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Rev. A. W. NICOLSON,
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OUR ENGLISH LETTER.

THE PROGRESS OF THE WAR.
DEAR MR. EDITOR.—The fall of Plevna was the first startling event of the past fortnight. It was at once seen to be an event of vast importance, a sore and irreparable loss to the Turks, and an immense advantage to the Russians. It changed the whole aspect of the war, for the losses were so heavy and the whole of the Turkish plan of defence so woefully disturbed, that little surprise was felt when it became known that the Porte had applied to the great Powers to secure their services as mediators between the enemy and the Turkish authorities.

THE PROPOSAL FOR MEDIATION
did not meet with much favour. On the part of Germany it was at once refused. Austria was more hesitating in its reply, but it was quite evident that Russia had little to fear in the form of opposition from the two Emperors who are the rulers of the great European states. Much anxiety was felt as to the action that England would take in the crisis that had arisen. For two days our Government sat in consultation and all kinds of rumours were afloat, which took form and color from the hopes or sympathies of the parties from which they emanated, at length it became known that it had been decided to call Parliament together, some

THREE WEEKS EARLIER
than usual, in order to afford our Representatives opportunity to take a full share in the responsibility. This is regarded as an eminently wise step, and has the double advantage of securing a little time in which to act, and enabling the whole nation to speak in the person of its representatives.

STARTLING RUMOURS
are constantly heard as to the intentions of our Government, but it is evident that they are waiting for further developments of the plans of Russia, and that they will not interfere until British interests are in greater peril than they appear to be at present. Yet it is a grave and anxious time. Some of our leading statesmen are intensely Turkish in their sympathies, and would, if they dare, at once go in for war, as allies with Turkey, and repeat the sad events of 1854-6 in order to blister up the effete authority of the Pope, and maintain what they call the "integrity of the Empire."

THE STATE OF TRADE
in England is most depressed. The low condition of trade has continued for some considerable length of time, and at present there is an unusual pressure which is widely and painfully felt. The closing weeks of the year are ebbing away rather gloomily, and with forebodings of even greater troubles in the future. Perhaps we are a little prone to anticipations of this nature, yet there is positive proof of decreased manufactures, of slackness in demand, and want of work in many quarters. It is further asserted that in not a few instances our supremacy is forever gone—that foreigners are manufacturing for themselves what we have formerly supplied, and that they can do so more cheaply than is now in our power.

WORKMEN'S STRIKES
are not uninfrequent in the midst of all this depression. Some of these are fought out for many weeks, and in a spirit of great intensity and bitterness. The masters in self-defence, and to enable them to carry on the great works entrusted to them are employing foreign labor, and they claim that it is their interest so to do. This introduces another great difficulty into the social system, and places the termination of these deplorable quarrels far away in the future.

DR. ALLEN'S NEW CHURCH
which replaces the old Union Street Chapel, Islington, has just been opened. This is the third great Congregational edifice, which has been erected in London of late, and it is spoken of as a very superior and imposing structure. Its cost is about £95,000, and it is a fair and noble monument of the zeal of Nonconformists, and their deep attachment to a worthy and eloquent pastor.

IN METHODISM
there is not any very noticeable event in the past few days. There is plenty of work on hand which is being earnestly advanced from stage to stage. The great Connexion Committee to which was entrusted so many matters of pressing urgency is sitting from time to time. Now and then a little information leaks out, as to what they would like to do. These appear to be feelers as to the opinion of the Connexion, and may assist in the formation of proposals at the hands of the Committee which may be in closer harmony with the needs and wishes of our people.

THE REV. T. B. STEPHENSON
has returned in safety from his American and Canadian tour. He reports very favorably of the good behaviour and hopeful position of a very large portion of the children sent out from the English Home. The work in England is very prosperous, and the heavy financial burdens are gradually disappearing. The work of the institution is being thoroughly done, and is in growing favor with our people.
Dec. 24, 1877.

LETTER FROM MONTREAL.

Dear Mr. Editor—
If you could have been with your patrons when they read in the **WESLEYAN** of 22nd ult., your cordial wish that they might all have "a Merrie Christmas and a Happy New Year" you would have heard them responding also from their hearts "the same to you." It must not, however, be forgotten that in many of your readers' families in New Brunswick and Nova Scotia sickness, suffering, and death, especially among the much loved little ones, have prevailed of late. Many might say as one of my friends in a letter to me written on Dec. 24th. The writer belongs to a household of which a youth aged twenty, third son of a sick and widowed mother, died from typhoid fever two days previously. "We cannot expect a merry Christmas, but we may be glad since Christ came to be the Resurrection and the Life." Yes, Simeon and Anna waited for him as the Consolation of Israel. The chief of the prophets declared (Is. 61. 2) that in the exalted functions of Messiah was comprised "to comfort all that mourn." Well does he perform his office. He is the same yesterday, to-day, and forever. Let the weeping ones repair to Him. He will be the health of every wounded spirit, and if asked, He will become the light of every darkened dwelling.

A STRIKE
by hundreds of men employed in the enlargement of the Montreal and Lacbina Canal threatened serious disturbances in the city. Many of the men were receiving, during the shortest days, rather less than a dollar per day. But what was worse, they were not paid their wages often enough; and payment was in part made by orders on stores. These things became a grievance. Some more rash than wise made these things the ground of an appeal to the men to desist from labor, and demand redress. Multitudes at once dropped their tools. Others who were willing to work on the old terms rather than their families should starve, were coerced into joining with the strikers. Fire-arms were used. One of the leaders was shot by a revolver. The bullet lodged in his left side and remained there for some days. A strong force of police and volunteers were sent out to disperse the crowds, and to keep the peace. Soon and happily arbitrators were appointed. Laborers and Contractors were brought into agreement. Work has been resumed and quiet restored. Thanks are again due to the volunteers. A fiery and sanguinary Christmas in Montreal was thus averted. It is fearful to think of the damage which might have been done by hundreds of sturdy fellows exasperated and reckless, with picks in their hands,

had they entered the city to vent their rage on its inhabitants and their property. The threatened danger is for the present entirely passed. The wounded man is recovering. His assailant has fled. Contractors and their hired men have been taught once more that their interests are most closely united. They are best promoted by each party faithfully considering what is due to the other.

That most praiseworthy Institute for the training of

PROTESTANT DEAF MUTES,
held its annual business meeting at the usual time. The number of pupils is twenty-two—twelve of whom are free. Voluntary contributions amounted to about three thousand dollars. The new and complete buildings for this Institute—the magnificent gift of Mr. Joseph Mackay—by whose name they are to be called, will be occupied in the course of this month by the pupils and all their teachers. Endeavors will then be made to have some regular religious service on Sundays for the whole family belonging to the Institute. The Principal, Mr. Widd, and his wife are deaf mutes. Mr. Widd is excellently adapted to his office.

THE SEASON
here as in most other parts of the Dominion has been thus far characterised by unusual mildness, the consequent openness of the river, and the absence of snow and rain. A ferry steamer had not discontinued her trips to Loagnieu up to New Year's Day. Then she took a large party further down the St. Lawrence, accompanied by a band. They were saluted by the firing of guns from many of the homesteads that were passed. Nothing like it ever before occurred on the St. Lawrence on the first day of January. Wheeling in the streets is admirable. They are smoother and clearer, if not drier than in the summer. The want of snow and sleighing has occasioned greatly diminished sales in some branches of business. Cabmen and livery-stable keepers complain greatly this winter. The general dullness was somewhat relieved by the number of bazaars that were held in the two weeks preceding Christmas. In the same space of time there were never before so many. Most of them were for church purposes, showing as may be supposed the need of money. The bazaars were well patronised. Perhaps their chief recommendation is that they utilize the skill, the industry and zeal of ladies, who are no doubt made happy by their gainful activity. The bazaar in which the Methodists were most interested was that of the morning Sunday School of St. James Street Church on behalf of

THE OKA INDIANS.
It was really well got up. The articles were numerous, elegant and suitable. Indians were in attendance with the peculiar productions of their own handicraft. These were pretty indeed. Chief Joseph and several of his tribe with their Missionary were in the room, which was decorated with verdant festoons and flags. The telephone was employed, whereby singing in a distant telegraph office was distinctly heard. This new and marvellous instrument excited more than a little the admiration both of the yellow-skinned and the whites. The net proceeds were over six hundred dollars. One hundred of these were donated to the Missionary Society, the rest is to be expended to relieve the extreme destitution to which these pious Indians have been reduced by their ecclesiastical oppressors.

THE MISSIONARY ANNIVERSARY
of the Central Church was held shortly before Christmas. The preachers the Rev. Messrs. Briggs and Potts were from Toronto. The latter being a great favourite here drew an overwhelming congregation. His text was the sad, joyful, prophetic declaration of the Baptist of himself, and his Lord; "He must increase but I must decrease." (Jno. 3. 30). Mr. Potts' apostrophe to the faithful forerunner of Christ was unique, pathetic and powerful, moving many hearts. His illustrations of the predicted growth of Christ's cause in the world were attractive, convincing and assuring in a high degree. That sermon will long be remembered with profit and thankfulness. The truth as it is in Jesus has nothing to fear from scientific discoveries. It has triumphed over every kind of unbelief. Its innate power remains unabated, while the

barran speculations of a materialist philosophy, and their originators too, will soon belong to the forgotten past. The platform meeting on the day following and the Missionary tea meeting the evening after were satisfactory and successful. This anniversary yielded more than two thousand dollars.

THE CHILDREN'S GATHERING
on New Year's Day was the largest yet held. Nineteen schools were present. These with their teachers number three thousand, one hundred and twenty-nine. They filled the spacious galleries and the central tiers of pews on the floor of the church. Hence only the pews by the walls were available for parents and friends, some of whom were obliged to stand in the aisles. The Rev. G. Douglas, LL.D., conducted the whole service with his usual effectiveness. Several ministers delivered appropriate addresses. The singing by the happy multitude of scholars was thrilling. How blessed a beginning of the year to these children of the church? The impressions made on them were of Christ, and God, and heaven. The feelings excited were good, deep, and will be ineffaceable. Each received on departing the accustomed packet of confectionary. The Schools' Missionary Offering was two thousand three hundred and seventy-eight dollars and sixty five cents.

The mild weather led to a revival here of the old English custom of singing

CHRISTMAS CAROLS
at midnight in the streets. A choir of an Episcopal church that had been practising Carols for a concert, serenaded their bishop and others. It was a new pleasure to hear at midnight in the open air the quaint old English Advent songs, and songs that were neither obsolete nor ancient. The melody may have wanted some of the tender accessories which prevailed in the olden time in England, but it served well to awaken in people from that dear country reminiscences of its venerable churches, its quiet church yards, their solemn yew trees which keep their sombre watch over departed generations; the old people and the poor who were cheered in mid-winter by substantial dinners, and the gifts of warm woollen garments.

