

The Wesleyan,

49
Longworth I Esq

MARKET PRICES.

Reported weekly by J. E. BENT, Agent King County Produce Depot, Halifax, N.S.

MARKET ON SATURDAY, JAN. 16th, 1879

HALIFAX	
Butter, No. 1 Table	.13 to .16
Do No. 2	.12 to .15
Do Cooking	.08 to .10
Cheese, factory, per lb	.09 to .10
Do dairy	.07 to .08
Eggs, by bbl. per doz.	.18 to .20
Do Fresh	.20 to .22
lard, per lb.	.9 to 1.0
allow, per lb.	.07 to .08
Do Rough	.04 to .12
lamb, per lb by quar.	.06 to .07
utton do do	.0 to .07
ork, per lb by carcass	.05 to .06
ool, per lb by quarter	.06 to .07
ickens, per pair	.35 to .45
ese, each	.40 to .50
cks, per pair	.80 to .90
rkey, per lb	.10 to .12
ams, per lb.	.11 to .12
des, per lb	.05 to .12
utkins, per lb	.07 to .08
its, per lb	.50 to .55
atoes, per bushel	.45 to .50
rnips do	.25 to .30
rsnips, do	1.25 to 1.50
ions, American, p lb	2 to 2 1/2
o Nova Scotia	2 1/2 to 3
oles, per barrel	1.00 to 1.25
o dried, per lb	.04 to .05
ans, dried, per bus	1.50 to 1.75
rn, per ton	.45 to .50
aw, per ton	.80 to .85
y, per ton	\$10 to \$11

CONCERNING NEWFOUNDLAND

If any of our readers visit St. JOHN'S, NEW-FOUNDLAND, and need to buy

Watches, Clocks, or Fancy Goods,

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No. 3—Situated about two and a half miles East from Lawrenceton station on the North-Western road containing about 85 Acres of LAND 35 acres of which are partially improved and in a fair state of cultivation. About 100 Apple Trees 50 of which are bearing fruit yearly and all are the best varieties of early and winter crops. A comfortable house containing five rooms on the ground floor, a Work Shop and Wood House connected. Hog and Hen House newly built and Barn—a good Well of Water. This place in its present state and with a small outlay can be made to produce as much again, there being a fine interval near at hand to clear. The place is superior and when properly tilled produces excellent crops. To a purchaser with a small capital and wishing a snug little farm in a convenient and healthy locality, at a very low price and easy terms this affords a special opportunity.

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March 9 78

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Attorney-at-Law, Notary Public, Commissioner Supreme Court, &c., &c.

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INTERCOLONIAL RAILWAY.

1878-9 WINTER ARRANGEMENT

ON and after MONDAY, the 18th November 1878, Trains will leave Halifax as follows:—

At 8.25 a.m. (Express) for St. John, Pictou, and intermediate points.

At 1.30 p.m. (Express) for Rivere du Loup, Quebec (Montreal, and the west).

At 5.30 p.m. (Express) for St. John and intermediate stations.

WILL ARRIVE:—

At 8.20 p.m. (Express) from St. John, Pictou, and intermediate stations.

At 9.15 a.m. (Express) from St. John and intermediate stations.

At 1.30 p.m. (Express) from Riviere du Loup, Quebec (Montreal, and intermediate stations).

C. J. BRIDGES,
Gen. Supt. Gov't Railway
Moncton, N.B., Nov. 13th, 1878.

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

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No. 7

THE NAME OF MOTHER.

There are words that speak of a quenchless love
Which burns in the hearts we cherish,
And accents that tell of a friendship proved,
That will never blight or perish;
There are soft words murmured by dear,
Dear lips,
Far richer than any other;
But the sweetest word that the ear hath
heard
Is the blessed name of mother.

Oh, magical word! may it never die
From the lips that love to speak it;
Nor melt away from the trusting hearts
That even would break to keep it.
Was there ever a name that lived like this?
Will there be such another?
The angels have reared in heaven a shrine
For the holy name of Mother!

BISHOP SIMPSON ON MINISTERIAL POWER.

(EXTRACTS FROM SIXTH LECTURE)

This baptism of fire wrought great changes in the character of the apostles, and manifested the same elements in the hearts of true ministers everywhere. First, it imparted to the apostles a high degree of moral courage. Their timidity was changed to bravery. They no longer fled from persecutors or assailants; but standing in the temple, proclaiming the power and the glory of the Lord Jesus. They feared neither prisons nor death, though their preaching necessarily aroused the strong antagonism of the Jewish authorities. They proclaimed him to be pure and spotless whom they had crucified as a male actor. No marvel that the Jewish council said: "Ye intend to bring his blood upon our heads." Reproved, and even scourged, they received the punishment with joy that they were counted worthy to suffer for the Lord Jesus. Imprisoned for the night, they spoke as boldly the next morning, and men were astonished when they saw their heroic firmness in giving their testimony to the truth. It is supposed that all of them but one suffered a violent death for their attachment to Christ. The clear conviction of his divine mission still gives the minister a foundation for his heroism. He hears the voice which said to Abraham: "I am the Almighty God; walk before me, and be thou perfect." The same conviction of duty which sent the patriarch from Mesopotamia to Canaan, which sent the prophets on a holy mission, and inspired the heroes of Israel, works in the heart of the minister. He has heard the voice saying, Go, preach; and it has been as a fire in his bones. This is usually strongest with the young minister, and especially with those who, under circumstances of great distress and difficulty, go forward in the discharge of duty. Too frequently, as we become accustomed to the ministry, and are in comparatively comfortable circumstances, this thought of the divine mission is less prominent and abiding. Hence, says the apostle, "Stir up the gift of God within thee; uncover the coals which have become imbedded in ashes, that the pure air of heaven may make them glow and sparkle. All ministers, in every age and under all circumstances, need this conviction. Every time they ascend the pulpit they should feel they are sent of God, sent with a divine message, and sent to that specific congregation. Among modern ministers Mr. Spurgeon is one of its strongest illustrations. He is a Calvinist of the ultra school, but his Calvinism seems to take one special form. He feels he was predestinated from all eternity to preach the gospel in that Tabernacle; that he was sent by divine power to present a holy message to that people at every appointment. He steps on the platform with this air, enters upon his work as if he had something of importance to say, and challenges the attention of his congregation by his devout manner, and by his own deep interest in the subject which he presents. Without this conviction of a divine mission why should people gather to hear us? and how can we hold their attention or reach their consciences? Another element was a clear conviction of the presence of the Unseen. The apostles had looked up to heaven as Jesus ascended. Angels spoke with them and unlocked doors and gates. They had seen the tongues of fire. They lived partly in the Invisible. The Spirit which still dwells in the heart of the minister allies him to the Invisible. His home is in the highest heavens, myriads of angels have been his unseen messengers. Its constant tendency is to attract the human heart to

the Unseen. The true minister feels that he is compassed with a cloud of witnesses; that they look upon him from the heavens above; that they are with him in his ministrations, and thus he lives as seeing him who is invisible. This is faith in one of its manifestations—the evidence of things not seen. There is a beautiful legend of St. Chrysostom. He had been educated carefully, was a man of culture, and was devoted to his calling, yet in his earlier ministry he was not remarkable for success. At one time he had what seemed to be a vision. He thought he was in the pulpit. In the chancel and round about him were holy angels. In the midst of them and directly before him was the Lord Jesus; and he was to preach to the congregation assembled beyond. The vision or reverie deeply affected his spirit. The next day he ascended the pulpit; he felt the impression of the scene; he thought of the holy angels as if gathered around him, or the blessed Saviour as directly before him, as listening to his words and beholding his spirit; he became intensely earnest, and from that time forward a wonderful power attended his ministrations. Multitudes gathered round him wherever he preached. Though he had the simple name of John while he lived, the ages have called him Chrysostom, or the Golden Mouth. Could we, as ministers, have ever with us this conviction—that close beside us in the pulpit and around us were holy angels, and that the blessed Saviour was ever before us looking upon us with those eyes of love that broke a Peter's heart, and listening for our words and longing to have us say something that his own Spirit and power might bear with wings of fire to the hearts of the people—what an immense effect would it have on our ministrations? This blessed influence the Holy Spirit is ever exercising—taking the things of the Father and showing them to us, bringing to our remembrance the words of Christ, opening our eyes to behold wondrous things out of his law, and revealing to us the personal presence of the blessed Saviour in all the omnipotence of his nature. It is this Spirit which, in moments of weakness, of darkness, and of loneliness, whispers to the soul, "Lo, I am with you always."

ANTI-POLYGAMY MEETING IN SALT LAKE CITY.

The special meeting of the Ladies' anti-Polygamy Society held in the Congregational church, was largely attended: Miss Victoria R. Reed presided in a very able manner, and announced the object of the meeting to be the adoption of the resolutions defining the attitude of the Gentile ladies of Utah with regard to their call upon the women of America to demand of Congress the enactment of such laws as will enforce the Anti Polygamy law of 1862.

The secretary read following preamble and resolutions.

WHEREAS, Those female apostles of polygamy, Mrs. Williams and Mrs. Wells, have represented to President Hayes that the enforcement of the law against polygamy would render fifty thousand Utah women homeless and their children fatherless; and

WHEREAS, The same persons have been before the Judiciary committee and stated that the Gentiles have followed the Mormons to Utah for the purpose of destroying their family relations and rob them of their homes and property, have stirred up the Christian women of our country to appeal to Congress to further afflict the Mormons; and

WHEREAS, These polygamous delegates charge that dram-selling and dram-drinking, prostitution and kindred vices were unknown in Utah previous to the advent of the Gentiles; and

WHEREAS, George Q. Cannon, the polygamous delegate in Congress is seeking amnesty for the past on the strength of a promise of obedience to the law in the future therefore

Resolved, By the Women's anti-Polygamy Society of Utah;

First, That we have appealed to our countrywomen to join us in urging Congress to pass such laws as would enable the courts to arrest, simply, the further spread of polygamy, as a reference to our address will show.

Second, That it was not the Gentiles of Utah, but the Utah Legislature, composed almost entirely of polygamists, which took the right of dowry away from Utah wives, Gentile and Mormon, a robbery that shabbily compensated by the granting of the elective franchise.

Third, That the anti-polygamists of Utah, being in the minority, would be utterly unable and not even actuated by a desire to afflict the Mormon or rob them of their home and property. The Gentiles have paid for or created what they own in Utah. In mining alone they have invested twenty millions, and are as interested as the Mormons in the maintenance of personal and property rights inviolate.

Fourth, That since the announcement of the decision of the Supreme Court, there are no signs in Utah of a change of base. The Congress that passed and the court that sustains the law against polygamy, are denounced by all the Mormon editors and preachers; the determination to adhere to polygamy is almost universally expressed.

Fifth, That under existing circumstances, should Congress either grant amnesty to the polygamists, or adjourn without action in this matter, it would be regarded by the Mormons as another triumph of God and of his saints over their enemies.

Sixth, That instead of granting forgiveness for the past, or the mere promise of obedience in the future, we ask the Congress to enable its courts to enforce the prohibition of polygamy in the future. The decision of the Supreme Court only gives moral assistance. The difficulty of enforcing the law arises from the impossibility of securing legal evidence of plural marriages and from the fact that juries, grand and petit, are largely polygamists. Let Congress provide that these shall be excluded from the jury lists and that polygamous marriages may be proved by the same evidence that is received in proof of marriages in civil action and the courts could at once place polygamy in process of ultimate extinction which is all we ask.

Seventh, That such a law could not be abused as it would be entirely within the control of the Government. Thus can Congress enforce the abandonment of polygamy and save even the appearance of harsh treatment of the Mormons.

Resolved, That it is a matter of public notoriety, that Brigham Young owned a large distillery, which not only supplied the Utah Saints but many outside the Territory with whiskey; that Zion's Co-operative Mercantile Institution deals largely in all manner of intoxicating drinks; that it is a well known historical fact that at a large meeting of the priesthood presided over by Brigham Young himself nearly every man present confessed himself guilty of adultery, outside of his polygamous relations, and that the Mormon preachers themselves publicly lament the great number of illegitimate births in purely Mormon settlements.—Rocky Mountain Advertiser.

SKETCHES OF EARLY METHODISM IN MONTREAL.

We find the following letter and explanation in a little sheet—the Monthly Record—issued by Methodists in Montreal. Mr. Strong was well known in the Lower Provinces. Imagine him in charge of all the Methodism of Quebec and Montreal—the sole pastor. Montreal alone has now ten Methodist ministers, with much additional missionary work in the form of schools, and a Theological College.

SKETCHES OF EARLY METHODISM IN MONTREAL.

In our last sketch we noticed the introduction of Methodism into Montreal by American Missionaries in the year 1803. From that time up to 1815, ministers were regularly sent from the United States. Under the superintendency of one of these, Rev. S. Coats, the first Methodist Church in Montreal was built in the year 1809. In 1815, Rev. J. Strong, a minister of the British Conference, was sent from Quebec to Montreal.

The following is an extract from one of his letters to the Missionary Committee in London, published in the Methodist "Mag-

azine" of 1815. It shows the situation of Methodism in this city at the time, and also illustrates the important part that military men have taken in the active work of the church:—

QUEBEC, June 13, 1815.

Dear Brethren,—Grace, mercy, and peace be multiplied unto you through our Lord Jesus Christ.

In the beginning of March, I took a tour through some parts of the lower Province, in very cold weather. In my way I passed through Montreal, and there I remained three months; the American preacher having left it in consequence of information from Halifax that a preacher from home had been appointed for that city.

Montreal is a very promising city, and we have a neat little chapel and house, quite out of debt, in it, and a very respectable congregation. If you have not sent a preacher thither, lose no time in 'doing so; for if a preacher be not sent, the people there will suffer very materially. Ever since March, I have had both societies upon my hands, but what can I do? The two cities lying so very far distant, one must be neglected. To the present, I have done better than I expected. The 103rd Regiment had in it a paymaster's clerk, a pious, active man, who, some time back, had preached to this society for 16 months, and was made useful. He wished for his discharge, and was willing to take my place in my absence. It appeared that I had no other alternative, than that I must either get his discharge, or leave this place without a preacher. After great trouble, we obtained his discharge, and I have employed him ever since; so by this means both places have been supplied. Should he have his health, I could find sufficient employment for him, and four or five more in these provinces; if he should not have his health, he will retire, and will easily obtain a situation. Whether you will approve of what I have done in this respect I cannot say; however, if I have erred, it has been for want of better judgment, and not willingly. The number of members in this city (Quebec) is 46, and at Montreal about 40.

I trust this ensuing Conference will be a more blessed one than any of the former; may the Lord Himself be among you and appoint every preacher his place. Praying that great peace and prosperity may attend you,

I am, yours, &c.,
JOHN STRONG.

DEATH OF JUDGE MCKEAN.

It will be remembered that a Judge of the Supreme Court in Utah some time ago, used all the strength of the law to put down polygamy. He was subsequently removed from office by a temporizing government. The Rocky Mountain Advocate notices his death. We quote an extract. The Judge was a Methodist and a devoted man.

Judge McKean was characterized by perfect fearlessness in the discharge of his official duty. When Brigham Young was brought before him, when the sessions of the United States Court were held in Faust's Hall, to answer to the charge of polygamy, armed attendants of Mr. Young crowded the outside stairway leading to the court room, so that it was almost impossible for the Judge to elbow his way through up the stairs, and into the room. When he entered the court room, he found it largely occupied by armed retainers of the prisoner at the bar, while excited multitudes swayed to and fro, filling the street in front of the building. We shall never forget the impression on our mind while we shared in such a scene. Yet Judge McKean was undaunted by this intimidating display of arms and foes, and quietly and calmly attended to his work as though an ordinary criminal was before him, and as though no angry throng confronted him. Many personal reminiscences we might call up, as forming a part of the record of Judge McKean, while Chief Justice of our territory, going to show his trait of character. His record in Utah, as elsewhere, shows of him, what was written of another like him—"He fears God, but nothing God has made."

