



WESLEYAN ALMANAC, DECEMBER, 1876.

Full Moon, 1 day, 6h, 49m, Morning. Last Quarter, 7 day, 10h, m, Afternoon. New Moon, 15 day, 2h, 5m, Afternoon. First Quarter, 23 day, 7h, 37m, Afternoon. Full Moon, 30 day, 5h, 4m, Afternoon.

Table with columns for Day of Week, SUN, MOON, and other astronomical data. Rows include dates from Friday to Saturday for the month of December.

THE TIDES.—The column of the Moon's Southern gives the time of high water at Farnboro, Cornwallis, Horton, Hanseport, Windsor, Newport and Turro.

High water at Pictou and Cape Tormentine, 2 hrs and 11 minutes LATER than at Halifax. At Annapolis, N.B., and Portland, Maine, 3 hours and 35 minutes LATER, and at St. John's, Newfound-land 20 minutes EARLIER than at Halifax.

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

(Continued from first page.)

4. It remains for me now, to consider some of the evidences by which we may assure ourselves, that we have this divine witness within us.

That it is possible to pretend to this evidence on false grounds, is lamentably true; and as the matter is one of such transcendent importance, how ought we to take heed lest we be deceived! There are two particulars, in which we deem it important, that the testimony of the Holy Spirit should be distinguished from other impressions:

1.—In the matter of the inward suggestion of promises of scripture merely, however powerfully they may be applied; or of pretended visions, or revelations made through the medium of dreams, or in any other way, however extraordinary. If these are attended by other evidences, which I shall presently notice, they are not to be utterly despised. But Satan possesses the power to use the scriptures; and our dreams or visions, may be only the result of a multitude of business, or they may conceal some cheat or imposture of the devil.

2.—And, subject to the same qualification, mere tenderness of heart or elevation of spirit, are no proof of the presence of the divine testimony. Even in connection with religious acts and exercises, I think it possible for such feelings to exist, and not only be no proof of the presence of the seal of the Holy Ghost; but to constitute no valid evidence of such ordinary operations of the Spirit of God, as even an unregenerate man might experience. Such emotions are intimately allied to peculiarities of mental organization. I read a pathetic passage in "Uncle Tom's Cabin," and I weep. I read the story of Joseph and his brethren, or of Jesus at the grave of Lazarus, and I weep. In the one case and in the other, my tears may owe their presence to the same cause, and that cause be one wholly dissociated from all operation of the divine spirit.

Our individual consciousness is sufficient proof of these unaccountable elevations and depressions of spirit, which we so frequently experience, in connection with the ordinary occurrences of life; emotions which run through all the gradations of sorrowful, sombre, passive, peaceful, ecstatic, and emotions, which we never dream of coupling with any pecu- liar agency. And I think it cannot be reasonably denied, that like sensibilities do result from the relation subsisting between the truth of religion, and our inner natures,—feelings which owe their origin, to causes not supernatural, but ordinary and normal. This being the case, the necessity will be very apparent, that all such experiences, as evidences of the operation of the Holy Spirit upon our heart should be accepted with extreme caution, dissected with incredulous severity, and probed to their utmost depth, with "the sword of the Spirit which is the word of God."

Abiding such a test, we may admit them as links in the chain of evi- dence, by which we seek to prove our gra- cious state; and thank God for the addi- tional comfort they impart.

To the law, then, and to the testimony for proof. Our own natures may mislead—but this, never!

1. The divine witness is always preced- ed and attended by true sorrow for sin, showing us its evils, as assailing the char- acter and government of God; causing us to loathe it, and to turn from it with

full purpose of, and endeavor after, future obedience; such a repentance as drives the whole herd of sins before it, and will spare none. (2 Cor. 7; 10, 11.)

If then, we have this repentance, the Spirit of God is leading us, and will not suffer us to be deceived; but if not, our cry of "Abba, Father!" is not from above, but is a delusion or cheat of Satan, or of our own deceitful heart; for, if I regard iniquity in my heart, the Lord will not bear me. (Psa. 66: 18.)

2. Attending this witness, love to God springs up in our hearts, as the result of the love of God, which the Holy Spirit sheds abroad within us. Love to God can never precede a sense of received forgive- ness. Between the love of God shed abroad within us by His Spirit, and the movement of our affections God-ward, there is the same relation as between cause and effect. Love to God is the supreme element in re- ligion, and cannot be felt until the heart is renewed in righteousness and true holiness. Such new creation is solely the work of the Holy Ghost; and when it is completed, he himself attests to the glori- ous fact, by this heavenly baptism of love;

filling, quickening and invigorating all our powers; bringing all our affections to one grand centre, even Christ; lifting us above all transitory things; inspiring us with holy enthusiasm in his service, and by sweet constraint, impelling us forward to work and speak and think for him. (Ezek. 36: 25-27; 1 Cor. 6: 11; Titus, 2: 12; Rom. 7: 6.) And O, what a mighty change is that which this sacred anoint- ing produces and seals! Do you ask what it is to love God? It is to cling to him; to experience supreme delight in communion with him; to long after him; to mourn down to our hearts remotest depths, at his slightest frown, and refuse to be comforted until he do smile again upon us; it is to study him, to multiply our adoring glances toward him until we are "changed into the same image, from glory to glory." O, sirs! 'tis no calm, critical, judicious appreciation of his char- acter and works! There is warmth, fervor in it!

3. I need scarcely say, further, that this divine baptism will henceforth flow onward, in progressive conformity to God's holy usage, and in practical obe- dience to all his commands. (Gal. 5: 22-25; John 14: 23.)

Therefore we press again the enquiry, are you free from the dominion of sin, so that with full choice of will, and emer- gency of love, you run in the way of God's commandments, having your fruit unto holiness? Such results were never pro- duced by a phantasy or delusion; "but where they are found, the witness from above and the witness within, bear united testimony, which may be received without suspicion, and without fear."

I am sure that you will all agree with me, that the importance of this subject cannot be over-estimated. The times in which we live are peculiarly characterized by a tendency to superficiality in religion, which is more dangerous to its vitality, than were the inquisitorial tortures, the bloody fields, and fiery stakes of three hundred years ago. It is fearfully possi- ble to substitute mere sentiment for true heart-purity; and especially is this danger imminent, from the fact, that there is so much in the religion of Jesus, which ap- pears so powerfully to our esthetic nature, begetting feelings which may so easily be mistaken for the work of the Spirit; but the movements of which are solely along the line of purely natural causes; and hence, to a large extent, the hold which Christianity has upon the masses of plea- sure-loving, thoughtless, godless men and women. The cross is no longer a badge of shame, or an emblem of reproach. We welcome it to our dwellings; we call to our aid the highest culture of which art is ca- pable, to render it attractive; we wreath it with beauty, until, instead of shrinking from it, we could wish to lie upon it, and almost to die upon it. We mould it in gold and precious stones, and hang it about our necks, but only as a sentiment, as an ornament of beauty. The cross dangles to-night, upon the breast of many a belle, upon whose conscience it shall lie, in all the weight of an eternal agony. O friends! Judgment-day, brothers! Soffe- ring me to declare the fear, that there is much of the religion in the world, which is pro- fuse in outward observances, and full of tender sentimental thoughts about guardian angels, and departed spirits, and reclining in the sweet vales of Eden, and roaming by the banks of the river of life; but which is utterly barren of heart-abhorrence of sin in every form, and of the love of, and pur- suit after, holiness of life, and of practical, self-denying obedience along the line of everyday Christian duty. And if it be true, that it is a matter of infinite moment, that we live in the possession and practice of true heart religion; and, if it be true, that we are peculiarly in danger of ac- cepting some counterfeit of this religion, therein regarding ourselves as "rich, and increased with goods," and having "need of nothing"—O! how should we heed the call of our heart searching God, and buy

of him "gold tried in the fire, that we may be rich;" and the "white raiment" of holiness "that we may be clothed," and that the shame of our "sinfulness do not appear;" and anoint our eyes with mighty prayer,—that we may receive the Holy Ghost—that Spirit by whom alone we can be positively assured of the reality of our change, and whom the Father hath gra- ciously promised, to bestow upon all who call upon him.

O brethren! God help us to be true and honest with ourselves! Him, we cannot deceive! To the closet, to the blood let us haste! Rest not for an hour, without this divine witness!

"Where the indubitable seal Which ascertains the Kingdom mine? The powerful stamp I long to feel, The signature of love divine! O! shed it in my heart abroad, Fulness of love, of heaven, of God!"

Have I to do with any who once re- joiced in the knowledge of sins forgiven, but have cast away this most precious pearl? I beg you light the candle, sweep the house, seek diligently until you find it. Can you forget when the Lord command- ed "his loving-kindness upon you in the day time;" and when "in the night, his song" was with you, and your "prayer was unto the God of your life?"

\* \* \* \* \* It may be that, although perishing with hunger, you fear to return. And here you are, in all the gloom of con- scious wrath; remorse for the past throw- ing forward your thoughts upon the fu- ture, and worse dread of the future casting you back upon the past; while, upon your soul, is the intolerable burden of wilful backsliding, and of covenant blood de- panded. But with tender pity, and solemn joy, we cry to you, come back! come back! there is forgiveness—plenteous redemption for you! I have read of a tender bird, pursued by a hawk, fluttering into the bosom of a man in the field; who, seizing it with cruel hand, dashed it to the ground and destroyed its life.

Poor backslider! fly to Jesus! cast you away? His love looks out of his eye! Dash you down? His hands bearing the print of the nails, are even now reached out to you! He will save thee; "be will rejoice over thee, with joy and with singing!"

Do I address any who have never yield- ed to the gracious call of God? To you, also, does the Spirit come—not to seal— but to lead you to repentance, to Jesus; and thus to fit you for his divine indwell- ing. O, reject him not!

Have you a friend at your side, in whose sympathy and love you can implicitly trust; whose joy is to lavish upon you his kindest offices; whose very heaven is to do you good and make you happy?

Is there one far away this night, from whom, for weary months you have been separated; and if the morrow's morn should bring to you the missive of greet- ing and love from afar, would you ignore the message, or lay it coldly aside, to await a convenient season? Where is the pressure of earthly toil that could debar you one moment from the glad perusal?

Is there one in heaven, the tones of whose last, loving farewell still tremble upon your ears? And if, as you in sor- rows "long for the touch of a vanished hand, and the sound of a voice that is still," you could hear that voice, speaking to you, in tender tone, from the "excel- lent glory," would you turn away in flight apathy, and labor to drown the angelic whisper, in a whirl and a strife of your own creation?

Hear me. To your friend at your side you may refuse a sign of recognition and regard; the missive from afar you may cast aside, nor ever bestow upon it a glance or thought; to the voice from heav- en you may cry, "Depart, depart! I know you not, I desire you not!" But when you have done all this, I charge you turn not aside from the warning; the pleadings of the Holy Ghost!

By the infinite love which sends him to your heart thrust him not away! By the misery of a life wrenched from divine guidance and joy, grieve him not! By the darkness of the hour of the death struggle, with "God is departed from me" for its bitterest woe, grieve not the Spirit! By the remorse which forevermore shall har- row the breast in the world of woe, as he shall look back and remember that he might have been saved. I entreat you, my guilty but redeemed brother, do not dis- pite to the Spirit of grace! Stay, thou insulted Spirit, stay!

