]

The barque "Ocean Express," Capt. Crosby, and the barque "Wave Queen," of Shoreham, E., Captain R. B. Peake, sailed from Halifax on Friday morning, Aug. 9th, for Halifax. Both vessels made the passage in 19 days, which is considered very fast at this season of the year.

Wm. Palmeter and Chas. Edgar sailed from Wolfville on Friday week in a small boat. A squall struck the boat, overturned it, and both the young men were drowned. Their bodies were found the next day caught in the weeds near Cornwallis.

A young man named Stetson, a painter by trade, was drowned at Maitland on Wednesday week, while endeavouring to ride a horse over a channel in the river when the tide was low.

Mr. Charles Bartheux, Postmaster at Nicotown, Annapolis Co., died suddenly of heart disease on Monday.

A little boy about two years of age, son of Mr. Lathrop Wallace, of Avonport, drank a quantity of lye on Saturday afternoon last, and although every effort was made to save his life, he died on Sunday evening.

An unoccupied house belonging to the estate of Mr. S. Morton was burned to the ground on Monday night. Supposed to be the work of an incendiary.

A son of Mr. D. Corbin, Aylesford, a few days ago, while driving a nail, a part of it broke off and struck him in the eye, causing the loss of the sight.

A Bear River correspondent of the Bridgetown "Monitor," writes that on Thursday morning last a fine new brig, just about completed, was totally destroyed by fire. She was insured for \$12,000.

David Pineo, of New Cornwall, Mahone Bay, went out on Wednesday week to shoot squirrels—which are reported to be very numerous and destructive in that vicinity—when his gun was, by some accident discharged, and its contents entering his heart killed him instantly.

Dr. Waddell, well known to many of our readers, died at Truro on the 28th ult. after a lengthened illness. He was brother of the late Rev. James Waddell, formerly of River John, Pictou County, and subsequently of Sheet Harbour. Dr. Waddell was 26 years Medical Superintendent of the Lunatic Asylum in St. John, N. B., and during the whole of that time he enjoyed in a very large measure the confidence and esteem of the Commissioners of the Institution, as well as of the whole people of that Province. He leaves many warm friends and relatives to lament his decease. He was in the 69th year of his age.

NEW BRUNSWICK.

The Government iron steamship "Lady Head," recently wrecked at River Jaune, was sold last week by Messrs. A. J. Maxham & Co., and purchased by Mr. Louis Leclere, for \$650. The "Lady Head" is a Clyde built steamer, and cost \$22,000. She has been in the service 23 years.

Thomas Gunn's tailoring establishment, Albion street, St. John, was broken into between Saturday night and this morning, and \$400 worth of goods stolen.

A fire occurred on the morning of Thursday, August 29th, in Rowland Hill's hardware store, in the city market building. Germain street. The building was only slightly burned, but the stock was badly damaged. The stock was insured for \$3000, divided equally between the Etina and Hartford, and \$1,000 in the Liverpool, London and Globe.

The schr "Free Trade," Munroe, master, of and from St. John, N. B., for Dunraven, Ireland, dead laden, was ashore on the afternoon of the 28th ult. at Outer Spectacle Island, entrance of LaHave harbor, and became a total wreck.

At Houlton, on Tuesday morning, 27th ult., G. B. Page, while driving out with a young colt, was thrown from his carriage, striking on the wheel, and was taken up in an insensible condition. Both his ears were nearly torn off, and it is feared that he was injured internally.

A fire occurred in Dunn's lumber yard in Carleton, caused it is supposed, by a spark from a neighboring mill. Lumber to the amount of probably between \$300 and \$400 was burnt and destroyed. The loss is reported to be fully covered by insurance. No. 2 engine went over from the city, but the fire was out before she arrived on the other side. The steam tug Neptune did good service, coming up to the wharf and playing a good stream of water on the fire. Had not been for the tug the fire might have resulted much more seriously than it fortunately did.

A Woodstock correspondent of the "Freeman" writes that a little boy, Albert Cadman, eleven years old, was found drowned in the Maduxnakik Stream, on last Monday, Aug. 26. Mr. Turner was passing by the fire engine approach when he saw the body lying in the fire of water. A tanner's hook was obtained and the body was brought to the surface and identified by Chipman Hazen, with whom the boy was living. An inquest was held by Coroner Allen. The jury found a verdict of "accidental drowning." The boy was subject to epileptic fits, which were supposed to have been fishing when he fell into the water. His father is an engineer, and is now in Quebec.

A sailor fell from the barque Prince Patrick on the voyage from St. John to Liverpool, and was saved by a life buoy which Capt. Peterkin promptly threw to him.

NEWFOUNDLAND.

A correspondent of the Halifax Herald says:—The reports by the last mails are not so favorable of the fishery to the westward as were at first expected. On the southern shore the prospects are somewhat better. Labrador will no doubt from all accounts give a fair if not a good return. Fishermen around St. John's during the past week have been complaining of the want of bait.

Reports from the mining districts are encouraging. Some new mines are being opened, which promise to be rich in copper ore. There can be no doubt that this island has mines that, with enlarged capital would exceed anything the Old World has produced. If the money that has gone to the banks of the Clyde had been used where it was made, this colony would not be in material prosperity behind any of the colonies of the Empire.