THE MARQUIS OF LORNE.—We extract the following from anecdotal photographs in *Truth*:—At Eton Lord Lorne was always noted for his seriousness of demeanor. He did not board at any tutors' or dames' but lodged with his brother, Lord Archibald Campbell, and his cousin, Lord Ronald Leveson Gower at a house in the High Street, opposite to the "Christopher." Here they lived very quietly, dispensing no hospitality and joining but little in school games. Sometimes they played five, and were rarely foot-ball; but were very seldom seen either on the river or in the playing fields. For private tutor, Mr. L. was a jovial, burly layman, tall as a life guardman, who accounted them well in Mathematics and modern languages, but did not cram them much with classics, so that none of his pupils ever took good pieces in the school trials. Lord Lorne could always construe fairly when "called upon." He wrote fair verses, was never late for school, "absent," or chapel, and was altogether a mild, well conducted boy, who only stood in danger of being chastised by the headmaster. One of his most amiable characteristics is an entire absence of chaste pride, and great zeal to do his duty in an unostentatious way, without caring for the trouble it may cost him. One day a superannuated civil servant came to the India Office and applied for some papers that were required to establish his claim

to a payment from government. The papers could not be found, and the applicant went away saying that he might undergo a serious loss in consequence. This touched Lord Lorne, who hunted for the papers himself until he found them, rather late in the evening. Not content with this, he jumped into a hansom and carried the documents to the abode of the petitioner, who lived far away in the suburbs. Here a little *contre-temps* awaited him. The petitioner was out, but his wife was at home, and mistaking Lord Lorne for a messenger, told him to wait in the hall while she signed him a receipt. Lord Lorne waited civilly, but in hand, and of course said nothing to reveal his identity. Indifference to unintentional slights is always a mark of tact in persons of high rank, but wilful snubs call for something less of philosophy than Lord Lorne has sometimes vouchsafed them. It is not true that the Princess Louise's husband has ever been treated as an interloper by English members of our Royal Family, but it is well-known that some German officers thought it seemly on one or two occasions to make Lord Lorne feel that he was not "of them." Being at Berlin with his wife, the descendant of the Dukes of Argyll was not thought worthy to sit at the same high table with the descendants of the Marquises of Brandenburg; and in more than one royal procession the Queen's son-in-law has been content to walk in the tail, mixed up among equerries and aides-de-camp. If it was a tame spirit that made Lord Lorne submit to such impertinances, who would have to deplore the degeneracy of a once-proud family; but the real truth is that Lord Lorne hates state, and looks upon all etiquette and pagantry as *unpleasant* beneath the notice of a cultured young man, who has renounced positivism, meditates even at a royal banquet over the abstruse problems of theology. Nevertheless, it may perhaps soothe even the mild spirit of the Poet-Markus to be now elevated to a post wherein he stands not only on a level with his wife, but above her. It was remarked that on touching Canadian soil, the Governor-General proceeded for the first time in his married life to take the right hand seat in carriages, without having any need to be reminded that such was his privilege. *Faut de la philosophie pas trop n'en faut.*

INTERESTING STORY.—An Exchange says: "A story comes to us from Ottawa that will be read with interest by every ambitious boy in the Dominion.—Twenty years ago when the seat of government was stationed in Toronto, and the present Sir John Macdonald and the late Sir George Cartier and other Canadian public men, well known to fame, ruled over Departments in the Old Hospital in King Street, a building long since gone the way of many other of the ancient edifices of "Little York," there lived a certain Deputy Head whose official existence was one long rule of tyranny and oppression. This bad old man had for a clerk a young law student, who from day to day and month to month and year to year bore quietly and with exemplary patience the ill-treatment of his superior. A day came, however, when the gentle patience of the clerk was not proof against the domineering and insulting spirit of his ancient enemy, and there would have been blows but for the interference of another clerk in the same building. Taking his younger friend aside, he counselled still greater forbearance. "Have patience B," he urged; when I am Chief Justice of Upper Canada and you are a minister of the Crown we'll put old Beeswax in his place!" Words spoken in just frequently come true. Eighteen years had scarcely passed away ere the speaker sat in Osgoode Hall with the ermine! "And the other—the patient and long-suffering youth"—some boy exclaims, "what became of him?" Well sir, that good, and exemplary young gentleman, who bore his stripes so patiently and exercised such remarkable self-government, he, in the month of October last was sworn of the Queen's Privy Council, and is now one of the Marquis of Lorne's advisers! Every boy can point his own moral.

I referred a few weeks ago to a powerful and original prayer of Father Taylor's in one of the American Conferences, and a correspondent writes me about the subject, and sends the following:—

"Crumbs from Cornwall.—Father Taylor would have a good time here if he is fond of imagery. Yesterday in a class met for tickets in a fishing village, while the prevailing metaphor was 'like a poor on its hinges, going back and forth,' an old fisherman introduced a new symbol, 'I wasn't say much about any experience; I've been like the jolly boat, at the stern.' In another fishing village the cry of one in his prayer was 'Lord, help me, I'm going astern.' Another fisherman, after describing the wildness of wind and wave, and vain attempts to get a light said, 'We thank Thee we never used scratch a match to find Jesus.' A farmer in a village a little way inland, where life moves very slowly, mourned for some time, over the slow progress of his Christian life, then said 'We thank Thee Lord, because there were snails in the ark.—London Methodist.

When the Prime Minister of the first Napoleon was ill the Emperor said to the physician, "Spare no pains. Remember that the treasury of France is at your disposal and that you have the life of a Prime Minister in your hands." The physician replied, "The poorest person in the Empire who is in my charge becomes a Prime Minister."

"What" said an interviewer to an unemployed candidate, "do you intend to do if you are elected?" "My goodness!" said the poor fellow, "what shall I do if I am not elected?"

GENERAL READING

THE PLAGUE.

The plague which is causing such a sensation in Eastern Europe at present was first heard from Astrachan on the 8th inst., when it was reported that of 195 cases on the first two days of the year 1483 had proved fatal, a rate of mortality sufficient to exclude the idea that the disease was typhus. It had shown itself previously, and the occasion of the sudden extension was a thaw. Its first appearance was in the Cossack village of Velyanka soon after the return of two Cossack regiments from the war in Asia Minor. Typhus had prevailed among the men, but their clothing and effects had been fumigated—probably imperfectly—and to this the disease was traced, being announced as typhus. Sickness began to prevail towards the close of November; in the second week of December the daily mortality in a village of 600 souls was 3 per cent.; then a panic seized the people, who would neither succor the sick nor bury the dead, and they fled carrying the infection and terror with them. Even when it became clear that the disease was not the typhus, but the plague, the Russian authorities were remiss in checking it and preparing for it. This remissness is the more inexcusable, apart from the question of international obligations, because of the peculiarly disadvantageous circumstances under which Russia finds herself,—with a population never notable for its observance of sanitary laws, and at present enfeebled by hardships consequent upon war and partial famine, and with an extremely limited body of medical men, which the war has greatly depleted. The disease has spread along the course of the Volga towards the north and west, till now it threatens Moscow and Europe generally. Expert physicians declare it to be the plague, and the symptoms which are described—"headache, accompanied by fever and swelling of the glands"—are those of the plague. The true plague according to McCready, "is a contagious fever characterized by an eruption of carbuncles and buboes," and it is added that in cases in which these glandular swellings appear are "attended with a higher grade of fever, and with profound depression of the vital forces; headache, restlessness, and vertigo are commonly present," &c., &c. Morbid anatomy hitherto has added nothing to the knowledge of the disease, of which a majority of the patients die in severe epidemics, convalescence being tedious in the event of recovery. Of the treatment all that can be said is that local applications have to be made to the eruptions; the patient's strength should be supported and the hygienic conditions possible be established—the rest is with nature.

The last appearance of the plague in Europe was in 1844, and thereafter till 1858 it was not recognized as existing. Since the latter year it has been occurring at intervals in the form of scattered local epidemics in various parts of Persia and Arabia. Three years ago Mr. Netten Radcliffe called the special attention of the English Society of Medical Officers of Health to the threatening nature of these epidemics and the high probability that the disease, if it should assume an active character of diffusiveness, would penetrate not only into Europe, but also to Great Britain, the seats of the disease being in close and constant communication with Russia by land and the Mediterranean ports by sea. There seems little reason to doubt that the plague has gradually assumed an increasing degree of virulence and of infectivity, and that the outbreaks in Astrachan and the adjoining provinces are links in a chain of continued progress towards the west. Less than two years ago the plague visited Resht, a Persian town at the south-west angle of the Caspian, which in 1882 was smitten by the pestilence, 20,000 out of its 40,000 inhabitants falling victims in a few weeks, and the city being reduced during the panic to the condition of a "charnel house, a city of the dead; no living creature was to be seen in it, and those who had been abandoned by their friends died from sheer want." Resht was invaded in 1877 from two Persian villages at the south-east angle of the Caspian; the plague has now stepped from the south-west up to Astrachan, at the north-east corner.

The opinion of a recent English writer was, that it was by no means unlikely that the contagion would overstep the barriers erected by the Russian authorities. It is too subtle, and the possibilities of evading quarantine are too numerous to allow much to be hoped for from official precautions, or even the cordons of troops drawn around the infected districts to stop fugitives have every prospect of becoming fresh centres from which the disease may be distributed. An absolute and complete quarantine, which would certainly arrest the plague, is hardly to be established, especially in these times of the increased complexity of human intercourse. Still, though the disease is as formidable as it was two centuries ago,

when it last visited England, it is confidently asserted that the provisions of the British sanitary laws and the powers of the local authorities to deal with epidemics would be found sufficient to confine and localize any cases that might occur and render them merely pathological curiosities. London, at the time of the great Plague, was inconceivably filthy, and there was no organization for the isolation of sufferers from infectious maladies and for the prompt suppression of epidemics.

The plagues recorded in history are almost numberless, and in many instances their ravages, though truthfully set down, seem incredible. Before the great plague of 542 many disastrous epidemics had been noticed. The first general plague which visited all parts of the then known world broke out in 767 B. C. In 534 B. C. Carthage was so sorely smitten that women sacrificed their children to appease the angry deities; in 461 there died at Rome and its environs 100,000 people. Theophrastus has graphically depicted the plague which visited Athens B. C. 403, laying waste also Egypt and Ethiopia. Pliny records a pestilence in the Archipelago, Egypt and Syria in 188 B. C. which swept off 2,000 persons a day during its continuance. Rome thereafter was repeatedly scourged. A. D. 80, 10,000 persons are said to have died daily during the pestilence; and another plague swept through the Empire in 167-9; still another in 189, while between 250 and 265 many towns were depopulated and many provinces ravaged, the daily mortality at the capital being 5000. The great plague of 542-5 began in Egypt and Asia Minor, swept over Syria, Persia and India, laid waste the north of Africa and in Europe devastated Constantinople and the Byzantine Empire Italy and France. It began at Alexandria, whose inhabitants, according to Paulus Diaconus, "brought this terrible judgment upon themselves and their innocent neighbors" by their reckless gluttony, bringing on "yearly fevers and dangerous indigestions." In 542 Alexandria is said to have lost 500,000 of her people by this scourge, and for miles around the city the fields were covered with unburied corpses. For three months from 5,000 to 10,000 deaths occurred daily at Constantinople; whole provinces were abandoned and cities died out, to remain vacant for many years. From 75,000,000 to 120,000,000 of victims are said to have perished in the three continents. But though Egypt, Syria and Persia were scourged, Arabia and the Caucasus escaped; and while Northern Italy suffered severely, but few seaports in Albania, Morocco and Sicily were affected. Just two centuries later Byzantium and the neighboring coasts were sorely visited, but the next great general pestilence was that at the middle of the fourteenth century. According to the Chinese, the pestilence broke out there about 1333, following great earthquakes and floods with their usual attendants, failure of crops and famine. Eve it reached Europe, this pestilence is said to have destroyed 13,000,000 people in China, and nearly twice as many in Eastern Asia and Northern Africa. It visited every part of Europe from Spain and Italy to Scotland and Russia. This was the terrible "Black death." Boccaccio's "Decameron" recalls its ravages in Florence in 1348. Half of the population of Italy are said to have died of it. In London there were 200 burials daily in the Charter House yard. The Jews were massacred by wholesale. The popular rage turning on them as the supposed authors of the pestilence, no accusation was too monstrous to be believed of them. They were charged with poisoning the streams and wells, and many of them even slew themselves to escape the hideous tortures prepared for them. Bands of flagellants and other fanatics went from town to town, lashing and torturing themselves to expiate the sins of the people—and spreading the infection. The terror-stricken wealthy enriched the monasteries with offerings of gold, and which they were obliged to cast over the walls and through the locked gates. People went to sea to escape the pestilence, and ships filled with the dead and the dying were cast upon distant strands, there to communicate the contagion. Men took refuge in forests and caves, only to find death there awaiting them. In the epidemic of 1373-5 four million people are said to have died in the Byzantine Empire. Russia, Germany, France, Italy and Northern Spain, but as the earlier scourge had spared the Mohammedan countries, where the inhabitants were more temperate and cleanly, as it was observed that the pestilence respected the monasteries of the stricter order and spared the frugal peasants dwelling in the open fields of Calabria and Sicily. In 1611 nearly a quarter of a million of people died of the plague at Constantinople, and in 1656 a Sardinian transport laden with troops carried the disease to the fertile regions of Naples, where in six months 400,000 of the inhabitants were swept away. A ship from the Levant brought the plague to Marseilles in 1720 when 62,000 of 75,000 residents perished in five weeks, among them the heroic Bishop Belzunce, who had received at Paris this message from the stricken city: "We

are dying; come home and die with us." and paying a courtly compliment to the *grande dame* he was visiting, the brave bishop bade her *au revoir*, and in an hour was posting southward, day and night to comfort his people—and to die. Yet though 70 per cent. of the population died, in the suburb of the Catalans, inhabited by abstemious Spaniards only 200 out of 6,000 perished. The later plagues in Europe and the Orient were those of 1760, in Syria, which was very malignant; of 1771-2, in Moscow; of 1773 in Persia, when 80,000 persons died at Bassora; of 1792, in Egypt—800,000 deaths; of 1799 in the North of Africa, when 3000 persons are said to have perished daily in Barbary; of 1804-5, in the south of Spain, and of 1815-16, at Naples.

Before 1665 the plague, according to Svedenham, visited England about once a generation. In 430 the living in Britain tradition tells us were not able to bury the dead, and several pestilences are recorded previous to that 1111, which extended to cattle and fowls. The plague drove Henry II. from Ireland in 1172, and swept away a prodigious number of the starving and shelterless Irish in 1204. London was visited again in 1348, 1362, and 1367—the year of the "Black Death,"—and Ireland was scourged in 1370 and 1383; in 1407 London lost 30,000 residents. In 1406 and 1470 a pestilence following a time of sore famine, ravaged Ireland and Dublin terribly. Next year the pest visited Oxford, and in 1478 destroyed more people than the continual wars for the fifteen years preceding. In 1499 and 1500 the plague drove Henry VII. and his Court over to Calais. Leaving out of the list the five epidemics of the strange and fearful "sweating sickness" which was mortal in three hours, between 1485 and 1551, we notice the visit of the plague to Limerick in 1552 and London in 1603-4, when 30,578 people died, and again in 1625, 35,417 persons perished. With the great plague of 1664-5 most readers are familiar through the story of De Foe, which, as most of them doubtless also know, is not the tale of an eye-witness. In this visitation 68,596 persons died; fires were kept burning day and night to purify the air, and it was thought that the infection was never effectually destroyed till the great fire of 1666.—*N. Y. World.*

FAMILY READING.

"DON'T YOU PRAY?"

BY MRS. ANNIE A. PRESTON.

"We shall expect you and Henry up at the house to dinner to-morrow, Jarvis, and hope both of you will stay and go with us to the weekly evening meeting in our church," said Mr. Newell, a wealthy and prosperous merchant, to one of his clerks, just before leaving his counting room one night.

"Thank you, sir," replied the young man, with a beaming face, as he held the door open for his employer and a gentleman friend to pass through. "You don't tell me," said the gentleman, who was an old college chum of the merchant's, as he took his arm after reaching the sidewalk, "that the fastidious Fred Newell, the proudest and most exclusive of the old 'Gamma Sigma,' the very high-toned society of our college in our day, at least, is in the habit of inviting the clerks in his employ to his elegant residence?"

"I hope I have improved in some particulars since those days," said the merchant, a far-away, regretful look quickly taking the place of a pleasant smile. "It is the first place I trust I have met with a change of heart, as we evangelical people say. But I have to confess with shame that it was some time after I had tasted the joy of believing in the Lord Jesus Christ, and had inclined my ear unto His precious promises, before I got entirely over my love of caste and my disinclination to associate with so-called inferiors. I was led more fully to surrender myself to the spirit of the Gospel, and thus get a step nearer the Saviour in this way:

"We are blessed with quite a number of children in our home, and they educate me about as much as I educate them. One of these little ones, my sunny-haired Katy, was not very well a year or more ago. The doctor told me that I must encourage her to walk more in the open air, and that her mind must be taken up with different scenes in life. So all winter the little thing walked with me to my office nearly every morning, and stayed with me until lunch-time. She greatly enjoyed seeing the customers who went in and out, noting and commenting upon their peculiarities, and made a great many fast friendships among my employees, from my confidential clerk down to the gray-headed old night-watchman.

"So no time in the spring following, Frank Knox, my shipping clerk, a fine manly fellow, married my cashier, Julia Ledyard, a pretty, quiet, and ladylike young woman as one often meets, and they set up housekeeping on the west side, not far from our place of business. One day, when Katy had accompanied me down town as usual, Frank asked me if I would let her go home with him to dinner, saying that his wife, of

whom the child had been very fond, was longing to see her bright little face once more.

"I rather reluctantly gave my consent, and I watched her from my office window trip off up the street, clinging tightly to Frank's hand. She enjoyed herself so well, and was so importunate in asking to go again, that I allowed her to make the happy couple another visit the following week. She returned just as the carriage came to take us home, and this time I noticed that she was very quiet.

"Didn't you have a pleasant time at Frank's, my dear?" I asked.