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THE BIBLE.—One of the first things necessary in order to acquire this reli- sh for the book, is for every one to have a Bible of his own. This is essential, as in the course of lifetime the associa- tions which cluster around such a book; its promise—tried and proved—like old familiar faces; and the marked passages, enabling one to follow the same thought from Genesis to Revela- tion, thereby throwing a flood of con- centrated light upon any one point, all combine to give it a value which a dozen new Bibles never could possess.

"I DIE HAPPY."—it is said that in his last hours, Bishop Butler, when conversing with his chaplain on those subjects which could then alone be in- teresting, thus expressed his uneasi- ness: "Though I have tried to avoid sin and to please God to the utmost of my powers; yet from being conscious of my constant weakness, I am afraid to die." "My lord," said the chaplain, "you forget that Jesus Christ is a Saviour," "True," replied the bishop; "but how shall I know that He is a Saviour for me?" "My lord, it is written, "Him that cometh unto Me I will in no wise cast out." "True," said the bishop; "and I have read that Scrip- ture a thousand times, but I never felt its full value till this moment, Stop there; for now I die happy!"

GOOD ADVICE.—Says the Watch- man: "I have found in the class-room that the girls who have the most on the outside of their heads have the least inside. Last summer I heard a fashionable young lady read her gradu- ating essay, earnestly demanding 'a wider sphere for woman,' while her chest was so narrowed by artificial means that she could hardly read her essay. She evidently thought this whole world a 'pent-up Utica' that was confining her powers; but all the poor girl needed was sufficient strength and purpose of character to free herself from the thralldom of fashion, and go to work in an earnest way to bring nearer to Christ the world she had found so much out of order. Some of you, my dear girls, may be filled with infinite longing for a career. Let me tell you that what our sex most needs at present is women who, unembarrassed by fashionable drapery, can walk a few miles without being tired—women whose thinking powers are not injured, who find a 'career' in earnest doing of their master's work, however homely it may be."

OBITUARY.

PHEBY CALBECK.

Died at Searstown, on the Bedeque cir- cuit, on the 14th inst., Phemy Calbeck, widow of the late William Calbeck Esq., and daughter of the late Joseph Wood, of Tryon, whose name will be held in the re- membrance of those ministers who have labored on this circuit in years past, and who after having served his God, and his generation to ripe old age, passed away in the triumph of faith, to his happy home in heaven, but who still lives in the re- membrance of his brethren who have survived him, as a pious and devout Chris- tian, and in whose house the ministers of Christ always found a welcome and a happy home. Our departed sister in early life chose her father's God as her God, and gave her heart to the Lord, and fol- lowed her father's footsteps by joining the church in which he had been a member so many years, and through her Christian pilgrimage, adorned her profession by a life of steady persevering piety and devo- tions to God, until her Lord and Mas- ter said it is enough come up higher. Our departed sister, was a woman of quiet mind and of few words, there was nothing in her religion of parade or show, and she thus pursued the noiseless tenor of her way, with untiring perseverance, delight, in the public ordinances of God's house on which she was a constant attendant until affliction confined her to her home. Thus through all the varied tracts of life she pursued and maintained her onward course for fifty years, until a few months of her decline, she then rapidly declined. Although not confined to her bed, until about a fortnight previous to her death, her merciful Father saved her from extreme suffering. On the morning of the day on which she died, she was very happy in God, and passed away in the glorious hope of her resurrection unto eternal life, through Jesus Christ our Lord. We therefore rejoice that our sister the heaven hath gained.

Outflying the tempest and wind, He rest hath sooner obtained, And left her companions behind, Still tossed on a sea of distress, He'll willing to gain the blessed shore, Where all is assurance and peace, And sorrow and sin are no more.

RICHARD HUDSON.

MRS. JANE BOND.

Late of Halifax, was born May 14, 1820, and died at St.ubenacadie, Oct. 22, 1876. Privileged with pious parents, she was early inclined to the service of God, but not until the year 1832, under the minis- try of the late Rev. W. Crossway, did she give her heart fully to Christ, and became

member of the Methodist Church. From that period to the day of her death, she was through grace enabled to adorn the Saviour in all things. Though of retiring disposition, in lowliness of mind she daily endeavored to place her all on God's altar. For some time previous to her last illness, fears were entertained concerning her health, and her friends hoping a change of air would probably restore her, under medical advice she paid a visit to her native village, but alas! contrary to all expectations, she suddenly fell prostrate under disease. Her sufferings were both distressing and indelible, yet in the greatest paroxysms, amid wearisome days and restless nights, her confidence in God was never shaken. Her patient spirit was a marvel to all those who witnessed it. As the end approached, Divine grace strength- ened her for the final conflict. Having maintained through her blameless life a cheerful trust in the merits of her Saviour, she entered the valley of death with a perfect composure of spirit, and with a bless- ed hope of immortality. In the following month, Nov. 28th, her firstborn son, John Bond, peacefully closed his meek and un- obtrusive service of faith and love, and entered upon the rest that remaineth for the people of God, aged 22 years, and whose remains now lay by the side of all that is mortal of his mother, in the burial ground at Lower Rawdon, there to await the morning of the general resurrection of the dead. E. R. B. Kaye St., Halifax.

Died, Jan. 7, 1876, at Aylesford West, Mrs. FOSTER, in the 95th year of her age. It was my intention at the time of the removal of our departed friend, to furnish a brief notice of it for the WESLEYAN. I regret that a variety of engagements pre- vented me from doing it sooner, and though late, I feel it a duty to the memory of that venerable and devoted Christian mother, that the church should preserve some record of her.

From early youth she had the fear of God before her eyes, so that when any minister visited the place where she re- sided, she gladly formed one of the congre- gation; and being an excellent singer she rendered valuable aid in the service. About 45 years ago she received a divine charge, under the ministry of the Rev. Mr. Desbrisay, and joined the church, and re- mained to the end of her life, a meek, hum- ble but cheerful Christian. In the vari- ous relations of life, as a wife and mother, she exhibited the virtues and graces of true piety. She trained up her children in the "nurture and admonition of the Lord," and had the pleasure of seeing several of them identified with the church of her choice, and they now "Rise up and call her blessed."

Through life she delighted to sing the songs of Zion, and in the house of God never thought of letting that part of Di- vine worship be performed by proxy, but would join heartily in singing to the praise and glory of God. When the writer of this, became acquainted with her on the Aylesford circuit, though she was, "In age and feebleness extreme," yet she would delight in repeating those hymns and revival pieces which had gladdened her in her early days, and would sing them with evident pleasure and strength of voice considering her advanced age. As a traveller to Zion she pursued her course with songs and joy upon her head to the last. She spoke frequently of her inter- est in her Saviour. No fears oppressed her, as she neared the "valley," but in a calm and peaceful manner, she passed away to join the angels of the skies. J. S. ADDY.

MRS. ANN CHISHOLM.

One by one the older members of our church here, are passing away. Admon- ishing each of us to be also ready—for when a few years are come then we too shall go the way whence we shall not re- turn. Sister Chisholm was led to connect herself with the Methodist Church in Windsor, January 1833, during a revival of religion under the faithful ministry and zealous labours of father Crosscombe and Bro. McMurray. She was deeply con- vinced of her lost state through sin—and then earnestly sought and found redemp- tion in the blood of Christ, even the for- giveness of sins. She obtained and ever enjoyed a clear evidence of her acceptance with God. Walking in the light of God's countenance, she became a willing worker in his church, and for some years dis- charged the duties of a class-leader, un- til infirmities detained her from the public means of grace. She was called to glorify God by patiently suffering his will, as well as by active service. For 13 years she was unable to attend the sanctuary services, but through all these years she held fast her confidence steadfast until the end. Often during her last illness, which was protracted and painful, she longed to depart and be with Christ. She fell asleep in Jesus, Nov. 10th, aged 76 years. JAMES ENGLAND

MORNING PRAYER.

When first thy eyes avenge, give thy soul leave To do the like; our bodies but forrun The spirit's duty. True hearts spread and heave Unto their God, as flowers do to the sun.

BEREAN NOTES.

REVIEW OF FOURTH QUARTER.

GOLDEN TEXT.—"A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time." Isa. 60. 22.

The Golden Text is part of a prediction of the wonderful enlargement of the church, the true Israel of God, of which the literal nation of Israel was a type, by the conversion of the Gentiles.

At the commencement of the quarter we resumed our lesson on THE EARLY church with Stephen's defence before the Sanhedrin, at whose bar we had left him standing accused of blasphemy, a capital crime under Jewish law.

Thus the cause grew. Chap. 6, 7. But we now reach a new era in its growth. Was the church to be a nationality, or a spiritual kingdom embracing all nations?

The hot zeal of a few Jews had found, as they thought, a way of crushing out the Gospel. So they followed the murder of Stephen with a terrible persecution under the leadership of Saul of Tarsus.

Thus Philip went to Samaria, and the whole city forsook their great sensation. Simon, the sorcerer, whom the greater Simon, surnamed Peter, pronounced in the bond of iniquity, and many were converted.

While Peter and John were preaching in many Samaritan villages, on their way home, the same Philip was sent by an angel on a mission to the Ethiopian eunuch returning to his home from worship at Jerusalem, and left him with the precious knowledge of immediate salvation through faith in Christ. And the

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There were believers also in Damascus. Saul's conversion brought him into a blessed newness of life through the Jews, whom he was persecuting, and set him upon the new work of preaching Christ, whose apostle he was afterwards to be to the Gentiles.

Churches were planted "throughout all Judea and Galilee and Samaria," how many we do not know. But Peter in a tour of visitation found them at Lydda and Joppa, where were displayed NEW PROOFS OF GOSPEL POWER, both in miracles and in conversions.

The time had now come for a great step in advance. Many Jews and proselytes had been converted, but it was held that any Gentiles who would enter the church must first become proselytes. Peter is divinely sent to Caesarea with the Gospel to the Gentiles as Gentiles, and learns for the first time that the church is for the world, Gentiles and Jews alike, on simply believing on Jesus.

Soon after this Herod kills one apostle, and the rest flee for their lives; Peter finding a most gracious deliverance. Thenceforth they are apostles indeed, going forth into all the world. This was another stage; and still another was reached when the Antiochian Church was directed to set apart Barnabas and Saul for missionary work to the world.

A BIG PREACHER.—All of us here in the West have heard more or less of "big preachers." It is a sort of provincialism to denote learned, eloquent and popular preachers, but the Memphis (Tenn.) Appeal of a recent date tells us of a preacher in Arkansas who is a big preacher and no mistake. He is of the colored persuasion, a little more than seven feet in height and weighs a little over four hundred pounds.

SEE WHAT THE CLERGY SAY. Rev. R. H. Craig, Princeton, N. J., says—"Last summer, when I was in Canada, I caught it bad cold in my throat. It became so bad that often in the middle of my sermon my throat and tongue would become so dry I could hardly speak. My tongue was covered with a white parched crust, and my throat was much inflamed. An old lady of my congregation advised me to use the 'SHOSHONES REMEDY,' which was then using. The first dose relieved me, and in a few days my throat was nearly well. I discontinued the use of it, but my throat not being entirely well, and I am happy to say that my throat is entirely well, and the white crust has disappeared. I wish that every minister who suffers from sore throat would try the 'GREAT SHOSHONES REMEDY.'"

Rev. Geo. W. Groat, Stirling, Ont., says—"Mrs. George Francis was severely afflicted with kidney disease, and had been under the care of three physicians without any beneficial result. She has taken four bottles of the 'SHOSHONES REMEDY,' and now enjoys the best of health."