CONCLUSION.
The holiday time being over, work will be the order of the day for all. In the toil of secular callings it will be well to keep in memory that great Pattern, who, in the days of his flesh went about doing good. The exercise of benevolence by word and deed is the surest way, and to a degree is in the power of everyone to obtain a happy New Year. Those who are honored with a divine, a providential, a gracious call to serve God in the Gospel of His Son will not cease to respond in adoring thankfulness by setting before themselves that exemplar who came to seek and to save that which was lost. To be helpful to Christ in this most divine of all employments is a happiness without equal upon earth. The reward of faithfulness in this service will be great in heaven, when the servant called to the Master's home from the field of labor shall be bidden enter into the joy of his Lord.
Yours truly,
January 7th. E. B.

BELL'S TELEPHONE.

At a recent lecture by Professor Bell on the speaking telephone, Sir William Thompson introduced the lecturer to the audience by the following remarks:

"That evening there was to be brought before them one of the most interesting of the scientific inventions that had been made in this century, or that had ever been in the history of science—(applause)—the conversion of the quality of speech into motions of electricity, and the reproduction of the effect in audible sound. (Renewed applause.) They might have heard of telephones before that which was now to be brought under their notice. There were telephones before that of Mr. Graham Bell, but those telephones differed from Mr. Bell's in the same sense as a series of claps of the hand differed from the human voice. The previous telephones were in fact electric claps-

pers. (Laughter.) They were instruments in which, by electric action, a succession of shocks, produced by stopping and starting the electric currents suddenly, were produced. Mr. Graham Bell conceived the idea—the wholly original and novel idea—of giving continuity to the shocks, and of producing currents which would be in simple proportion to the motion of the air produced by the voice, and of reproducing that effect at the remote end of the telegraphic wire—reproducing that effect at distances of a few miles, or of scores of miles, with a motion as nearly similar to the motion of the air caused by the voices as that not only was the articulation of the voice heard distinctly, but the different qualities of different voices are heard—(applause)—so that through the telephone, at a distance of 50 miles, one could not only tell what the words were that were being spoken, but they could tell who the person was that was speaking of all the 900,000,000 people living on the earth.

A STEAM SLED FOR THE NORTH-POLE.

At a recent meeting of the London Association of Foremen Engineers and Draughtsmen, Mr. Daniel Cartmel, late Chief Engineer of H. M. S. Discovery, and now of H. M. S. Cleopatra, read a paper on "Polar Exploration, with Suggestions for the Employment of Steam Power in Effecting it." The author, with the aid of several charts and diagrams, explained, in the first instance, the geographical and meteorological characteristics of the arctic regions, and then advanced to his subject proper. Mr. Cartmel, from his experiences during the expedition of Captain Nares, came to the decided conclusion that sledging by manual power was a hopeless method of attempting to reach the North Pole, and since his return has been busily engaged in devising a steam sledge for that purpose. This contrivance, as described by the inventor, consists in its general outlines of a flat-bottomed boat with two stern wheels, the midship cross section being a parallelogram. It would be constructed of steel plates lined with wood, perfectly rigid, and capable of standing the roughest usage. The boat-sledge, as it may be termed, would be highly polished so as to minimize friction, whilst the bow would be stayed and strengthened to the fullest extent, so as to resist concussions. Of course the steam power is intended to be concentrated as much as possible, whilst the steering wheels would be driven directly from the crank shaft. The proceedings closed with a vote of thanks to Mr. Cartmel, who also explained that the sledge might be warped forward with rope, and capstan, when desirable. Here is a suggestion for Captain Howgate and other members of the American Arctic Colony, now trying to reach the North Pole.—*Scientific American.*

Says the London Methodist:

The pressure on the ministers this year must be heavy. The President has already sent out twenty-five men from his list of reserve to supply the places of those who are temporarily disabled, and to fill up the vacancies caused by death. I hear that the President has rendered peculiarly valuable service at several "conventions" recently held. At Manchester, Sheffield, Exeter, and elsewhere, he has been the centre of remarkable gatherings. The Connexion is profiting largely from his abundant labor.

Oxford is nearly eight hundred years older than Harvard, and her library has only twice as many volumes, though the income of the former university is annually one million dollars. Each has about thirteen hundred undergraduates.

FROM THE MISSION ROOMS,
TORONTO.

Letter from Rev. H. M. Manning, Missionary at Edmonton, Saskatchewan, dated Nov. 1st, 1877.

I referred in my list to the long and frequent journeys of the first Methodist Missionaries sent to this place, and the changes that have occurred in the physical features of our work, the extent of this field at present, and the opportunities for usefulness which it affords; and I was careful to add that the monotony of our life had been broken by various travels. It will be presumed that these were neither long nor frequent, which is true, and not to be regretted, seeing that funds are low, and providing also that the work has not been neglected. But few and short as they have been comparatively, they have not lacked the romance and novelty, peril and hardships of former days. The mode of travel has undergone little change. We carry our board, and take up our lodgings where we please, or where we can, for our progress is often impeded by accidents, which no prudence of ours can foresee, and we find ourselves benighted far from our desired camping ground, which to a traveller, wearied and still in haste, as missionaries usually are, is one of the saddest of disappointments. If we have an attendant, which is not always the case, we can rest in our camp when the day's journey is over, otherwise we are busy for a considerable time watering and hobbling the horses, that they may not leave us during the night, pitching the tent, getting wood and water, working, &c. These et ceteras at the end of a forty miles jaunt, enable one to sleep on a bed of mole hills without any narcotics, unless, indeed, the night be spent in maintaining one's right to rest against the lawless claims of innumerable mosquitoes to a night of feasting. At the dawn of day, and often before it, the traveller must be up and preparing for his journey. The one thing of importance is to find his horses. This may take him half an hour or half a day; and whether a longer or shorter time, he is almost certain to return to his camp as wet as if he had been wading in water to the knees. A hasty breakfast is next taken. We have now, of course, all the luxuries to be desired, albeit we are sometimes reduced to the simple fare of our predecessors, pemican and wild fowl. Then follows the morning sacrifice of praise and prayer. The quiet, the repose of these moments is impressive and sweet. No sooner have we risen from prayer than all are busy again. The tent must be taken down and folded, the cooking utensils collected, and all carefully packed in the conveyance and securely tied. This done, and the horses hitched, we are ready for another day's journey. Such is summer travel in the Saskatchewan, and after this manner we travelled a thousand miles during the summer of the last ecclesiastical year.

In winter we use a cariole and horse, or dogs, usually the former, travel from ten to fifty miles a day, according to circumstances, carry hay and grain for the horse, for personal use such edibles as will thaw most readily by the campfire, or such as can be eaten when frozen, and a good supply of blankets and robes. When the weather is mild, as it frequently is, and the snow soft, we travel by night; and this, if you have company of a congenial class, may be boasted of as one of the rarest of drives. It has been my fortune to be thus circumstanced several times.

But you have heard of the hardships of winter travel in the mission fields.

They are matters of course of which every missionary, so far as I know, has an experience sooner or later. Perhaps, as things familiar to us are of interest to the people at home, my egotism may be pardoned, if I insert some account of a trip made in the month of April to a lumber shanty, fifty miles west of Edmonton.

It was a clear mild morning when I left the mission house. My hope was to overtake a party before night that started with loads the day before. But the road was much worse than I expected, and my progress slow. About noon I came to a lake where two ways met, and, having been there a few weeks before, resolved to take the more direct route, and strike the better beaten track a few miles farther on.

All went well for a time, till the snow-shoe track I had been following became indistinct. This made me suspicious that I had gone astray, which proved too true; for, after hours of trudging through snow from two to four feet deep, I found the remains of an Indian camp, and here my road ended. Relieved by the certainty that I had made a mistake, I set off in good spirits to find the track, in which I succeeded. Late at night I found shelter by the side of a poplar grove, having travelled about thirty-five miles; and here, without camp or fire or tea, I lay down in my cariole to sleep. Such comforts would have cost me too much toil. Two days later, on my return, after hours of plunging over miles of crusted snow (for I had to take a new road on leaving the mill to avoid the water on the river) I was met by a driving snow storm. A long plain now lay before me, in many places the track was scarcely discernible, and night gained so fast upon me that I had not a moment to lose. But the weary flesh must be nourished, and the horse too must be fed, or, as we say here, he will "give out;" so pulling on my great-coat and buckling it tight about me, (we doff our great coats when in a hurry, for we have to run instead of ride.) I turned my back to the storm and sat down to luncheon of frozen biscuits and cold water, while the faithful horse ground his measure of barley with all haste. The shades of night were gathering round, and the shelter I sought was still miles ahead. O! how wistfully I looked towards the west in hope that the gleams of light that lingered upon the sky would not desert me too soon. Hope and fear alternately held the mastery; for I was all alone, and not a man within thirty miles knew of my being out that night. I thought of the fate of our late chairman, but trusted in God and went on. The track was too crooked, narrow and indistinct for the wearied horse to keep it long, and soon after dark we were plunging again through the deep snow. But now the tops of the tall pines were in view, like a dark cloud upon the sky, and I rejoiced as the lost mariner at the sight of the light house lamp, thanked God and took courage. Though apparently within a gunshot they were miles distant, and we were destined to come upon the track again before reaching them. At last the friendly woods were gained. I had spent a night here before with R. Hardisty, Esq. and party. On that occasion we lost our way, took shelter at this place, and returned home next day. We then had a comfortable camp; but I now found it all destroyed, and the place covered with snow. Too weary to chop wood and build a fire, I shook the snow off a few branches that lay upon the ground, and, spreading them under a sheltering pine, lay down to sleep, and the sun had already chased the gloom of night away when I awoke. "For He giveth His beloved sleep." And therefore the Psalmist said, "I will both lay me down in peace and sleep: for thou, Lord, only makest me dwell in safety."

But this is only part of the fatigue of a single trip. Of the five hundred miles travelled during the last winter, two hundred and fifty were travelled alone and of the nine nights spent in the woods, four were spent alone, and six out of the nine were almost or altogether sleepless, through a sheer discomfort from cold and other unavoidable circumstances. It is no wonder therefore, that the missionary returns to his home weather beaten and weary.

Some account of the places visited, and the work of God, in my next.

HOW TO PREPARE A SERMON.

BY H. A. M. HENDERSON, D. D.

(Nashville Advocate.)

First. Select a text that fairly contains a subject. Ascertain, definitely, what the subject is. As in the text, "Therefore, being justified by faith," etc., the subject expressed, in its simplest form, is "justification by faith." Perhaps the text is textually divided, as in, "I am the way, the truth, and the life," etc. This might be treated as naturally divided, or the subject might be expressed as follows: "Jesus the way to the Father," and treated as follows: The exordium might be on the world's search for a way of ap-

proach to God, and by easy steps reach the following division: 1. Jesus the true way. 2. Jesus the living way. Of course the application would be to press the truth that there is no other way. Sometimes it is well to select some subject, and find a text for it afterward. If you can find no text that includes the whole subject as you propose to present it, get one that will lead you naturally into it, and after having served the purpose of a finger-board to your path of discussion, dismiss it by stating a clear proposition. Particularly, in texts containing a metaphor, do not try to make that metaphor serve all the purposes of your thought, but exhaust it fairly and dismiss it, else your effort to use it will make your sermon puerile.