Our city has had a musical treat, furnished by the Mendelssohn Club, seldom equalled here. In fact, our isolation prevents us from having the best talent of America here, and saves us from the execrable performances of which you city has often to complain. Anchored out in the Gulf, we are too coquettish to come to the Dominion, and Great Britain leaves almost in the cold. She has withdrawn the soldiers, and only occasional man-of-war visits us to see, I presume, if we are loyal. There are three men-of-war in our harbor at present, but we have no fear of any disturbance that will call for their services. While you are in the fever of political excitement we are calm as possible, and we have elections to come off in the fall. But we watch your war of giants, giants in fact, but more in their own conceit, but here our giants are growing. It is to be hoped that your real giants will win in the fierce conflict. We will mark for you our conflict when it begins.

Mr. Sichel, who returned by the steamer Caspian from St. John's, Nfld., with the Boston Mendelssohn Quintette Club, reports the decided success of the concerts given there. There is as much culture and refinement in St. John's as in most towns of its size, notwithstanding the fact that the isolated geographical position of the place seldom allows the people to be visited by first-class artists. The Mendelssohn Club had the patronage of Governor Glover and lady, and the audience consisted of the elite of the place. The new Athenaeum building in which the hall is situated, would be a credit to any city. It cost about \$56,000, is a first-class building in every respect, well laid out, and calculated to answer the purpose for which its promoters intended it. The Hall seats about 600 people comfortably, is well lighted and well finished. It is intended to hold only first-class entertainments in it, and it is to be hoped that such will be numerous, as they are certain to meet with liberal support from the good people of St. John's.—Halifax Chronicle.

THE PHONOGRAPH AND ANCIENT IRISH INVENTION.—A correspondent of the New York Sun under this heading claims that the phonograph is an ancient Irish invention. He says:—The question was recently asked: "Is Edison the inventor of the phonograph?" With all due credit to Mr. Edison, I desire to state that the phonograph, or a similar instrument, was known to the pagan Irish druids and the Tuatha-de-danans before the second arrival of St. Patrick. He found them at Tara, and at various other places on his mission. He couldn't understand the mechanical construction of them, but regarding them as objects of pagan worship, destroyed them wherever found. The pagan Irish also had some system of telegraphy, or other means of rapid communication, which was subsequently known to the Danes, who acquired the art during the four hundred years' sojourn on the island. It was this knowledge that made them powerful, else how could they, living in holes or caves under the ground, scattered almost over the entire island, assemble simultaneously, and give battle to the Gaedhil. It is surmised by some writers that they used signal lights from the raths or forts in which they lived, but I think the theory impracticable, because the Irish were very imprudent and continually on the look-out for any such evidences of a hidden power.

Some historians assert that the Druids, who invented the talking and musical machines, and perfected and improved the arts, sciences and mechanics, were the electricians, astronomers, inventors, musicians, historians, poets, priests, &c., of ancient Ireland. When Europe was almost entirely sunk in barbarism and intellectual darkness, the Druidical institutions in Ireland were the only seats of learning where the sciences were encouraged and brought into full development. As men of science, they could produce snow or rain, heat or cold, light or darkness. They were also skilled artificers. Look, again, at the evidences of architectural beauty and strength which are yet left us in the remains of old castles and towers, which couldn't have been built without the aid of powerful machinery, the use of which they evidently understood.

Some historians assert that the Druids were forbidden by the inviolable rules of their institution to divulge to the people any of their theories or to commit them to writing. These were composed in verses and treasured in the memory by tedious course of study. Others maintain that books were written, but destroyed by St. Patrick, who dreaded if the knowledge contained in those works was disseminated among the people they would become argumentative and as stubborn in their resistance to Christianity as the learned Druids. At all events, evidences which once existed of the intelligence, power, and greatness of the Pagan Irish are almost—in fact, entirely—obliterated and lost.

If Mr. Edison had been alive at the period mentioned, and an Irishman, he would now be recognized as a Druid. Writers and compilers of Irish history and traditions would now speak of him as a magician who practiced the demoniacal arts of magic incantation; and his useful and beneficial inventions would now be extinct and forgotten, like those that once existed in Ireland. In behalf of the memory of Prof. Edison's fore-runners I pen this communication, and I deem it but an act of justice that they be recognized and acknowledged as the learned and experienced men all true sons of the Gael believe them to have been.

6  
WESLEYAN ALMANAC.  
SEPTEMBER 1878.

First Quarter, 3 day, 4h, 11m, Afternoon.  
Full Moon, 11 day, 11h, 35m, Morning.  
Last Quarter, 19 day, 5h, 16m, Afternoon.  
New Moon, 26 day, 9h, 56m, Morning.