Rev. T. C. Brown, Brooklyn, Ont., says—"My wife was very low with lung disease, and given up by her physician. I bought a bottle of the 'SHOSHONES REMEDY,' and at the end of two days she was much better. By continuing the Remedy she was perfectly restored."

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THEOLOGY. Hope's Theology, Watson's Institutes, Farnley Lectures, Treffry's Sonship of Christ, Butler's Analogy, Chalmers' Natural Theology, Fairbairn's Typology of the Scriptures, McCosh on the Method of the Divine Government, Rawlinson's Historical Evidences, Liddon's Hampton Lectures on the Divinity of Christ, Farrar's History of Free Thought, Bushnell's Nature and Supernatural, Young's Christ of History, R. Payne Smith's Prophecy a Preparation for Christ, Ecce Deus.

MENTAL & MORAL PHILOSOPHY. Noah Porter's Human Intellect, Hamilton's Metaphysics, McCosh's Defense of Fundamental Truth, Wayland's Elements of Moral Philosophy.

CHURCH HISTORY. Neander's History of the Church, Shaff's History of the Apostolic Church, Schaff's History, Smith's Table of Church History, Milman's History of Latin Christianity, Stanley's Lectures on History of Jewish Church, Shedd's History of Christian Doctrine, Stevens's History of Methodism, Missions and D'Aubigne's Reformation, Moister on Missions, Dr. Smith's Old and New Testament History, Stanley's History of Early Christianity.

HOMILETICS & PASTORAL THEOLOGY. Farrar's Life of Christ, Robert Hall's Sermons, Thomas Arnold's Sermons, Wesley's Sermons, Robertson's Sermons, Busnell's Sermons, Fish's Masterpieces of Pulpit Eloquence, Spencer's Pastors' Sketches.

SECULAR HISTORY. Cox's History of Greece, Gibbon's Decline and Fall of Roman Empire, Merivales General History of Rome, Hallam's Middle Ages, How's England, Macaulay's England, Robertson's Charles the Fifth, Motley's Dutch Republic, Motley's United Netherlands, Bancroft's United States, Prescott's Mexico.

BIOGRAPHY. Augustin's Confessions, Tyerman's Life of Wesley, Stanley's Life and Letters of Thomas Arnold, Brooke's Life and Letters of F. W. Robertson, Memoir of Francis Wayland, Southey's Cowper, Boswell's Life of Johnson, Arthur's George Osney, Thomas Jackson's Life and Times, Coley's Life of Collins.

NATURAL SCIENCE. Hugh Miller's Footprints of the Creator, Ghyot's Earth and Man, Marsh's Man and Nature, Cook's Religion of Chemistry, Sketches of Creation by Winchell, Argyle's Reign of Law, Correlation and Conservation of Forces by Foreman, Feck's Ganot GOODRICH'S BRITISH ELOQUENCE. Bryant's Homer, Longfellow's Dante, Shakespeare, Milton, Crabbe's Synonyms, Appleton's American Encyclopedia, Half Hours with the best Author's. MISCELLANEOUS. Hallam's History of Literature of 15th 16th, and 17th Centuries, Chamber's Cyclopaedia of English Literature, Chamber's Encyclopedia, Bacon's Essays, Colridge's Works, John Foster's Essays, Macaulay's Essays, Isaac Taylor's Works, Whipple's Essays, Trench on Study of Words, Whitney's Language and Study of Language.

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SEALED TENDERS addressed to the undersigned at Moncton, N.B., and marked "TENDERS FOR SLEEPERS," Will be received until Six o'clock, p.m. On Thursday, the 30th inst., For the delivery of 115,400 SLEEPERS! Between Halifax, Pictou, and Saint John, and on the Windsor Branch. Forms of Tender, with specification endorsed thereon, may be had at all the Booking Stations. The names of two solvent and responsible persons willing to become sureties for the due fulfilment of the contract, must accompany each Tender. The Department does not bind itself to accept the lowest or any tender, and no tender will be noticed unless made upon the printed form supplied. C. J. BRYDGES, General Sup't. of Gov. Railways. Railway Office, Moncton, } Nov. 19th 1876.

W. M. HARRINGTON & Co., OFFER FOR SALE,

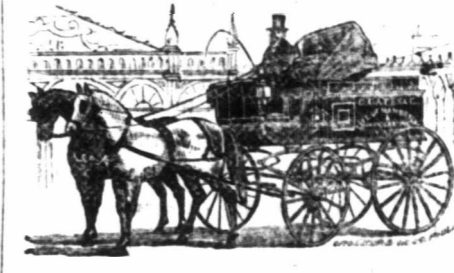
AT 243 HOLLIS STREET, The following GOODS at Lowest Market rates, viz.: 100 CHESTS Fine Congou TEA Strong full flavor 50 Half Do. Do. DITTO 10 Half Ditto Oolong TEA 25 Caddies Fine Breakfast DITTO 20 Half Chests Souchow, 5 DO Heyson 10 Pans Muscovado MOLASSES 25 Bbls Jamaica COFFEE 20 Do Crushed SUGAR 10 Do Granulated & Pulverized DITTO Hhds. & Bbls, Vacuum Pan & Porto Rico SUGAR Boxes, 4 boxes & 4 boxes London and Muscatel RAISINS Bbls CURRANTS, Valencia RAISINS A large assortment PICKLES, SAUCES, Salad OIL &c. Kegs Mustard, Boxes Starch Kegs Soda Filberts, Walnuts, Almonds Prunes, Figs, Dates, &c. Pearl & Pot Barley, Oat Meal, Split Peas 50 Bags Rice, Bbls Pastry Flour, Corn Meal. 50 BOXES CONFECTIONERY. Biscuits Mixed Ditto Fancy Biscuits, Crackers, Pilot Bread Cheese, Brown mottled & Fancy Soft Spices, Canned Fruits, Sardines, Marmalade, Canned Oysters, Vegetables, Jellies, Meats, Soups, Lobsters and Salmon, Buckets, Brooms, &c. &c. Halifax, N. S., Dec 29Oct

EXCHANGE DINING HALL,

EUROPEAN PLAN. 127 & 129 PRINCE WILLIAM ST. west side. One door South Bank of New Brunswick. KING STREET DINING ROOMS, South side. Near King Square. St. JOHN, N.B. The Subscriber begs leave to say the above places are fitted up in a neat and sumptuous manner, with all the modern improvements. Both places are conducted in strict accordance with the wants of the travelling public. Dinner, breakfast and tea served at the shortest notice. Orders served in every style. Pastry, Ice Cream, Fruit and all the delicacies of the season always on hand. Strict Temperance principles. The proprietor would be further pleased that the above establishments are patronized by the respectable of the city of St. John. GEORGE SHARRMAN, Proprietor. Nov. 1874.

1876. FALL STOCK 1876.

We are showing this Season a Large and Choice Stock of FASHIONABLE DRY GOODS, WITH ALL THE LATEST NOVELTIES INSPECTION SOLICITED. JOST BROTHERS 141 GRANVILLE STREET - - - - - HALIFAX, N. B.—Orders from the country promptly attended. Samples of Goods sent by P.



GATES ACADIAN LINIMENT.

Is the best known remedy for pains internal or external, Rheumatism, Sore Throat, Toothache, Felons, Chilblains, Cuts or Bruises of every kind in man or beast. Read the following Certificate:— To CALEB GATES & Co., Middleton, N. S.—Dear Sirs,—For the benefit of all concerned I make the following statement: About three years ago I was seized with a severe pain in my arm, which lasted several days, and then settled in my wrist, leaving my arm entirely useless for at least six months. During this time I was under the doctor's treatment, but all to no purpose. And strange as it may appear I dreamed that your agent in Wallace had medicine in his store that would cure my arm. I asked my husband to go and see, he went, and brought home but one bottle of Gate's Life Man Bitters, No. 2, and one of Gate's Acadian Liniment with immediate results, two bottles of each made a perfect cure. During my trouble with my arm, my general health was much impaired, appetite gone, and notwithstanding all the prejudice against patent medicines, I must not only praise it, but also recommend it to afflicted public, for I consider it providential that I found such medicines. MRS. STEPHEN CANFIELD. The above statement sworn to before me at Wallace, this 13th day of October, 1876. W. B. HUESTIS, J. P.

MOULDING AND FASHIONING.

The extent to which man is influenced in character and destiny by his stronger fellowmen, is never clearly seen in this world. Like all other things, character yields to association. From the light which plays about it, the flower takes its colour, and from the soil its fragrance. Man is more susceptible than the flower. Every strong act of example, every such word, helps to fix a character and habits in the observer or listener. With mature minds this is generally the case; but with youthful minds it is so invariably.

Hence it becomes a question of awful importance—What are the agencies and processes at work to-day in moulding the character of this generation? A question more personal is this,—What are the means at work in my own case, and in my family, for giving shape to disposition, habits of thought and purposes?

Our companionship has a powerful influence over the mind. Evil communications corrupt (even) good manners. The most lovely verdure yields in time to a change of climate, to a blast of impure air, or a protracted drought. Sapless, dreary, sullen is the landscape which comes under a fierce, untempered sunshine. But more potent and deadly are the effects of evil companionship upon pure minds. How many who would shield the bodies of their children from the contagion of disease at any sacrifice, thoughtlessly yield their souls to the pollutions of evil playmates. By every reasonable test the characters ought to be tried and proved which are to aid in shaping others for time and eternity.

Our preaching is doing a mighty work in fashioning this generation. There are varieties of character produced by this agency, though generally the tendency is in a good direction. One class of doctrines, perpetually insisted upon, make men stern, reserved, haughty in their religious habits. Another class mould the hearer into the affable, hopeful, buoyant christian. And yet a third may shape the mind to a querulous, sceptical, ever-doubting turn of thought. There is something more than the Kingdom of Heaven hereafter to be gained by hearing; that kingdom here and within us, even the kingdom of righteousness, peace and sunshine is to be obtained under the word. What is the mental and spiritual influence of the sanctuary in which you worship? The minister he is to sit under will help much to give complexion to the life of your boy. Enquire into it.

Our reading is perhaps the most powerful agency at work in this land and generation toward moulding dispositions and producing habits of thought and life. The table in the sitting-room is the real index to the families' character. That table is not less a very important factor in the families' growth and destiny. Is it covered with cheap novels; sensational newspapers, which carry tales of blood and violence and crime? One need not hesitate to prophecy what the children shall be. Fond to excess of excitement and adventure; or, familiar with the very worst passions which play upon the stage of action, they will go out with false hopes and ambitions, with unjust views of the world in which they are to move. Is the table empty? You have there an ignorant household, or at best, one saved through common sense and the grace of God, which cometh to the poor as to the rich. Is the table adorned with sound literature, with books of safe moral teaching, even though they may be light reading in part; with newspapers and magazines, whose managers would blush to record a vile word, and go far to maintain a good reputation for themselves and their readers? That house is a kingdom and the centre-table

a throne. As kings in righteousness have ruled successfully, so shall these. It cannot be a question of a few cents as to what weekly messenger shall come in to teach my family! It is a question of morals, of life, of principle and not of money. Yet Christians will look at the cents and not at their children.

CANADA FOR THE CANADIANS.—English mails which were carried from Portland over United States territory to Western Canada, now go by the Intercolonial. So thoroughly is the work performed that trains are keeping splendid time, connecting and reaching Quebec, Montreal, Toronto, &c., some hours in advance of the time mails were ordinarily delivered.