Secondly. Inquire what you know upon the subject, and write it down memorably, or with "catch-words," that will serve at a glance to recall the whole thought. Read all you can find upon the subject, taking notes in your own language of the facts and thoughts that you think will be serviceable to you. Do not servilely follow an author, but enquire, "Is this true?" "What does it suggest to me?" "How can I supplement this with original matter?" Try to be original. Remember that a man will love a club-footed child of his own more than he will a perfect one of his neighbor. If you cannot originate new, serviceable thought, impress that of an author with your own mental individuality. A man is original in the degree in which he adds value to a thing, or gives it greater currency. Make it, by assimilation, so thoroughly your own, that when men ask, "Whose image and superscription is this?" you will be able to answer, "It is mine." The nugget may not be yours, but the assaying and mintage may be. There are few nuggets now to be dug in the realm of positive theology, but we need "a resumption act" that will bring us back from the green and gaudy currency to a solid gold basis.

Thirdly. Having collated your matter, determine under what head, previously arranged, it most naturally can be marshaled. You may find it necessary to make a new "plan," or to dispense with a "skeleton." In this latter case you are to determine the order of the procession of thought, and you can align your matter by the use of simple numerals—1, 2, 3, etc. In my own sermonizing I seldom have arbitrary divisions. A sermon that flows on like a river, receiving tributaries, and widening and deepening as it glides onward, unobstructed by locks and dams (divisions), is always more effective. Even when a preacher has these mechanical divisions and subdivisions he should so construct his sermon as to conceal them from his hearers, having each part dovetailed into the other so as to constitute one piece of mental mechanism.

Fourthly. Inquire, "How can I strengthen this subject with illustrations or quotations?" "How can I make the truth clearer to the apprehension of my hearers?" In this respect nature, science, art, mythology, history, biography and experience, are to be drawn upon.

Fifthly. "How can I embellish with figures of rhetoric, the graces of language, and quotations from the poets?" In this respect do not try to make each sentence equally beautiful. Do not employ "the high colors" upon a homely thought. Then there are truths that are grandest in their naked simplicity, and to attempt to adorn them with the red-ribbons of rhetoric would be like trying to gild the sun. As in an orchestra, strains are introduced that jar dissonantly upon the ear for the purpose of making more effective some sweet symphony or simple air; or, as in the Rembrandt pictures, the *chiaroscuro* is employed to make, by contrast, more objective the portrait on the dark background, or as the jeweler sets the diamond in ebony—so the rhetoric of a sermon should, at times, be ruggedly simple, so that greater efficiency may be given to passages in which the thought is capable of carrying a rich upholstery of language. While in extemporaneous speech an occasional grammatical inaccuracy may be pardoned on the ground of earnestness, yet that habit of introducing errors for mere rhetorical

contrasts should be avoided. Also, avoid archaisms. Whatever the language employed, do not let it obscure the thought. And remember the more rude and primitive a people, the more they delight in high-wrought or pictorial speech. The Oriental idioms—languages of the greatest antiquity—and the speech of the American Indians, are remarkable for the richness of their imagery. The purpose should be to adopt such a mode of reasoning and rhetoric as shall be on a plane to the comprehension of the greater part of a promiscuous assembly without offending the taste of any. People who may not be able to define many of your words will yet be able to see your picture as a whole if you have skillfully employed the art of the word-painter. Says Whately, "In adapting the style to the comprehension of the illiterate, a caution is to be observed against the ambiguity of the word 'plain,' which is opposed sometimes to *obscurity*, and sometimes to *ornament*. The vulgar require a perspicuous, but by no means a dry and unadorned style; on the contrary, they have a taste rather for the overflorid, tawdry and bombastic: nor are the ornaments of style by any means necessarily inconsistent with perspicuity; indeed, metaphor, which is among the principal of them, is, in many cases, the clearest mode of expression that can be adopted; it being usually much easier for uncultivated minds to comprehend a similitude or analogy than an abstract term." I have found that it is a bad plan to introduce a long poem into the body of a discourse, and particularly if it rhymes. Sometimes blank verse, in which the language and thought keep equal step, and march "like an army with banners," a quotation of some length may serve a noble purpose in *climaxing* a passage. Sometimes a rhymed poem—and especially a hymn, may be effectively employed in closing a peroration. A notable instance of this is in Bishop Pierce's funeral sermon of Bishop Capers, in the "Methodist Pulpit, South," which he concludes with those martial-music-like lines: "Servant of God, well done!" etc. My own method of sermonizing is substantially the foregoing. I select a subject on Monday morning, always taking that which is most interesting to me at the time. Thus I am enabled to pursue investigation *con amore*. Each day I write down what occurs to me. I carry the subject with me wherever I go, and about Thursday night I attempt a systematic arrangement of my matter, selecting that best suited to my purpose. Very often I get matter enough for several sermons, and I arrange them with reference to giving each the greatest possible effectiveness. I seldom write a sermon *in extenso*. I try to formulate sentences in my mind. I have found it a great aid to memory to repeat aloud these sentences. I make myself very familiar with my notes, so that a glance at them at every subdivision or "catch-word," is sufficient. I write these on one side of the paper. If I have more than two pages of notes, necessitating a turning of paper, I lay them between the leaves of the Bible, and turn the Bible-leaf carelessly. In this way the manuscript is kept out of the eye of the congregation, and the charm of extemporaneous address is preserved. Depend upon it, that it is very damaging to effect for an audience to see constantly your paper, and especially to observe servility to notes. I have seen many preachers who carried their notes carelessly in their pockets, and therefore they were so crumpled as that they would not lie smoothly upon the Bible. Others write their notes in memoranda-books, and of course cannot conceal them from public view. I have a Bristol-board card about six inches long and three inches wide. The notes can be easily filed, and do not get crumpled. On the opposite side I index references, write supplementary thoughts, the number of the hymns, and the Scripture-lessons suitable to the sermon, the places and times preached, etc. By having the cards eyeleted they can be easily tied together. I have given my method in the hopes that it may be useful to some young preacher who has not read works on homiletics. In another article I will make some suggestions on extemporaneous preaching.

CORRESPONDENCE.

MR. EDITOR, SIR.—A few weeks since I read in the WESLEYAN some strictures of Judge Marshall's on a letter in the Christian Messenger written in approval of Prof. Dawson's "Origin of the World," and again last week he attacks another approver of the work, "for the information of the Christian laity generally."

Having rather cursorily read the book in question before the first letter appeared, I was induced to go over it again more carefully and the result is that I the more admire it, not only for the deep and careful research displayed, but also for the author's profound admiration of the wisdom and goodness of that great Being who before all creation, had evidently the whole plan spread out before him as though it were then finished, and thus, it may be millions of years before man existed to need it, had everything in design provided for his sustenance, comfort, and enjoyment.

And is the man who by a lifetime of arduous labor and research, elaborates the knowledge thus obtained for the benefit of such as have not the opportunity, or it may be the grasp of mind, to achieve it for themselves, to be designated a skeptic and perverter of Christian truth, because he finds that our coal, iron, granite, marble, lime-stone, gypsum, gold, silver, copper, tin, and a multitude of other things, are just as St. Paul says, "not made of things which do appear," "is he to be called an infidel because having acquired this knowledge, he cannot accept the meaning attached by some to our version of the history of creation?"

Prof. Dawson does not, in the most remote sense, deny the divinity and authenticity of the Bible, but rather labour to show that, geological developments strengthen every great truth of divine revelation.

The Judge asks for proofs that these long periods in the process of creation are meant by the term days. He might as well ask me to prove the diameter of our world, the size or distance of the sun or moon, or Jupiter or Mars, &c., &c. I can only refer him to the conclusions of these very men who have spent and are spending their lives in researches for the benefit of this, the part, and generations to come. I would ask him does the Bible teach the principles of attraction or repulsion, or adhesion? Does it teach us that our world revolves diurnally on its axis, or that it travels annually round its orbit, or what are the forces employed to accomplish these revolutions?

No, the Bible was intended for another purpose, and that it fully accomplishes.

The Judge, to induce his readers to accept his dictum, says that, for many years he has prayerfully and carefully studied the Holy Scriptures. For what? To find out the meaning of the word days? To find out whether our geologists, and other learned scientists, are right or wrong. I am inclined to think that he will get no other answer from it on these subjects than that which Jupiter is said in the fable to have given to the waggoner in his trouble. St. Paul says to Timothy that, "all Scripture is given by inspiration, and is profitable for instruction, &c., in the way of righteousness," but not for criticism in the general departments of secular knowledge.

The Bible tells us that in the days of Joshua the sun and moon stood still for about a whole day, and that the shadow went back ten degrees on the dial of Ahaz in the days of Hezekiah; now I verily believe the statement, but how these changes were accomplished, I cannot fathom, yet what has that to do with the stability of my faith or trust in God?

Again the Judge says a day must mean twenty-four hours, because it is said and God rested on the seventh day. This is rather fatal to the Judge's theory, because if he is right of course God rested just twenty-four hours, and what then? echo says and what then?

But Prof. Dawson says (in conformity with his theory) God's rest is still going on, except as our Lord Jesus Christ said, "it is lawful to do good on the Sabbath days," so God is employing his Sabbath (the part at least) for our eternal benefit.

He has caused our Bible to be brought to us through ages of darkness and corruption; bringing in his wisdom and goodness the gospel of eternal salvation within the reach of all, and by the means of railroad and steam ships, the great Suez Canal, and other great enterprises (which cannot be conceived or carried out without his permission) the gospel may be further spread and find its way readily to the remotest boundaries of the habitable globe. And now fearing this may be already too long for a newspaper article, I will close, but may with your permission resume the subject at some future time.

ONE OF THE LAYTY.

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INTERNATIONAL BIBLE LESSONS.

FIRST QUARTER: STUDIES ABOUT THE KINGDOM OF JUDAH.

B. C. 941. LESSON III. THE COVENANT RENEWED; OR, COURAGE REWARDED. 2 Chron. 15. 8-15. Commit to memory verses 10-12. January 20th.

EXPLANATORY.

THESE WORDS. Words are often mightily spoken words, infused with the magnetism of the speaker, are mightier; but prophetic words, freighted with a message from the Most High, and bearing divine authority, are mightiest of all. The prophecy. Outlined in verses 1-7; reminding the king and people of privileges lost by the nation's backsliding, which might now be regained by renewed earnestness. Oded. The context (ver. 1) shows that this should read "Azariah the son of Oded." Probably the words were dropped by a copyist. He took courage. To reform vices which had fastened upon the mass of the people, and which infested even the royal palace, (see verse 16,) required courage of the highest order. Every true reformer must needs be a brave man. Abominable idols. Every sinful habit is an idol; for it takes God's place in our affections, and shuts him out of our heart. To cast it down from its throne there must be principle, will and firmness. [Teacher, apply to habits of evil temper, profanity, tobacco, strong drink, etc.] Mount Ephraim. The territory of the Ten Tribes wherein Aaa had made conquests. Renewed the altar. True reform consists in building up as well as in casting down. Those who have lost their idols will soon replace them unless something better be supplied. Before the porch. In front of the Holy Place, where Solomon had consecrated it sixty years before.