"Oh, yes, lovely, papa; but I don't think it looks quite right for people to sit down to dinner and not have any one pray before they begin to eat. Don't you think it would be a good way before the clerks begin to keep house, to have them come up to our house and learn to pray? And can't I ask Frank to come up to dinner some day and hear you pray? Then Frank would know how.

"The next morning I let down the barriers of my 'exclusiveness,' as I had that night determined on my knees I would do, and questioned Frank a little about his home-life, while I improved the opportunity to speak of the necessity, as well as the propriety of fixed religious principles and the observance of Christian duty, now that he had married and had a home of his own.

"It came out in our conversation that on the occasion of Katy's first visit at his house, when they had seated themselves at dinner, she bowed her head and sat in silence a moment. Presently, as Frank began to serve the food, she said, 'Why, Mr. Knox! don't you pray?' 'No,' said the young husband, in some embarrassment. 'Why don't you?' Katy persisted. 'Because I don't know how,' he replied.

"On the second visit, while waiting in the little parlor for the summons to dinner, Katy said, 'Mr. Knox, have you learned to pray yet?' 'No, little dear,' was the answer. 'O, Mr. Knox,' she replied sorrowfully, 'it is too bad. I wish you would come up to our house to dinner and hear papa pray, and then you would know how.'

"That was the first intimation my head shipping clerk, who had been in my employ for years, ever had that I was a praying man. That little incident opened my eyes and showed me the path of duty. If my employees don't pray now it is not for the want of a word in season from me, nor for the want of my own example in my own home, when I occasionally invite them to dinner and to spend the evening, one or two, at a time, as I did in your hearing just now."—*American Messenger.*

AN IMPORTANT DECISION.

One night a young man in one of our smaller New England cities was on his way home from church. The service he had attended was one of a series of "protracted meetings," then holding in the city for preaching, prayer and praise, and religious inquiry. He had gone with others attracted by the fame of the evangelists who led the meetings, and sat among the curious, to look on and to hear, and perhaps to criticize. But while there an arrow from a "bow drawn at a venture" had struck his heart. When he left that house of worship his thoughts were the thoughts of a newly awakened man. Until then he had been one of the world's idolaters, living as though the earth held his only good. For the first time the conviction of a higher claim fastened upon his conscience. He tried in vain to ignore his burden and appear unconcerned. His companions left him one after another, going their different ways, and he walked on alone toward his more distant home. The street grew still as he went, till his own footstep hardily gave an echo. He had passed beyond the city pavements, and was trading on the soft ground. Silence made louder the voices above him and within him.

The sense of his responsibility to God impressed him like an awful command, and at length he stopped, as if afraid to go further. Should he obey or not? and it seemed to him to be "now or never." Every moment he realized more the seriousness of the question before him. He drew a mark in the sand across the sidewalk, and determined not to step beyond it till he had decided one way or the other. For an hour he stood there in painful debate, heaven and earth struggling in him for mastery. The bells of the steeple-clocks striking ten, the shriek of the engine on the coming express, the muffled roar of the horse cars in the far-away streets, reached his ears unheeded. His soul was busy. Prayer conquered the protest of his selfishness at last, and he surrendered to God. In all the city there was no happier heart than his that night, as he stepped over that little mark in the sand, and went home a Christian disciple. And when that young man told his story the next day there were others who were moved to follow his example, and wisely and sensibly made their choice for eternity.—*Congregationalist.*

COME INSIDE.

Recently, in illustrating the theme, "A man in Christ," Mr. Spurgeon told a story that is worth repeating. He said: Some Christians remind me of the little boys who go to bathe; all frightened and shivering, they enter the water just a little—up to the ankles they wade and shiver again. But the man who is really in Christ is like the practiced swimmer who plunges into the stream head first and finds water to swim in. He never shivers. It braces him. He rejoices in it. It has become his element. This is the man who understands the happiness of religion in a matter far beyond the conception of the half-and-half professor who has only religion enough to make him miserable. I sometimes illustrate this by a quaint American story. An American gentleman said to a friend, "I wish you would come down to my garden, and taste my apples." He asked him about a dozen times, but the friend did not come, and at last the fruit-grower said, "I suppose you think my apples are good for nothing, so you won't come and try them." "Well, to tell the truth," said the friend, "I have tasted them. As I went along the road I picked up one that fell over the wall, and I never tasted anything so sour in all my life; and I do not particularly wish to have any more of your fruit." "O," said the owner of the garden, "Those apples around the outside are for the special benefit of the boys. I went fifty miles to secure the sweetest sorts to plant all around the orchard, so the boys might give them up as not worth stealing; but if you will come inside, you will find that we grow a very different quality there, sweet as honey." Now you will find that on the outskirts of religion there are a number of "Thou shalt nots," and a number of "Thou shalt," and convictions, and alarms: but these are only the bitter fruits with which this wondrous Eden is guarded from thieving hypocrites. If you can pass by the exterior bitters, and give yourself right up to Christ and live for him, your peace shall be as the waves of the sea; and you shall find that the fruits of "this apple tree among the trees of the woods" are the most delicious fruit that can be enjoyed this side of our eternal home.

WHICH PAYS?

John Hartley was doing a flourishing business, putting up and selling patent medicines. With one or two receipts from a neighboring quack, he had manufactured quite a variety of compounds containing professedly a cure for an infinite number of diseases, but in reality comprising little else than some common drug combined with a large proportion of alcohol.

When the fears of friends were expressed, that too much spirituous liquor was about, all remonstrance was silenced by, "It pays well, and the most respectable people patronize our medicines."

It did pay well in dollars and cents for a few years, then people began to whisper that John Hartley was his best customer, and that drugs were not always added when he administered medicine in his own case.

After a while money passed out faster than it came in, and the young wife became alarmed when she found her husband unable to take care of his business, and consequently the family growing more destitute.

Sickness and death followed, and distracted by the loss of children and the accumulation of cares, the wife and mother laid down her life, leaving a drunken husband, a curse to a few friends who strove for the sake of the remaining children to keep the family together.

In striking contrast with the above, is the conduct of one who had been taught to regard the laws of God of more consequence than a few dollars and cents. Long and anxiously James B. sought for work, and when a situation in a store was offered he thankfully accepted it! With a determination to please, he performed even the most menial services required of him promptly and faithfully, then presented himself for further orders.

"Fill those bottles from yonder cask and get them ready for customers," was the command given. The sense of smell soon apprised him that he was putting up spirituous liquors, and turning to his employer, he asked,

"Am I expected to do this as a part of my work here?"

"Certainly," was the reply.

"Then, sir, I must bid you good morning," was firmly spoken, as with that in hand James B. passed into the street, homeless and out of employment. Will a clear conscience, and the blessing promised to those who walk uprightly, pay this young man for his decision, or would it be better to take the wages of sin, which is death.—*American Messenger.*

INTERESTING BIBLE

FIRST QUARTER

B. C. 1042. LESSON: Zion: or, ruary 23.

EXPL

Vers 1. Heathen the Jews to all given only to Kage. Or, "tum expression suggests roaring waves of wicked are and "Those who oppress their rage is the peoples." The nations surround malcontent elements themselves, vain David's successive foreign conquests it to the time of ended rebellion of when he became there is also a prophecy by the apostles, of the world's eminent opposition to hit Imagine a rain to imagine victory of quor heaven—is v human endeavor must come to na perior Diocletian struck, copies of inscribed, "The ing extinguished, passed away, while on its conquering claimed, "Twelve tian religion, one But the printing owned and employ of his infidel be been used for the

2. 3. Kings of every age the have been unfriended religion. 4. "If ed, it has not been worldly powers." A combined oppos Christ; Pilate, H conciled together. fied. Anointed, is "Messiah." "Christ" in Greek to David, or p in its prophetic 28. 5. "Are we the Lord's anoint on our relation to friends or foes." foolish utterance like restive beasts harness. 6. "T scint is easy, the one has it lined w hate." 7. "So de sire to throw off restrictions of r The "communist desires unbridled cords. Referring which prisoners ropes or thongs w plow.

4. 5. He that stit of earth we are life heaven, where God unmoved by all th He beholds the counts them as ut "All the wrath of the throne of God, where figuratively ing human emoti "O what are his f so terrible!"—T. "In the conscious his, and all power well afford to bide plishment of his with contempt l. enemies: 2. Upon ers; 3. Upon the Gospel; 4. U position of science have heard men of God speak. The tent, that of the "Strange that me verse opinions 'o more than the w and seek the hono inst-nd of the glo God's wrath is n men, but a righte digation against men if they rem capacity for writ name!" Vez them Dr. Conant. 13. to naught every de

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INTERNATIONAL BIBLE LESSONS.

FIRST QUARTER—STUDIES IN THE OLD TESTAMENT.

B. C. 1042. LESSON VIII. THE KING IN ZION; or, The Holy Land. February 23.

EXPLANATORY.

Verse 1. *Heathen*. A name applied by the Jews to all other nations, but now given only to such as worship idols. *Rage*. Or, "tumultuously assemble." An expression suggestive of the rolling and roaring waves of the sea, to which the wicked are indirectly compared. 1. "Those who oppose God may rage, but their rage is fruitless." *People*. Or, "peoples." The primary allusion is to the nations surrounding Israel, and the malevolent elements among the tribes themselves, vainly conspiring against David's succession to the throne and his foreign conquests. Some, however, refer it to the time of Solomon, and the threatened rebellion of the tributary nations when he became king. (*Exalt.*) But there is also a prophetic meaning given by the apostles, (Acts 4, 25) to express the world's enmity against Christ and its opposition to him as Saviour and King. *Imagine a vain thing*. 2. "For man to imagine victory over God—earth to conquer heaven—is vain indeed." 3. "All human endeavors against the Gospel must come to naught." The Roman emperor Diocletian caused a medal to be struck, copies of which may yet be seen, inscribed, "The name of Christians being extinguished." But his empire has passed away, while Christianity marches on its conquering course. Voltaire exclaimed, "Twelve men founded the Christian religion, one man shall destroy it." But the printing-press, which once he owned and employed for the publication of his infidel books, has since his day been used for the printing of Bibles.

2, 3. *Kings of the earth*. In almost every age the leaders of human society have been unfriendly to pure and earnest religion. 4. "If the Gospel has succeeded, it has not been through the help of worldly powers." *Take counsel together*. A combined opposition to the cause of Christ; Pilate, Herod, and Caiaphas reconciled together, while Christ is crucified. *Anointed*. The Hebrew word here is "Messiah," which is the same as "Christ" in Greek. Originally referring to David, or, perhaps, Solomon, but in its prophetic import pointing out Jesus, to whom it is referred in Acts 4, 26. 5. "Are we for or against Christ, the Lord's anointed? Our fate depends on our relation to him, whether that of friends or foes." *Break their bands*. The foolish utterance of God's enemies, who, like restive beasts of burden, resist the harness. 6. "The yoke which to the saint is easy, the sinner finds hard; for one has it lined with love, the other with hate." 7. "So does the wicked ever desire to throw off the just and necessary restrictions of righteous government." The "communist" pleads for liberty, but deserves unbridled license. *Cast away their cords*. Referring not to the bonds by which prisoners are fettered, but the ropes or thongs which fasten oxen to the plow.

4, 5. *He that sitteth*. From the tumult of earth we are lifted up to the calm of heaven, where God sits upon his throne unmoved by all the malice of his enemies. He beholds the opposition of men, but counts them as utterly contemptible. 8. "All the wrath of man can never shake the throne of God." *Laugh*. God is everywhere figuratively represented as possessing human emotions and attributes. 9. "O what are his frowns if his smiles be so terrible!"—T. Adams. *Derision*. 10. "In the consciousness that all eternity is his, and all power is in his hand, God can well afford to bide his time for the accomplishment of his purpose." He looks with contempt 1. Upon the intrigues of enemies; 2. Upon the scoffs of unbelievers; 3. Upon the worldly oppositions to the Gospel; 4. Upon the so-called opposition of science. *Speak unto them*. We have heard men speaking, now we hear God speak. The voice of one is important, that of the other is omnipotent. 11. "Strange that men should dread the adverse opinions of their fellow mortals more than the wrath of the Most High, and seek the honor that comes of earth instead of the glories of heaven!" *Wrath*. God's wrath is not the blind anger of men, but a righteous, as well as holy, indignation against sin. 12. "Well for men if they remember that God has a capacity for wrath, and is not a mere name!" *Vex them*. "Confound them."—Dr. Conant. 13. "God will surely bring to naught every device against his honor.

6. Yet, notwithstanding all the opposition of the earth. *Have I set my King*. Dr. Conant translates, "Yet it is I that have anointed my king on Zion, my holy mount." 14. "The eternal counsels of God move on, regardless of the puerile plots of men." *My King*. A king chosen by Me, the Lord. "Christ is the King conquering over all his enemies; the King ruling in the hearts of his saints; the King anointed by his father." *Holy hill of Zion*. Zion was the rocky eminence on which stood the ancient fortress of the Jebusites, which David took by storm early in his reign, and made his capital. 2 Sam. 5, 6-9. The ark of God being soon after brought thither, it became also the "holy hill" and religious centre of the nation. The name is now applied, figuratively, to the Christian Church.

7, 8, 9. *Thou art my son*. The mysterious relation of the first and second persons of the Trinity no man may fully comprehend. Suffice it to say, that God declares it to be that of a father and a son. *This day have I begotten thee*. "To-day it stands as an accomplished fact," is the interpretation of Dr. Alexander. Not that which has just happened, but that which is just declared. *Ask of me*, it was the custom of ancient kings to give to favorites whatever they might ask. Thus Esther made her request of king Ahasuerus, and Herodias, daughter of Abadur. 15. "So Jesus has but to ask and to have."—Spurgeon. 16. "If such be the power of his prayers let us invoke them in our behalf." *The heathen*. A hint of the Gentile triumphs of the Gospel. "The heathen are Christ's inheritance by right, and his possession by their conversion." 17. "If such are the bounds of his domain by prophecy, it remains with the church to make them his by preaching." *Uttermost parts of the earth*. England and America, lands which are most distant from Palestine, and were in David's day utterly unknown, are now the home of the Gospel, and the most flourishing portions of Christ's kingdom. *Break them*. This may refer 1. To the destruction of the various forms of false religion, the idolatries of the ancient world; 2. to the extinction of all the old nations opposed to the Jewish kingdom; 3. To the conversion of the world to Christ; 4. To individuals, asserting that those who oppose God will come to naught. *Rod of iron*. The rod or scepter is here used as an emblem of sovereignty. 18. "The gentle rod wherewith he leads his sheep, and the merciful scepter over his kingdom become a rod of iron for the chastisement of his foes." *Potter's vessel*. Earthenware, broken with ease, and then utterly worthless. 19. "The mightiest things of earth become the weakest when opposed to Christ."

10, 11, 12, 20. "As resistance to God is the highest folly, so submission to him is the highest wisdom." *Kings-judges*. 21. "The more responsible the station, the greater the need of divine wisdom." *Serve with fear*. The respect and reverence of loving children, not the terror of enemies, dreading his wrath. *Rejoice*. 25. "Those who do God's will, and are under his care, have abundant reason for rejoicing." *With trembling*. 23. "Fear without joy is torment; joy without holy fear would be presumption."—Spurgeon. *Kiss the Son*. Equals kissed the face as a sign of affection; inferiors the hand or the garment as the pledge of allegiance. *Kindled but a little*. 24. "Unspeaking must the wrath of God be when it is kindled fully; since perdition may come upon the kindling of it but a little."

GOLDEN TEXT: God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Acts 2, 36.

DOCTRINAL SUGGESTION: *The divine Sonship of Christ.*
The next lesson is Psa. 51, 1-13.

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THE WESLEYAN

SATURDAY, FEBRUARY 16, 1879.

We are much obliged to our friends who have remitted for WESLEYAN subscriptions; may we request that the remaining subscriptions, of which there are no many outstanding, be sent in at once. The time has about expired to which we have been limited by the decision of the Executive Committee. We know it is difficult to get in money, but the service will be all the more appreciated. The office needs all it can get at this particular time.

LITERARY.—The Journal of proceedings of the Grand Division of Nova Scotia has been received. Judge Marshall's "Exposure and Refutation of unscriptural opinions on the Lord's second coming," is out, and on sale at the Wesleyan Book Room. Price 10 cents.

A correspondent this week disputes the conclusion that Romanism is gaining in England at the expense of the Episcopal Church. Our readers will discover in the letter a keenness of discrimination and expression quite above the ordinary non-professional writer. He has good argument, too, which all true Protestants will be glad to find. But he attaches more value to Gladstone we imagine than he deserves in this particular field of literature. Gladstone has always been somewhat purland as a champion of the National Church.

An exhaustive article on the Plague, or Black Death, now devastating Provinces of Asiatic Russia, appears on another page. Recent telegrams seem to indicate that the dreadful disease has penetrated to Turkey, thus attacking the heart of the Continent. From Italy to France, and from France to England, are but two short steps for a contagion so insidious and deadly. Next spring may see our own ports under quarantine. The sooner we look to our sanitary regulations the better; though it is quite possible the plague may be kept at bay by the cold climate of Britain and the colder of North America.