Day of Week	SUN		MOON.		Sun	Moon
	Rises	Sets	Rises	Sets		
SUNDAY	5:59	6:54	11:18	5:51	8:24	10:35
Monday	5:57	6:52	11:16	5:51	8:25	10:35
Tuesday	5:55	6:50	11:15	5:50	8:26	10:35
Wednesday	5:53	6:48	11:14	5:49	8:27	10:35
Thursday	5:51	6:46	11:13	5:48	8:28	10:35
Friday	5:49	6:44	11:12	5:47	8:29	10:35
Saturday	5:47	6:42	11:11	5:46	8:30	10:35
SUNDAY	5:45	6:40	11:10	5:45	8:31	10:35
Monday	5:43	6:38	11:09	5:44	8:32	10:35
Tuesday	5:41	6:36	11:08	5:43	8:33	10:35
Wednesday	5:39	6:34	11:07	5:42	8:34	10:35
Thursday	5:37	6:32	11:06	5:41	8:35	10:35
Friday	5:35	6:30	11:05	5:40	8:36	10:35
Saturday	5:33	6:28	11:04	5:39	8:37	10:35
SUNDAY	5:31	6:26	11:03	5:38	8:38	10:35
Monday	5:29	6:24	11:02	5:37	8:39	10:35
Tuesday	5:27	6:22	11:01	5:36	8:40	10:35
Wednesday	5:25	6:20	11:00	5:35	8:41	10:35
Thursday	5:23	6:18	10:59	5:34	8:42	10:35
Friday	5:21	6:16	10:58	5:33	8:43	10:35
Saturday	5:19	6:14	10:57	5:32	8:44	10:35
SUNDAY	5:17	6:12	10:56	5:31	8:45	10:35
Monday	5:15	6:10	10:55	5:30	8:46	10:35
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Friday	4:53	5:48	10:44	5:19	8:57	10:35
Saturday	4:51	5:46	10:43	5:18	8:58	10:35
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Tuesday	0:47	1:42	8:41	3:16	11:00	10:35
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TEMPERANCE. DENNIE AND HIS FATHER; OR, THE DOUBLE PLEDGE.

On the shores of the beautiful Horicon, now known as Lake George, in the eastern part of New York, there lived, a few years ago, a clergyman.

The time at which my story commences was before the days of temperance. It was when every family kept a supply of ardent spirits constantly on hand; and children were accustomed to the dangerous beverage daily.

One morning the little Dennie came running in with the eager inquiry: "Mother, Mr. Smith is going to have a raising this afternoon, and James has invited me. May I go?"

"My son, if your father thinks it best, you may go," his mother replied.

His father's consent was readily obtained; and after dinner he started off full of happy anticipation. Arrived at the place, his attention was occupied for a time in the erection of the building; too soon, however, he discovered a keg on the premises which his ready genius quickly told him, contained his favorite beverage.

About four o'clock his father called to accompany him home; not seeing him about he eagerly inquired for his child; they pointed him to the place where he lay. With a heart full of sorrow he carried him home to his mother and sisters.

It was not till the evening of the second day that he was restored to perfect consciousness. His parents thought it best not to speak to him of the cause of his illness for some days, hoping his own reflections would do much good; but in this they were disappointed—he did not exhibit the first symptom of remorse or consciousness that he had done wrong.

About a week after the event just related, his father invited him, one pleasant morning, to take a walk. Their road lay along the shore of the lake, and was lined with stately trees on either side.

"Dennie," said he, "do you know what it was that made you sick the other day?"

"Why, I suppose I drank too much rum," he heartlessly replied.

"Well, my son, do you know that I think you are in danger of becoming a drunkard?"

"Why, father, I know you tell me so, but I am not afraid of it. You drink rum every day, and you are not a drunkard; and when I get old enough to know how much it will do for me to drink, then I can keep from becoming drunk, too."

They both seated themselves on a rock near the shore, and most faithfully did his father speak of the evils of intemperance; then taking a small gold watch from his pocket, which Dennie had long desired to call his own, he said, "Dennie, if you will never drink any more rum, I will give you this gold watch. Will you do it?"

Rising from his seat and looking his father full in the face, he replied: "If it is wrong for me to drink rum I scorn to be hired not to drink it. But I will tell you, sir, what I will do. If it is wrong for me to drink it is wrong for you; and, if you will stop drinking I will."

Had a flash of lightning burst from the cloudless sky above them, his father would not have been more startled. How could he preach or perform the laborious duties of pastor without his daily glass of bitters? How could he get up in a cold winter night and go and pray by the bedside of some dying parishioner, without a glass of something to prevent his taking cold? How could he attend to the various ecclesiastical meetings of the church without something to help him bear the fatigues of the journey? The sacrifice was indeed great, but the welfare of his son demanded it.

The lake, the trees, and the pure blue sky were the only witnesses, save only that holy Being who is everywhere. As they retraced their steps, the father, taking the little watch from his pocket, gave it to Dennie, and said, "My son, you have long wished that I should give you this watch. It is yours as long as you keep your promise. Should that ever be broken, I shall expect you to return it to me; till then, let it be a token to you of this promise we have now made."

Years have passed; and the same little "Dennie" is now a distinguished clergyman in one of our most populous Western cities. Four bright little boys call him father. The same little gold watch decorates his parlor wall, and often does he point to it and tell of the danger and his escape from the whirlpool of intemperance.—Exchange.

THE DANGER OF WINE.

I had a widow's son committed to my care. He was heir to a great estate. He went through the different stages of college, and finally left with good moral character and bright prospects.

But during the course of his education he had heard the sentiment advanced, which I then supposed correct, that the use of wine was not only admissible, but a real auxiliary to the temperance cause. After he had left college for a few years he continued respectful to me. At length he became reserved. One night he rushed unceremoniously into my room, and his appearance told the dreadful secret. He said he came to talk with me. He had been told during his senior year that it was safe to drink wine, and by that idea he had been ruined. I asked him if his mother knew this. He said no; he had carefully concealed it from her. I asked him if he was such a slave that he could not abandon the habit. "Talk not to me of slavery," he said; "I am ruined, and before I go to bed I shall quarrel with the bar-keeper of the Tonkins for brandy or gin to satisfy my burning thirst." In one month this young man was in his grave. It went to my heart. Wine is the cause of ruin to a great portion of the young men of our country.—Professor Goodrich.