GATHERED ALL JUDAH. There is power to stir the feelings in a mass of people assembled for the worship of God. From the day of Pentecost down to the present work of Mr. Moody, great assemblages have been important factors in great revivals. Strangers. People of the northern kingdom, now widely separated in character from Judah. Simeon. A tribe located south-west of Judah, but attached to the other kingdom, into which most of its families had removed. Fell to him. There is something in sincere, single-hearted piety which distinguishes its possessor, and draws men to him as the magnet attracts kindred metal. The people love to follow leaders who have God with them, or who, as Mr. Lincoln said, "on God's side." Gathered themselves. Not only called by the king's proclamation, but led by their own desires. It was the nobler, purer element from all the tribes meeting at their religious center, as the silver in solution gathers around the pole of the galvanic battery. [Teacher, show the value to young people of attending religious meetings, church, prayer-meeting, etc.]

THEY OFFERED. When the heart is awakened to realize God's grace, it is led to hearty and willing surrender. Religion that is real and thorough will open the purse. Spoil. Perhaps a part of the booty taken from the Ethiopian host. Of what God gives us a portion should be given back to him, to betoken his ownership of all. [Let children learn early to give their own money in the Sunday-school and the church.] They entered into a covenant. The revival enthusiasm swept over the vast assembly. Each person present pledged himself to an entire consecration to God and his cause. All their heart. "We make nothing of our religion if we do not make heart work of it."—M. Henry. God will have no partial service: he accepts only all.

PUT ME TO DEATH. This was no new law, but simply the enforcement of the old one. If it had been maintained throughout the earlier history it would have been better both for Israel and for the world. Now, religion is more widely spread abroad, and can depend upon spiritual forces only; but in those ages the truth of God and the salvation of mankind hung at issue with one small people. Let those who censure this sternness remember that, but for these "Old Testament severities," our civilization and our enlightenment would not exist. Loud voice. It was one day of true living. For once the heart of the nation throbbled in unison with its God—a type of what shall be hereafter when the church on the footstool becomes the church before the Throne. Rejoicing. Entire submission to God gives entire joy. [Teacher, let your scholars know that sin is bitterness, and religion is joy.] Rest. There was peace without, and there was peace within; foes around were stilled, and hearts at home were calm and rejoicing with the overflowings of divine love.

GOLDEN TEXT: Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded. 2 Chron. 15, 7.

DOCTRINAL SUGGESTION: True consecration. The next lesson is 2 Chron. 17, 1-10.

BREAK HIM OF IT.

In our homes we are liable to overlook noisy measures, and overlook more powerful influences which work silently. Some years ago, when I was Principal of the New Jersey Conference Seminary, a gentleman came to place his son in the institution. When he had made his arrangements, and was about to depart, and had got as far as the door, he stopped to make a final remark. Said he, "You will find John truthful, obedient, and affectionate. He is a good boy in general, but (here he assumed a stern look, and spoke in a stern voice) he has one very bad habit. He has learned to smoke, and (more sternly) I want you to break him of it" (looking fiercely at John, to make the tremendous declaration more impressive and overwhelming)—"I want you to break him of it, if you have to break his neck!" And then, taking off his hat, he drew a cigar from the lining, put it in his mouth, and said, "John, go and get me a match." Of course I could only let "expressive silence" signify my sense of the important duty I was expected to undertake; but I inwardly determined that if John's neck was to be broken for following his father's example, the father himself must do the deed. I will not affirm that cases of gross inconsistency like this are numerous; but who will say that they are few? Too often parental precept goes in one direction, and parental example in another. A man of forty years, who prides himself on his strength of character and his intelligence, calls upon his sons of ten or fifteen years to show a degree of wisdom which he himself has not attained, and a degree of self-mastery to which he fails to prove himself equal. He gives a noisy command and adds a noisy threat, and then, by his own conduct, utterly undoes his own attempted good work. The silent power is the greater.—J. J. Crane, D. D., in S. S. Times.

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MONTREAL, March 1, 1877.

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For some years I had suffered with pain and swelling around the instep and ankle of one foot, the result of a bad sprain; this was also in a short time cured by it. It has been used in my family for Neuralgia and other forms of pain with similar success.

The result of its use in my case has induced many others to try it, and all that use it are well pleased with it, and like myself are determined to keep it always in our houses.

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C. W. TREADWELL, BARRISTER & ATTORNEY AT LAW CONVEYANCER, &c., &c. OFFICE: Corner of Charlotte and Union Streets, Saint John, New Brunswick. Accounts collected in all parts of the Province. Conveyancing and all other legal business carefully attended to. SIX DOLLARS WORTH FOR FOUR DOLLARS.

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BAPTISMA, By Rev. J. LATHERN. Bound in cloth. Contains 72 pag. Price 12 cents. Gives evidence of thorough study of the subject. Admirably adapted for popular circulation, especially among young converts. It is exercised in mind on the subject of baptism. —Rev. W. H. Whitmore in "Canadian M. Magazine." For sale at the HALIFAX WESLEYAN BOOK ROOM.

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THE WESLEYAN.

SATURDAY, JANUARY 12, 1878.

AN ECUMENICAL COUNCIL.

The day is not far distant when the forces of Christianity will be better marshalled and compacted than they are at present. Much has already been gained in this direction. The churches, as they see more and more each others sincerity and devotion—as they apprehend more clearly how much all evangelical bodies have in common—as they rise to the conviction that union is strength—incline toward each other for sympathy and council. This is more the result of an actual growth in knowledge and grace than of the commingling of the Christian sects in public worship. Most of the admirable union meetings and other occasions of confraternity to which have been credited a growth of Christian charity, are really themselves but the fruit of an intelligent, Christ-like spirit, which has been gaining upon the Christian world. And as this spirit enlarges, its operations will assume new practical forms. It is already tending in the direction of ecumenical counsels—which mean really a development of the union meeting, with the addition of consultation for the purposes of fellowship. Presbyterianism began last year a signal example of this form of council. Men of different branches of that great family came together. They made grand speeches. They formed acquaintances. They learned to look kindly upon each other's faces, the recollection of which would forever incline them afterward to forbearance and love. Beyond this, perhaps, not much was effected; but the meeting was really but an introduction. Next council will bring about more practical result—more concentration of the church's forces, comprehensive plans and schemes for the regulation of missions and other church schemes at home and abroad. Thus begin all great progressive movements.

It is with this ambition that we look forward to a near ecumenical council of Methodism. John Wesley's family has been much disintegrated—rent asunder by diverse opinions. A calm day has at length dawned when these sects are beginning to look each other in the face—to step over long-established boundaries and shake hands. Yearnings toward union we find where they were least expected. Unions are not always possible—perhaps not always desirable; but, in the interval of growth—while the union sentiment is gathering strength—surely we can all afford to make common cause in so directing our forces that the greatest possible good may be gained by them in the least possible time. Why could there not be an ecumenical council of Methodism to direct our missionary operations? True, the mission-field is wide, and there is little difficulty in choosing a centre of operations for any branch of the church having energy or means to spare; yet does any man imagine that much light could not be afforded by a council of experienced and discerning men—that much means would not be saved, and great general good accomplished, by a comparison of opinions on this great subject. If, with all our boasted progress in Christian union, the several members of the Wesleyan family cannot agree to a general fraternal consultation, where are the evidences of our sincerity?

In missionary enterprise there are now several Methodist Churches engaged. In England, the Wesleyans, the first and the strongest, have their own magnificent machinery under fine control; but separated from this are several other Methodist missionary organizations. The Northern and the Southern States are distinct in their missionary undertakings. The Dominion has some five or six branches of Methodism—how many missionary boards we cannot say. Surely it would be possible to give new impulse to, and shed new light upon, the mission work of Methodism if a council were to assemble and spread out before them the map of foreign Christian work.

And the advantages would not be confined to missions. But for other suggestions we have not space at present.

The competitive examination for entrance to the Halifax High School was entered upon with great spirit, notwithstanding the extraordinary standard of excellency which had been adopted by the council of Public Instruction. When it was known that papers less than 50 would count for nothing; that the aggregate marks must reach 70 to secure a prize—the maximum number being 100—it was generally supposed that all ambition in the direction of free entry would be paralyzed. So far from this, however, twenty-eight pupils, representing some seven or eight schools, entered the contest. Dr. Curren and Rev. John Forrest were the examiners. The papers were very difficult.

The following are the results:—

PRIZES, ENTITLED TO FIVE YEARS FREE TUITION, IN THE HIGH SCHOOL:

Albro Street School.—Fred James, John A. Bell, Edwin Mutch, Frank Nicolson.

Morris St. School.—Robt. Hedley.

PUPILS ENTITLED TO ENTER BY PAYING EACH \$20 A YEAR:

Morris St. School.—Cornelius Fletcher, John Miller, Stanley Harrington, Alfred Harley, Munro McDonald.

Albro St. School.—A. C. Hawkins, Geo. C. Lintaman.

St. Mary's School.—Daniel Cahill.

Dartmouth.—Geo. A. Sterns.

It is noticeable that no pupil from the Roman Catholic schools has met the test of excellency, and only one from these is entitled to entry by paying. Albro St. School, of which John T. Mellish, Esq., is Principal, sent up seven competitors; four of these take the first rank, and two may be admitted by paying. Six of the seven make an honorable record. We congratulate Mr. Mellish upon results which always attest to the efficiency of a principal and those under his direction. Halifax may also be congratulated upon possessing such teachers as Messrs. Jack and Mellish. Mr. Jack sent up several students to the High School at a previous examination, which accounts for the fact that only one succeeded this time. Mr. Mellish's friends would have gladly spirited him off toward his native Island some months ago; but if the patrons of education in Halifax are wise, they will guard their own interests by keeping up their staff of capable men.

OUR MISSIONS.—It would please us very much if the Methodism of our lower Provinces could be brought more practically, personally, into connection with Foreign Mission work. We know this subject has been exercising the minds of our Missionary Secretaries, so that our remarks are intended not to reflect upon them by any means, so much as to help and encourage them. Before the union, we had to bear an unjust reproach from other denominations, who did not understand our true position. They averred we had no Foreign Mission interests—that our missionary money was all absorbed among ourselves;—this, although we were in direct and devoted relation with the great missionary work of the British Conference. Now, however, it is seen that we are linked with the missions to Japan, British Columbia, the North-west, and the French Missions of the General Conference. Four years have elapsed since union; but as yet no man from the East has gone into purely mission work. We have looked upon the faces of our returned missionaries—and great good they have done us; we have read with intense interest the letters of men who are facing the stern conditions of Pagan life, supported by our money and prayers. We need now a personal consecration from the East; the opening of a new religious life among us—one which will make the last, the purest, the holiest sacrifice demanded of the church. We desire to see our sons and daughters coming forward for this purpose; and to help in dedicating them unreservedly to the work of calling the heathen world to repentance. It may be supposed that it is comparatively easy for us to write in this strain, shut out as we are at present from the possibility of being called upon to give practical effect to our own counsel; but we say deliberately that, when the church chooses to indicate its willingness to that effect, ours shall be a cheerful offering. We have no purpose to-day which would hinder our going to any place in the wide mission field; and of

all ambitions, the missionary is with us the most ardent at this moment. These, however, are decisions into which the question of adaptation should always enter, and of that question the missionary authorities are ever the best judges. And what we say of ourselves in this regard, we sincerely hope is the spirit of many of our ministers. Let us see the fruits.