THE Berean Series of Sabbath-school Lessons, promises to be excellent for 1877. The Book Room sends out some thousands of these. Orders should be in at once to secure January numbers in time. No Sabbath-school can afford to dispense with such admirable aids. They follow a system in teaching, and they bring every available light to throw on each lesson. Sabbath School Papers, also, should be ordered at once.

REV. JOHN BREWSTER and the Bishop of Lincoln are likely to hand their names together down to posterity. We have just received the sixth edition of Mr. B.'s letter to his Lordship, and a most spicy letter it is. Would our readers like to see it in the WESLEYAN? If the audience will but signify that desire we will bring it out in all its sparkling proportions.

THAT awful Brooklyn theatre catastrophe! New York is in mourning over the destruction, by fire, of one of its most popular theatres, which became the funeral pyre of over three hundred human beings. The descriptions given of the scene, as body after body was brought out, is heart rending. A large class mourned for Abraham Lincoln the more because he was shot in a place of public amusement. No doubt very many will sigh the more deeply that these citizens died in a similar way and place. The churches called their members together to pray that the city might have profit by the sorrowful event, and the friends of the dead have the grace of resignation. What a solace is prayer!

A friend writes in regard to the language used by the "Messenger," as quoted by us last week, that the Holy Spirit was dishonoured, in his judgment. An offence to Christians of sincere faith would be nothing to this. It is very certain that the work of the Spirit may be hindered by harsh and irreverent expressions on the part of the Churches. Our correspondent says:—"The place the Apostles were sitting in was filled with sound, but according to the Messenger it was filled with the Spirit. The disciples were filled with the Holy Ghost, but according to the Messenger, they were surrounded with an all pervading spiritual influence." When, to represent the unlimited energy imparted to Christ, he is said to receive the Spirit without measure, the blessed One is figured as standing on dry land, after his baptism, while a material something is poured on him till he is covered with it over head and ears. for "in every case of the descent of the Spirit those upon whom he fell were submerged." Such are the gross material ideas, and perversion of plain scripture bound up in the advocacy of the ceremony of baptismal immersion.

ANOTHER FABRICATION. HOULTON, ME., Dec. 7, 1876.

DEAR BRO. NICOLSON.—The following is from the Houlton Times. It does not read Methodist, and I don't believe a word of it. It may have happened in another church, but not in a Methodist. If it is true, say nothing about it, but if untrue let us see it denied. I send it to you, because its a piece of Methodist news from the Dominion and seems to disgrace Dominion Methodism.

Strife, contention and hatred are unbecoming and deplorable anywhere, but nowhere so superlatively so as in the temple consecrated to the service of the Prince of Peace among those who profess to follow His teachings and example. Nothing more shocking in this direction has happened lately than the absurd and sacrilegious performance which took place in a Methodist church at Nottingham, Manitoba, on a recent Sunday. A feud had rent asunder the congregation, and each faction called a new minister. One of them took possession of the pulpit, and the other sat behind the chancel rail. The man in the pulpit gave out one hymn, and the man behind the rail another, and both were sung simultaneously by the rival

factions. The man behind the railing gave out his text and the man in the pulpit began to read a chapter from the Bible. The chapter came to an end before the sermon, and a hymn was interjected; but the preacher went on from point to point without being worried in the least. At the close of the service, a deacon explained that it had been enacted "under legal advice, and to further the cause of Christ," which was simply adding blasphemy to all the rest.

Bro. Morse (a N. Brunswicker by birth, brought to God while the Editor was in charge of the Woodstock Circuit, and now an honoured Minister in the M. E. Church,) is naturally jealous of our national and Ecclesiastical reputation. We can assure him that foolish paragraphs like the above are circulated only where Methodism is either not understood or held with contempt. No intelligent, charitable paper would give currency to such nonsense. We have no "deacons" in the Methodism of the church of Canada, and especially no Ministers who would so far degrade themselves.

Obituary notices, designed for the inside columns of the paper, must be sent to this office not later than Friday, to ensure insertion the following week. The first impression goes to press on Saturday night, and all outside matter—1st, 4th, 5th and 8th pages—are finished by Wednesday night. Otherwise we could not overtake mails in remote country districts by Sunday.

It will be seen by announcement that the Halifax District repeats its Convention, to begin in Wolfville Jan. 2nd of the new year. It is to be hoped all members of the District will assemble. Brethren from other districts will be heartily welcomed. A fine opportunity for entering devoutly and hopefully upon a year of work and holy living.

FROM JAPAN there are encouraging reports is respect to our Mission, Mr. Eby, one of the Missionaries who went out in the autumn, writes that Dr. McDonald preaches fluently in the language of the country, and is regarded by the natives as a correct speaker. When in Toronto several months ago our senior secretary showed us a Manuscript sermon written by this brother in Japanese.—a marvel of neatness and artistic finish. It is gratifying to learn that, on competent authority, his parchments are not only elegant but systematic in the linguistic sense. Dr. Wood has the credit of having selected Mr. McDonald for foreign work while as yet the world knew little of his real promise. He is a man of fine physique, with a head outwardly as beautiful and well proportioned as the mind it contains. Real piety and childlike simplicity of manner are said to be special features of his character. With this noble laborer are now several associates, so well adapted to their situation that Providence seems to have held our Mission in that country under peculiar gaudianship.

NEWS FROM OUR CHURCHES.

Our New Brunswick Church news this week was delayed by late delivery of the mails.

NOVA SCOTIA. CHRISTMAS TREE.—The Ladies of the Dartmouth congregation purpose having a "Christmas Tree," in the Basement of the Church, on Thursday next, the 21st inst. (afternoon and evening), for the sale of useful and fancy seasonable articles and refreshments. Our Dartmouth friends are determined on making use of every effort to procure funds for the enlargement and beautifying of their church, and should certainly receive the co-operation and assistance of the members of our city congregations in their laudable undertakings. The alterations to the edifice are going forward speedily, and when completed the church will be an ornament to the town and a credit to Methodism there, and we believe from this will date the advancement of our cause in Dartmouth, until the circuit shall take a first place amongst the independent circuits of our Conference.

The Cumberland District holds a Convention in Nappan on the 3rd and 4th of January. This will be a blessed season. We will hope for a full account of the proceedings.

Let prayer be offered for Rev. William Sargent of Hillsburgh, N. S. This excellent brother is unable to continue his circuit work from ill health. The President is to send a supply if he can find one. Brother Sargent is greatly beloved and will have universal sympathy.

Missionary meetings at Pembroke, Brooklyn, and Acadia (Yarmouth) were held last week. Also at the Providence and Wesley Churches in town about the same time. \$500 were subscribed at Providence and an equal sum at Milton. A good attendance and excellent speeches are reported. Mr. Christie, (Presbyterian,)

Mr. Shenton from Liverpool, several lay speakers and the ministers in charge, took part.

Our Methodist congregations in Cumberland County, in common with others are passing through severe affliction. The following extract from a local paper will give some idea of the distress:

DIPHTHERIA.—This most fatal disease is making its appearance in various sections of the county. Some deaths have occurred at Shinikas. At Oxford eleven children have died. The most afflicted family is that of Mr. George L. Purdy, from which three loved ones have been taken, and Mr. Purdy is now ill with the disease himself. The other deaths there which we have not already noticed are those of Wm. Mcintosh's two children, and children of Messrs. George King, L. Hannan and Robert Paton.

At Barrington, a change has been made in the Sabbath services to great advantage. Rev. F. W. Pickles, finding his health insufficient for three services, made the evening service at Barrington Head, a social one, for prayer, praise, exhortation, &c. The result is that while it was difficult to bring a congregation together from a distance, the church is now full, and a blessed influence pervades the meetings. Other places might find it advantageous to adopt a similar course.

At Annapolis a most interesting missionary meeting was held on Tuesday evening. Peter Bonnell, Esq., High Sheriff in the chair. His opening address was a graphic representation of the work of God in Annapolis for 60 years. Two Methodist ministers, he said, had been refused burial in that village, and were interred at a distance. Rev. Richard Smith, the pastor, Mr. Brettle, Chairman of the District, and Messrs. Weldon and Sponagle rendered good service at the meeting. Collections and subscriptions in abundance.

Rev. I. E. Thurlow delivered an instructive lecture at Kentville, on Monday evening, subject—"The British Empire." The "Star" says the address was "patriotic and eloquent." A Sunday school entertainment in Kentville seems to have given great satisfaction.

PROGRAMME OF EXERCISES, IN CONNECTION WITH THE PROPOSED HALIFAX DISTRICT CONVENTION IN WOLFVILLE.

Meetings to commence in the Methodist Church, on Tuesday night, Jan. 2nd, at 7½ o'clock p.m., with preparatory Prayer Meeting.

WEDNESDAY.

1st Session.—Address by the Chairman. After which a discussion of the following Topic, viz:—"How may we most practically respond to the obligations, under which, as Christians, we are placed, to promote the Revival of Religion?" Revs. James England and Wm. Purvis

2nd Session—at 2 p.m. Subject—"The Claims and Penalties of God's law, the divinely appointed means for producing conviction of sin." Revs. Caleb Parker and I. E. Thurlow

Evening, at 7½ o'clock.—Sermon by Rev. E. B. Moore, and address by Rev. S. F. Huestis

Thursday, Jan. 4, 9½ o'clock a.m. Subject—"Prayer Meetings as an agency in forwarding the work of God, and how to conduct them." Revs. S. F. Huestis and T. W. Smith.

Afternoon—Entire Consecration to God, the price of spiritual peace and power. Revs. J. McMurray and B. Brecken

Evening—"The Young for Christ!" Addresses by Revs. G. Shore, Rev. W. H. Heartz and Jas. Strothard.

GONE TO REST AND REWARD!

BY HON. C. YOUNG, LL.D., CHARLOTTE-TOWN, P. E. I. Our beloved brother, Rev. A. S. Des Brisay was born in St. Andrews, N. B., in the month of December, 1840. He was the son of the late Rev. Albert DesBrisay, of pious memory; and was the grandson of the late Rev. Theophilus DesBrisay, the first Rector of the Episcopal Church in P. E. Island. His sainted mother was Miss Margaret McLeod, who was a sister of the Rev. Dr. McLeod.

Few men have been blessed with such parents as our deceased brother; both of them being true and devoted servants of the Lord. In the fire of affliction and much bodily suffering, they glorified God; and his mother, who had been bed-ridden for many years, and endured constant and terrible pain, said, one day, in the midst of it,— "If the lifting up of my finger would alter my circumstances, I would not raise it."

At the early age of eleven years, our young friend was led to give his heart to Jesus; and it may truly be said of him, that he ever afterward retained a sense of the divine power. His maternal Aunt, in writing of him, says:—"What I particularly remember of his early childhood, were his habits of obedience to his parents, also his knowledge of Bible history, even before he could read—his mother having, by re-

lation of Scripture incidents, awakened a great interest in his mind in this respect—and when he was about six or eight years old, I well recollect seeing him often rush in from his play to the Bible, and, standing with his elbow on the table, and his head on his hand, be all intent in reading its pages. He was particularly interested in the lives of Joseph, Sampson, David, &c.

In the year 1855, he lost by death his only sister, a devoted Christian; and soon after the family removed to Charlottetown, P. E. I. In 1857 death again visited the household, by taking away the father and husband. Albert, now at the age of seventeen, became the stay and support of his bereaved and afflicted mother, and by his kind attentions and dutiful behaviour, helped to bear her up, under her load of extraordinary personal suffering. In the year 1862, God called his mother home.