CALVINISM is being driven out of politics in Ontario, and now the churches are turning against it. There has been quite a small storm they say in one of the Baptist churches, over the question of "infant salvation"—well—the reverse of salvation for infants. A careful revision of the Baptist articles of belief is in process among that congregation—and the end is not yet. "Truth is stranger than fiction," and the opinion is gradually gaining ground that it is also stronger. The world moves and the church follows after.

The above is from the Montreal "Spectator." The "Visitor" must not attribute it to the WESLEYAN. The editor of the "Spectator" is Mr. Bray, a Congregationalist minister. But then the "Visitor" maintains that Congregationalists are all Calvinists. We are afraid Mr. Bray is falling into line with Froude, another of the "Visitor's" authorities, who wrote in 1865 of a certain period in Scottish history that "Calvinism and profanity were working hand in hand like twin spirits of evil, making a road for another Mary to reach the English throne." But the "Visitor" must not repeat that we are attacking Calvinism. Our main difficulty is to find it.

STIPENDS IN THE MARITIME PROVINCES.—The congregations in the Maritime Provinces which pay the highest salaries are the following:—

Fort Massey, \$3000; St. David's in St. John, \$2500; St. John's, Newfoundland, \$3000 and a manse; St. Matthew's, Halifax, \$3000 and a manse; St. Stephen's, in St. John, \$2000; St. Andrew's, Halifax, \$1600 and a manse; Chalmers' Church, Halifax, \$1500 and a manse; St. James' Church, Charlottetown, \$1600 and a manse; Calvin Church in St. John, \$1800; Poplar Grove, \$1400 and a manse; Prince St. Pictou, \$1500; Zion Church, Charlottetown, \$1250 and a manse; St. John Church, in St. John, \$1200 and a manse; Moncton, \$1200 and a manse; Windsor, \$1200 and a manse; West Truro, \$1200 and a manse; Maitland, \$1200 and a manse; United Church, New Glasgow \$1200 and a manse; First Presbyterian Church Truro, \$1200; Dartmouth, \$1200; New Castle, \$1000 and a manse; Bathurst, \$1000 and a manse; St. Andrew's Church, Chatham, \$1000 and a manse; Summerside, \$1000 and a manse; St. James' Church, New Glasgow, \$1000 and a manse; Stellarton, \$1000 and a manse; Sydney Mines, \$1000 and a manse; Lochaber, \$900 and a manse; Antigonish, \$900 and a manse; St. John's Church, Chatham, \$100; Knox Church, Pictou, \$1000; East River, Pictou, \$950; Georgetown, P. E. I., \$850 and a manse; Gleneig, \$900; and Hopewell \$900.—Presbyterian Witness.

Of the above 35 congregations one pays equal to \$3000, four about \$2500, four about \$2000, 10 from \$1400 to \$1800, 13 from \$1000 to \$1200, and 14 somewhat less than \$1000. The average salary of these 35 ministers is about \$2000. If the other ministers are paid in proportion, there can be no doubt that Presbyterianism is doing its duty in this particular. The support of the ministry has always been a principal consideration with that body.

Three years ago the Book Room made application for the privilege of obtaining Bibles from the British and Foreign Bible Society on the same condition as the Book and Tract Society. Mr. Russel, at that time travelling agent of the Bible Society, was brought forward by the Secretary to show that the Province was already so diligently supplied with Bibles by Colporteurs of the Book and Tract Society, and by Branches that no further agency was needed. It was affirmed that colporteurs had been asked to report as to families which had not the word of God, and it was found that there were but rare instances of the kind. A curious comment on these facts is furnished in the following statistics from the latest published Report of the Bible Society:—

	Bibles	Testaments
Number of Scriptures sold at Depository	590	240
Number supplied to Branches	511	185
Number supplied to Colporteurs of British and American Book Society	74	94
Number at Wesleyan Book Room	660	240
	1834	759

It will thus be seen that the Book Room sold more Bibles than all the branches put together, and almost as many as both the Depository and the Colporteurs. And yet the Bibles of the British and Foreign Society are but about one half, perhaps less, of the copies of the Scriptures sold by the Book Room. We infer that there is still very much room for work in the direction of distributing the Bible amongst us.

MURDER, AND THE AVENGER.

Our Maritime Provinces have had, during the past few months, their full share of the sensations which accompany extraordinary circumstances of violence and death. We once heard—saw, rather, for the acting was more vivid than the relation—Joseph Cook describing a murder which had occurred in the dark chambers of New York life. His voice quivered, though strong enough ordinarily; his face flushed with excitement. The audience listened as to a fearfully dramatic scene of tragedy. Yet the scene was not overdrawn. Murder can never be overdrawn. The thought, the purpose once cherished in the heart, all accompaniments are the mere rising and falling of the curtain. Cruelty, with a combination and culmination of the worst passions, go to make up murder.

The public have followed the McCarthy case to its present unfinished stage. All the circumstances of a frightful murder have been related, and repeated with revolting minuteness. That story the first time almost produced fatal results to the accused three or four persons. On the second rendering, it had spent its force and was virtually rejected. The accused were liberated; the accuser is now turned to bay—on defence for her own liberty, if not her life, as a perjurer.

Two young men have had a similar escape in Charlottetown within the past week. Three shots were fired from a wagon, some months ago, after night-fall, in a disreputable locality, and in presence of several witnesses. A mulatto boy fell wounded, and died within an hour. The two young men referred to were arrested, held in imprisonment, arraigned under a true bill from the grand jury, and tried for their lives. After a searching and able trial of counsel's strength, they, too, have been set at liberty.

These are forcible texts. Public men owe it to society that good sermons should be preached from them. Never have better opportunities been given to warn the public, to press home certain truths intimately affecting the interests of our youthful Dominion, to intensify the utterance of Justice in its warnings and admonitions.

The first thing that occurs to a reflective mind in the review of these circumstances, is the universal instinct of horror and repugnance with which death by violence is regarded. After the first shudder has passed over the public mind, there arises a second feeling—a desire for swift, summary punishment. Whence come these emotions? They have existed all through history. The avenger of blood pursuing the fleeing manslayer on his way to the city of refuge, obeyed a law of his nation; but behind that law was a

revelation of the effect produced by murder on the Divine mind;—"The voice of thy brother's blood crieth unto me from the ground." Murder will out! God has given so much of His own nature to man that the sight of murder will always produce in his breast feelings of horror. Civilization and religion have refined away many of the more crude habits and dispositions of the old Jewish economy, but this principle remains forever;—murder is dreadful; and blood for blood.

In strict harmony with the principles which have thus been inculcated by God Himself, is the spirit and majesty of British law. That law throws its ample shield over all subjects, from the greatest to the least and poorest. A woman murdered in St. John was aged, decrepit, and useless to society; Ward was far advanced in life, and never of most reputable character; the victim in Charlottetown was a boy, a mulatto, and the resident of an abandoned locality. But no matter. The law does not stay to enquire as to age or station or color. The philosopher and the idiot, the millionaire and the pauper, are alike to the plea of British justice. Honour, satisfaction, revenge, at whatever cost, are its demands. Blood for blood.

In seeking this compensation, however, it seems fearfully possible to overstep the boundaries of true zeal and integrity. As a very merciful medium between autocratic cruelty and popular frenzy, our juries are called in to weigh evidence and offer judgment. But even this means of reaching true justice seems to be in danger often of committing fatal mistakes. We cannot tell positively as to the guilt or innocence of those recently acquitted in our murder trials, God knows. But the law now demands that they should be considered as not guilty. Yet Mrs. Ward, the three Osbornes, and perhaps the two young men in Charlottetown—for we have not the particulars—have barely escaped death. In the first two instances the position of the accused was singularly critical. Our jury system seems quite within the limits where improvement is possible.

Two very loud and urgent appeals are made by these murder trials to the teachers and guardians of society. The former should find here frightful illustrations of what passion is capable of when allowed to gain strength. A moment's action may leave uncompensations for eternity. There is a sense in which the blood of murder can never be washed out. In all ages it has been, as forcibly designated by Shakespeare, "a damned spot" to the murderer himself. The second suggestion is as to carrying fire-arms. It is a barbarous custom, worthy only of uncivilized people. The temptation to resort to the pistol is always specially strong to the coward; and passionate people are always cowards in the true sense.

SPECIAL PLEADINGS IN THE MURDER TRIALS.—Again we must note how admirably the counsel for the defence has conducted these trials to the advantage of the accused. Hodgson and Palmer in Charlottetown have equalled Mr. Palmer and his associate in Dorchester, in powerful, ingenious, impassioned appeal to the jury. They drew tears from eyes unused to weep. They turned the tremendous tide of prejudice and suspicion setting in against their clients. With human life entrusted to them, they had worked sleeplessly by night, and tremulously by day, grouping together arguments and circumstances by which to convince the jury, and selecting the most moving forms of speech with which to overwhelm them. What a proud moment must that have been when the judge acquitted the prisoners! Proud for the eloquent defenders—like new life to the friends of the accused!

Something of the same success would follow the appeals of the pulpit, if but the same conditions accompanied them. Could we feel as do lawyers at such times as we have alluded to—that the cause depends upon this one brief hour; that life hangs in the balance; that the cause once lost it may be lost forever—how much more like them would we appear and act. If there

be not tears in the audience, and trembling in the preacher's voice, and energy of argument and appeal which will take no denial, it is because the preacher hath not seen in its true light the case he conducts and the consequences pending.

It is not unusual to draw comparisons between lawyers and clergymen in the matter of public address. The palm is generally accorded to the latter; but take instances in which they have similar objects, similar conditions of responsibility, and lawyers are usually very able and successful. "How did you like that sermon?" asked a companion of a distinguished lawyer not very long ago. "It was a beautiful discourse," was the reply, "but with an object, a case, anything like that for which he argued, I could have done much better, I am sure." The preacher always has an important case.

A SERMON—A WORK OF ART.

A sermon, like a sacrament, is an outward and visible sign of an inward and spiritual grace. It is a formulated body of Bible truth instinct with life. It owes its power as a means of persuasion, partly to the vitality of the truth it contains, and partly to the character of the mind which gives it shape. That a sermon reflects light, however clear and brilliant and beautiful that light may be, is not enough; for a lamp in a dead man's hand can give light; but it must be woven, like a spider's web, from a preacher's own experience of saving truth; and coming warm from a loving heart, a deep conviction of its solemn importance and exceeding worth, will wing the truth, like a feathered shaft, and send it quivering into the conscience of the hearer. All this is cheerfully conceded; nay, more than this: a sermon that is not vitalized as much by soul-power as by truth, has no more warmth in it than a painted fire, nor any more animation than the prophet's dry bones. It is a very skeleton devoid of life and power. But it may be worth while to consider in what respect, and to what extent a sermon, as such, is a work of art. Says Gregory Nazianzen:—"The art of all arts, the science of all sciences, seems to me to be, the art and science of directing men the most variable of beings and the most changeable." The work of persuading men to a choice of heart and a course of life, contrary to their natural tastes and inclinations, is certainly worthy of the most consummate skill. Nowhere has sanctified genius such a sphere for the exercise of its powers as in the work of winning souls. "He that winneth souls is wise," not only in choosing a work so noble and God-like, but also in the modes and methods adopted in its prosecution. Now, the province of art—the art that is simply the dividing of the best means to an end, in dependence upon "the wisdom that is profitable to direct," and upon the power without which "nothing is good or strong"—the province of such art as this, in the structure of a sermon, is found in the selection of the fittest truth, in the disposition of its several parts, and in the presentation of the completed whole so as to attain the desired end. Nicely balanced sentences, flowers of rhetoric, flights of impassioned oratory, and all other charms of speech, are entirely subordinated in true sermonic art, to the grand end of preaching, which is the salvation of souls. As in architecture mere æsthetic effect is made to give place to adaptation of design, so also in the highest style of sermonizing, beauty of form and expression is quite secondary to its essential fitness and force. Is not this sacred art conspicuously manifest in the utterances of such princely preachers as Spurgeon and Beecher and Punshon, those masters of pulpit oratory? Their skillful and artistic manipulation of Gospel truth is only inferior to their eminent piety; and so nearly does their sermonic art approach perfection that one is constrained to exclaim—How natural! for true art, in preaching as in every thing else, is only an imitation of Nature. Now, without pretending to lay down any inflexible law, where there is room for diversity of opinion, and on a matter in which every

man, to a certain extent, is "a law unto himself," having a pronounced individuality of mind, not untinged in some instances by idiosyncrasies, more or less conspicuous; what are the qualities or features of a sermon, merely as a sermon, constituting it a work of art? Then the first essential element is point. It must have some one distinct drift and bent and aim. Next to this, and equally necessary, is plan. There must be a marshalling of matter, an arrangement of thought with the view of best reaching the point aimed at. Finally, as far as is possible, consistently with the demands of these indispensable elements, let there be a poising—a balancing of parts so as to give equilibrium and symmetry to the whole structure. Each part should be regulated in its quantity, both of time and emphasis, according to its relative value. A minor thought or division is not to monopolize the space that is due to a major, or the result will be deformity and incongruity of structure, and feebleness of effect. These, perhaps, will include the general features of a model sermon, considered merely as a work of art. Point, plan and poise will make a sermon ready for the inspiration of life, like Adam prostrate in the dust, waiting for the breath of God, to make him a living soul. Nothing has been said in the foregoing concerning the minor properties of a sermon, such as the use of words and the construction of sentences, which of course play such an important part in effective preaching. We may consider these things as some others at a future time. But for the present, our aim is to direct attention to the vital importance of the sermonic art. Success in this work will not only ensure the efficiency of the preacher himself—affording pleasure as well as strength in the exercise of his office, but it will greatly assist the comprehension and memory of the hearer; and anything that will do this is certainly deserving of our serious attention and study.

The pulpit (in the sober use of its legitimate, peculiar powers) must stand acknowledged, while the world shall stand, The most important and effectual guard, Support, and ornament of Virtue's cause."

OUR CHURCH WORK.

A very successful tea meeting was held at Petite Riviere, on the 29th of January. Proceeds two hundred and forty dollars.

The annual donation gathering at Hantsport took place on the 4th inst. Rev. Messrs Coffin and Whitman were present. Ninety dollars were realized.

DEAR BRO.—Allow me to acknowledge the receipt of a splendid Buffalo Robe from the friends of the Aylesford Circuit, from whom I have received many other tokens of regard. It is truly pleasant to labor among so goodly a people. May God bestow upon them spiritual blessings in all their rich plenitude!

J. E. DONKIN.

Special services have been held in Bloomfield, Bro Robert Crisp's circuit, the last five weeks, with blessed results. A large number of persons presented themselves as seekers of salvation, many of whom profess to have been converted. I have heard that there was a revival on Bro. Morrison's Circuit, Richmond, but the particulars have not reached me.

Yours very truly,

J. J. COLTER.

BERWICK.—We are now in the midst of a very gracious work here. Many of the old members very much revived. Wanderers from God returning and confessing their backslidings, and quite a number coming forward as seekers of salvation. To the name of the Lord be all the praise!

C. LOCKHART.

A musical and literary entertainment of a successful character was given at the hall, Marysville, on Tuesday evening, the 4th inst. The choruses were rendered by members of the Methodist Church choir and others. The solos by Mrs. Seeley, Miss Boyd, Miss Libby, and Mr. Charles Hatt, were well received. A duet by Mrs. Seeley and Mrs. James Gibson, and quartettes by Mrs. J. Gibson, Mrs. Seeley, Miss Libby, Miss A. Ramsay, Miss Sadie Kirkpatrick, and Messrs. J. Gibson and J. Libby were efficiently rendered. Recitations and readings were given by the Rev. G. W. Fisher, and Rev. Charles H. Manaton, and by Messrs. H. Lint, F. Libbey, W. Libbey, W. Luttler, R. W. Duncan and Ramsay, elicited expressions of admiration from the audience.

HILLSBORO' MISSION, N. B.

MISSIONARY ANNIVERSARIES. According to Financial District arrangements, our Missionary Meetings were held last week at the respective stations—Albert Mines, Demoiselle Creek and Hillsboro.

We were far and the collect tations, consid The appoint Chapman, Cha W. W. Lodge meeting of the ably and with evangelists, th On account of depression, we much for the but will hope can. This has Chapman to the val as its past many and end to have once among them.

FREDERIC

Marysville poses last w good Gibson re sewing circle getic lady of is as juveni who have mers. The not less com in more pret Frederic wheel into next circuit, next Conv of St. Stephe vited to the cut. The and Boies to the camps in cessities of The inde Sheffield Ci recently bres purpose of ing. The brother had that he kept who were mon, and the things yet The frien Upper King gard for his of a valuab

SUSSEX. Rev. Mr. of the Meth ene, came Upper Cor most social attended by and gentle tleman's ctions. Ear baskets of quickly spr class tea se was chosen. lee acted a \$55 was of other usef sented by t of his rema tributed the sent.