OUR CORRESPONDENTS.—Our readers will find this week a good repast of letters from several parts of the world. A special feature of the WESLEYAN for some time, has been the direct contribution, from localities to which we all naturally turn with interest, of facts and news, always well written and authentic. Provincial correspondents will not imagine their letters are by any means underrated. Comparing our papers with others of the Methodist Churches, we find a most liberal quota of correspondence from Circuits. This week there are several such; not least of which in real value—discriminating and eloquent as it is on the character of a man remarkable for piety and good works—is the obituary of the veteran Mr. Morton.

Our English correspondent takes up several salient points of public and denominational intelligence beyond the water. His aim seems to be, to keep well before his readers those leading topics of English and Continental news which lie on the surface of public observation and discussion. An index of his letters for 1877 would show that few matters of great importance had escaped his attention. From Montreal we have an excellent resume of a months public affairs, social and ecclesiastical. We incline to think "E. B." has established in the minds of all who have followed his interesting letters a conviction that in the Province of Quebec there are some powerful agencies at work both for good and evil; and that the genius of both the good and evil of the Province radiates from Montreal as a centre. Hence the advantage of having an observing Montreal correspondent.

Rev. T. Berton Smith occupies a position from which he can clearly estimate the force of the "close communion" question pro. and con. Around the person and church of Dr. Pentecost there has been, since his protest against close communion, an agitation of considerable moment, inasmuch as his is an initial movement in certain circles. Mr. Smith appreciates the situation and does it justice.

From the Mission fields we have our first letter direct—a sensible, calm review of work which requires more than philosophy or stoicism to sustain it. Young men and women contemplating missionary life in the North-west, will understand that it requires, as a first qualification, the grace of sacrifice.

"One of the Lads" looks at Judge Marshall's argument upon the "six days of creation," from a critic's standpoint. We incline to think, after all, a calm discussion on this subject, kept within proper bounds, may result in good.

Rev. S. T. Teed's affecting letter needs no comment.

THE Week of Prayer is now an established observance in Christian lands. Untold blessings are sure to follow prayer so united and persistent at that which prevails at the opening of each year. But what a privilege and responsibility have they who direct this great annual movement! If the subjects for prayer have been defective in any respect, in has been in their redundancy and multiplicity. For services of an hour, or even two hours, half a dozen topics are entirely too many. It has the effect of distracting the mind to hear such a multifarious topic as that for Wednesday or Thursday last announced at the opening of a meeting. One, or two at most, direct ideas, help to urge and lead devotion; but beyond this an opposite effect may be produced. Still, we cannot always judge for others.

TRADE AND EMPLOYMENT.—Evidences are all corroborative of the fact that a reaction has set in upon the Maritime Provinces, which will severely try the charity and patience of all who consider themselves the friends of the poor. The fire in St. John created an agitation among mechanics, running up wages and providing extensive employment. The very mild month of December encouraged builders to keep up their work well into the winter; but now that building has ceased, the strain upon the poor becomes very severe. Reports agree in representing many out of employment in that city. From other towns in New Brunswick and Nova Scotia we have but one assurance—money is scarce, times are dull. During the late autumn, a spir-

ited importation of goods kept things lively and hopeful. Now, that this is over, we incline to think traders are again putting on their considering caps. Indeed, the severe lessons of the past two years have left behind them a degree of prudence and watchfulness which may cramp our industries for some time yet.

PERSONALS. Rev. John Bead was presented with a gold watch by his congregation at Milton, Yarmouth, during the holidays.

Rev. J. M. Pike and Mrs. Pike, of Providence Church, Yarmouth, were also the recipients of several New Year's favors.

Young Goodwin, who carried off the Gilchrist Scholarship, has been doing admirably in England. He holds a high place as a student; while in competitive examinations he has taken additional honors.

THE SACKVILLE PRESIDENCY.—We understand that Rev. Mr. Sprague does not feel himself in a position to accept the honorable position of President of Mount Allison College, to which he was recently nominated. Probably the delicate state of Mr. Sprague's health has something to do with this decision.—St. John Telegraph.

Up to a recent date, there were hopes that Mr. Sprague's health gave every promise of speedy restoration. On such a close examination as the circumstances rendered necessary, it has been found that his constitution is not in a state to justify acceptance of a position involving much responsibility. He may possibly be obliged to seek a year's rest; so that both Centenary and the College may be deprived of his services. This opens a new chapter to the Trustees of the College. We hope Mr. Sprague may, by generous dealings with himself in pastoral work, yet gather strength for an unbroken continuance in pulpit labours, which he has so much adorned.

A misapprehension may have been caused by the substitution of Laura for Leora R. Tweedie, in the report of Mt. Allison Exercises, though we think the words were copied directly from our authority. It was Leora R. Tweedie whose name was connected with the Essay on "Hidden Lives."

Rev. Joseph Cook has been invited to lecture in London.

Bishop Haven is still a sufferer from the effects of the African malaria.

Mr. Thomas Spurgeon, son of the Rev. Charles H. Spurgeon, of the London Tabernacle, is preaching very successfully in Australia, where he has gone to recruit his health.

Dr. Milburn, the blind preacher, is lecturing and preaching in Ireland to large audiences.

NEWS FROM THE CIRCUITS.

SCOTT'S BAY.—During the past four weeks we have been holding special services in this place. The church has been greatly revived and quickened. Backsliders have been reclaimed; and a number of persons have forsaken the paths of folly and sin, and have turned their faces Zionward. To God be all the praise. The Lord grant that they may all continue faithful unto the end. Next week we intend, God assisting us, commencing a series of services in another part of this circuit. Pray for us that God may continue to favor this portion of his Zion.

Yours, &c., J. H. DAVIS.

ELGIN CIRCUIT.—On the Friday before Christmas the members of our congregation at Pleasant Vale gave us a surprise by coming to our house with a great number and variety of very valuable presents, including a barrel of flour. The whole value of the presents was about fifty dollars. May the Lord reward their hearts.

J. K. KING.

RICHIBUCTO, K. Co., Jan. 5.—Last week a committee from Kingston waited on the Rev. Mr. Parker, (Methodist clergyman here), and presented him with a Seal Skin Cap of the value of \$14, and on Friday last Messrs. Forbes, Benley and Robinson, placed into the hands of the rev. gentleman a Fur Coat valued at \$40, as a token from contributors in Kingston and Richibucto, indicative of their respect for the rev. gentleman, and appreciation of his work. One pleasing feature in this matter is that leading citizens of Richibucto (outside of the Methodist church,) Catholics as well as Protestants, joined in the testimonial in recognition of the high esteem in which Mr. Parker is held in this community.—Moncton Times.

WOODSTOCK presents a very changed appearance this first week of 1878 from that which it wore at the same period last year. It has an appearance of newness and incompleteness, but looking at its long ranges of really fine and substantial buildings on King and Main streets, and the streets in the centre of the town

running into these, one can scarcely realize the fact that so recently as the 17th of May last the locality referred to was entirely burned over, and 60 buildings, including \$275,000 worth of property, destroyed. Yet the fact is a palpable one. And while the present rapid restoration of the town speaks emphatically in praise of the individual enterprise and undaunted courage which has produced this repeatedly the advantage of fire insurance, and the honor and stability of those Insurance Companies who maintained their integrity and paid their losses.—Sentinel.

In the last Charlottetown Argus the following announcement was made:—

Presentation Second Methodist Church, Sabbath School, Charlottetown.—On Sabbath afternoon last, Judge Young was presented by Mr. Herbert Hewson, on behalf of the class, with a well-bound family reference Bible, and an arm chair and table. The last two articles to be used in the class. In accepting the present the Judge said that the class was commenced seven years ago with six scholars, and only one still remained. During its existence hundreds had passed through it. Mr. Towan and he were the only two teachers who had maintained their connection with the school since its commencement.

The person, who kindly communicated this pleasing event, misunderstood the Judge in his acknowledgment of these handsome gifts. He said that only one member now remained in the class, that was commenced in the Free Church, seven years ago, and that Mrs. Towan and he were the only two teachers present who had classes when the school was organized. The school had now 4 officers, 15 teachers and 260 scholars on the roll. Judge Young's class of young men numbers about 30.

DIGBY, January 7th, 1878.

REV. A. W. NICHOLSON.

Dear Brother.—We feel thankful to the Giver of all good, to be able to report that in our little town, the late Xmas holidays have been marked by an almost entire absence of intemperance, (a rare thing in Digby for many years past) and there have been such gatherings as have tended to foster the true social element; and to encourage all those who are laudably seeking the good of society and the prosperity of the cause of God. In this we, Methodists, an unassuming folk, had a share. Our ingenious and indefatigable lady friends, with one at their head, whose name I could not venture to mention without consent; prepared with unabated enthusiasm for our Xmas Tree festival (quite an institution here) and everything with regard to it, came off pleasantly and satisfactorily. Our own people patronized it commendably and our expectations were more than realized; under the shadow of which appetite might well be excited and could be fully satisfied; it returned a net sum of a little more than \$100. The Xmas Eve gathering was followed by a larger congregation at our Public Service than we have seen before on Xmas Day. And last though not least, from a financial standpoint the occupants of the Methodist Parsonage. Last Thursday evening after the Prayer Meeting, a number of our friends repaired to the Parsonage and after spending about three hours, during which in singing, music, conversation, and appropriate addresses, the social feeling ran high, we were made the thankful and happy recipients of a purse of over \$60. Verily our mercies abound and they seem to brighten as they give notice to take their flight. O this inexorable itinerancy! Personally and relatively, as we get older, it seems less attractive. Albeit we must not say a word against it. It is good if not pleasant. A few of our friends have opened a Reading Circle in the Vestry for mutual improvement during the winter months, which we hope will be attended with interest and advantage.

Our Gospel Temperance Prayer Meetings increase in interest and spiritual tone. We had an excellent meeting yesterday. We are constrained to thank God and take courage.

ELIAS BRETTELE.

PORTLAND AND ST. JOHN, N. B.

DEAR MR. EDITOR.—The winter solstice has occurred—the holidays have arrived and departed, and yet during this usually inclement season old Dorcas has been most remarkably considerate; the weather up to the present date being the mildest and most beautiful ever experienced by even the "oldest inhabitant." Up to the 5th inst., the ground was almost destitute of snow as in August, and at present there is barely enough to make sleighing, which is however very good, and is being enjoyed more especially by those who delight in fast horses and the merry jingle of sleigh bells. The very favorable weather has been a great boon to those who lost their homes in June, by the calamitous conflagration which were placed in the same position by the more recent fire in October. The desolated city is rising from its ruins with astonishing rapidity. When contrasting its present appearance with that of a very few months ago, one can hardly fail calling to mind the fable of the phoenix being reproduced from its own ashes. The indomitable energy and tireless perseverance displayed by the citizens in rebuilding their fire-ravaged city is in the highest degree praiseworthy. Much has also been accomplished in the way of covering the burnt districts in Portland with buildings, many of which we regret to say are not very substantial, but such as the circumstances compelled them to erect. Noble efforts have been put forth to relieve the sufferers by the fire in October. Almost before the fire was extinguished the members of the St. John relief committee called a meeting, and with a magnanimity beyond all praise voted \$5000 to mitigate the distress of those who had been rendered homeless and foodless and almost in-

scarcely ready as the 17th... referred to was... buildings... of property... a palpable one... restoration... in praise... and undaunted... this re... illustrates very... fire insurance... of those in... maintained their... —Sentinel.