HEARING RESTORED.—Great invention by one who was deaf for 20 years. Send stamp for particulars. JOHN GARMORE, Lock-box 906, Covington, Ky. Aug 17th

Cheerfulness, courage, and great activity of intellect are engendered by Fellows' Compound Syrup of Hopophosites, and its capacity of imparting power of endurance to the brain and nervous system is shown in its property of sustaining persons through mental difficulties.

FOR CHOLERA, CHOLERA MORBUS AND CHOLERA INFANTUM, as well as all Summer Complaints of its similar nature, the PAIN KILLER acts with wonderful rapidity, and never fails when taken at the commencement of an attack, and often cures after every other remedy has failed.

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

Its gently stimulating and nutritive tonic properties supply the materials, and assist nature in her effort to keep up with the exhaustive demands upon her reserves. Prepared by J. H. Robinson, Chemist, St. John, N. B., and for sale by Druggists generally. Price \$1 per bottle; six bottles for \$5. Brown & Webb, and Foreyth Sutcliffe & Co., Halifax, wholesale agents Aug 3-37

NINE NOVEMBER FAIR.—The great market of the eastern world has been held at this junction of the Volga and Olga Rivers in Russia, every summer for hundreds of years. Here the nations of Europe and Asia meet with their products for trade. Coosack, Chinese, Turk, and Persian meet the German and the Greek with every variety of merchandise that mankind employs, from sapphires to grindstones, tea, opium, fur, food, tools and fabrics, and last but not least, medicines. J. C. Ayer & Co.'s celebrated remedies from America were displayed in an elegant Bazaar, where the Dr. himself might sometimes be seen. They are known and taken on steppes of Asia as well as the prairies of the west, and are an effectual antidote for the diseases that prevail in the yacurts of the North as well as the huts and cabins of the Western continent.—Lincoln (Ill.) Times.

FIRST ARRIVAL AUTUMN GOODS

Our buyer has returned from the European Markets.

We shall be opening our Goods each succeeding Steamer.

DAVIDSON & CRICHTON 185 Hollis Street, Halifax, N.S.

CUSTOMS DEPARTMENT.

DISCOUNT will be allowed on American invoices until further notice.

BEATTY

ORGANS Superb \$340 Organs, only \$205. Pianos Retail Price by other Manufacturers \$300, only \$200. Beautiful \$450 Pianos, \$175—brand new, warranted 15 days' trial. Other bargains want them introduced. PIANOS Agents wanted. Paper free

Address Daniel F. Beatty, Washington, N. J.

SUNDAY SCHOOL LIBRARIES

Carter Brother's Fireside Library, A. L. O. E. BOOKS. 55 Volumes, in a neat Woodens Case with Walnut Trimmings and 2 Shelves. Discount 20 per cent for cash. FOR SALE AT THE METHODIST BOOK ROOM, HALIFAX, N.S.

TITLES OF BOOKS. Claremont Tales Adopted Son Young Pilgrim Giant Killer and Sequel Flora; or, Self-Dependence The Needle and the Rat Eddie Ellerslie, &c. Precepts in Practice Christian's Mirror Idols of the Heart Pride and his Prisoners Triumph over Midian Sunday Chapter Holiday Chapter Children's Treasury The Lake of the Woods On the Way House Beautiful Sheer Off John Carey Braid of Cords Claudia Cyril Ashley Guy Dalesford Children's Tabernacle Lady of Provence City of No Cross Silver Keys Fairy Frisket Eden in England Little Maid and Living Jewels The Spanish Cavalier The Golden Eleece Hebrew Heroes Haunted Rooms

66 DOLLARS a week in your own town. Term \$30 cash free. H. HALLET & Co. Portland Maine.

Provincial Building Society St. John, N.B. ASSETS 31st December, 1877 \$125,288 07 RESERVE FUND to Best same date 5,000 00 Deposits Large or Small taken and interest at 6 per cent allowed, withdrawal on 30 days notice. Monthly Investing Shares yield 6 per cent compounded monthly. Paid up Shares give 7 per cent compounded half yearly. Capital Stock has thus far paid from 8 to 10 per cent per annum. Shares mature in four years. The Society offers first class inducements for Depositors, Shareholders and Borrowers. For full particulars send for Circulars. THOMAS M. N. Secretary A. A. STOCKTON, President. July 20th

MACDONALD & JOHNSON, BARRISTERS, Attorneys-at-Law, Notaries Public, &c. 152 Hollis St., Halifax, N. S. CHARLES J. MACDONALD JAMES W. JOHNSON

JAS. & W. PITTS, GENERAL COMMISSION MERCHANTS Ship and Insurance Brokers, WATER STREET, ST. JOHN'S NEWFOUNDLAND

DRY GOODS.

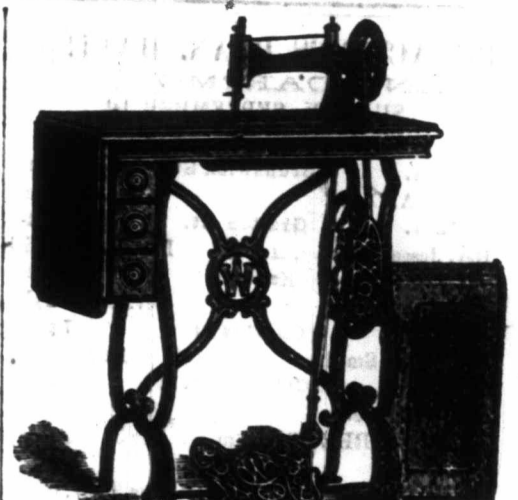
Wholesale Warehouse, 25 DUKE STREET - 25 Retail Warehouse, 150 GRANVILLE STREET - 150 HALIFAX, N.S.