Albert had been a clerk in the chambers of the writer for the period of seven years, who hereby testifies to the amiability of his disposition, and to his fidelity in the performance of his duties; during that period, in 1863, he was wonderfully revived in his spirit by attending a series of services that were held in Charlottetown; and being now free, to a certain extent, from family ties, and having had, for some time, a desire to enter the ministry, he offered himself for the work, and in July of that year he was received on probation, and was appointed to Barrington, N. S., under the superintendence of the Rev. Mr. Brettle, to whom he became greatly attached, and ever afterward attributed much of his future usefulness in our ministry to the effective teaching and example of that worthy gentleman. Companionship with such a man, evidently increased his spirituality. God was pleased to bless their united labors on that circuit with numerous conversions. His subsequent circuits were Horton, Bermuda, Summerside, Musquodoboit, Windsor and Bridgetown, where he met his unexpected and premature death on the 4th October last, being only thirty-six years of age.

On all these circuits he was in labors most abundant, endeavoring with untiring energy, and with unceasing exertion, far beyond his strength, to win souls for Christ. He did not labor in vain, nor did he spend his strength for nought. He was scarcely ever free from bodily suffering, yet he rose, after sleepless nights, "superior to his pain," and accomplished an amount of physical and mental work, from which many a stronger man would have shrunk. His pulpit and platform exercise manifested intense study and deep research, and his pastoral visitations and genial sympathy endeared him to the people of his various charges. He was an able preacher, an excellent lecturer, and a good writer. Many of his pieces of prose and poetry, published in the WESLEYAN, displayed marked ability. He was quite a successful debater—being a close and logical reasoner, and was eminent in controversy for the truth. He was educated at Sackville, and his classical and other attainments did honor to the Institutions of learning there. He was ever anxious that the people, placed under his spiritual care, should be consistent in their profession as Christians, and strongly—too strongly, some thought—set his face against innovations, introduced by some of the more youthful members of his flock, in social meetings and Sabbath School entertainments. He fearlessly lifted up his voice of warning against worldly amusements being sanctioned, or participated in, by professors of religion.

He married Miss Eliza Davison, of Horton, and she, with two infant daughters, are left to survive him. He died in full possession of all his faculties, trusting fully in the merits of his Redeemer. He is now "forever with the Lord," having many bright stars in the crown of his rejoicing; and with his parents, two brothers and one sister, form a united family in the upper, the better, and the brighter world. We need only add, that his death is universally regretted by all denominations of Christians, he having in his life evinced such a catholic and unselfish spirit, C. Y. Charlottetown, P. E. I., Nov. 1876.

OUR ENGLISH

PROSECUTION OF DEAD MEN. Editors in England who bring public exhibitions and craft, and see doing, have fallen determination of a to light not a few deceits. Some of common and vulgar one wonder at the which must characterize the exhibition. Tricky, and some sore trouble with, milder legal expeditious. It was high-terminating influence impositions has spread in its ranks in recent positions in high social standing heard on appeal Courts, and it rather the sentence the exposure and fallen upon the in any Court of

DISASTERS India is very new ways, and any of that to be felt somewhat. The sad event swept into eternal people, and desolated large portion of it has for the time to draw attention to the cause of this India have been a terrible with a wave from the height of terrible onward sudden recoil, will have in the property. The able to extend red survivors, and will be no family injured.

RITUALISM

The spectacle of a tabernacle in violation of law attention. At of London, a su-wardens; a su-verse to the In-fectual to stop-incease, and at-issued, and the is silenced and nonsense of this He writes to as he may not his way plain open to him in that he case does not pathy, for he violator of the mild and right will not put English Church concealment, ial, but the in-sible error w-minutely spre-on the outwe-their withdraw-the spread of sus, and the-ness through

THE LATE

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is the repre-at the Conf and we feel man than so with Lord term his possibly his portant mi-clearly how cult to see and yet un-independent which the upon. Yet hopeful as wait the is-iously but, Nov. 27,

OUR ENGLISH LETTER.

PROSECUTION OF SPIRITUALISTS. DEAR MR. EDITOR.—The spiritualists in England who are intent in making public exhibitions of their skill and craft, and securing money by so doing, have fallen into trouble. The determination of a few gentlemen to expose the trickery of the trade has been successful, and they have brought to light not a few of their shams and deceits.

DISASTER IN BENGAL.

India is very near to England in many ways, and any calamity occurring in any part of that vast territory is sure to be felt somewhat keenly at home. The sad event in Bengal which has swept into eternity many thousands of people, and desolating and wrecking a large portion of an important province, has for the time been almost sufficient to draw attention from the complications of the Turkish question.

RIWALISTS IN TROUBLE.

The spectacle of clergymen of the Establishment in silence and disgrace for violation of law, is now attracting much attention. At St. Vedast's in the city of London, protests from the churchwardens; a suit at law, a decision adverse to the incumbent, were all ineffectual to stop the antics of ritual and incense, and at length an injunction is issued, and the offender, with his curate is silenced and prohibited from further nonsense of that kind in his own church.

THE LATE MR. GEORGE MOORE

of London, was widely known by all the Churches of God, and his deep fervent piety, unbounded generosity and zeal, will long be lovingly remembered. He was a Christian merchant, and had attained his high position in one of the first houses in the city by his industry and unsullied character.

LORD SALISBURY

is the representative of Great Britain at the Conference upon Turkish affairs, and we feel that he is a better and abler man than some who are high in favour with Lord Beaconsfield (the late Benjamin Disraeli, as some public men will term his Lordship), and who might possibly have been chosen for the important mission.

LETTER FROM MONTREAL.

DEAR MR. EDITOR.—The autumn here has been exceptionally dry, clear and mild. At length, however, the NAVIGATION OF THE ST. LAWRENCE has closed for the season, but the land is not yet covered with snow.

TRADE IN GENERAL

has not revived either so quickly, or so much as had been expected. The failure of merchants has continued to the present. A few men by unwarranted, and unsuccessful speculation have brought shame on themselves and suffering on their families.

THE YOUNG MEN'S CHRISTIAN ASSOCIATION held its annual meeting on the 28th ult., at which a full and satisfactory report was submitted. This is one of the most active of the city organizations.

THE SCHOOL FOR DEAF MUTES has pursued its laudable objects with very limited house accommodation hitherto. The male pupils are taught several trades as well as the branches of a common school education.

MISSIONARY ANNIVERSARY of the St. James Street Church, which was closed by a successful social service last evening.

The preachers on Sunday, 3rd inst., were the Rev. Dr. Douglas, the Rev. John Potts, and, in Douglas church, the clerical treasurer of the parent society, the Rev. A. Sutherland. The congregations were large.

The social last evening was crowded. The choir performed a few pieces in excellent style. Addressed by subscription to the mission fund. There seemed to be more givers than in former years, whilst friends who were absent thoughtfully sent in their names and the unreduced amount of their annual subscriptions.

CONCLUSION.

Never before were so many people exerting themselves to promote a saving knowledge of the Scriptures, and the conversion of man.

Yours truly, E. B. Dec. 6, 1876.

NEWS IN BRIEF.

NOVA SCOTIA.

The "Berwick Star" says: "Mr. T. R. Nichols, well and favourably known in this county, died at Cornwallis on Saturday last.

The last "Gazette" contains the appointment of John P. Frecker, Esq., of this city, and John H. Copp, of Apple River Cumberland, and George King, Port Philip, same county, as Justices of the Peace.

The Boston "Herald" reports the death, in the Hospital of that city, of a girl who gave her name as Mary Kennedy, and said she belonged to Halifax. She had been a waiter girl in one of the hotels.

At the Annapolis farmer's dinner, in response to the toast of "the banking interests," Mr. Thomas S. Whitman said he had, during the past year, discounted over two million dollars worth of paper for the farmers of the Annapolis Valley and only lost \$38.

The exporting of potatoes from Halifax to New York and Philadelphia commenced during September last, and up to the present time over 50,000 bushels have been taken—40,450 to New York, and 11,965 to Philadelphia. There are at present several vessels loading for the same ports.

A Frenchman named Pettipas, who burglariously entered a store at Memramcook, N. B., on Sunday, 3rd inst., and stole some money and goods, was arrested at Truro and sent back for trial. He has already served a term in the Penitentiary.

Miss Jane Goldsmith, who had been for some years an inmate of the Home for the Aged, Halifax, died at that institution last week. The lady was a grand niece of the poet.

The Liverpool "Times" says a young man named John McKay had his hand cut off by a saw in Sutherland's Mill, Clyde River, Shelburne County, on Thursday night, last week.

A man named Robert Gilbert, of Blandford, has been missing for some days, and it is feared that he has committed suicide. Stephen McNeil's liquor shop at St. Peter's, C. B., was lately burned down. Incendiarism is suspected.

The new winter boat, the "Northern Light," while en route to Prince Edward Island, had to put back for repairs, something having gone wrong with her condensing apparatus.

A man named Langill, employed by the Intercolonial Railway as a car inspector at Spring Hill Junction, had his arm badly crushed recently by the wheels of a coal car. He was injured so badly as to render amputation necessary.

At 3 a.m., Sunday last, a fire was discovered in an unoccupied house near the skate factory at Dartmouth. The house was owned by Mr. John Regan. Before the engines were on the spot, the fire had gone beyond control, and the building was totally destroyed.

At Baddeck, C. B., a few days ago, Mr. D. J. McCurdy, son of Mr. David McCurdy, M. P., was seriously injured in the head by a broodaxe which fell from a beam.

Mr. Marshall, an overseer, at the Cole Harbour Dyke, fell dead on the ground. Deceased is reported to have said that he felt cold, and that he would exercise himself a little. He stooped to pick up a stone, with the intention, it is believed, of breaking it, when he fell to the ground. Persons who were near him, endeavored to raise him up, when he was found to be quite dead.

A small boy at Kentville playfully discharged a loaded gun at his grandfather. The old gentleman was in a stooping position; 60 shots went through his coat collar and hat, and the remainder (how many?) entered the back of his neck. He will recover.

NLW BRUNSWICK & P. E. ISLAND

The Chignecto "Post" says:—"The Rev. J. L. Stewart, the religious Editor of the "News," it is reported is about to retire from journalism entirely for the ministry.

All the mills on the St. Croix have been shut down for the season.

Sussex has a splendid new public hall, and a Brass Band.

Valuable ore, believed to contain considerable gold, has been found on Mr. Wm. Carson's farm at South Bay.

The trial of Charles H. Wright, in St. John, on a charge of bigamy, resulted in a verdict of guilty. The prisoner was released on \$400 bail to await judgment on points reserved for argument before the Court.

Capt. Charles Powell, of the schooner "Alice Myrick," who was arrested in Charlottetown for alleged willfully casting away of his vessel near the North Cape, was discharged from custody. The Ocean Marine Insurance Company, of Halifax, were the underwriters on the part of the vessel. The captain was dismissed for want of evidence to incriminate him.

At Summerside, P. E. I., on Sunday, 3rd inst., a lamp in the Methodist Church fell and the oil took fire. There was a general rush for the door, but fortunately nobody was hurt. The fire was quickly extinguished.

The Young Men's Christian Association of St. John has arranged to bring from Boston, the Mrs. H. M. Smith and Myron W. Whitney Concert Party, to give two concerts in the Academy of music, shortly before Christmas.