Argus the fol... Methodist Church... On Sab... Young was... on, on be... bound family... chair and... to be used in... present the... commenced... and only... its existence... Mr. ... two teach... connection... commenced... communicated... understood the... ment of these... that only one... the class, that... Church, seven... and he... present who... was organiz... 4 officers, 15... on the roll... ing men num...

7th, 1878.

son.

thankful to the... report that... Mas holidays... almost entire... rare thing in... and there... have been tend... and to... are laudably... and the pros... In this we... folk, have had... indefatigably... their head... prepared to men... with... Xmas Tree... here) and... it, came off... Our own... than realized... branches... fully might... little meet... gathering was... at our... been before... though not least... to the occu... Prayer Meet... repaired to... ending about... in singing... appropriate ad... an high, we... happy recip... Very our... to bridle... their flight.

Personally... der, it seems... not say... not pleasant... ve opened a... for mutual... ter months... with in... Prayer Meet... and spiritual... meeting... ned to thank

many instances deprived of covering for their bodies. Relief has also been kindly extended from other sources, and almost everything possible is being done to relieve the wants of our suffering poor.

The work of rebuilding the burned churches in the city is not proceeding so much rapidly. The German St. Baptist church is however approaching completion, and the pastor will be present soon in his own pulpit again. The mission of the Rev. Mr. Pope of the Leinster St. Baptist church to Eng., and for the purpose of collecting funds to rebuild his church has we believe been moderately successful. We hear that with true Christian sympathy the Leinster St. church has divided the money with their brethren of Germain Street, thus helping them in their trying emergency. St. David's church Presbyterian is we believe nearly ready to occupy.

With regard to the Methodist churches little has yet been accomplished in the way of building. The people of Centenary church have commenced the erection of a large school-house or lecture-room, and are we hear making preparations to build their church on a magnificent scale. All honor to them for their laudable ambition. We wish them God-speed in their most worthy enterprise. Much sympathy is felt by many for the adherents of the old Germain Street Methodist church—the mother church of Methodism in the city. This time-honored church, around which so many precious associations cluster. Not strong either numerically or financially they are nevertheless determined to rebuild their church, and are manifesting a spirit of sympathy—kindness of heart and unselfishness toward their suffering co-religionists in the adjoining town which is thoroughly appreciated and will long be most gratefully remembered. The building of a mission church on Carmarthen street is also contemplated. As for Portland it is with sorrow in my heart that I feel compelled to say that we are completely crippled, and not only so but almost absolutely helpless. With but \$7000 insurance, \$30,000 of which was in a company that has failed, and will pay little or nothing, and \$4,000 in debt we really have nothing left save \$2,400 insurance on the parsonage. Between thirty and forty Methodist families, were burned out by the fire in October, some of them being amongst our liberal supporters. The firm of Rice & Shaw who were doing a profitable business, and who always contributed liberally toward the enterprises of our church were twice burned out in the summer previous to the October fire, and in consequence they are unable to render but little assistance at the present time. There have also been business failures amongst some of our most liberal supporters, which has completely crippled them financially. This Mr. Editor being the case the appalling fact stares us in the face that we are helpless. What then is to be done? Must Methodism in Portland become extinct? Must this important place that has been occupied by us for more than half a century be abandoned and blotted out from the list of cities? Must the two hundred and forty members of our church, the three hundred and fifty Sunday school scholars and a corresponding number of adherents be forced to abandon our fold to which they are deeply attached, and to seek a home in other churches which will doubtless give them a hearty welcome? Must the Quarterly Board be compelled to say to the coming Conference, "You must not send a minister to Portland?" "Tell it not in Gath," &c. And yet sir all this will most assuredly take place if the help which might be given us, and which we are sure upon the principles of equity, to say nothing of mercy should not be withheld, is denied us. Believing it to be my duty to place these facts before you sir, and the Methodist public, and wishing you the compliments of the season.

I remain dear brother,
Yours faithfully,
S. T. FEED.
Portland, St. John, Jan 7, 1878.

CLOSE COMMUNION.

BY REV. T. BEREEN SMITH.

Increased vigor has been given to the discussion of this subject in this vicinity, by the persistence of Dr. Pentecost and his church, in welcoming other Christians to the Lord's Supper. Having first gone over the whole ground with a worthy Baptist neighbor, I will state a few thoughts as the result.

1st Thought. That many of us in more denomination than one, make too much of the ordinances; lapsing from religion into superstition; teaching for commandments, the traditions of men; fostering plants, that are not of the "Father's right hand's planting." They do, whose baptism is the means of regeneration. It is only the outward sign of regenerating grace. The centurion's family first received the grace, afterwards, the sign. Simon Magus received the sign, but not the grace. One might believe during the act of baptism and be saved. Baptism might help his faith. But, by faith, is he saved, not by baptism. The same class of persons regard the Lord's Supper with superstitious reverence. They use it as if from the bread and wine, from the rite, or the officiating minister, some grace comes to the recipient. It is a help to the realization of great facts—God loves me, Christ died for me, He is ready to bless me. It stimulates faith. But God's blessing comes in answer to faith, and not through any inherent sacramental efficiency.

They make too much of baptism who erect it, in its form, as a barrier between them and their acknowledged Christian

brethren. They unduly exalt it, by the great prominence given to it in preaching, exhorting, and reporting success. Baptism is of perpetual obligation. To administer it, is Christ's command; to accept it is binding upon the disciple. But it is only a type, a sign of something infinitely more important. Christ gives it, in his practice, only a subordinate place. He preached, he prayed; yet "Jesus himself baptized not, but his disciples." Paul gives it a subordinate place. I thank God, I baptized none of you but Crispus and Gaius, &c. for Christ sent me, not to baptize, but to preach the gospel.

I can scarcely imagine a minister saying that, who believes baptism regenerates the candidate, makes him a child of God. He would be glad to render service of such vast importance to the largest number. I cannot think the words entirely consistent in the mouths of some of our Baptist brethren with the warmth of their zeal and frequency of their efforts for baptism. It is not essential to Christian enjoyment, character, or usefulness; for Quakers have all these and do not use it. It is unregenerating, for Simon was baptized by an apostle, and remained in the gall of bitterness. It is not essential to salvation. "He that believeth and is baptized shall be saved." Yes, but it is not added he that believeth and is not baptized shall be damned. No evangelical protestant will say, that if a man is converted where baptism cannot be received, and dies without being baptized, he is therefore lost, whatever condemnation he might think belonged to him who knew his duty and wilfully neglected it. Nor will he dare deny, that Quakers are saved by thousands.

We Methodists make too much of it, when we insist upon it as prerequisite to communion. I know not how generally this is done. I remember receiving a kind rebuke from an elderly minister in earlier days for advising young unbaptized converts to go to communion. I thought that our invitation in the ritual meant what it said, "All ye that do truly and earnestly repent, etc. I think so still. I think then, in accord with all we know from Scripture of the Lord's Supper. No one can name a verse that proves or intimates that baptism is essential to communion. Is it not the door of the Church? What church? The organized church? No! To what church did Philip admit the eunuch? He baptized him and let him go to Ethiopia. Is it not the door of the spiritual church? No. The centurion family were admitted to the spiritual family by the effusion of the Holy Ghost. Then said Peter can any man forbid water? Simon was baptized, but did not enter the door. I am not arguing against our usual order, conversion, baptism, communion; I advocate it and use it. But if a convert is as yet undecided what the form to be observed is; if there is any other conscientious reason why baptism is not administered, why exclude him from the Lord's Supper? Why exclude for an omission of baptism any more than any other duty enjoined upon Christians. These two ordinances, are no more dependent upon each other, than Jachin and Boaz were, in Solomon's temple; than reading the Bible and prayer in Christian observance. Both are duties; both are privileges. If one has not enjoyed the one, that is no reason why he should not enjoy the other. If he has omitted one that is not always sufficient reason for omitting the other.

We, if we teach that baptism is essential to communion, furnish one half of the platform for close communion. We say none but the baptized should commune. "True," says the Baptist, "and none but the immersed should commune." So none but the immersed should commune." Now let us throw away our unscriptural dogma, and let him build his platform without our aid.

2nd Thought. We attach too much importance to non communion at the Lord's Supper. If Baptists join with us in preaching, praying, working for God and human salvation, these are the most important engagements in which they can meet us. The Lord's Supper is less than these. If a man acknowledges that I am Christian enough, minister enough to preach to his congregation words by which they may be saved, that is a larger acknowledgment by far than he would give should he welcome me to communion. If he walks with me publicly arm in arm through three great thoroughfares, but coming to one narrower street he does or must unlock and walk alone, so be it. With him be the inconsistency. If he can stand it, I can. Is this exclusion of other Christians meant as a punishment? Be it so. It is a punishment of some of God's holiest servants. Not many would say it is intended as a punishment. What then, is it a protest against certain errors in the use of ordinances? Be it so. It is a protest against many of the wisest, most scholarly, most devoted of God's servants, who would rather die than disobey, who know all that scripture, lexicons, and his story teach. They observe the protest, but do not, because they cannot, change their opinions.

We need Baptists in the work of evangelizing communities. We need their influence, prayers, labors; and we have them. We do not need them at the Lord's Supper, we have our own communion sea-soups—we can multiply them as we please.

If our Baptist brethren cannot come because it would be inconsistent, the Lord Jesus can, he is not afraid of inconsistency or does not see it. If our brethren cannot be as least they countenance an error, or master can and does and causes us to say, "It is good for us to be here." If they are willing to accept as their distinctive mission a perpetual protest against all other good men for certain errors in what is merely form, type, emblem, ordinance, non-essential to Christian character, usefulness and salvation, let them have it. To us it seems a small mission. We are glad that it is not ours.

3rd Thought. We ought to have warm Christian charity toward Baptist Christians. If they are mistaken they do not see it. If they conscientiously believe they ought not to invite any but baptized believers to communion, as some pedobaptists do, and that only the immersed are baptized, we ought not to expect them to give the invitation. It must be very painful to withhold it; very painful to decline when invitation is extended to them. When they have sat for days in Evangelical Alliance; heard the warm, wise words of other Christians, till their hearts have burned within them, and then, when it is proposed "Let us meet to-morrow at the table of the Lord," they must feel like martyrs, to be obliged to say we cannot.

I was present in a neighboring town, and a Congregational church was destroyed so late in the week, that no provision could be made for Sabbath. So part went to Baptist church; part came to us. It was communion day. The Baptist pastor prayed for the afflicted people, sympathized with them, spoke words of comfort to them, but could not ask them to join him at communion. I know him well enough to believe it was a sore trial to him. We were free to give the invitation. They accepted it, enjoyed the occasion; so did we. We were glad that neither conscience nor church rules and sentiment restricted us.