Every Wholesale Buyer should examine our Stock, as it is very large, splendidly assorted, and Prices Low.

IN OUR RETAIL DEPARTMENT WILL BE FOUND ALL THE NOVELTIES OF THE SEASON. MILLINERY

IN THIS DEPARTMENT we have just engaged the services of MISS MURPHY, one of the most accomplished Milliners in New York. Our buyer having just returned from New York, we are showing all the latest American Shapes and Designs, in addition to our stock of FOREIGN GOODS. We beg to solicit a large share of public patronage in this department.

SMITH BROS.



MILLER, BROTHERS, Middleton, Annapolis Co. N. S., or Charlotetown, P. E. I.

NOW HAVE THE AGENCY OF THE CELEBRATED RAYMOND Sewing Machine

being transferred (four months ago) from William Crowe, of Halifax, to them, (excepting the County of Halifax.)

THE RAYMOND MACHINE is too well known to require any puffing; and there have been some important improvements put upon it of late, which render it, by far, the best family machine made.

The following are some of the kinds kept in stock by us, viz:—

Singer, Webster, Empress of India, Household, Weed, Wilson's, Zanzer, Champion, Osborne, Abbott, Royal, Howe, &c., &c.

SECOND-HAND MACHINES taken in exchange for new ones. \$5 to \$100

Sewing Machine Attachments, FIRST CLASS OIL AND

Needles of all kinds in Stock

All S. Machines warranted to give good satisfaction. Also importers and dealers in several

FIRST-CLASS MAKE PIANOS AND ORGANS

PIANOS IN PRICE FROM \$225 to \$1000 ORGANS " " " " " \$75 to \$400

Instruments guaranteed for five years, and sold on very easy terms

Liberal reduction made to Clergymen, Churches and Sabbath Schools

Second-hand Pianos and Organs taken in exchange. As we have now been in the sewing machine business for ten years and import all our stock direct from the manufacturers on

Cash Principles, and our expenses being much less than would be in the city, we are prepared to sell on the very best terms

REPAIRING OF ALL KINDS OF Sewing Machines, promptly attended to by a class machinist. Charges Moderate.

DITSON & Co's MUSICAL RECORD.

A NEW MUSICAL WEEKLY PAPER,

The first number to appear September 7.

It will be under the able editorial management of Mr. WILLIAM H. CLARKE, and will be a true musical News-paper, its frequent appearance enabling it to give the latest news from all parts of the country and of the world, with Reports of Conventions, Music Schools, Festivals, &c., and with bright, clear, interesting articles on all subjects pertaining to Musical progress.

Ditson's and Co's Musical Record, will be an impartial paper. The firm publish for all composers, and have no motive to favor one at the expense of another. All music teachers and musical amateurs are invited to support this, which, in a special sense, their paper, and to send on all interesting items of information in their respective districts.

Subscription price, \$2 per year, in advance. No Free List. Premiums for lists of subscribers. More than Three Hundred Pages of Music per year given. Will exchange with papers having special musical departments.

Specimen copies sent free on application. Subscribe now and get two extra numbers.

OLIVER DITSON & Co., Boston. C. H. DITSON & Co., J. E. DITSON & Co., 843 Broadway, Successors to Lee & Walker, New York. Phila. August 10

CORNER GRANVILLE AND SACKVILLE STREETS.

NOVA SCOTIA Steam Machine Paper Bag Manufactory

THE CHEAPEST IN THE MARKET SEND FOR PRICE LIST.

ALSO BOOK BINDING, In all its Branches. T. PHILLIPS

Agents Wanted for Dr. March's Works

NOBLY SCENES in the Bible. Home Life in the Bible, and our Father's House. No Books ever published have received such universal approval from the Press, Ministers and leading men everywhere. The choice readings, fine steel engravings, and superb bindings, make these welcome in every Home. ONE SAMPLE BOOKS ALL sent for terms. Being a paying business at once. J. C. McCURDY & Co., Philadelphia, Pa.

PREACHER'S PLAN, HALIFAX AND DARTMOUTH, SUNDAY, SEPTEMBER 1st.

Table with 3 columns: Location, Preacher, Time. Locations include Brunswick St, Gratton St, Kings St, Charles St, Cobourg St, Dartmouth.

MARRIED.

In the Baptist Meeting House, Berwick, by the Rev. D. O. Parker, the bride's uncle, assisted by Rev. C. Lockhart...

DIED.

At Elgin Corner, August 26th, Fanny Blanch, infant daughter of Rev. J. K. and Mary S. King, aged 9 months and 10 days.

RECEIPTS FOR "WESLEYAN," FOR WEEK ENDING SEPTEMBER 4th.