The new barquentine "Augustina Cazada," now lying at York Point, of which a description has already been given, is one of the finest vessels, if not the first, built at St. John upon a direct order from a continental market, and Capt. Pablo Roldos, of Barcelona, deserves great credit for his enterprise.

George Berryman, of St. John, son of Dr. John Berryman, injured a few weeks ago, has improved greatly within the past few days. He is now able to speak, and his recovery in a short time is confidently expected.

It will be three weeks yet before George Doody, the man stabbed a week ago, will be able to come out. The Examination of Spears, which was postponed till Monday next, will have to be postponed on this account.

The prospects are that the N. B. Railway will be completed to Grand Falls inside of the coming year.

Sneak thieves abound in Woodstock, and have stolen valuable robes from carriages in front of the churches.

Five little girls in Woodstock arranged a bazaar and held it last week, being well patronized. The proceeds they intend to distribute among the worthy destitute of the place.

While Master Frank McKay was at work on a schooner one day last week with his father, a Mr. McKay of South Milltown street, Calais, a bolt which the latter was driving leaped up and penetrated one of Frank's eyes, injuring it so severely, that he is likely to lose the sight of it entirely.

Mr. Henry Bradshaw, who was supposed to have been lost in the woods, returned home safely on Friday, having about \$70 worth of furs as the result of his trip. He had been on the Miramichi, and had his camp at Miramichi Lake. For five weeks he did not hear the sound of a human voice. He met with a good many caribou, but beaver, otter, mink and sable, fur-bearing animals, were all that he saw after.

On Saturday night, a Frenchman named Pettideau broke into Mr. Owen Sherry's store, Memramcook, and rigged himself out complete in a new suit of clothes, with boots, overcoat, cap, gloves, &c. He also helped himself to about \$150 of money lying in a desk, but fortunately overlooked \$500 more.

A Commission has been appointed by the Government to examine into certain irregularities in the conduct of Justice Sylvain Larites in the office of the Peace, Dorchester. The Commissioners are Hon. Messrs Crawford and Young.

A man named Peter McKinnon, working in the employ of Mr. Daniel McLaughlan on the upper waters of the Kenous river, met with an uncommon accident recently, the dislocation of the cap of one knee sideways. After a good deal of effort Dr. Freeman succeeded, with the aid of chloroform, in reducing it.

The following gentlemen are announced as candidates for the seat in Legislative Council of P. E. Island vacated by the Hon. Arthur McEwen:—Dr. McNeill, W. S. McNeill, Edward Henry, and A. B. McKenzie. The election takes place on Thursday, 21st inst.

Twenty vessels cleared from Charlottetown last week with produce and oats, some to St. John's, N. F., others to ports in the United States.

A number of young men have lately left P. E. Island to seek their fortunes in California.

The Penitentiary has an unusually large number of inmates at present, there being 136 males and 22 females confined there.

The Fredrickton "Reporter" says:—"The lady preacher, Mrs. Hunt Morgan, had crowded and delighted audiences in the Free Baptist Church on Sunday last, where she preached morning and evening."

The extraordinary large number of over 200 dogs have been reported by the Portland police, and summonses are to be issued at once against them.

UPPER PROVINCES.

News has been received that the condition of the Lieut-Governor of Quebec is extremely critical. The last rites of the Church have been administered to him.

The old post-office, Montreal, has been sold at auction for \$117,000.

Rev. C. A. Boudier, Presbyterian, Montreal, on Sunday week preached a powerful sermon in opposition to the introduction of politics in any shape in the pulpit.

A cable despatch this afternoon contains the announcement that the Anglo-American treaty regarding the extradition question, has been rearranged. All criminal refugees will be delivered up by both Governments.

A terrible crime has come to light at Toronto. It is in effect that a man, whose name is not given, seduced and murdered a girl named Elizabeth Johnston.

Petitions are in circulation through Montreal against the Bill now before the Local Legislature to enable the Sisters of Providence to embark in all the industries they see fit.

There were one hundred and three interments in the Montreal cemetery last week; 3 Protestants, 35 Catholics, fell victims to the small-pox.

At a meeting of a Council of the Montreal Board of Trade, the question of freights as relating to the trade of this city was discussed, and it was determined to bring up the whole matter at the next quarterly meeting.

A dozen representative engine-drivers from the West arrived in Montreal last week for the purpose of having an interview with the Grand Trunk Railway officials concerning the proposed reduction of wages. The drivers returned to work again after making their minds known, and purpose waiting to see what effect the interview will have.

Returns prepared by the License Commissioners throughout Ontario show a large majority of applicants for leave to sell liquor were Conservatives. A number declined entertaining political opinions.

Ontario Legislature is called for business on the 3rd January.

Archbishop Lynch has published a letter repudiating the course of the "Irish-Canadian" newspaper. His Grace says the Catholic body, as such, have no accredited organ in the Province. No Association of persons or journals has any right to dictate on subjects affecting Catholic interests without consulting the prelates of the church, who are the natural guardians of these interests.

Bond, Bros, brokers, Montreal, have gone into insolvency. Their liabilities will reach nearly three millions, and the estate is expected to realize twenty cents on the dollar.

The railroad winter freight question is now attracting considerable attention and increased rates operate disadvantageously on the present depressed business. It is expected that rates will be reduced from Montreal East, via G. T. R. and intercolonial freight has been reduced five cents per barrel.

Messrs. Bourgin & Lamontagne, Montreal, have taken action to recover \$41,591 from the Montreal, Ottawa and Western Railway, which sum judgment has been rendered for, in connection with the right of way claims.

The Dominion Telegraph Company are bringing on the completion of their line between Montreal and Highgate Springs, where by they will have direct connection with American lines and Direct Cable.

MISCELLANEOUS.

In a speech delivered on Saturday, Bismarck is reported to have declared that if Russia threatened to be victorious in the impending war, England would interfere without making a formal declaration of war; and he believed England would occupy Egypt should Turkish territory be violated by Russian forces.

Nearly all the Turkish troops have left Bosnia and Herzegovina, the Troops having determined not to resist the occupation of those Provinces by Austria in case of war.

The extradition treaty with the United States has been re-arranged, Brent, the Louisville forger, has been arrested. E. D. Winslow, the Boston forger, and Gray, the New York forger, have fled.

The Eastern advices report a panic in Roumania; a manifesto by the Czar for promulgation; heavy movements of Turkish troops, and the Penitentiaries have held a preliminary meeting at Constantinople.

The United States Consul at Santiago has been summarily dismissed for plotting Tweed's escape from the United States steamer "Franklin."

At the Brooklyn Theatre, 5th inst., a large audience was witnessing the "Two Orphans," the theatre took fire and was burned to the ground; two hundred and eighty five bodies have been recovered, including Murdoch and Burroughs, two of the actors. The city is in mourning.

Sir. Bartle Frere has been appointed Governor of the Cape of Good Hope.

The Affghans are said to be contemplating an invasion of Turkestan, and with this object have concentrated 10,000 well equipped troops at Herat.

There has been a great fire in the city of Yeddo. It was one of the most destructive which has taken place for many years. The foreign settlement was partially destroyed.

It is the intention of the British Treasury to undertake the prosecution of Dr. Slade, the American medium.

**METHODISM IN THE UNITED STATES FOR THE CENTURY.**

BY REV. E. W. ALLEN.

American Methodism dates nearly with the commencement of the American Republic. Its first sermon was preached in New York in 1766, in a private room, to six persons, by Philip Embury, a preacher from Ireland. During the next seven years, to 1773, the year in which the first Methodist Conference was held, and the first full statistics of the church reported, its entire membership only numbered 1,169. In 1776, when the national Independence was declared, it reported 4,921 and 24 preachers—a small beginning, indeed—so that its history only covers about the same period of our national history.

During the decade following 1776, the work of the heroic itinerants had extended greatly, and the numbers of the Church had increased to 20,680 in 1786. This was a trying period for the Church. Evangelistic labor was nearly suspended during the Revolutionary war. Still the ministers and members were active in doing all they could for the infant Church. During this period, an important event transpired: the organization of the Church, by which it became the "Methodist Episcopal Church of the United States." This took place at Baltimore, at the first General Conference of the Church, which commenced Dec. 24, 1784. Up to this time the ministers and members considered themselves as acting under the direction of Mr. Wesley—now they became a regularly organized, independent Church.

The next decade was greater in results, and at its close in 1796, the Church reported membership of 56,674. In 1790, Methodism was introduced into New England by Jesse Lee, one of the Methodist itinerants, who preached his first sermon in Boston, under a venerable elm, on the common, in July 1790. The Church, greatly feeling the need of an institution for the better training of its young and rising ministry, established a college in Abington, Maryland, called "Cokesbury College." One of its principal objects was to "benefit our young men who are called to preach, that they may receive a measure of that improvement which is highly expedient as a preparation for public service." The buildings of the institution, unfortunately, were soon destroyed by fire. During the year 1789, an important event took place. At a conference held in New York, an arrangement was made to recognize the Federal Government in a formal manner. In accordance with this arrangement, the Bishops of the Church waited on George Washington, then President of the United States, and Bishop Asbury read their address "with great self-possession," it is said, "and in an impressive manner." Washington's reply was one of his happiest efforts in public address. The scene must have been one of extraordinary interest, being the first recognition of the kind the government had received from the American church. The Methodist Book Concern was commenced in the same year in Philadelphia, on a borrowed capital of \$600, and is now supposed to be as large as any, if not the largest, publishing house in the world.

During the next decade, to 1806, the Church made rapid progress in New England, and had reached far into the Western country, and had divided its work into seven Conferences, with a membership of 130,567, an increase of 74,106. Great success is reported in all parts of the work for the next decadal period, so that in 1816, a membership of 214,285 is reported, an increase of 140,135. In 1826, the close of the next period, its numerical strength had increased to 360,800 members, an advance of 146,565.

On the 9th of January, 1823, the first number of Zion's Herald was issued in Boston, being the first weekly publication of Methodism in the world. In 1817, the first academic institution of the Church was started at New Market, New Hampshire, and subsequently removed to Wilbraham, Mass., now known as the "Wesleyan Academy." In 1819, the Missionary Society of the Church was organized.

The records at the close of another ten years 1836, given a membership

650,102, an increase of 289,808. In 1831, the first collegiate institution of the Church was established in Middle-Conn., now known as the Wesleyan University." During this period the anti-slavery discussion commenced, in which the Church took an active part, and continued to do so till the emancipation of the slaves.

The next decade takes us over a period—1844—when the Church was divided on account of slavery, and notwithstanding nearly the entire membership in the slaveholding states left and organized themselves into a Church known as the Methodist Episcopal Church, South, with a membership of about 600,000, the records report in 1846, 644,299 members, only 5,804 less they reported before the division in 1836.

In 1856, its membership had reached 800,327, an increase in the period of 150,224. During the next decade, to 1866, its numbers had swelled to 1,032,184, an advance of 231,857. In 1875, the latest official report of the statistics of the Church, there were 1,580,559 members, an increase for the nine years of 548,375.