Mr. Frit lar here, r was appla pastor of Rev. Mes Wells (M quent spee N. Coates, the doxolo have said between the Snider tak ray, of Pe and may no ordina a donati- Mr. Corey up the ma

DEAR ferential abouts, at Church of ial donati Fund, an Fund, and by thank the donor as we have amounts derstand, jects, and donors h when be nexical generous not be o granted a recogniti omitted.

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SYDN Last S epch in Sydney. church w course of was form service o consider cepts, as far exce able exp impress and affi connect the most nominat Roman u conducte man of His disc to the oc fying, p noon ser The exe

PROVINCIAL NEWS.

NOVA SCOTIA.

A handsome Methodist Church has been opened at North Sydney.

Mrs. Edward K. Freeman died suddenly at Milton, Queens on the 2nd inst.

The liquor question is exciting Yarmouth, American detectives have been getting evidence against illicit sellers and there are numerous prosecutions.

The name of Port Williams, Annapolis has been changed to Port Lorne. The change was made because there is a Port Williams in King's county.

A butcher absconded a few days ago, owing about \$1000, and it is said, taking a large amount with him. The telegraph caught him at the Strait of Canso. He paid the amount of claim arrested for, about \$100, and resumed his flight.

The Disciple edited by the Rev. T. H. Bienen, of Newport, is a neatly printed eight page paper, containing a considerable amount of very readable matter. It will be devoted almost wholly to religious subjects.

John Galmes a well-known resident of Ketch Harbor, fell down dead at that place. It is said he was at a party at a neighbor's house, and was with others present enjoying the evening's amusement, when without the slightest warning he fell to the floor a corpse.

A St. John tramp broke into a school-house at Greenville, Cumberland, broke and burned the desks, burned the books and did other damage. He was pursued and arrested and said he wanted to be sent to prison, as he was tired of tramping round.

The annual meeting of the Wallace-Huestis Greystone Company was held at Amherst last week. The Directors' report showed a net gain during the year of \$2,100; value of stone shipped during the year, \$8,285; expended in wages, \$4,200.

The school-house at Kingston, Kent, N.B., was burned to the ground at noon, on Saturday last. The fire is supposed to have been caused by a defective flue. The building cost \$2,300; insured in the Royal Canadian for \$1,500.

The barn and workshop of Charles Dawson of Upper Kennetcook, was consumed by fire on the morning of the 30th ult. A lot of tools and other articles were saved. No insurance. Cause of fire—saving ashes in a barrel.

Some time ago a youth named Vincent, while coasting on Queen Street, Halifax, came in collision with one of the posts of the bridge at the foot of that street, and so severely fractured his skull that for a time, there was little hope of his recovery.

The Yarmouth "Herald" announces with regret the failure of Mr. Plunket's efforts in England to raise the money needed to finish the Western Counties Railway. Our contemporary says:—

"There have been various causes for this unfortunate result. Among them we mention that the gift of the Windsor Branch to the Western Counties Railway Co., was contested by the Windsor and Annapolis Co., and became a source of litigation, pending the issue of which capitalists would naturally have scruples regarding it. Then just at the period last autumn, when Mr. Plunket's success seemed assured, the failure of the City of Glasgow Bank occurred, and its effects in financial and monetary circles are well-known."

NEW BRUNSWICK & P. E. ISLAND.

While a son of Benjamin Trenholm's was attempting to cross the Straits between Capes Tormentine and Traverse during the recent cold weather, having nothing but a small boat for a companion, he perished with the cold. He was found the same day by mail boats, frozen and lying in his boat.

On Thursday night week the store of Mr. S. H. Hart, tobaccoist, corner of Upton and Coburg sts. was the scene of a bold and extensive robbery. The thieves displayed considerable ingenuity in effecting an entrance to the shop and showed excellent discrimination in the selection of stock.

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An order in Council is published prohibiting the importation, for three months, of all cattle from the United States into the Provinces of Ontario, Quebec, New Brunswick, Nova Scotia and Prince Edward Island. The order is dated 6th February.

It is officially announced that Lord Lotts has resigned the Embassy to St. Petersburg, and accepted the Governorship of New South Wales. Lord Dufferin has been appointed his successor to St. Petersburg. The press are unanimous in their praise of the appointment.

LONDON, Feb 11.—Cabinet Council met today decided to send six battalions of infantry two regiments of cavalry, two batteries artillery, company of engineers, three companies of army service corps, and a company of hospital corps to reinforce Lord Chelmsford in South Africa.

It is interesting to hear that Lord Beaconsfield, according to the laws of hereditary longevity, has still many years of life to look forward to. His father lived to be eighty-two, and his grandfather Benjamin Disraeli, to be eighty-six. His mother was only seventy-one when she died, but his father's grandmother Mrs. Seybrot, lived to the age of ninety.

The two sons of the Prince of Wales—Prince George and Prince Victor—have made a highly creditable examination, and returned at Christmas to their mother laden with prizes. The two boys on joining were at once christened "Herring" and "Spratt," and by those sobriquets are known to us. The princes responded to their curious appellations with jaunty frankness and sailor-like good humor.

VERDICT AGAINST THE INMAN STEAMSHIP COMPANY.—In the case of Sherman & Gillette against the Inman steamship company to recover over \$30,000 damages for the destruction of a cargo of meat for which the plaintiffs had shipped to England by one of the defendant's steamships, the jury to-day in the Supreme Court before Judge Landon, returned a verdict of \$34,554.03 for the plaintiffs.—N. Y. paper of 1st inst.

The undertakers of London are exasperated not only because many of the Clergy have shut down on expensive funerals, but especially because enterprising people from France and Belgium have introduced a revolution in coffins. These people are egg dealers, who were formerly annoyed by the fact that the packing boxes in which they packed eggs were of no account on reaching London except for waste lumber. They now pack the eggs in coffins, which cost but little and sell in London at a profit. These coffins knock much of the gains out of the local undertaking business.

The Prince of Wales's country-house at Sandringham is said to be a model of comfort. The large hall which you enter on arriving is fitted up as a dining room, with a piano forte, easy chairs, and two large writing tables, at one of which the prince usually writes his letters on returning from shooting. Behind the piano are a quantity of toys for the children to amuse themselves with at the "children's hour" after tea. Here at five o'clock the tea table is placed in the centre of the hall, and is presided over by the Princess in the loveliest of tea gowns. It is a pretty sight to see her surrounded by her three little girls, who look like tiny fairies, and who run about to put "papa's" letters in the large pillar-post box at one end of the hall.

From "Christian at Work." Our minister's salary must be cut down. Very well; if too much, it should be diminished. But just here: 1. Be sure there are not other expenses that can better be reduced, (an overpaid choir for instance.) 2. Be sure that you can't raise the required amount, and not that you don't want to. 3. Be sure the wish for reduction proceeds from the right feeling—the feeling to pay as you go, and that you have sincere regret that the necessity is laid upon you. 4. Do the thing if it must be done, in a Christian-like gentlemanly manner and try and arrange to have the proposition come from the minister. 5. Above all do nothing in the minister's absence. That is cowardice.

THREE RIVERS, February 3.—Mr. A. Birch who left Montreal last Tuesday on a pair of snow shoes, about nine feet six inches in length, reached here yesterday morning at about 12.30. He says he would have accomplished the distance in a much smaller space of time but, owing to his straps breaking several times on the road, he was obliged to lay up for repairs, and stopped a whole day in the place. The actual walking time was 25 hours. The intrepid traveller leaves this afternoon for Quebec, which city he expects to reach in faster time than he made from Montreal. Mr. Birch's object is to make improvements in this kind of snow shoes, with the intention of introducing them to Canadian pedestrians. He says he has merely undertaken this trip to test the snow shoes, and that he travelled the distance without a strain whatever. Our staid old citizens were quite astounded at the sight of this walkist tramping into Three Rivers with 19 feet of deals from a Montreal lumber yard clinging to his pedal extremities.

CAPE TOWN, Jan. 11, VIA ST. VINCENT, Feb. 10.—On 21st inst. a British column consisting of a portion of the 24th Regiment, Battery of Artillery, and 600 native auxiliaries were utterly annihilated by 20,000 Zulus, who captured valuable convoy of 102 wagons, 100 oxen, 2 cannons, 400 shot and shells, 1000 rifles, 250,000 rounds of ammunition, 60,000 pounds weight of provisions, and the colors of the Twenty-fourth Regiment. It is estimated that 5000 Zulus were killed and wounded in the battle.

The news from the Cape is the worst that England has received from any quarter for a long time. The loss of so many fine soldiers is alone a calamity, but it is not the only one. The disaster is a serious blow to England's prestige, and unless it is speedily followed by a successful and decisive assault upon the Zulus, the latter will become emboldened, and the native British forest demoralized, and the consequences to the Cape Colony may be very grave. The emergency demands, and no doubt will call forth, a prompt and vigorous assertion of England's power.

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For the moment the Afghan war will be forgotten, and the energies of the nation directed to the repairing—so far as that is possible—of the disaster at the Cape.

are made to Protestantism are, as a rule, made to the English Church, and when Nonconformists of England set up the claim that they never lose anything to Rome, the question may be asked them: "What do you gain from Rome?"

What is the total result of all the Romanizing efforts in England during the last fifty years? Monsignor Capel, its great popular champion, confesses his disappointment that out of the forty millions of people there, the total conversions number less than ten thousand!

Just think of that—only ten thousand in half a century! At that rate it would take 20,000 years to make England a Romanist country, provided Monsignor Capel and his associates are as successful in the future as they have been in the past. But let us look at the other side of the balance sheet. The statistics of conversions from Romanism to Anglicanism in one diocese of England alone during the past ten years, (as quoted in a late number of the "Evangelical Churchman") is from 33 to 40. This is more than all the conversions in all England during the same period.

Taking this as a sample of the whole Kingdom, there are more conversions to the English Church from Romanism in one year in England, than there have been conversions from the English Church to Romanism during the half century.

Mr. Gladstone recognizes the complete harmlessness of British efforts in England in his paper published in the "Contemporary Review." "The sixteenth century arraigned before the nineteenth."

"In the month of October, 1850, was kindled a strong political excitement which ran through this island in all its districts, and gave birth to the measure, at once defiant and impotent, which, under the name of the Ecclesiastical Titles Act, incumbered the statute-book for a quarter of a century, and then silently closed its unwept existence. Public susceptibilities had been quickened at the time by a number of secessions from the Church of England to the Church of Rome, large in relation to the previous rarity of such occurrences, and important from the high character of the seceders, and the talents of many, as well as the fine and subtle genius of one among them.

"It happened that I had occasion to travel by post in the centre of France at the period when the stir began. Resting for Sunday at Rouanne, I attended the parish, and heard an earnest preacher on the triumphs of the church. His capital point was that these triumphs were in no way confined to the earlier centuries; they were even now as conspicuous as ever: at the very time when he addressed them the great fortress of heresy was crumbling away, and the people of England were returning in crowds within the one true fold of Christ.

"Is the worthy preacher now alive? Has he observed the comments of the religious and the ecclesiastical world? What does he think of his description, and of the prediction which it involved? Is he satisfied with the statistics of conversion? Or does he look deeper than statistics, which can, at least, speak only for the hour that is? Does he dive into causes and, estimating moral and mental resources in all its deep diversities, does he still see in the opening future that golden harvest, with the glow of which his vision was then delighted? As for the statistics, they are obstinately stationary. The fraction of Roman Catholics in the population of this country, as computed from the yearly returns of marriages, has for a generation past been between five and four per cent; and out of this small portion, by far the larger part, probably not less than five sixths, are of Irish birth. The slight variation observable has, on the whole, been rather downwards than upwards.

"The fraction itself, which, approached five per cent, in 1854, now rises a little above four. There is, in short, no sign that an impression has been made on the mass of the British nation. This is especially remarkable on the grounds—First, that a new lodgement has really been effected in the body of the aristocracy. Now, high station is, in this country, a capital element of attractive power. Fully half a score of peers, or heirs apparent, perages, have, within forty years, joined the Latin communion; and have carried thither, in several cases, the weight of high character, in one or two that of noted abilities or accomplishments.

"But, secondly, these years have, beyond all question, effected an enormous augmentation in the arguing and teaching capacity of the Anglo-Roman body. I do not speak of merely mechanical appliances as buildings. It is probable that our secessions have multiplied at least five-fold the stock of educated ability and learning available for all its purposes. The aggregate addition might perhaps claim to be equivalent in force to the entire body of honor men at Oxford or Cambridge for several years. The zeal of the seceders has been even more conspicuous than their talents. Yet this great afflux of missionary energy has entirely failed to mark the work of propagandism either by an increase of relative numbers, or, as every observer must admit, by an augmentation of civil, political or social life."

M. Sackville, Feb. 9.

We were favored with fair audiences and the collections exceeded our expectations, considering the "hard times."

The appointed deputation, Revs. D. Chapman, Chairman of the District, and W. W. Lodge were with us, and at every meeting of the campaign advocated most ably and with the enthusiasm of true evangelists, the missionary cause.

On account of the prevailing financial depression, we have fears of realizing as much for the fund as in the past years, but will hope for the best, and do all we can.

This being the first return of Bro. Chapman to this mission, since his removal as its pastor, some six years ago, his many and endeared friends were delighted to have once more his genial presence among them.

FREDERICTON DISTRICT ITEMS.

Marysville had a concert for church purposes last week. Music and attendance good.

Gibson rejoices in the possession of a sewing circle, presided over by an energetic lady of *see nly seven* with sympathies as juvenile as some of the members who have only numbered sixteen summers. The result is seen in a paragonage not less comfortably furnished than many in more pretentious localities.

Fredericton, it is said, in order to wheel into line with the other independent circuits, will change its pastor at the next conference. The Rev. Edwin Evans, of St. Stephen, has been unanimously invited to the Superintendency of said Circuit. The Superintendents of Nashwaak and Boiestown Circuits are now among the camps looking after the spiritual necessities of the hardy lumbermen.

The indefatigable Superintendent of Sheffield Circuit spent part of two days recently breasting a snow storm for the purpose of attending a missionary meeting. The meeting was not held. The brother had the satisfaction of knowing that he kept his appointment; the people who were present heard an admirable sermon, and the meeting is among the good things yet in store for that community.

The friends of Rev. C. H. Manaton, at Upper Kingsclear, have manifested regard for him by making him the recipient of a valuable donation.

SUSSEX, Feb. 5.—The donation to the Rev. Mr. Prince, who is called the father of the Methodists in the Methodist conference, came off last night at Mrs. Ryan's, Upper Corner. The meeting was of a most social and interesting kind, and was attended by a very large number of ladies and gentlemen—not only of the rev. gentleman's church, but of other denominations. Early the arrivals commenced and baskets of good things came to and were quickly spread on the tables, and a first-class tea served. Tea over, Mr. Wallace was chosen chairman and Mr. James Parlee acted as secretary. In a few minutes \$55 was collected, besides a quantity of other useful things, which were duly presented by the chairman, who, in the course of his remarks, said that a lady had contributed the largest sum of any one present.

Mr. Prince, who is certainly very popular here, made a most touching reply and was applauded. The Rev. Mr. Corey, pastor of the Baptist Church in Sussex; Rev. Messrs. Chappell, Hamilton, and Wells (Methodist) made brief and eloquent speeches, and were followed by J. N. Coates, Esq., when the meeting sang the doxology and separated. I ought to have said that singing was indulged in between the speeches. Miss White and Sister taking a leading part. Miss Murray, of Penobscot, presided at the organ and may be considered an organist of no ordinary qualification. It is said that a donation is soon to be made to the Rev. Mr. Corey. The ladies will likely take up the matter.—Com to Tel.

HILLSBORO
DEAR MR. EDITOR.—During our Continental year of '73 and '74, or thereabouts, an aged veteran of the Methodist Church on this circuit bequeathed a special donation of \$50 to the Supernumerary Fund, and \$10 to the Foreign Mission Fund, and no recognition of its receipt by thanks or otherwise has been made to the donor in our printed minutes, so far as we have been able to ascertain. These amounts granted were designed, we understand, to be invested for the above objects, and as lower amounts from other donors have been duly acknowledged when bequeathed for the aid of our Connexion Funds, surely others equally as generous according to their means, ought not be overlooked because the amounts granted are of smaller proportion. This recognition may have been inadvertently omitted. Yours, &c., C. W. DUTCHER.

THE DEDICATION OF THE NORTH SYDNEY METHODIST CHURCH.
Last Sunday, Feb. 2nd, marked an epoch in the history of Methodism in North Sydney, C. B. The beautiful Methodist church which for some time has been in course of erection, and is now completed, was formally opened and dedicated to the service of Almighty God. The success considered in relation to the financial receipts, as well as the thronged attendance far exceeded the most sanguine and reasonable expectation. We were most deeply impressed with the practical sympathy and affectionate interest manifested in connection with our opening services, by the most influential families, of every denomination in this place, including the Roman Catholics.