We ought to remember that some of the noblest, most useful men have been Baptists; that many of God's most honored servants in all departments, in all lands, are Baptists; that the denomination is to day a mighty agency for God's work; that it is not excelled. I say it advisedly, in zeal and devotion. Personally many of us are related to Baptists and indebted to them. I count among my ancestors a grandfather prominent and honored in the body. His venerable form was pictured on my youthful mind; and now he is in glory. His son my uncle caught his mantle, my companion, counselor and example, many years a deacon; now in the church triumphant. Relationships should not blind us to defects. True. But it is not defects but worth, Christian integrity and worth, well known and long acknowledged, that rise to view. And others whose eyes may chance to fall upon these lines, are even nearer of kin, and have no less reason to be proud of their relationship. I carry engraven on my heart the images of two Baptist ministers, finer specimens of Christian gentlemen I never knew. One passed away in my boyhood's years. The other I was long associated. When I give their names some readers will endorse my opinion, perchance acknowledge their indebtedness, Frederick W. Miles and Charles Spurgeon. I cannot but love the people these represent. I am surrounded by Baptists, noble, useful servants of God. I must and will admire them.

I think as Christians we ought to speak of our brethren with respect. And while we independently act upon our own deliberate convictions, in our modes and ordinances, that we should treat their convictions and modes with respect; that we should put away all disparaging epithets, as men of God. If any representative of theirs does differently, exercises his mirth or ridicule at our expense, uses disrespectful names for our methods, we should show a better spirit and maintain a better habit. "Not rendering evil for evil or railing for railing, but contrariwise, blessing."

THE STORM AT BRIDGETOWN.—During a terrific gale of wind on Friday night last, the roof of the court-house in Bridgetown was completely demolished. The north side was lifted bodily from the building and thrown to the ground with such a crash as to awaken with alarm those in the neighborhood, who were fortunate enough to sleep during such a gale, and to strike terror into the hearts of all who were kept awake by the storm. Other buildings suffered more or less, beside which much damage was done to fences, etc. The gale was probably the heaviest that has been experienced in the valley of Annapolis for the past thirty years. We may probably have to chronicle further disasters from it in that section of the Province.—Halifax Chronicle.

NEWS IN BRIEF.

NOVA SCOTIA.

The Kentville Temperance Reform Club has changed its name to the "King's County Reform Club," and has passed the following resolution:—That this Reform Club pledges itself to shut up every rum shop in Kentville within three months from date.

The schooner "Flag of Peace," from Pettit de Grat, C. B., for this port, fish laden, struck on Jeddore ledges, on Sunday last, and became a total wreck, crew saved. The cargo was insured in the Atlantic office for \$2,500.

The Government steamer "Newfield," from Halifax, with Canadian goods for the Paris Exhibition, arrived at Havre on the 30th of Dec., all well.

The Windsor "Mail," tells the following large story:—Mr. Joseph Seagrave, of Three Miles Plains, discovered a hive of tame bees in a hollow tree, and obtained about seven buckets of honey therefrom.

On Thursday last week Asa and Charles Filmore, shot near Oxford, Cumberland Co., a moose which stood 7 feet high and weighed 800 pounds. The hide when stretched out measured 14 feet.

Liverpool, N. S., is to have another paper to be named the "Liverpool Advance." E. M. and T. Farrell are to be the proprietors.

Work on the Niagara and Atlantic Railway is entirely suspended. There was a meeting of sub-contractors and laborers on the 28th, to send a memorial to the Government not to pay any money to the Company. Men and families are said to be in a state of starvation.

Mr. Maurice Taylor, a farmer residing at Valley Mills, Digby Co., died in his chair on Saturday week. The deceased was much respected, and died at the advanced age of 77 years. He was a son of Colonel Taylor, one of the old revolutionists.

The "Picton Standard" says:—A young girl, one of the English children brought to Canada by Miss Birt, disappeared some days ago from the house of her guardian, Mr. W. N. Mills, and since that time no clue to her whereabouts can be obtained. The girl, by name Amelia Baring, is some fifteen or sixteen years of age, and had always remained contented with her protector, so there is little likelihood of her having deliberately left his house. When last seen she was taking some milk to a neighbor, and was barchased, and in simple house costume. Mr. Mills, who is much interested in her disappearance, has spent no pains in searching, or in the prosecution of enquiry, but as yet to no avail. The case seems a most mysterious one, the girl not having been seen after leaving the neighbor's house. Any one who can give any information concerning her is requested to immediately communicate with Mr. Mills.

The mildness of the season up to the 1st of the year was almost unexampled in this climate, but after the severe weather recently we may expect to pay up for the autumn-like early part of the winter by a long and severe season. On the 3rd of January 1878, ploughing on the interval near Truro was indulged in, but on the 17th of March the same year snow was level with the fences, and roads were blocked all over the country.

A cabin man named John Wilson and two young girls, named Ida Boutelir and Isabella McDonald, were drowned on Saturday night in Steele Pond, at the South end of the city. Wilson invited the girls to go with him in a sleigh for a drive; they went off and nothing more was heard of them until next morning early, when the horse, much cut and with the sleigh broken, was found in Inglis Street. Later in the day the buffalo robe and whip were found near the pond, and the ice was found to be broken. On further examination the bodies of the two girls were seen in the pond and were recovered; the capman's body was found on Tuesday. It is supposed that as the road was not good at that point, Wilson determined to drive on the ice which broke and all were thrown out, and the horse then struggled to the shore. There are no houses near the pond.

UPPER PROVINCES.

Sir Bryan Robinson, late Supreme Court Judge of Newfoundland, has been knighted by the Queen. He has been Judge of the Supreme Bench from 1858 to 1877 and now retires on a well earned pension.

The Rev. Dr. Lachlan Taylor has been spoken off as the Secretary of the Dominion Educational Committee of the Methodist Church. His chief duty would be to attend meetings and collect funds for the universities, colleges and schools under the control of the General Conference.

The shareholders of the Canada Agricultural Insurance Company will petition Parliament to wind up the Company. They are said to be all badly bitten.

Lord Dufferin will retire from the Governor-Generalship next October.

It is rumored that Judge Moss will shortly receive the honor of knighthood.

The Canada "Gazette" to-day contains a proclamation summoning Parliament for despatch of business on the seventh February.

A Quebec despatch says a well known Liverpool firm in the timber trade has failed for about three quarters of a million sterling. Some Quebec houses are said to be deeply interested.

The hardware merchants of Montreal are following the example of the drygoods wholesale houses. They have resolved to curtail their credit to four months.

Great excitement prevails in Quebec over the accounts of the city treasurer. It is expected there will be startling developments.

The trial of the Oka Indians for the burning of the Catholic church opened on the 8th at St. Stanislas, Quebec, before Judge Johnson.

Pensioners of the British army living in the Montreal district have been called on by the war office to send in return of their residences and other particulars. It is supposed to be a precaution necessary in case the men are required in the event of war for garrison duty at home.

One of the great features of New Year's celebration was the running of Lachine Rapids in a canoe by Caughnawaga Indians.

War is reported from an American source as having broken out between the Assiniboines and Nez Percés Indians in the North West Territories.

McFarlane & McRae, contractors, are holding possession of the Montreal, Portland, and Boston Railway, made by them, until they are paid.

The people of Van Buren, Me., are talking of bridging the St. John river to connect with the N. B. railway. It is estimated that a branch railroad and bridge can be built to that village for \$25,000.

A two years' old son of Mr. Whitman Orcutt, of Fort Fairfield, upset a pot of boiling meat upon himself, on Wednesday last, from the effects of which he soon died, in terrible agony.

At Upper Brighton, Carleton Co., on New Year's night, a Miss Tibbitts was badly burned about the body by the explosion of a kerosene lamp.

While Mr. C. Dow was working to a brow of logs two miles below Woodstock Junction, on Friday, the logs gave way and Mr. Dow's head being caught between a skid and a log he was instantly killed.

About twenty of the young people of St. Martins met at the residence of Mr. George R. White, on New Year's Day, to engage in a spelling match. Mr. Brittain, the teacher of the Superior School, presided. The match was very interesting, and some good spelling was done. At the close of the match, Mr. Michael Kelly, the blind calculator, was presented with a handsome gift from some members and friends of the school, in recognition of his valuable services in connection therewith.

Henry O'Leary, of Richibucto, has 900 boxes of tin in route from England for next year's lobster fishery. This quantity, with what he has on hand, will enable him to put up 500,000 pounds.

MISCELLANEOUS.

Canned lobsters are said to glut the English markets, and the demand next year will be dull.

The failures for the year in New York city were 874, with liabilities amounting to nearly fifty-two millions of dollars, and assets about twenty-one millions. The manufacturers numbered 44, followed by 35 bankers and brokers, who went down under more than six millions.

The exports of butter from the United States in 1877 were 21,527,242 pounds against 4,541,894 pounds in the previous year. In 1867 over 21,000,000 pounds were exported, but during subsequent years shipments fell off.

The Archbishop of York has declared publicly that he is in favour of opening the English Churchyards to the Non-Conformists and their religious services. It is reported that Lord Beaconsfield and others of the Cabinet, making a majority of the whole, are willing to concede the Non-Conformist claims.

The crop statistics for 1877, as made up at Washington shows that the yield of cereals surpasses all previous experience in that country. The harvest of wheat reaches the enormous figure of 869,000,000 bushels, and the corn crop aggregates 1,300,000,000.

A telegram from Rome says Cardinal Manning submitted to the College of Cardinals a proposal that on the death of the Pope a conclave should assemble at Malta. The Sacred College is divided in opinion on the matter. The Italian Cardinals are indisposed to accept the proposal. The Pope's health is visibly declining.

A Cuban charged with wilfully setting fire to the International Hotel in Port-au-Prince, has been tried and sentenced to death. The Spanish Consul interfered and also the commander of the Spanish frigate. The Haytian Government is nevertheless firm in its resolution to carry out the sentence and has now been notified by the Spanish representative that if it does the Spanish fleet will bombard Port au Prince in retaliation. Preparations for this contingency are being made.

The Superintendent of United States Life Saving Service, reports 134 disasters to vessels within the limits of their operations. Value of cargo and vessels lost, \$5,293,332; number of lives saved, 1,461; number lost, 39; property saved \$1,713, 647.

A London despatch says a split in the English Cabinet is imminent. Lord Beaconsfield insists upon his own retirement or the resignation of Earl Carnarvon. The Cabinet is divided on the question of the Government's Eastern policy.

WESLEYAN ALMANAC JANUARY, 1878.

New Moon, 3 day, 9h, 32m, Morning. First Quarter, 11 day, 2h, 52m, Afternoon. Full Moon, 18 day, 7h, 56m, Afternoon. Last Quarter, 25 day, 1h, 35m, Morning.

Table with columns: Day of Week, SUN, MOON, HALLS. Rows for days of the week with numerical data.

THE TIDES.—The column of the Moon's Position gives the time of high water at Parrsboro, Cornwallis, Horton, Hantsport, Windsor, Newport and Truro. High water at Pictou and Cape Tormentine, 2 hrs and 11 minutes LATER than at Halifax.

A CRUMB OF COMFORT FOR THE ITINERANT'S TABLE.