- John Fleminging, 0 50; A. Harron, 0 50; David Moore, 2 50; Rev J F Betts, 1 00; Rev C L Clark, 2; J Locke, 2; W Minto, 2; H A Compton, 2; John Henry, 2; Mrs Danford, 2; W C Duggan, 2; Mrs Jas Beck, 0 50; Rev R Smith; Charles Dargy, 3; Rev A F Weldon; Charles Emens, 2; Rev C Lockhart; Hamilton Parks, 2; Rob Collins, 2; Rev E Brettle; G A Johnson, 2; M B Huestis; James P Jones, 1; E Burnham, 2; David Beman, 1; C Smallie, 0 50; C F Burns, 0 50; C E Borden, 2; James Blenkhorn, 4; Mrs John Thomas, 2; Mrs E Conlon, 2; Wm Greengough, 0 50; Leander Baud, 0 50; Wm Band, 0 50; Dr Miller, 4; Mrs Wm Potter, 0 50; Rev J Gaetz; David S Phinney, 2; Rev R W Freeman; P Haanrahan, 2; Rev J A Rogers; L J Crowe, 4; W E McRobert, M.D., 2; Rev R Duncan; R Samples, 2; J McConaghy, 2; Rev C Comben; Wm Dixon, 1; Rev J A Mosher; H W Embree, 2; Isaiah Embree, 2; Daniel Hennessey, 2; Ashby King, 2; Rev A Lucas; Jonas Cutler, 4; Rev R B Mack; Chas Urquhart, 0 50; Rev A S Tuttle; Mrs Ezra Foster, 0 50; Simpson Lathern; B Balderson, 2; R Bridges, 2; J R Davison, 2; Thomas Dawson, 2; C W Drew, 2; Miss Dougherty, 2; B W Higgs, 2; W F Morris, 2; P Towan, 2; W A Weeks, 8; Rev J S Allen; Avard Dobson, 1; W Turner, 2; Rev E E England; J F Randall, 1; James McKay, 1; Rev R Wilson; W C Wright, 2; Rev James Taylor; Mrs J P Crosby, 2; G O Fulton; S W Spry, 4; Rev G O Huestis; J S Smith, 2; Wm Wallace, 1; Job Smith, 1 400; Rev Wm Allen, 1; Rev G Glendenning, 1; Samuel Drake, 4; M H Pope, 1; Lemuel Morehouse, 1; Hugh McPhail, 4; In March, omitted C F Lockwood, 2; Joseph Weston \$1 last week should have been \$2.

AVONDALE.

TEA MEETING AND FANCY SALE.

THE Ladies of Avondale purpose having a TEA MEETING AND FANCY SALE, on THURSDAY, SEPT. 12th, IN THE NEW HALL.

Proceeds to be devoted to payment of debt on Hall and Furnishing Parsonage.

TEA at half-past 3 o'clock. TICKETS FOR TEA - 30 CENTS. ADMISSION - 20 CENTS.

REFRESHMENT TABLE.

SACKVILLE DISTRICT.

Table with 3 columns: Circuit, Dates, Deputation. Locations include Sackville, Point de Bate, Baie Verte, Moncton, Shediac, Dorchester, Hillsboro, Havelock, Elgin.

N.B.—The Brethren are requested to preserve carefully the above programme of appointments to be met in due time.

Aug 31. 2ins. C. W. DUTCHER, Financial Sec.

FREDRICTON DISTRICT.

The following is the arrangement for holding the Missionary Meetings in Fredricton District for the year 1878-1879.

Table with 3 columns: Circuit, Dates, Deputation. Locations include Fredericton, Kingslear, Marysville, Gibson, Nashua and Stanley, Boiestown, Keswick, Woodstock, Northampton and Benton, Richmont, Jacksonsville.

P.E. ISLAND DISTRICT.

MISSIONARY MEETINGS.

Table with 3 columns: Circuit, Dates, Deputation. Locations include Charlottetown, Cornwall, North River, North Wilshire, Kingston, Highfield, Princetown Road, Little York, Union Road, Brackley Point Road, Pleasant Valley, Stanhope, Powasal, Vernon River, BeDeQue, Centreville, Wilmot Creek, Fredericton, Seartown, Tryon, Victoria, Frogmore, Cape Traverse, Margate, Stanley, Granville, Pleasant Valley, SCUMMERSIDE, Bideford, Northw, Fifteen Point, MURRAY HARBOR, White Sands, Cape Bear, MONTAGUE, Lower Montague, Montague Bridge, Union Road, SOUBIS, Souris, Dundas, Marie, MOUNT STEWART, Mount Stewart, Dunstaffnage, ALBERTON, Casumpe, Casumpe.

FREDRICTON DISTRICT.

The following is the arrangement for holding the Education Meetings in the Fredricton District for the year 1878-1879.

The Revs. L. S. Johnson, W. W. Brewer, and W. Dobson, shall be a Deputation to visit Keswick and the Circuit thence to the lower end of the District; and Revs. Robt. Duncan, C. H. Paisley, M.A., and Thomas Marshall, to visit the Circles above Keswick.

The Deputation appointed by Conference and consisting of Revs. C. Stewart, D.D., Howard Sprag ue, M.A., and A. B. B. Shrewsbury, is to visit Fredericton, Marysville, Woodstock, Richmond, Jacksonsville, and Gibson.

Aug. 24. 2ins e o w. C. H. PAISLEY, Financial Secretary.

TRURO DISTRICT.

The following are the appointments for the Annual Missionary Meetings.

Table with 3 columns: Location, Dates, Deputation. Locations include Truro, Onslow, Acadian Mines, Pictou, Stellarton, River John, Maitland, Shubercadie, Middle Musquodoboit Harbor.

HALIFAX BUSINESS COLLEGE AND WRITING ACADEMY.