The morning and evening services were conducted by the Rev. J. Cassidy, chairman of Guvborough and C. B. District. His discourses were not only appropriate to the occasion, they were elaborate, edifying, powerful and effective. The afternoon service was conducted by the writer. The exercises of the day were manifestly

attended by the presence of the blessed Master. As we pen these lines it would be ungrateful of us to be oblivious of the very marked assistance rendered by our most efficient choir. The organist, Miss Maggie Moffatt, and the accomplished conductor, Mr. A. Rice, assisted by the other members of the choir, gave undoubted evidence of much previous care, labor and interest in the preparation of the high class of music with which they favored us in the services of the day.

About 30 years ago, the Bethel, as a union church, was formally opened by the Rev. Jeremiah Jost. This was the only building, till a very recent date, in which the several Protestant denominations of this place were accustomed to worship. But the influx of population has both improved the town, infusing fresh energy and enterprise into its manufacturing and mercantile trades, and given rise to the building of four most attractive churches—Episcopal, Presbyterian, Baptist, and Methodist. We have been the last to quit the union church. And now, like the temple with high pinnacle standing in the distant plain, described by Paulding in his vision, as marking the ravages of time, the time honored Bethel stands amid its solitude, while the busy worshippers wend their way to a more central part of the town.

It may be of interest to observe in this connection that prior to the year of 1829 or 1830, there does not appear to have been any Methodist minister stationed on the Island of Cape Breton. And it was only in consequence of the touching appeal and pleading request of our revered and honored brother ex-Chief Justice Marshall, that the Conference in one of these years, then assembled in Halifax, were prevailed upon to appoint a resident minister in South Sydney. The Rev. Mr. Webb was sent whose son is so favorably known in the city of Halifax. He was succeeded by the Rev. Mr. Hennigar, who in turn was succeeded by the Rev. Mr. Cranswick from England. Since that period the Methodist ministry has been continued in South Sydney. It was largely through the influence and practical assistance of ex-Chief Justice Marshall that the erection of South Sydney church was consummated. A Sabbath school and society class were then established, both of which he had charge till his removal in the year 1840. These items will serve to intimate as to the manner and circumstances of the introduction of Methodism into this Island.

Until a recent date Sydney North and the Mines were part of the Sydney South circuit. They are now distinct. The foundation of our new church which was opened last Sabbath was laid during Mr. W. A. Bennett's stay here, whose memory on this circuit is cherished with esteem and affection. But in consequence of a want of funds the progress of the building for a time was impeded. During the past few months, however, our friends have witnessed most encouraging practical results to the earnest toils which they have put forth. Their efforts have been laborious and self-sacrificing, it is true, but the pleasing monument into which those labors have evolved themselves must now yield them the greatest satisfaction and pleasure. Yours &c., W. L. C.

N. Sydney, C.B., Feb. 4, 1879.

CORRESPONDENCE.

There is something touching in this little note. Such missives are very common alas! now-a-days:—

"Diphtheria has visited our household, and we have been called to part with a loved daughter 13 years of age. But our loss is her infinite gain. She sleeps in Jesus. Yours, S. DREW.

PERVERTS TO ROME.

MR. EDITOR.—Your English letter of the 1st inst. refers to a published statement containing 1200 names of those who have gone over to Rome, 600 of whom are women, and 327 ministers of the Established Church, which your correspondent concludes "illustrates the tendency of the movement in the Church of England and shews where the paved road to Rome is to be found." * * * * "It again raises the question as to the strength and value of the Church of England, which, while professedly national and Protestant, is contributing so many and so much to swell the numbers and augment the strength of a communion so antagonistic to England's purity and safety."

Notwithstanding this serious indictment, I propose to shew by evidence the most indisputable and convincing, that the Established Church of England not only has no tendency toward or sympathy with Romanism, but that she was never more sound in her Protestantism than she is today. It is too much the habit of newspaper paragraphers to seize upon one-half the facts of a case to make out a sensation, whereas an honest enquiry into the whole facts would disclose a result the exact opposite to what they would make the public believe, and those who disseminate statements as to the Romanist tendencies of the English Church either do not take the pains to make themselves acquainted with the whole case or else pervert the truth.

Now, what are the facts? While it is admitted that but few Nonconformists ever enter the Latin communion, on the other hand it is equally undeniable that but few Romanists in England ever become Presbyterians or Methodists. A gulf appears to be fixed between the two, and there is no stepping over. The conversions that

man, to a certain extent, is "a law unto himself," having a pronounced individuality of mind, not untinged in some instances by idiosyncrasies, more or less conspicuous; what are the qualities or features of a sermon, merely as a sermon, constituting it a work of art? Then the first essential element is point. It must have some one distinct drift and bent and aim. Next to this, and equally necessary, is plan. There must be a marshalling of matter, an arrangement of thought with the view of best reaching the point aimed at. Finally, as far as is possible, consistently with the demands of these indispensable elements, let there be a poising—a balancing of parts so as to give equilibrium and symmetry to the whole structure. Each part should be regulated in its quantity, both of time and emphasis, according to its relative value. A minor thought or division is not to monopolize the space that is due to a major, or the result will be deformity and incongruity of structure, and feebleness of effect. These, perhaps, will include the general features of a model sermon, considered merely as a work of art. Point, plan and poise will make a sermon ready for the inspiration of life, like Adam prostrate in the dust, waiting for the breath of God, to make him a living soul. Nothing has been said in the foregoing concerning the minor properties of a sermon, such as the use of words and the construction of sentences, which of course play such an important part in effective preaching. We may consider these things as some others at a future time. But for the present, our aim is to direct attention to the vital importance of the sermonic art. Success in this work will not only ensure the efficiency of the preacher himself—affording pleasure as well as strength in the exercise of his office, but it will greatly assist the comprehension and memory of the hearer; and anything that will do this is certainly deserving of our serious attention and study.

"The pulpit (in the sober use of its legitimate, peculiar powers) must stand acknowledged, while the world shall stand, The most important and effectual guard, Support, and ornament of Virtue's cause."

OUR CHURCH WORK.

A very successful tea meeting was held at Petite Reviere, on the 29th of Jan. Proceeds two hundred and forty dollars.

The annual donation gathering at Hanisport took place on the 4th inst. Rev. Messrs Coffin and Whitman were present. Ninety dollars were realized.

DEAR BRO.—Allow me to acknowledge the receipt of a splendid Buffalo Robe from the friends of the Aylesford Circuit, from whom I have received many other tokens of regard. It is truly pleasant to labor among so goodly a people. May God bestow upon them spiritual blessings in all their rich plenitude! J. E. DONKIN.

Special services have been held in Bloomfield, Bro Robert Crisp's circuit, the last five weeks, with blessed results. A large number of persons presented themselves as seekers of salvation, many of whom profess to have been converted. I have heard that there was a revival on Bro. Morrison's Circuit, Richmond, but the particulars have not reached me. Yours very truly, J. J. COLTER.

BERWICK.—We are now in the midst of a very gracious work here. Many of the old members very much revived. Wanderers from God returning and confessing their backslidings, and quite a number coming forward as seekers of salvation. To the name of the Lord be all the praise! C. LOCKHART.

A musical and literary entertainment of a successful character was given at the hall, Marysville, on Tuesday evening, the 4th inst. The choruses were rendered by members of the Methodist Church choir and others. The solos by Mrs. Seeley, Miss Boyd, Miss Libby, and Mr. Charles Hatt, were well received. A duett by Mrs. Seeley and Mrs. James Gibson, and quartettes by Mrs. J. Gibson, Mrs. Seeley, Miss Libby, Miss A. Ramsay, Miss Sadie Kirkpatrick, and Messrs. J. Gibson and J. Libby were efficiently rendered. Recitations and readings of an amusing and instructive character were given by the Rev. G. W. Fisher, and Rev. Charles H. Manaton, and by Messrs. H. Lint, F. Libby, W. Libbey, W. Cutler, R. W. Duncan and Ramsay, elicited expressions of admiration from the audience.

HILLSBORO' MISSION, N. B.

MISSIONARY ANNIVERSARIES.
According to Financial District arrangements, our Missionary Meetings were held last week at the respective stations—Albert Mines, Demoiselle Creek and Hillsboro.

WESLEYAN ALMANAC.

FEBRUARY, 1879.

Full Moon, 6 day, 9h, 27m, Afternoon. Last Quarter, 13 day, 2h, 30m, Afternoon. New Moon, 20 day, 11h, 49m, Afternoon.

Table with columns for Day of Week, SUN (Rises, Sets, etc.), and MOON (Rises, Sets, etc.).

THE TIDES.—The height of the Moon's Southern gives the time of high water at Parrishboro, Cornwallis, Horton, Hantsport, Windsor, Newport and Truro.

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

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

OBITUARY.

WILLIAM LEONARD, ESQ., of Paradise, Annapolis Co., was called away to his reward on the 6th of November 1878, aged 42 years.

Our brother was converted to God about five years ago, under the faithful ministrations of the word, by Rev. J. J. Teasdale. Listening to a powerful sermon delivered from the text, "And he went out and wept bitterly," he became so alarmed at his condition, and so impressed with the necessity of immediately making his peace with God, that he at once, by letter, sought an interview with him whose utterances, like winged arrows, had pierced his heart and aroused him to a consciousness of his lost and undone condition.

That interview at once took place. In that very room where the angel of death met our brother on the 6th of November, and summoned him away to the many mansioned house above, he had found Him who had taken away the sting of death, and given him the victory over the grave.

That memorable hour was often spoken of to the writer, when in that room the servant of God, like the Patriarch of old, wrestled in prayer for a blessing for him whose heart-wounds were crying for healing balm. Thank God those prayers were not in vain. Thank God the sacrifice of an undivided heart was there made and accepted. There was joy in that room that day. There was also rejoicing among the angels in heaven, for another name was written above, increasing the number of the blood-be-sprinkled witnesses.

So clear was the evidence of pardoned sin and acceptance with God, that I never knew him, in all my conversations with him, to express any doubt of the reality of the change. It was truly cheering to converse with him concerning his hope of heaven. It was so strong—so unwavering, like the anchor of the soul embedded behind the promises written with an immortal pen.

From the hour of his conversion the cause of God became dear to him, and cheerfully and liberally did he give of his substance to advance its interests.

Among the closing testimonies of his life was the following:—"Five years ago I laid all on the altar, and thank God I have never touched it since. It is all there to-day. Many have been the trials of the weary—keen the blasts of opposition, but the Lord is my portion saith my soul! He loved his ministers in life, and prayed for them in death.

May the riches of God's grace be given to the sorrowing widow, and the four dear children who mourn the loss of one so dear.

After a sermon preached from 2 Tim. 4 chap. 6, 7 verses, we laid the mortal remains of our brother in the grave, rejoicing in the hope of a resurrection unto eternal life.

J. GAETZ. Middleton, Jan'y. 21, 1879.

PARIS, Feb. 4.—It is reported that special precautions against the plague are being taken at Marseilles and other southern ports.

BURCHAREST, Feb. 4.—A regiment of troops started hence, and another from Calatz, for the formation of the Sanatory tordon on the Prussian frontier.

THE YOUNG FOLKS.

THE LITTLE CAVALIER.

He walks beside his mother, And looks up in her face; He wears a glow of boyish pride With such a royal grace! He proudly waits upon her; Would shield her without fear— The boy who loves his mother well, Her little cavalier.

To see no tears of sorrow Upon her loving cheek, To gain her sweet, approving smile, To bear her softly speak— Ah! what in all this wide world Could be to him so dear?— The boy who loves his mother well, Her little cavalier.

Look for him in the future Among the good, the true: All blessings on the upward way His little feet pursue. O'erboard and crowned and sceptered kings He stands the royal peer— The boy who loves his mother well, Her little cavalier.

—George Cooper.

TOM'S SLATE PENCIL.

It rolled off the desk and fell upon the floor, but did not break, and Tom did not notice its fall; for his thumbs were in his ears and his forehead clasped with his other fingers as he leaned over his spelling-book, with both elbows on the desk, trying to master words which seemed harder than usual. He did not see it and he did not hear it, but Freddie Wilton, his next neighbour, both saw and heard. And Freddie held in his hand the fragments of a slate pencil, three bits, which but two minutes since had been "a nice, whole, long pencil," such as little boys like to have, but such as Freddie seldom had for more than an hour or two, for he had a way of breaking his pencils very soon after they came into his possession, by "bearing too hard" upon them while making figures, writing, or drawing upon his slate. And a few moments since Miss Lee had said as she gave him this new one, "Now, Freddie, that pencil must last you for a week; if you break it you must use the bits." But here it was, reduced to the condition of so many of its fellows which had gone before. It was very queer and rather hard, thought Freddie, that Tom's pencil should remain whole after such a fall, while his own had broken in his very hand; and he felt, I fear, just a little bit "mad" at Tom on that account. Now if Tom's pencil had broken, Miss Lee would not have thought him careless, but would have given him another without a word. Why were things so contrary? Then a sudden temptation came to Freddie. He stooped, and in another moment the three bits lay upon the floor and there was a whole pencil in Freddie's hand. But after that his sum seemed very hard; he could not think how much three and four made, or seven and two, and then "that pencil did make such figures!" He thought he would put away his slate; he did not care to have Tom see that pencil in his hand, although "it would all come right for him," so he put both in his desk and took his spelling-book. But the lesson seemed as hard to him as it did to Tom; and he had not learned two words when the latter put up his book with a weary sigh and took up his slate and—where was his pencil?

There it lay broken into bits, and as Tom picked them up he broke into a loud, fretful cry.

What! Tom Lane crying aloud, and for a trifle like this? Tom Lane, the bravest boy in the class, the boy who had stood between little Bessie Rolfe and Farmer Gray's fierce dog, when the creature had flown out upon the children as they were passing! the boy who had waded into the mill-stream and rescued Lily Kane's kitten at the risk, as all knew, of being himself carried over the dam!

Miss Lee asked what was the matter, called Tom to her, and gave him a new pencil; but he continued to sob, and she looked at him anxiously, felt his head and hands, and asked if he would like to go and sit in the porch a while, as she thought he did not feel well, Tom said, yes, as if he were glad to go, and when the other children went out for recess they found him there asleep in a rustic chair, with such red cheeks that they thought he could not be very ill. But when Miss Lee came out to see about him she looked more anxious than she had done before; and calling old Mr. Hall, who was driving by, she asked if he would take Tom home.

Freddie stood and looked after the wagon, wishing, oh, so much, that Tom's slate pencil were safe in his satchel, in place of those broken bits which were his own. All day the thought of the slate pencils and of Tom's distress disturbed him, and he had no heart for play. Freddie's papa was the doctor. He was sent for to see Tom, and he said he was very ill; and when he came home at night after paying his third visit, he looked troubled and said the poor little boy had brain-fever. Then Freddie, from the hall where he stood feeling very guilty, heard something about Miss Lee, and how Tom had cried in school over a meek trifle; but it seemed no trifle to him; he thought it was cruel to call

it so now, and he was very much frightened and imagined that his little school-mate had been made ill by distress about the pencil. Oh, how had he had been to him! how he did wish he could undo what he had done!

That night Minnie, on her way to her own little room, heard sobbing from Freddie's, and going in, found her brother sitting up in his bed, and crying bitterly.

"What is the matter, Freddie?" "Minnie," said Freddie, answering her question by another, "do people ever die of brain-fever?"

"Yes, sometimes; and I should not be surprised if Tom did. Papa says he is very ill," answered Minnie. "And do they die of remorse, Minnie?"

"Yes, lots of 'em, I b'lieve," said Minnie?"

Freddie raised a howl which speedily brought mamma in her turn to ask what was the trouble.

"I've got it, oh, I've got it!" shrieked Freddie.

"Got what, child?" asked mamma, much alarmed. "What ails him, Minnie?"

"I don't know if he means remorse or brain-fever; he was talking about both," said the puzzled Minnie.

"It's remorse, oh, its remorse!" gasped Freddie, "and its worse than brain-fever, 'cause Minnie says only sometimes they die of brain-fever, but lots of 'em die of remorse."

It was long before mamma could quiet him or find out the cause of his trouble, but at last it came out how Freddie believed that distress at the loss of the pencil which he had stolen—yes, stolen! Freddie saw his sin in its right light now—had caused Tom's fever, and how he felt sure that his own remorse would kill him. Mamma would not excuse his fault or the wrong done to his little playmate, but she told him that it had not caused Tom's illness, for he had been drooping for a day or two.

His mother had only led him to school that morning because he wished to go so much, and Miss Lee had noticed that he was far from well when he came in; and when he had cried at the loss of his pencil, she had seen that something was very wrong with him. At last Freddie's mother left him with his "remorse" quieted enough to allow him to go to sleep, although he still felt very badly over the wrong he had done poor Tom.

Tom did not die, nor did Freddie; and the latter, of his own will and without a word to any one, saved his pennies and bought six new, long slate pencils, painted red, white, and blue in stripes, and sent them all to Tom as soon as he was well enough to notice them.—Joanna H. Matheva, in child's paper.

QUIZZY'S PRIVATE THOUGHTS ON PUBLIC MATTERS.