Now, at the close of the first century of the republic, and nearly the first century of the Church, the more prominent items of her statistics stand as follows: Number of Annual Conferences, 82; itinerant preachers, 10,923; 12,881; members, 1,580,559; church edifices, 15,683; value of churches, \$71,358,234; parsonages, 5,017; value of parsonages, \$9,731,628; Sunday schools, 19,287; teachers and scholars, 1,613,350; twenty-seven colleges and Universities, with 5,090 students, valued, including buildings, apparatus, and endowment, \$4,548,260; sixty-nine Academic institutions, including Female Colleges, with 14,100 students; estimated value of property, \$2,000,000; five Theological institutions; has a Board of Education, holding in trust \$100,000, the interest of which is devoted to educational purposes; published twelve official and eight unofficial weekly newspapers, five monthlies and one Quarterly Review, and a list of books embracing a large number, it is believed, as is contained in the list of any other publishing house in the country. Its principal societies are the Sunday School Union, Tract, Freedmen's Aid, Church Extension, Board of Education, and Missionary Society, which embraces in its foreign department missions in China, India, Denmark, Norway, Germany, Switzerland, Bulgaria, Italy, Japan, South America, Africa and Mexico. There is also a Woman's Foreign Missionary Society, a very efficient organization.

Methodism in the United States numerically stands as follows:

	Members	Local churches	Value	Value of parsonages	Value of property
Methodist Episcopal, South	10,923	12,881	1,580,559	9,731,628	4,548,260
Methodist Episcopal, North	3,485	5,356	112,765	500,000	500,000
Colored Meth. Episcopal	635	638	80,900	225,000	225,000
African Meth. Episcopal	600	1,450	200,000	95,238	95,238
Evangelical Association	1,200	800	225,000	181,852	181,852
United Brethren	825	767	55,183	54,319	54,319
The Methodist Church	775	507	55,183	54,319	54,319
Methodist Protestant	650	200	54,319	20,000	20,000
American Wesleyan	250	100	20,000	8,000	8,000
Free Methodists	30	25	8,000	2,800	2,800
Primitive Methodists	20	25	2,800	9,509	9,509
Independent Methodists	23		9,509		
<b>Total</b>	<b>29,453</b>	<b>24,394</b>	<b>3,173,229</b>		

It is believed that the above represents a Methodist population of about eight millions.

**CARLYLE ON DARWIN.**

Carlyle is now very feeble, through age, but his memory is still marvellous, and the flow of his talk—doubtless the most eloquent of the age—is unabated. Take this for a sample: "About thirty years ago a book was published here called 'The Vestige of Creation.' It ran quietly through five editions; men read it with bated breath, in silence, and marvelled at its audacity. It was like a pinch of snuff and now whole wagon-loads of it are thrown down in the public highways, and atheistic sneezing has become the fashion. So-called literary and scientific classes in England now proudly give themselves to protoplasm, origin of species, and the like, to prove that God did not build the universe. I have known three generations of the Darwins: grandfather, father, and son—atheists all. The brother of the famous naturalist, a quiet man who lives not far from here, told me that among his grandfathers off 't' he found a seal engraven with this legend: 'Omnis ex coelis; everything from a clam shell.' I saw the

naturalist not many months ago; told him that I had read his 'Origin of Species,' and other books; that he had by no means satisfied me that men were descended from monkeys but had gone far towards persuading me that, he and his so-called scientific brethren had brought the present generation of Englishmen very near to monkeys. A good sort of man is this Darwin, and well-meaning, but with very little intellect. Ah, it is a sad and terrible thing to see nigh a whole generation of men and women, professing to be cultivated, looking around in a purblind fashion, and finding no God in this universe. I suppose it is a reaction from the reign of cant and hollow pretence, professing to believe what in fact they do not believe. And this is what we have got to: All things from frog spawn; the gospel of dirt the order of the day. The older I grow—and I now stand upon the brink of eternity—the more comes back to me the sentence in the Catechism, which I learned when a child, and the fuller and deeper its meaning becomes—'What is the great end of man? To glorify God, and enjoy him for ever.' No gospel of dirt, teaching that men have descended from frogs through monkeys, can ever set that aside." It is really wonderful to hear the old man's talk, for he pours his whole soul into his conversation. Its key, as you know, is a Scotch monotone; but at times he rises to the height of fiery energy, and almost of overwhelming eloquence.—*Cor. Hartford Courant.*

**HALL'S Journal of Health** advises every stout people not to seek to reduce flesh by drinking vinegar or smoking, but to maintain as perfect a digestion as possible and avoid fat-making foods, such as starch in the shape of potatoes, flour, bread, and rice. Spirits, malt liquor, and sweets are to be avoided. The cluten of wheat is the best food. It will sustain life in full vigor, but it will not add an ounce of fat to the body.

HE guided by paths that I could not see, By ways that I have not known, I struck ten, straight, and the rough made plain, As I followed the Lord alone. I praise him still for the pleasant palms, And the water-springs by the way; For the glowing pillars of flame by night, And the sheltering clouds by day. —Anna Shipton.

**PRAYING AND DOING.**—"Bless the poor children who haven't got any beds to-night," prayed a little boy, just before he lay down on his warm cot, on a cold, windy night. As he rose from his knees his mother said, "You have just asked God to bless the poor little children, what will you do to bless them?" The boy thought a moment. "Why, if I had a hundred cakes, enough for all the family, I would give them some." "But you have no cakes; what then are you willing to do?" "When I get money enough to buy all the things I want, and have some over, I'll give them some." "But you haven't half enough money to buy all you want, and perhaps never will have; what will you do to bless the poor now?" "I'll give them some bread." "You have no bread; the bread is mine." "Then I could earn money, and buy a loaf myself." "Take things as they are now. You know what you have that is your own; what are you willing to give to help the poor?" The boy thought again. "I'll give them half my money. I have seven pennies; I'll give them four." "Wouldn't that be right?"

**A TRUE GENTLEMAN.**—Lord Macaulay was a true gentleman, thoughtful for others, eager to give all the happiness in his power, and scrupulously careful to avoid wounding the feelings of his associates. Few men in society created so much happiness, none occasioned less pain. His wit never left a sting behind, like Johnson's, or Swift's, or Brougham's. His overlooking kindness of heart reached even the lower classes of people. One day, in a walk, he was caught in a heavy shower, and turned for shelter into an ale-house. A company of hop-pickers came in, who were weary with a walk of many miles. They ordered a pot of ale, as English workmen are apt to do, but learning, when about to drink, its high price, said they could not afford so much. Macaulay immediately put down the money for them. Some more of the party soon came in, and Macaulay ordered a new tankard to be brought. He left when the rain was over, followed, he says, by more blessings than were ever purchased before at such a cheap rate.

**ANNIE AND WILLIE'S PRAYER.**  
BY MRS. SOPHIA P. SNOW.

'Twas the eve before Christmas; "Good night" had been said, and the little ones, Annie and Willie, had crept into bed; there were tears on their pillows and tears in their eyes. And each little bosom was heaving with sighs; for to-night their stern father's command had been given. That they should retire precisely at seven. Instead of at eight for they troubled him more with questions unheard of than ever before. He had told them he thought this delusion a sin, no such a being as "Santa Claus" ever had been, and he hoped after this, he should never more hear.

How he scrambled down chimneys with presents each year; And this was the reason that two little heads, So restlessly tossed on their soft downy beds.

Eight, nine, and the clock on the steeple tolled ten— Not a word had been spoken by either till then; When Willie's sad face from the blanket did peep, And whispered, "Dear Annie, is you fast asleep?" "I've tried it in vain, but I can't shut my eyes; for somehow, it makes me so sorry because— Dear papa has said there is no 'Santa Claus.' Now we know there is and it can't be denied, for he came every year before mamma died. But then, I've been thinking that she used to pray, and God would hear everything mamma would say. And perhaps she asked him to send Santa Claus here, With the sacks full of presents he brought every year.

"Will you tant we pray lest as mamma did then, And ask him to send him with presents again?" "I've been thinking so, too," and without a word more,

Four little feet bounded out on the floor, And four little knees the soft carpet pressed, And two tiny hands were clasped at each breast. "Now, Willie, you know we must firmly believe, That the presents we ask for are bound to be given; You must wait just as still till I say the 'Amen,' And by that you will know that your turn has come then.

Dear Jesus, look down on my brother and me, And grant us the favor we are asking of Thee, I want a wax dolly, a tea set and ring, And an ebony work box that shuts on a spring; Bless papa—dear Jesus, and cause him to see That Santa Claus loves us far better than he; Don't let him get fretful and angry again, At dear brother Willie, and Annie, Amen!" "Peace, desus, let 'em Santa Taus tan down to-night, And bring us some presents before it is light; I want he should give me a nice little sled; With bright shiny runners, and all painted red; A box full of tandy, a book, and a toy— Amen,—and then, Jesus, I'll be a good boy."

Their prayers being ended they raised up their heads, And with light hearts and cheerful again sought their beds; They were soon lost in slumber both peaceful and deep And with faries in dreamland were roaming in sleep.

Eight, nine, and the little French clock had struck ten, Ere the father had thought of his children again; He seems now to hear Annie's half-suppressed sighs, And to see the big tears stand in Willie's blue eyes.

"I was harsh with my darlings," he mentally said, "And should not have sent them so early to bed; But then I was troubled—my feelings found vent, For Bank stock to-day has gone down ten per cent. But of course they have forgotten their troubles ere this."

And that I denied them the thrice asked for kiss, For I never spoke harsh to my darlings before,— So saying, he softly ascended the stairs, And arrived at the door to hear both of their prayers.

His Annie's "bless papa," draws forth the big tears, And Willie's grave promise falls sweet on his ears "Strange, strange I'd forgotten," said he with a sigh.

"How I longed when a child to have Christmas draw nigh; I'll atone for my harshness," he inwardly said, "By answering their prayers before I sleep in my bed."

Then he turned to the stair, and softly went down, Threw off velvet slippers and silk dressing gown; Donned hat, coat and boots, and was out in the street.

A millionaire facing the cold driving sleet, Nor stopped he until he had bought everything, From the box full of candy to the tiny gold ring. Indeed he kept adding so much to his store, That the various presents outnumbered a score; And with Aunt Mary's aid in the nursery 'twas stowed.

Miss Dolly was seated beneath a pine tree, By the side of a table spread out for tea; A work box well filled in the centre was laid, And on it the ring for which Annie had prayed; A soldier in uniform stood by a shed, With bright shining runners, and all painted red; There were balls, dogs and horses, books pleasing to see, And birds of all colors were perched in the tree, While Santa Claus, laughing stood up in the top, As if getting ready more presents to drop. As he the found father the picture surveyed, He thought for his trouble he had amply been paid.

And he said to himself as he brushed off a tear, "I'm happier to-night than I've been for a year, I've enjoyed more true pleasure than ever before— What care I if bank stocks fall ten per cent. more; Hereafter I'll make it a rule, I believe, To have Santa Claus visit us each Christmas eve." And tripped down the stairs to retire for the night.

As soon as the beams of the bright morning sun Put the darkness to flight, and the stars, one by one,

Four little blue eyes out of sleep opened wide, And at the same moment the presents espied; Then out of their beds they sprang with a bound, And the very gifts prayed for were all of them found; They laughed and they cried in their innocent glee.

And shouted for "papa" to come quick and see What presents old Santa Claus brought in the night; (Just the things that they wanted) and left before light.

"And now," added Annie, in a voice soft and low, "You'll believe there's a Santa Claus, papa, I know."

While dear little Willie climbed up on his knee, Determined no secret between them should be, And told in soft whispers how Annie had said, That their blessed mamma so long ago dead, Used to kneel down and pray by the side of her chair.

And that God, up in Heaven, had answered her prayer; "Then we dot up and prayed just as well as we And God answered our prayers; now what'll he dood?"