161 Hollis Street, Halifax, N.S. Designed to Educate Young Men for Business.

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

Business Writing.

daily, and this subject made a specialty under the best Writing Master in the country.

Engrossing, Cardwriting, and all kinds of plain and fancy writing promptly executed on reasonable terms.

J. C. P. FRAZEE, FRAZEE & WHISTON, S. E. WHISTON. Aug 31-4.

MAIL CONTRACT.

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

Shubensade and Dean, via Gay's River, Middle Musquodoboit, and Upper Musquodoboit.

under a proposed contract for four years from 1st December next.

Printed notices containing further information as to conditions of proposed contract may be seen at blank forms of tender may be obtained at the Post Office, of Middle Musquodoboit and Shubensade, the sub-Post Office of Dean, or at the office of the Subscriber.

Post Office Inspector, Halifax, 23rd Aug., 1878.

SAINT ANNE, OTTAWA RIVER.

NOTICE TO CONTRACTORS.

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

A map of the locality, together with plans and specification of the work to be done, can be seen at this office and at the resident Engineer's Office, St. Anne, on and after TUESDAY, the 24th day of SEPTEMBER next, at either of which place Printed copies will be furnished on application.

Contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and—in the case of firms except there are attached the actual signatures, the nature of the occupation and residence of each member of the same; and further, an accepted Bank Cheque for the sum of \$2,000 must accompany the tender, which sum will be forfeited if the party declines entering into contract for the works, at the rates and on the terms stated in the offer submitted.

The cheque thus sent in will be returned to the respective parties whose tenders are not accepted.

For the due fulfilment of the contract, satisfactory security will be required by the deposit of money to the amount of five per cent, on the bulk sum of the contract; of which the sum sent in with the Tender will be considered a part.

Ninety per cent of the progress estimated will be paid until the completion of the work.

To each Tender must be attached signatures of two responsible and solvent persons, residents of the Dominion, willing to become sureties for the carrying out of these conditions, as well as the performance of the Contract.

This department does not, however bind itself to accept the lowest or any tender.

By order, F. BRAUN, Secretary. Department of Public Works, Ottawa, 19th Aug., 1878.

Intercolonial Railway.

SUMMER ARRANGEMENT.

ON AND AFTER MONDAY, 29th April, 1878.

Will leave Halifax as follows:— At 8.50 a.m. (Express) for St. John, Pictou and Intermediate Points. At 6.10 p.m. (Express) for Riviere du Loup, St. John and Points West. At 4.40 p.m. for Pictou and Intermediate Stations.

WILL ARRIVE: At 10.40 a.m. (Express) from Riviere du Loup, St. John and Intermediate Stations. At 8.00 p.m. (Express) from St. John and Intermediate Stations.

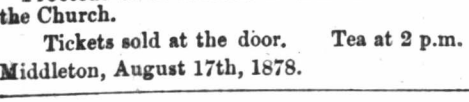
At 9.15 a.m. (Accommodation) from Truro and Way Stations. At 3.00 p.m. (Express) from Pictou and Way Stations.

Moncton, 26th April, 1878.

TEA MEETING MIDDLETON.

The Ladies and friends of the Methodist Church, Middleton, intend holding a TEA MEETING, In the Basement of the Church, on WEDNESDAY, 11th SEPTEMBER, 1878.

Proceeds to be devoted to reduction of debt on the Church. Tickets sold at the door. Tea at 2 p.m. Middleton, August 17th, 1878.



JOYFUL NEWS FOR THE AFFLICTED.

TONEY RIVER, N. S., Nov. 15, 1877. C. Gates & Co.,—Gentlemen,—Some time last winter one of my children—a little boy about eighteen months—was badly frightened and his helms became seriously affected. On the least alarm he used to go off in a kind of fit, becoming motionless and black in the face, his heart at the same time palpitating in the most alarming manner.

Each fit was worse than the preceding one, causing us to fear heart disease. Hearing of some of the numerous cures effected by your medicines in this and other localities, I procured from your agent, Mr. E. A. Gile, a bottle of your No. 2 Bitters, and before it was half gone I noticed a marked improvement in the child's health.

A second bottle completed the cure. The little fellow is now perfectly well and I am perfectly satisfied that Gates' Life of man Bitters saved his life. You are perfectly at liberty to publish this certificate if you wish so to do.

With respect, yours truly, WILLIAM McMILLAN.

I will vouch for personal knowledge for the truthfulness of the above certificate.

E. A. GILE.

COMPOUND OXYGEN TREATMENT.

for the cure of Asthma, Bronchitis, Catarrh, Dyspepsia, Headache, and all Chronic and Nervous Disorders, by a natural process of revitalization.

REMARKABLE CURES have been made, including the sudden cure of a young lady suffering from Asthma, Bronchitis, and Nervous Debility.

Strongly endorsed by the Hon. J. D. A. T. B. of the Hon. J. D. A. T. B. of the Hon. J. D. A. T. B. of the Hon. J. D. A. T. B.

FREE! Free! Free! Free! Free! Free! Free! Free! Free! Free! Free!

Address: 113 St. John Street, Halifax, N.S.

BLMYER MFG CO BELLS CO.

Church Bells, Bells, Bells, Bells, Bells, Bells, Bells, Bells, Bells, Bells.

MENEELY & COMPANY BELL FOUNDERS WEST TROY, N. Y.

fifty years established. Church Bells and Chimes Acceamly, Factory Bells, &c., Improved Patent Mountings, Catalogues free. No agencies.