New Year's Day.—Said a farmer, Mr. Jolly by name, to his workman John—"I say, John, take the old grey mare and cart and go down to Penryn for half a ton of coal. The weather is so wet and cold that we cannot get on without fire. Missis is very poorly, and has a bad cough—the house is so damp." "Beg your pardon, master," said John—"but I can't go; Parliament have made a hact that our 4-inch wheels shant carry coal 'pon the turnpike." "Then," said Mr. Jolly, "take the sack out there in the barn and run over to Mr. Smirky's for a bushel of oats; we are quite out, and straw is a thing of nothing by itself. Mr. Smirke told me he had plenty, and should be glad to send me any quantity." "Beg your pardon, master said John, "but what size bushel do you mean? Parliament have made a new bushel they call humperyul, and say that our bushels are no bushels at all. I wish the preacher would explain next Sunday what the right is. But I'll go, master. Away went John and asked Mr. Smirky for a bushel of oats. "Can't John," said the obliging neighbor farmer, "my measure will not do to please Lord Breakfast up there in Parliament and I shall be fixed. Can't do it, John."

John returned, told the news to his master, and asked what he should do next. "Run over," said Mr. Jolly, "to Jim Toby's the butcher, for a stone of beef. The doctor has ordered beef tea for the missis, and she can't do without it. "Beg pardon, master," said John, "but don't you know that Parliament have made another hact that all beef, mutton and other combustibles, shall be bought and sold by decimals. The police will take me up if I ask for a stone of beef; and I don't understand decimals. Our boy Tommy have been going to the Board School down all about them, but, master, I never seed 'em decimals in my life." "Then," said Mr. Jolly, "go home at once for boy Tommy, and let him go for the beef and decimals." Tommy was fetched forthwith, and on being brought into the presence of the farmer, was instructed to go to Jim Toby's for some beef and decimals, to which Tommy replied—"Beg your pardon, Mr. Jolly, but I am under age. I shant not be thirteen before next week, and there is

an Act of Parliament forbidding boys to work who are under thirteen years of age."

"Have you a bigger boy?" shouted Mr. Jolly, growing impatient under his troubles. "No," said John, "but I'll tell you, master, what I'll do. I'll take Sport, and go over and see the cattle." "No, John, you can't, because dogs cant go out without a muzzle, and I have no muzzle made." Is this a happy new year?"

John's bigger boy was brought into Mr. Jolly's presence, and the conversation was quickly turned. It appears that the bigger boy, Sam, had just returned from "a high-class school," as his father termed it. Though John was poor and not educated himself, he was anxious that his boys should be better men than their father, and often boasted of the learning of his two boys Sammy and Tommy.

Mr. Jolly thus began: "Well, Sam, you have just returned from school, and your education is now complete. What subjects have you been studying this past year?"

Sam: "Chiefly logic, sir."

Mr. Jolly: "I know a little of that myself; and if I have been successful in life, it is owing chiefly to my knowledge of that subject."

Sam: "I think, sir, without any boasting, that I can argue well on the Major premiss and the minor premiss."

Mr. Jolly: "That's a good boy, Sam, I have now premisses belonging to Major Bunting, and they are the most fruitful on all my farm. Then the mines of Wheel Battery have premisses adjoining mine, and we go on well together. But what more have you learnt?"

Sam: "I have learnt all about 'ergo' and syllogisms."

Mr. Jolly: "Go on, my boy, I am quite pleased."

Sam: "Mr. Comfort and Mr. De-light are sporting clergymen, ergo all clergymen are sportsmen."

"I don't believe it," said Mr. Jolly, "our parson never fired a gun or kept a dog in his life."

Sam: "Here is nother syllogism, sir. Bishop Colenso and Bishop Bluff are heterodox, ergo, all bishops are heterodox."

"No such a thing, said Mr. Jolly, "our bishop is a good man, and prays every Sunday for fine weather and good crops."

Sam: "Billy Bray and Dick Hampton, two local preachers, were ungrammatical in their style, and extravagant in their doctrine, ergo, all local preachers are fools."

Mr. Jolly: "Right, Sam! right, boy! that's the logic I learnt at school. You are a credit to your father. You will make a parson yet, and be promoted to a canonry."

The conversation here terminated. Quizzo would like to say a few words about the Cornish Bank, which is the topic of the town; but the subject is too sad for his pen.

"When I was a boy in old England," said the white-haired old man, Dr. Winter, at a Missionary meeting, "my mother had gone to the missionary prayer-meeting. That was in the early days of missions to the heathen—the days of Carey and Ryland and Andrew Fuller. Toward evening she came home very much excited, and bursting open the door as the family were just gathering around the supper table she clasped her hands and exclaimed:—"There's a convert! there's a convert!" Then she told the story of the conversion to Krishnu Pal, the first Hindu convert of the cross. It was a matter of great rejoicing in all the churches of the realm. God had owned and blessed the missionary enterprise."

EARL'S QUESTION.

BY E. L. C.

Here is a story about Earl, a three-year-old boy.

One day his mamma took him into her room while she was dressing. He sat upon the floor for a long time, thinking deeply. By and by out came this thought from his little mouth: "Mamma, what is 'whiter than snow'?" "I can't fink of anything. Snow's so white, mamma. But I'm sure papa sung about it."

Mamma told him how only one thing can be whiter than snow, and that is a white soul.

"But how can souls be made so white, mamma?"

Then she told him, as she had many times before, how Jesus had died, and how, if we give ourselves to Him, He will wash us "whiter than snow." "If we give a part of ourselves," she went on, "and keep back some little naughty places, there will be great black spots on our hearts. My little Earl wants to give himself to Jesus and have a white heart, doesn't he?"

Earl did not answer for a minute or two. Then he said, "Mamma, are you whiter than snow?"

I don't know what mamma said in reply, but I know tears stole into her

eyes, while just then God was hearing a prayer something like this: "O Lord, wash my heart and make it whiter than snow; and help me to live a clean life before my little boy."

AWFUL TEMPERS.

"There goes another saucer! What a careless child you are! It does seem to me you are determined to destroy all my table ware. Yesterday a plate, the other day a saucer, and now another; I had rather you would not help me at all than make such work."

Martha (we called her Nattie) had a great ambition for a little girl seven years old, to wash dishes and otherwise show her capacity for work. She was sensitive on that point and yet accidents would happen. This time she had too much soap in the dish-water, and to her consternation the dish slipped from her little weak hand. It went bounding from the pile of dishes it struck to the edge of the table, and then to the floor in a loud crash. It gave her a loud shock, and she stood a moment with dish towel in hand, looking blankly at it, when her mother's voice, pitched in a higher key than usual, aroused her. "Liker begets liker, and one glance at her mother's face and the angry flash was reflected in Nattie's black eyes."

"I don't care; I'm glad of it!" was Mattie's instant rejoinder.

"You bad child! What does possess you? What will become of you with such an awful temper?"

"I don't know, and I don't care!" and bursting into tears, Mattie rushed out of the kitchen door and threw herself on the ground and buried her face in the cool grass. "I wish I could die," she sobbed, "mamma says I've got such an awful temper, and I can't help it, it will come, Oh dear, I wish I could die."

The angry words subsided to sobs, the sobs to moans, the moans to sighs, and then she fell into a fitful sleep.

The mother sought her child, and as she lifted her from the grass and heard hersighs, and saw her tear-stained cheeks, a voice said to her something like this: "Have you thought for a moment that you are responsible for all this? That you aroused that temper in her by the key of your voice, the frown of your brow, the look in your eyes? You know she was doing her very best when she broke that dish. Suppose you had spoken differently, or not spoken at all till the jar on your nerves had passed away, and then you had looked into her work a little, and shown her how to avoid another accident, helping her to learn carefulness, would that extremely saucy remark have ever been made? True, Mattie needs the conscience whipping which you see she has, and she will need to understand how wrong such conduct is toward her mother; yes, she knows it already, while you have forgotten that you have no more right to indulge in temper than she."

For a time the work of conscience softened the mother and likewise the child, but when its influence wore off, similar occasions were repeated too often for the little girl's good. The consciousness that she could not govern her awful temper grew upon her, and what hours of sorrow and remorse one little moment in the hot flash of a quick temper often brought her. She had a deep love for her mother, whose voice was to her the sweetest in the world when not sharpened in reproof, and so she was sensitive beyond measure to anything like reproach from her.

Consequently Mattie grew morbid about this temper, and it actually grew upon her, and once she said a very wicked word to that beloved mother on being reproached for numberless mistakes—and how the thought stung her for hours. It would not let her sleep, and her prayers would not drive it away until she had risen from her bed and sought her mother's room to beg forgiveness on her knees. She was twelve years old then. Still she was not cured then, and went on sinning and repenting till in time the Holy Spirit taught her the way out of bondage. She was a woman then, but she was never a healthy, happy woman until her temper ceased to be her master and became her servant. But a third of a life-time of trouble came from a wrong beginning of which this little episode of the broken saucer is but an example.

Not alone to Mattie but to her mother, did greater light come in after days, and how this mother longed to undo the work which was largely due to her own fretfulness and impatience, her own late life has shown.—Northern Advocate.

A minister who lives in Wilkes' county, Georgia, informs the Washington Gazette that not a great while ago he rode in all one hundred and forty miles, married five couples, and received for his services only two dollars and a half. This reminds us of the remark of the "down easter" who, when condoled with because he got so small a price for his hogs, replied cheerfully, "Wal I had the pleasure of their company going to market!" There is some analogy here.

THE CHARGES.

BY MARY

(Tis said that annually of States alone.)

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TEMPERANCE. THE CHARGE OF THE RUM-BRIGADE—A PARODY.

BY MARY SPARKS WHEELER. ('Tis said that six hundred thousand die annually of intemperance in the United States alone.)

All in league, all in league, All in league, onward! All in the Valley of Death Walked the Six Hundred, "Forward, the Rum Brigade! Cheers for the Whiskey Raid!" Into the Valley of Death, Walked the Six Hundred.

"Forward the Rum Brigade!" Were all their friends dismayed? Yes, and the soldiers knew Each one had blundered. Their's not to make reply, Their's not to reason why, Their's but to drink and die; Into the Valley of Death, Walked the Six Hundred.

Drunkards to right of them, Drunkards to left of them, Drunkards in front of them, One million numbered. Oaths fell like shot and shell, Rum did its work so well; Into the jaws of Death, Into the mouth of Hell, Walked the Six Hundred.

Garments torn, cupboards bare, Children with naught to wear, Sleeping in gutters there, Fathers are lying, while All the world wondered. Plunged into want and woe, O'erward they madly go, Weeping in anguish. Wives sit, for well they know, Shattered and sundered, None will come back who go Of the Six Hundred.

Curses to right of them, Curses to left of them, Curses behind them Volleyed and thundered. Stormed at by those who sell, They who had paid so well, Well they had plundered. Clenched teeth and livid brow, Delirium tremens now, Thus young and old men fell Into the jaws of Death Into the mouth of Hell, Not one was left of them, Left of Six hundred.

How did their glory fade! Of the wild charge they made! All the world wondered. W- up for the charge they made, Weep for the Rum Brigade, Fallen Six Hundred. Kingston, January, 1879.

There is wonderful activity at this moment among the temperance workers, and it must be admitted that they are carrying both by storm and sap the enemy's strongholds. Probably the hard times make their task more easy than it would otherwise be. The people are disposed to listen in adversity to that to which they would close their ears in days of prosperity. In Canada the fact that what may be considered total prohibition has been put into the hands of the people, has undoubtedly stimulated the now popular activity, and we may expect to see prohibition tried within four or five years all over the country. The temperance movement is one originating directly with the people; an outgrowth of the people's knowledge of their own necessities; a desire of the people to triumph over a vice which deeply injures them. The Church—by which we mean all christianity—followed rather than led the movement, and is an auxiliary rather than a principal in the reform. Indeed there are some churches or some prominent churchmen everywhere who do not look with much favor on Temperance organizations, as they believe that the work which they aim to do should be done by the church itself. However the people have taken the matter in their own hands, and certainly they are working with an energy and determination in the work, which is born of their earnestness to stop a dangerous and insidious vice.

SMOKERS.

As is pretty generally known, the smoking of tobacco has a certain intoxicating effect. It soothes the nervous system, and in some cases of poor living it lulls the craving of a hungry stomach without in any degree feeding the animal system. Men who happen to be enclosed in a coal mine, and are perishing for lack of food, are stated to have protracted life by a few consoling whiffs of tobacco. In cases of this nature smoking may be allowable as a positive necessity; but we cannot perceive the slightest reason for this indulgence in ordinary circumstances. As usually observed smoking is a vice, like dram drinking. It is taken up in a spirit of idleness, without a vestige of excuse. We need say little of its wastefulness of means, though that must be very considerable. We have heard of instances of youths in fashionable life who yearly smoke fifty pounds' worth of cigars, and doubtless there are many whose outlay must be far greater. Among the less affluent classes the habitual expenditure

on tobacco cannot but encroach on availing means of living, and often when the outlay can ill be spared. Viewed as a narcotic, tobacco may be presumed to be of some value medically, though we have never heard what are its actual merits in the pharmacopoeia. What we specially draw attention to are its mischievous effects on the youths growing into manhood. It tends to a weakening of the intellectual system, which all who have to make their way in the world ought to be exposed to no such blighting influence. It is scarcely necessary to point out the fact that tobacco smoking pollutes the breath, damages the teeth, and weakens the digestive organs. In not a single feature, as a common indulgence, it is commendable, but very much the reverse. It disposes to inactivity and carelessness. Few habitual smokers attain to eminence in business. Farmers smoking are generally the latest getting in their crops. As publicly exhibited, the practice is odious. Smoking in the streets has become a downright nuisance, for passengers are compelled to inhale the fumes, whether of cigars or pipes, discharged by smokers. —William Chambers.

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JOYFUL NEWS FOR THE AFFLICTED.

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

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

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

Provincial Building Society

St. John, N.B. ASSETS 31st December, 1877 \$125,283 07 RESERVE FUND to Rest same date 5,090 90 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 \$ 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 Circular.

A. A. STOCKTON, President. THOMAS McNEIL, Treasurer.

WHOLESALE DRY GOODS

EX S. S. "NOVA SCOTIAN." Black Dress Silk Buttons, Black Velveteens, Colored Satins, Winceys, Fancy Flannels, Hosiery, Etc. 1000 3-Bushel Grain Bags. Wholesale Dry Goods Warehouse, 111 and 113 GRANVILLE STREET, HALIFAX ANDERSON, BILLING & CO.,

WOODBURY BROS., DENTISTS, NEW YORK.

Dr. E. WOODBURY, Graduate of Philadelphia Dental College, OFFICE OVER CONNELLY'S BOOK STORE, CORNER OF GEORGE AND GRANVILLE STREETS, HALIFAX, N.S. Entrance No. 97 Granville St. 421 ce



For several months past I have used FELLOW'S COMPOUND SYRUP OF HYPO-PHOSPHITES in phthisis, chronic bronchitis and other affections of the chest. I have no hesitation in stating it stands foremost among remedies used in those diseases. Z. S. EARLE, M.D. St. John, N.B.

I strongly recommend FELLOW'S COMPOUND SYRUP OF HYPO-PHOSPHITES to all who suffer in any way from diseases or weakness of the lungs, bronchial tubes, or from general debility. J. H. W. SCOTT, M.D. Gagetown, N.B.

Fellow's Compound Syrup of Hypo-phosphites acted with expedition and entire satisfaction in a case of apnoea, which failed to yield to regular treatment. S. JACOBS, M.D. Lunenburg, N.S.

No hesitation in recommending Fellow's Compound Syrup of Hypo-phosphites for general debility, or any diseases of the lungs. H. G. ADDY, M.D.

In restoring persons suffering from diphtheritic prostration and coughs following typhoid fever Fellow's Compound Syrup of Hypo-phosphites is the best remedy I ever used. EDWIN CLAY, M.D. Pugwash, N.S.

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 HYPO-PHOSPHITES. 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 Asthma, Bronchitis, Laryngitis and Coughs. 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 circumstance. Look out for the name and address J. F. 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

Ayer's Cathartic Pills. For all the purposes of a Family Physic, and for curing Constipation, Jaundice, Indigestion, Bowel Stomach, Breath, Headache, Erysipelas, Rheumatism, Eruptions and Skin Diseases, Biliousness, Dropsy, Tumors, Worms, Neuralgia, as a Dinner Pill, for Purifying the Blood.

Are the most effective and congenial purgative ever discovered. They are mild, but effectual in their operation, moving the bowels surely and without pain. Although gentle in their operation, they are still the most thorough and searching cathartic medicine that can be employed: cleansing the stomach and bowels, and even the blood. In small doses of one pill a day, they stimulate the digestive organs and promote vigorous health. AYER'S PILLS have been known for more than a quarter of a century, and have obtained a world-wide reputation for their virtues. They correct diseased action in the several assimilative organs of the body, and are so composed that obstructions within their range can rarely withstand or evade them. Not only do they cure the every-day complaints of everybody, but also formidable and dangerous diseases that have baffled the best of human skill. While they produce powerful effects, they are, at the same time, the safest and best physic for children. By their aperient action they gripe much less than the common purgatives, and never give pain when the bowels are not inflamed. They reach the vital fountains of the blood, and strengthen the system by freeing it from the elements of weakness. Adapted to all ages and conditions in all climates, containing neither calomel nor any deleterious drug, these PILLS may be taken with safety by anybody. Their sugar-coating preserves them ever fresh, and makes them pleasant to take: while being purely vegetable, no harm can arise from their use in any quantity.