"I should say that was if he sent you all these, And knew just what presents my children would Well, well, let him think so, the dear little elf, 'Twould be cruel to tell him I did it myself."

Blind father! who caused your proud heart to reel, And the lassy words spoken so soon to reveal? 'Twas the being who made you steal softly up the stairs, And made you His agent to answer their prayers.

**WITTY RETORT.**—When China became open to the preaching of the Gospel, and the circulation of the Scriptures, the Foreign Bible Society, of whom the Rev. J. A. James, of Birmingham, was one of the most active, devised a plan for sending one million copies of the New Testament into the country. A special fund was accordingly raised for this purpose, and the scheme was effectually worked out, the missionaries exerting themselves to circulate the precious boon, which was to doubt the means of, shedding spiritual light on many a gloomy district. This act of Christian benevolence did not pass unchallenged by the Romish priests of the country, who declared, in one of his sermons, that "no apprehension need be felt about the circulation of this million of Testaments, as the Chinese bootmakers and shoemakers were using them up as waste paper in their respective manufactories." When Dr. Beaumont heard of this strange utterance, he wittily remarked, "Then are the feet of the people shod with the preparation of the Gospel of peace!"—*Missionary Anecdotes.*

We find the following in the New York Observer. Cannot vouch for its truth: The whole number of Popes to Pius IX is 257. Of these 104 have been Roman and 103 natives of other parts of Italy, 15 Frenchmen, 9 Greeks, 7 Germans, 5 Austrians, 3 Africans, 2 Dalmatians, 3 Spaniards, 1 Hebrew, 1 Thracian, 1 Dutchman, 1 Portuguese, 1 Candiot and 1 Englishman.

**MEASURING CORN IN BULK.**

Multiply the length, width and height together by inches, and divide that product by 3,888. This will give the number of bushels in the crib or wagon box. For example, the crib that is twenty feet long, four feet wide, and eight feet high holds 284 4/9 bushels. And such a crib is 240 inches long, 48 inches wide, and 96 inches high, containing 1,105,920 inches. Divide that by 3,888, and it will give 284 4/9 bushels.

Again, if your wagon bed is 11 feet long, 3 feet wide, and 17 inches deep, multiply 132 inches long, 36 inches wide, 36 inches deep together, and it will make 80,784 inches. Divide by 3,888, and the bed will hold 20 7/9 bushels.

**A SCRAP BOOK.**

Every farmer should keep a book in which to paste agricultural scraps. Every one, in reading a paper, will see a number of things which he will wish to remember. He will perhaps see suggestions, the value of which he will desire to test, or hints which he will want to be governed by in future operations. And yet, after reading the paper, he will probably never see it again. In such a case all the valuable articles will be lost. To prevent such a loss every reader should clip from the papers such articles as he desires to preserve, and remember and paste them in a scrap book. Such a book, at the end of a year or two, will be interesting and valuable.

**WINDOW PLANTS.**

A writer for the "Scientific Farmer," who professes to know all about it, says that according to the temperature required for the healthy growth of different plants they may be divided into two classes, namely: Those that grow well at an average temperature of 50 degrees, and those that require a higher temperature, an average of 60 degrees, ranging from 50 degrees to 70 degrees.

The first class will include geraniums, carnations, centaureas, camellias, azaleas, abutilons, callas, sweet alysums, English hellebores, smilax, mignonette, bryantia, primulas, stevias, petunias, verbenas, lobelias and roses. In the second class are begonias, bouvardias, epiphyllums, cacti, fuchsias, gloxinias, German irises, heliotropes, pilags, zorenias, and roses. Roses are included in both lists, as they will succeed under either conditions.—*Selected.*

**COFFEE BAG RUFS.**

A very pretty style of rufo may be made of even such homely materials as coffee bags. Choose those of even texture, and have them washed and ironed smoothly, as some will prefer, by the same material by the yard, which will be still better as it will be clean and with the original stiffening. The rufo must be cut of the desired size, allowing for the fringe, and then worked in cross stitch with coarse Germantown wool, just as one would work on Java canvas. Some rufo are very handsome when done with a Persian pattern; and, if preferred, the design may be made very gorgeous by introducing an applicable cloth of worsted, crimson, blue, or green into or flannel, button hole or green cloth or flannel, button hole stitched to hold it down. The edge is fringed out in the usual way, being secured by the button-hole edge. The more it is worked, the handlover it will be.—*Missionary.*

**DECEMBER 16 1876**  
**CHILDREN**  
**THE EMPTY**

John Holman and in sad trouble. Their home is so a place that I am of when the greater so dwelling, they sent I always shrink home in trouble, entering where I knew wrong. Yet I never ing, but go at once, the black night at in distress. They met me a threw his arms around his head heavily sobbed like a child ressed him. I knew John is, and he was in his sorrow that noble and sensitive thought of himself thought would have ing; but, in the friendship, he took came more deeply. John's wife met my hand without a seemed stronger than her wan, pale face, her half-neglected intense sorrow that eyes, told the un was in her heart.

They took me towards the cradle beside their bed. They said nothing the side of the cradle they with their each other, I with It was very still, though it was a sun Then the mother the sheet from the it softly below the rested beside one a

as I was not spoken looked till the white in the midst of our attempt to go away father and mother to each other, were dead with long, dre The deep silence as I was the one the outer edge of the me first to speak. How the words of what you want a They have an unce and seem midway and the divine, so them they are ne only God's words other place than words of the L "Suffer little child Me." I softly rep "and he has gone Then came deep fell like rain-drops those were the w when we watched was breathing-hea cloud was over h knew that his en nearly one o'clock was very still. W ing the Lord said children to come u he is going," we other, as we acta Just then the clock was a long drawn was still. Our dar We knelt beside a and there gave the peaceful departure that was in it. W how glad we had our boy—how we his first breath to O for grace and he first and deepest so deep. A little while door from the stree long white ribbon bound it, my heart's name, till's bro ant because it got



PREACHER'S PLAN, HALIFAX AND DARTMOUTH, SUNDAY, DECEMBER 17TH.

Table with 3 columns: Time, Location, Preacher Name. Includes services at Brunswick St, Grafton St, Kaye St, Charles St, Courouz St, Dartmouth.

MARRIED.

At the residence of the bride's uncle Mr. Hill, Mill Village, Queens Co., N.S., by the Rev. J. S. Addy, Mr. Charles W. Doggett, of White Point, Queen's Co., to Ellen Maria Mullins, of Mill Village.

DIED.

At Upper Cape Botsford, W.C., William Allen, Esq., aged 75. The deceased was a worthy man, and was a class leader for a number of years at Upper Cape.

Among the exhibitors of the Centennial Exhibition may be mentioned the well-known Organ manufacturers of Brattleboro, Vt., Messrs. J. Estey & Co. The "prominent absence" of such a firm from the "list of awards" has doubtless occasioned many questions as to the reason.

Richard Wagner, of whose ability to judge there can be no doubt, writes, "The tone of the Estey Organ is very beautiful and noble and gives me the greatest pleasure. My great friend Franz List is also charmed and delighted with it."

HARPER'S BAZAR. ILLUSTRATED.

For strictly household matters and dress, Harper's Bazar is altogether the best thing published. To take it is a matter of economy. No lady can afford to be without it, for the information it gives will save her very much more money than the subscription price, besides giving the household an interesting literary visitor.

TERMS.

Postage free to all Subscribers in the United States. Harper's Bazar, one year - \$4 00. \$4 00 includes prepayment of U. S. postage by the publishers.

Mount Allison Institutions. SACKVILLE, N. B.

THE classes will be resumed after the Christmas vacation, on WEDNESDAY, January 3rd, 1877. Students can advantageously enter the Academies at that date.

HARPER'S WEEKLY. ILLUSTRATED.

Notices of the Press. "Harper's Weekly" should be in every family throughout the land, as a purer, more interesting, higher-toned, better illustrated paper is not published in this or any other country.

TERMS.

Postage free to all Subscribers in the United States. Harper's Weekly, one year - Four Dollars. Four Dollars includes prepayment of U. S. postage by the publishers.

HARPER'S MAGAZINE. ILLUSTRATED.

Notices of the Press. The Magazine has attained in its one quarter century, and more of its existence, to that point where it may be said of it, in the words of Dr. Johnson, "it has attained to a reputation which has not been surpassed, and its future seems brighter than its past."

TERMS.

Postage free to all Subscribers in the United States. Harper's Magazine, one year - \$4 00. \$4 00 includes prepayment of U. S. postage by the publishers.

MARKET PRICES.

Table with 3 columns: Commodity, Price per unit, Price per unit. Includes Butter, Mutton, Lamb, Pork, Beef, etc.

NEW BOOKS FOR SALE AT THE

METHODIST BOOK ROOM, MACDUFF'S WORKS.

Memories of Genesaret 1.25 & 1.75. The Shepherd and his flock 1.50. The Hart and the Water Brooks 1.00.

Poetry at various Prices.

These are very neatly bound in Cloth and Gilt. Songs of the New Creation - Bonar 45. Well of Baka, MacDuff 45.

SECULAR HISTORY.

Macaulay's England - 2 vols 3.50. Motley's Dutch Republic 1.75. United Netherlands 2.50.

BIBLICAL LITERATURE.

Works of the late George Smith, L.L.D., F.S.A., of the Oriental Department, British Museum, Member of the Royal Asiatic Society of Great Britain.

BIOGRAPHY.

Life and Letters of F. W. Robertson 1.00. Life of Gideon Ouseley by the Rev. William Arthur, M.A. 1.00.

SMITH BROTHERS, WHOLESALE AND RETAIL

DRY GOODS, HALIFAX, N. S.

WHOLESALE WAREHOUSE, JUST COMPLETED

25 DUKE STREET, RETAIL WAREHOUSE, 150 Granville Street.

In our WHOLESALE WAREHOUSE will be found one of the most complete and attractive Stocks in the city, having been purchased and personally selected by one of the Firm who has had long experience in buying in the foreign market.

KID GLOVES, Our Stock of these is the largest and most reliable in the trade.

BRITISH AMERICAN BIBLE, BOOK, TRACT AND SUNDAY SCHOOL DEPOSITORY.

The Committee of the British American Book and Tract Society being earnestly desirous of affording every facility for the wide diffusion of the best religious publications throughout the Maritime Province, have resolved to reduce the prices of Books and Bibles issued from the Depository.

66 DOLLARS a week in your own town.

INTERCOLONIAL RAILWAY. A Freight and Ticket Office.

A new open in the Intercolonial Express Office, 1209 Hollis street, where tickets to all points West are on sale, and all information given as to Freight Rates via the above Railway.

Intercolonial Railway. On and after MONDAY, 20th inst., Trains will leave Halifax as follows:

EXPRESS FOR TRURO, PICTOU, ST. JOHN and WAY STATIONS, at 1.30 p.m. EXPRESS FOR TRURO, MONCTON, RIVIERE DU LOUP, and all points West at 1.30 p.m.

THOMAS' ELECTRIC OIL! WORTH TEN TIMES ITS WEIGHT IN GOLD.

There are but few preparations of medicine which have withstood the impartial judgment of the people for any great length of time. One of these is THOMAS' ELECTRIC OIL, purely vegetable preparation of six of the best Oils that are known, each one possessing virtues of its own.

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200 Hogheads very choice Sugars, for sale in bond or Duty Paid. R. I. HART.

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