July 1 1878-ly.

KANSAS FARMS AND FREE HOMES.

HOW TO GET THEM in the best part of the State. 6,000,000 acres for sale. For a copy of the "Kansas Pacific Homestead" address: J. Gilmore, Land Comr., Salina, Kansas.

July 15-3m e o w.

CUSTOM TAILORING!

H. G. LAURILLIARD 19 HOLLIS STREET, HALIFAX N. S.

Agency for New York Fashions April 1878

FIRST PRIZE ORGANS.

C. E. FREEMAN is now selling and will hereafter sell, the above celebrated Instruments at the lowest figures, to match the times. I will also supply any other Organs required.

ON REASONABLE TERMS as my motto is SMALL PROFITS AND QUICK SALES.

Good discount to Churches, Ministers, Lodges, &c. &c. Circulars with information free.

C. E. FREEMAN, Amherst, N. S., General Agent.

July 10-1 year.

CARD.

Russel, Chesley and Geldert, Attorneys-at-Law, &c., &c.

OFFICE: 64 GRANVILLE STREET.

BENJAMIN RUSSELL, SAMUEL A. CHESLEY, JOHN M. GELBERT, Jr.

WHOLESALE DRY GOODS.

We are now opening from New York—Ladies' FANS The New Metal Top Back COMB, Side Lace and Extension CORSETS, Silk and Pearl Dress BUTTONS.

White Shirtings, Satin Linings, AMERICAN PRINTS! Our Stock is now well assorted in every department.

Wholesale Dry Goods Warehouse, 111 and 113 GRANVILLE STREET, HALIFAX ANDERSON, BILLING & CO.,

12 a day at home. Agents wanted. Outfit and terms free. TRUE & Co., Augusta, Maine.

7 DOLLARS a day to Agents canvassing for the FIREBIRD VISITOR. Terms and Outfit Free. Address, P. O. VICKERY, Augusta, Maine.



FELLOWS' COMPOUND SYRUP OF HYPO-PHOS-PHITES.

THIS DISCOVERY is the result of a series of Scientific Experiments based upon the theory that "for the successful cure of Wasting Diseases, the nervous system must be made vigorous and healthy."

One of the first symptoms of disease affecting either the Liver, Lungs, Heart, Stomach, or Genital Organs, is a loss of nervous power. This is followed by muscular relaxation, weakness, and emaciation of all the organs which depend for health on involuntary muscular action, the weaker suffering first.

Now, as the muscles and nerves depend so much upon each other for efficient strength and action, and as the organs they control depend on both, it becomes an actual necessity to treat the nerves and muscles directly in order to speedily and permanently cure diseases of the above named organs.

The inventor, acting upon these ideas, after months of experience, during which time he had ample opportunity for trying the effect of his discovery, became convinced that no other preparation known contained so potent and direct an effect upon the nervous system as his COMPOUND SYRUP OF HYPOPHOSPHITES.

and except in cases of actual organic loss, that it would restore patients suffering from those maladies.

Amongst the diseases overcome by the use of this remedy are the following:— Chronic Constipation, Chronic Dyspepsia, Asthma, Chronic Bronchitis, Consumption, Chronic Diarrhoea, Chronic Laryngitis, Melancholy, Nervous Debility.

FELLOWS' COMPOUND SYRUP OF HYPOPHOSPHITES.

The power of arresting diseases displayed by this preparation is honorably acknowledged by the medical faculty in every section where it has been introduced; and the large sale is the best guarantee of the estimation in which it is held by the public.

This Syrup will cure Pulmonary Consumption in the first and second stages, will give great relief and prolong life in the third. It will cure all diseases originating from want of Muscular action and Nervous Force.

Do not be deceived by remedies bearing a similar name no other preparation is a substitute for this under any circumstances. Look out for the name and address J. I. Fellows, St. John, N.B., on the yellow wrapper in watermark which is seen by holding the paper before the light.

Price \$1.50 per Bottle, Six for \$7.50. Sold by all Druggists. July 13

PARKS' COTTON YARN.

Awarded the Only Medal Given at the Centennial Exhibition.

FOR COTTON YARNS OF CANADIAN MANUFACTURE.

Numbers Five's to Ten's. White, Blue, Red, Orange and Green. Made of Good American Cotton with great care. Correctly numbered and Warranted Full Length and Weight.

We would ask the purchasers of Cotton Yarn to remember that our Yarn is spun on Throfile Frames, which make a stronger Yarn than the Ring Frames, used in making American Yarn.

It is also better twisted and more carefully reeled, each hank being tied up in 7 1/2 less of 120 yards each. This makes it much more easy to wind than when it is put up without less—as the American is—and also saves a great deal of waste.

Those acquainted with weaving will understand the great advantage it is to them to use yarn put up in this manner.

COTTON CARPET WARP.

MADE OF No. 10 YARN, 4-PLY TWISTED WHITE, RED, BROWN, SLATE, &c. All fast colors.

Each 5 lb handle contains 10,000 yards in length and will make a length of Carpet in proportion to the number of ends in width.

We have put more twist into this warp than it formerly had, and it will now make a more durable Carpet than can be made with any other material. Since its introduction by us, a few years ago, it has come into very general use throughout the country.

All our goods have our name and address upon them. None other are genuine.

WM. PARKS & SON. New Brunswick Cotton Mills. ST. JOHN, N.B.

July 20-3m