MACDONALD & CO. IMPORTERS OF CAST AND MALLEABLE IRON PIPE.

With Fittings of every description. BRASS AND COPPER TUBES, SHEETS ETC.. STEAM AND VACUUM GAUGES, HAND AND POWER PUMPS. Rubber Hose and Steam Packing. MANUFACTURERS OF ALL KINDS ENGINEER BRASS FITTINGS. Also—The heavier description of BRASS and COPPER WORK FOR STEAMSHIPS, RAILWAYS, TANNERIES, ETC. Nos. 166 to 172 Barrington Street, - - - - - Halifax. Dec. 22.

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

GOSPEL HYMNS, No. 3. By Sankey, McGranahan & Stebbing. JUST PUBLISHED. The songs in No. 3 are for the most part new, but very few of them having been issued in No. 1 or No. 2. The price is the same as No's. 1 & 2. Music and Words, stuff covers 0.35 " " " paper " 0.30 Words only paper 0.05 Mailed post at these prices. METHODIST BOOK ROOM, Halifax.

JUST PUBLISHED. BAPTISMA: A new book on Baptism. EXEGETICAL AND CONTROVERSIAL By Rev. J. LATHERN. Price 75 Cents FOR SALE AT METHODIST BOOK ROOM, 125 Granville St., Halifax, N.S.

"Decidedly the most original book of baptism which has appeared in recent years."—Halifax Wesleyan. "Searching and trenchant."—Toronto Guardian. "A becoming spirit with cogent and powerful argument."—Presbyterian Witness. "Scholarly style, closely reasoned argument and eloquent diction."—Editor of Canadian Methodist Magazine. "Your laws of interpretation are sound and cannot be overthrown; your deductions sober, pertinent and conclusive."—Dr. Isaac Murray. "Powerfully and eloquently written."—Argus. "Exhibits accuracy of scholarship and extensive research, and although when defence or assault is required the blows fall with iron strength and firmness, there is displayed withal a devout and Christian spirit."—Argus.

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. GOOD AGENTS WANTED. C. E. FREEMAN, Amherst, N. S., General Agent July 10—1 year.

7 DOLLARS a day to Agents canvassing for the FIFESIDE VISITOR. Terms and Outfit Address, P. O. VICTORIA, B.C. May 18 78

DRY GOODS. DRY GOODS! DRY GOODS!! WHOLESALE

We beg to advise the completion of our Fall and Winter Stock. The ENGLISH, FRENCH and AMERICAN Markets have all been visited by one of the Firm, and our Stock (including many SPECIAL LINES) secured at very low figures, which we now offer at a very low advance. INSPECTION INVITED. SMITH BROS

SAVE THE NATION! For it is sadly too true that thousands of CHILDREN are STARVED TO DEATH every year by improper or insufficient FOOD. RIDGE'S FOOD FOR INFANTS AND INVALIDS. REMEMBER Is all and a great deal more than we have claimed for it. It is a HEALTHY NUTRITIOUS and easily assimilated FOOD, grateful to the most delicate and irritable stomach, and especially adapted for the INFANT and GROWING CHILD. Invalids, Nursing Mothers and those suffering from Indigestion will find that on trial RIDGE'S FOOD FOR INFANTS AND INVALIDS is all they can desire. It is carefully put up in four sizes. Constant users will find our No. 4 size (always the most economical size to buy) now much larger than formerly, thus materially lessening the expense. WOOLRICH, Dispensing and Family Chemist Upper Water Street. Depot for Ridge's Food Pick Me up Bitters, &c., with a well assorted Stock of Pure Drugs. Halifax, N.S., May 17th 1878.

McSHANE BELL FOUNDRY, Manufacture those celebrated Bells for CHURCHES ACADEMIES, etc. Price List and Circulars sent free. Henry McShane & Co., BALTIMORE, Md. Oct. 2 78 17

PREACHERS' PLAN, HALIFAX AND DARTMOUTH. SUNDAY, FEBRUARY 16th, 1879.

11 a.m. Brunswick St. Rev. S. B. Dunn. Rev. W. G. Lane. 11 a.m. Grafton St. Rev. S. F. Heale. Rev. W. H. Heale. 11 p.m. Kaye St. Rev. W. H. Heale. Rev. C. M. Tyler.

MARRIED.

At Upper Rawdon, Hants Co., by Rev. J. R. Hart, January 31st, Mr. Benjamin Custance to Miss Emma Burgess. At Petite Riviere, on February 4th, by Rev. P. Prestwood, Mr. James William Bowers, of Petite Riviere, to Miss Charlotte Catherine Mouser, of East Medway.

DIED.

On Sunday morning, February 9th, after a short illness, Jane, beloved wife of Edward J. Longard, aged 44 years. At Patterson's Settlement, on January 17th, Margaret Jane, second daughter of John Kirkpatrick, in the 34th year of her age.

E. BOREHAM,

Wholesale and Retail dealer in Boots, Shoes, Rubbers &c.

The subscriber than for past favors, asks a continuance of the same, and on entering upon a New Year

begs to acquaint his customers with his plans, which are as follows, viz.:

- 1st.—We will endeavor to buy only from the best houses for cash, thereby giving the best possible value for the money. 2nd.—Our instructions are to misrepresent nothing. 3rd.—We shall wait personally on our customers as far as we are able.

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DANIEL QUORM, and his Religious notions, Second Series. 75 Cents. A PLEDGE THAT REDEEMED ITSELF. By Saron (Miss Ingham) author of "Blind Olive," "White Cross and Dove of Pearl." Handsome binding and illustrations. 75 Cents.

Meneely & Kimberly, BELL FOUNDERS, TROY, NY

Manufacture a superior quality of Bell. Special attention given to CHURCH BELLS. Illustrated Catalogue Sent Free.

RECEIPTS for "WESLEYAN." FOR THE WEEK ENDING FEB. 13, 1879.

1.—When sending money for subscribers, say whether old or new, and if new, write out their Post Office address plainly. Rev J Taylor \$2 00 Geo F Boyd Rev H Coppenhaver A. M. \$4 00 Samuel Howard 2, Courtenay St. 2, \$4 00 Rev T J Deinstadt Rev T J Deinstadt 2, Clarke St. 50, R \$6 00 J Wood 50, Mr McLaughlan 50, R Pooley 50. Rev R McArthur A Van Norden 2, N Reynolds 2, J D Coffin 1 \$5 00 Rev D Chapman Dr Inch 2, J L Black 2, Abner Smith 2, Josiah Wood 2, Robt Bowser 2, T Trueman 2 \$12 00 Rev H P Doane Jas Gilliat 2, Jas T Thorne 2 \$4 00 Rev C Comben Geo M Black 2, Self 1 Rev T Marshall Mrs William Inch Rev G Shore Mr Bissett Rev Isaac Howie. J Battimer, 2, H Battimer, 2, 4 00 Rev W W Foye Wesley Black 1, George Crosby, 2, George Clarke, 2, John Howatt, 2, Nelson Imman, 2, W Wright, 2, Jessie Wright, 2, Colin Wright, 2, Archd F. Wright, 1, Self 1 17 00 Rev J B Hart Hope Blois, 2 Rev J Gaetz Mrs E Martin, 2, W Warwick, 2, J Morgan, 2 Mrs J Dent 2, G O Fulton. J Beharril, 2, J Glencunning, 1, J Elderkin, 2, Amos Pugsley, 2, George Thomson, 2, H Maitland, 1, G, Mrs S Terrace, 4 Rev J G Bigney Capt D Munro, 4 Rev H R Baker W Sellers, 2, Isaac Sellers, 2 4 00 Rev James Tweedy J F Skinner, 1, Nathan Slate, 2, J Barras, 2, Jai us Stanley, 2, Mrs H Horton, 2, 7 00 Rev E England Richard Bruce, 2 Rev J F Betts B C Black, 2, Wm Smith, 2 4 00 Rev W Kirby. Calvin Powers, 2, Wm, Eding, 2 Rev E Evans J McNeil, 2, E Everett, 2, J Storehouse 2, Rev A D Morton, A.M. Capt W Toye, 2 Rev C Lockhart S Bishop 2, O Woodworth 2, W R Bennett 4 8 00 Rev A C Berrie Thomas Beck 2, John Lawkins 2, S Prouse, 2, John M. Auzie 2, Self 1 9 00 Rev A Lucas Alex Lockhart 2, Mrs W D. Coates 2, Self 1 5 00 Rev C W Swallow Ambrose Wood 2, Barger Taylor 2, Self 1 5 00 Rev H Bird Isaac Spicer 2, E Morris 2 4 00 Rev S Allen Wm Avara Esq 2 Rev J J Colter James Goy 2, C Churchill 2, S Taylor 2, G Squires, 1 Rev A E LePage P Lingley 2, J Hoyt 25, Thomas Wash-bourne 25 2 50 Rev J A Doukin Rev R Duncan C Robinson 2, J Libbey 2, J Robinson 2, A Gibson, Esq., 2 Rev H Sprague, A.M. S J Lanckner, 2 R. W. Fraser 2, Watson 2, James Mitchell 1, Walter M. Nutt 2, Mrs. McLeure 2, W Well 2, Mrs. M. J. Newcomb 2, Richard Dibbin 1, Mrs. Pickles 2, Mrs. G. A. Calkin 1, Rev. M. Young 1, R. C. Marvin 2, Solomon Drow 2, B. C. Jordan 2, Robt. Parker 2, S. A. Duell 1, S. R. Caldwell 2, E. G. Smith 2, G. F. Beach 6, W. Coleman Sen. 2, J. F. Muir 2.

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The Maritime PRIMERS and WALL CARDS, just issued are on an entirely new plan. The PRIMERS consisting of parts 1, and 2, are sold at 3 and 6 cents each respectively. They are handsomely printed with large type, profusely illustrated, and very durable.

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The Publishers of the MARITIME SERIES at first contemplated the issue of a Seventh Reader for advanced classes but acting on the advice of several experienced teachers of Nova Scotia, they determined to enlarge the SIXTH MARITIME READER in a more advanced book, without putting parents and guardians to the expense of a separate volume.

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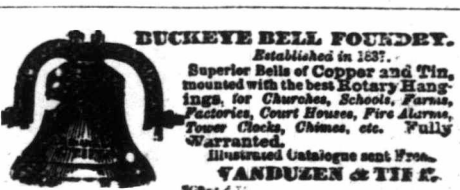
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JOB PRINTING

REPORTS, PAMPHLETS, Posters, Handbills, Cards, Billheads, Circulars, Custom and Mercantile Blanks.

We are now prepared to execute all Orders for the above with AT MODERATE RATES. WITH NEATNESS AND DISPATCH. AT THE 'WESLEYAN' OFFICE.



Nov. 17, 78 ly

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PIANOS

Magnificent Bran New, 600 dollars Rosewood Pianos, only 175 dollars Must be sold. Fine Rosewood Upright Pianos, little used, cost 80 dollars only 125. Parlor Organs 3 stops, 45 dollars; 9 stops, 65; 12 stops; only 75 dollars. Other great bargains.

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Agency for New York Fashions April 1876

MARKET PRICES. Reported weekly by J. H. BENT, Agent King County Produce Depot, Halifax, N.S.

Table of market prices for various goods including Butter, Eggs, Lard, Tallow, Lamb, Pork, Beef, Mutton, Ducks, Turkey, Hams, Hides, Calfskins, Peas, Potatoes, Turnips, Carrots, Parsnips, Onions, Apples, Beans, Yarn, Hay, etc.

CONJURING NEWFOUNDLAND

If any of our readers visit St. JOHN'S, NEWFOUNDLAND, and need to Buy Watches, Clocks, or Fancy Goods, advise them to patronize EARLE, Jeweller, 216 Ater West Street. Oct. 19, 78, lyr

Three Desirable and Conveniently located PROPERTIES FOR SALE IN THE ANAPOLIS VALLEY.

No. 1. Situated at Lower Middleton, consisting of two acres in high state of cultivation, with a very large quantity of early and winter fruit trees, in all the usual varieties, containing a large and commodious house, containing 8 rooms, Kitchen, Pantry, Store Room, Cellar and Washhouse, Barn, properly divided into Cribbage and Harness Rooms, Horse and Cow Stables, Pig and Hay Loft, Never failing well of Water—Buildings well protected with ornamental Trees—Entirely new—minutes walk of three C. R. stations—quite pleasant and healthy locality.

No. 2. Situated about two miles East from LAWRENCEVILLE, N.S., on the Main Pictou Road, containing about 1 1/2 acres of land, 50 of which is a very improved state and the balance well covered with superior and valuable timber, fencing and some hard wood, well watered, good variety of soil well adapted for tillage, and suited to different crops. There being no buildings on this place at present, but an abundance of building material which will enable a purchaser to build at a very small outlay, and with many would be a decided advantage, inasmuch as they can build to suit themselves, and do much of the work at times when the laborer would not be so scarce, with taken together, these place is a rare opportunity for any one wishing a good farm in a good neighborhood, easily worked, being free from stone and at a low price and easy terms.

No. 3. Situated about two and a half miles East from Lawrenceville station on the North West Main Road, containing about 95 acres of LAND 35 acres of which are partially improved and in a fair state of cultivation. About 100 Apple Trees 50 of which are bearing fruit yearly and all are the best varieties of early and winter apples. A comfortable House containing five rooms on the ground floor, Cellar, Wash Shop and Wood House connected. Hog and Hen House newly built and barn—a good Well of Water. This place in its present state is well adapted for a small outlay can be made to produce as much again, there being a fine luscious pear at hand to clear. The timber land is superior and when properly filled produces excellent crops. To a purchaser with a small capital and healthy locality, at a very low price and easy terms this affords a special opportunity.

Any of these places being unsold by the first of May next will then be offered at PUBLIC AUCTION, due notice of which will be given previously to Sale.

For further particulars apply to E. H. PHINNEY, Middleton, Annapolis County.

BEATTY

ORGANS Superb \$340 Organs, only \$95. Pianos Retail Price by other manufacturers \$900, only \$290. Beautiful grand Pianos, \$175—brand new, warranted 15 days' test trial. Other bargains want them introduced. PIANOS Agents wanted. Paper free. Address Daniel F. Beatty, Washington, N.J. March 9 78

VISITING CARDS and BUSINESS CARDS printed at this Office.

JOHN M. GELBERT, Jr., LL. B.

Attorney-at-Law, Notary Public, Commissioner Supreme Court, &c., &c. Has resumed practice on his own account at FARRELL'S BUILDING, 54 Grandville St. Moneys collected and all the branches of legal business carefully attended to.

Blank Forms of every description, and Bill Heads printed at this Office.

INTERCOLONIAL RAILWAY. 1878-9 1878-9 WINTER ARRANGEMENT

ON and after MONDAY, the 18th November 1878, Trains will leave Halifax as follows:— At 8.25 a.m. (Express) for St. John, Pictou, and intermediate points.

At 1.30 p.m. (Express) for Riviere du Loup, Quebec Montreal, and the west. At 5.30 p.m. (Express) for St. John and intermediate stations.

WILL ARRIVE:— At 8.20 p.m. (Express) from St. John, Pictou, and intermediate stations. At 9.15 a.m. (Express) from St. John and intermediate stations.

At 1.30 p.m. (Express) from Riviere du Loup, Quebec Montreal, and intermediate stations.

C. J. BRYDGES, Gen. Supt. Gov't Railway

Moncton, N.B., Nov. 18th, 1878. 101 13

Rev. A. W. N. Editor

VOL.

OUR ENG

THE CH

DEAR MR. B. The Children's eyes of the people are being having far more paying off nearly and maintaining efficiency. The song given by the conducted by Mr. S. exceedingly well at the time increased support on behalf of Thanksgiving pay the remain in procuring the ble premises in tions will yield lieve the genera standing burden

FURTHER

will in all probated upon. On factors of the offered the sum of for the establish for the children there is but in offer will be me committee of th by a liberal gra ble undertakin pressing need phanages, and therapy and relig appalling want population, and vast multitudes creasing number of children amidst of all the happens that ch who are destitut are left unprov the workhouse perism.

A DIST

for the minister been held. Th the Rev. A. Ma most generous amount of trav penses. Dr. Ri able to devote business of the dress was of gre several papers the conversation requirements of t all exceedingly lay in his brie to the deep int occasion. The a time of sacre entire day, unbu sure of business of much refres the presence of

RESIGNATI

The Bishop of years and in a health, has resign and retires into like this is rega interest, and is change which of many of work of a not very remo Bishops were work, when mu of the Dioceses and the veneration or no head of of the church changed, and scarcely any e energy and po tion to the gently example

THE

is well reported foot, a Canon and thus steps low place in the grand old epis been numbered High Church signs of sym which is doing National Church snare of Rou the Earl of hand the prefer instance fallen and reliab will prove a st Bishops, and a sing to the i which he is cal