My neighbor, the minister's wife, came home from conference last night. What blessed days are these on which we are fallen, when the pastor's weary wife takes her yearly "outing" as one of the perquisites of the itinerancy?

went on greatly to my neighbor's amusement. "When Aaron and I joined conference there was just as fine a lot of young men ordained deacons that year as you'd ever wish to see—regular 'Brush college,' saddle-bag young preachers with no starch nor nonsense about 'em, not a bit—that is to say, when they started in. Some of 'em got starch and nonsensical enough before they got through, but they were all right then. Aaron and I were sent to Pine Lake circuit that year with John Manly as junior preacher and six appointments. John had the real 'go' in him, and made things fly around Pine Lake that year, and of course 'twant likely the elder would let such smart, beautiful sermons fall on the hard, stony ground of Pine Lake circuit two years running, when Millville and Newtown couldn't find preachers half smart enough to bring in the rich people and speculators that came pouring into the Western towns then days. Aaron and I settled that question the first three months, and we began to look up a new junior for next year. Aaron was one of the slow, plodding preachers, and made no kind of doubt but he'd come back to Pine Lake himself; and so he did, with a young fellow right off the farm to ride circuit with him, while John Manly went onto Millville, built a nice church, stayed his regular two years, then jumped all the old brethren that looked so kind o' scared and sorry when John's name was read off for the capital of the state, the best station in conference, that I knew they felt as if the old ship was going onto the rocks, sure. John took his wife from Pine Lake, though—a dear little creature, as sweet and soft-mannered as you'd ever see in a town, if she was a farmer's daughter—little Lucy Fithian, one of my Sunday-school girls, and I always held on to her and kept track of her, and that's how I know about John and his fortunes so well. We hear every now and then of a new baby in the house, and old Mrs. Fithian used to send me word by the young preachers to conference how Lucy lived like a princess in some big Eastern city. It used to come kind o' hard on me once in a while, living in a log-house that wasn't very warm for these cold Illinois winters, and my children not very well clothed against the storms and weather; but I never let on to Aaron, and just hugged the children closer at night when the winds whistled through the house. 'Twas twenty years, Sister Hoffman, 'fore Aaron and I got off the circuit and into a good-sized town that took all the preaching Aaron could do. His hair and mine was both turning a little by that time, and John, our eldest boy, was junior preacher at Pine Lake that year. He hadn't had much schooling, to be sure; only what he got from his father, and two winters that he worked for his board at Bro. Fenton's, in Newtown. But they liked John at Pine Lake, and next year he took Tom with him—both on 'em nothing but boys, but they were ordained deacons together in '44. Tom's the one that died in India in '57," said grandmother, with tears in her voice. "When John was presiding elder—that must have been as late as '60, just before the war I thought I'd ride over Pine Lake circuit with him for another sight of the old places. Lucy Fithian, John Manly's wife, you remember, was home for the summer; and oh, so little and puny and pale—a sad, broken-down woman, but as sweet and genteel with her lace cap and lavender ribbons as any city lady I'd ever seen. I introduced my John to her—great, splendid man that he was and is—with so much pride that she felt it a little, and I was sorry afterward, I told her about Tom's going as a missionary, and we cried together over his death out there in a heathen country; and when she knew that James Severance's wife was my own little Lucy, she said 'Why, Sister Granger they do say in our part of the country that Dr. Severance will be one of the new bishops next general conference!' and she looked as pleased and happy as if he was her own son; and that made me think I'd better find out about some o' those lovely babes of her'n that old Mrs. Fithian used to go on so about. I was set up about our boys—Aaron always said so—but I couldn't help it, they'd come on so fast from the very bottom round of the ladder. Well, she looked so sad when I asked her to tell me about her children that I wished I'd held my peace. 'I don't know how it is, dar Sister Granger,' says she; 'I thought the Lord was very good to us when He gave us three fine boys, one after the other; and very severe when He 'took Jamie, the brightest one of all, to Himself. It seemed as if we could do so much for our children and bring them up so nicely; but now-a-days I thank Him most for taking Jamie just when He did.' "She couldn't go on, and I couldn't have let her if she'd wanted to, she shook so with sorrow and tears. One of the circuit preacher's wives told me afterward how Robert, their eldest boy, got into some kind of disgrace in college and ran away to California with the gold-runners, and never's been heard of since. She said the second boy wouldn't take an education, and went into business quite young, and was a thriving man in New York city, but, says she, 'without any more religion than you can put in your thumb.' So I saw why Lucy was glad the Lord took Jamie when He did, and I was real thankful to hear that the little girl that came after Jamie did grew up a real comfort to both John and his wife, married well, and they make their home with her now. John was superannuated a good many years before Aaron died, just as he always prayed he might, 'in the harness.' Of course I don't say it mightn't all have turned out very differently, and 'twas all of the Lord's dear mercy that 'twas so well with us and our children; but I always feel, Sister Hoffman, when I look over my family,—at my two boys, good strong men in the church to-day, and then that lonesome grave in India—that I'm glad the Lord let me raise my boys on the circuit." "I wish poor Bro. Gray could hear the story," said my neighbor. Perhaps he may, for in that hope I have written it down.—Northwestern.

If your Pastor does not call for your subscription send it on yourself in a registered letter. The cost of registration will be but Two Cents for Two Dollars. We are asked to explain the case of our Lord's driving the money-changers out of the temple. The querist has seen a picture in his Bible, representing Christ scourging the traders. By reference to our Commentary on John ii., he will see that the "scourge" was not for the men, but for their cattle—not to hurt them, but to drive them out. O these Bible pictures! What wretched comments they are! Just think of the wise men represented as "three kings"—one of them a negro-riding on camels, etc. We like pictures of scenes—illustrations taken from nature—but pictures of Christ, the prophets, apostles, and other Scripture characters—we have no use for them.—Nashville Adv.

Very often when the hymn was given out beginning, "When I can read my title clear"—he would substitute now for when—"Now I can read my title clear To mansions in the skies." For several years before his last, he seemed to live as much in heaven as on earth, like a high hill whose head is above clouds and storms in the perpetual sunshine. One of the most valued relics which the compiler of these reminiscences possesses is a paper sent by Mr. Morton at the beginning of his last year, a copy of which was sent to all the leaders of the Brunswick Street Church. It is headed "Holiness," and contains many texts for reference under the topics, "Commands to be holy," "Prayers for holiness," and "How to be holy," and has proved an invaluable guide. When in his final illness he was at last seized with paralysis, and rendered helpless, he would say to his family, "I want you to acknowledge it is the Lord's doing." To those who came to see him while he could speak, he would say, "The Lord bless you," and when he could no longer articulate he would take the hand of the visitor, smile, and point to heaven. There were his heart and treasure, and as we have seen, there had been his conversation for years. For him death had no sting, and he sweetly entered into rest on the 27th day of August, 1877. May these lines be blessed of God in stimulating others to follow him as he followed Christ. R. B.

MISS LILEY VANBUSKIRK. The subject of this brief memoir was converted at the age of 15 years. It was at the time when a revival of religion was in progress at Liverpool, during the pastorate of the Rev. Joseph Gaetz. As she had always been of a light, gay, thoughtless disposition, her own mother and friends were at first doubtful of her change, but soon learned to rejoice that they put no stumbling block in the way of her union with the visible church. Our purpose is to pass on over the intervening three years to the time of her last sickness when the formation of character by Divine grace became most decided and marked. In the early part of October last, she removed from Middleton to the home of her grandfather, T. S. Harding, in Windsor, when the tender care of nearest relatives could soothe as none others can. All others saw that her days were few, but she herself did not seem to realize that she was going, and made innocent plans for a happy future which was never to be. It was hard to rob so gentle a soul of the child,ish visions and hopes that gave such real delight, but pious friends felt that these must be spoiled in order to draw the affections entirely from earth, and that their whole force might centre in the new home she was fast approaching. It was a while before she fully grasped the thought of approaching death, but when the whole truth was faced, and after a struggle she could give up all that made earth dear, her peace and confidence became marvellous. Had death confronted one naturally as timid and confiding as Lilly VanBuskirk to grapple with it alone she must have been crushed, but as it was, with the grace and supporting presence of our Lord Jesus Christ she became a gentle heroine. From the moment when she willingly gave up all and leaned the weight of her confiding spirit upon Christ who suddenly became to her more precious and kind, and nearer than she had ever dreamed possible, she matured in wisdom and spirituality so rapidly, that they who knew her wondered. Her words, her manner, was still the child's; but her faith and spiritual insight, were those of the experienced saint; and when she died, she was like "a shock of corn fully ripe." Sometimes when waking she would sing: her favorite hymns were "The sweet by and by," and "what a friend we have in Jesus." She often spoke complacently of death. On the evening of her last Sabbath she requested her mother to read Ecclesiastes xii. and said, "I am only waiting to go home to Jesus." On the afternoon of the next day, conscious she was going, she told the writer before parting, "we shall meet in heaven." In the evening she suddenly said, I am dying, and called all the relatives in the house to her bedside, taking her mother's hand she prayed, "O Father help her bear this," and giving her Bible to her sister charged her to meet her above. After praying for all in the house, she exclaimed, Oh, heaven is a beautiful place! Her last words faintly uttered were "Lord Jesus." This was early in the morning of the 4th of December, 1877. Windsor, 1877. R. B.

Not a cloud doth arise To darken the skies, Or hide for one moment My Lord from my eyes. SORE THROAT.—The best cure we know of for sore throat is a gargle of Paul's Killer and water—it acts like magic.

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1877 1877

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ON AND AFTER MONDAY, Oct. 15th

TRAINS

Will leave Halifax as follows:—

At 8.25 a.m. and 5.30 for St. John and intermediate points.

At 1.30 p.m. for Quebec and intermediate points.

At 8.25 a.m. and 1.30 p.m., for Pictou and intermediate points.

TRAINS WILL ARRIVE.

At 9.15 a.m. and 8.20 p.m., from St. John and intermediate stations.

At 1.30 p.m. from Quebec and points West.

At 1.30 and 8.20 p.m. from Pictou and intermediate stations.

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NEWFOUNDLAND,

METHODIST MISSIONARY MEETING, PORT DE GRAVE, N. F.

Our Annual Missionary Meeting was held on Wednesday evening, Dec. 5th, Pastor in the chair. A brief report was read, after which the claims of missions were most efficiently advocated by the Rev. G. Bullen, G. Boyd and C. Ladner.

The attendance was encouraging, and the influence soul inspiring. Nearly all over the church human faces appeared beaming with delight as they listened to the eloquent speeches. It really seemed as if the ancient prediction was literally fulfilled. "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose." Many of our friends deeply sympathize with the pressing demands of the Society, and their sympathy has been evinced by their increased liberality.

Our congregations are good, and the spirit of hearing all that we could desire. The Sabbath School is well attended, and the teachers show themselves interested in the spiritual welfare of the rising generation. We hope that great good will flow from these nurseries of our church. A good work cheerfully done cannot fail to secure the smile of our Divine Master, and enrich the soul with spiritual joy.

Yours truly,

WM. H. EDYVEAN.

Port de Grave, Dec. 10th, 1877.

DONATION AT BUTTERNUT RIDGE, N. S.

Dear Editor,—On New Year's afternoon very many friends of the Rev. H. R. Baker, A. B., (Methodist) met at the Wesleyan Church in this place for the purpose of making him a donation, which they did in a very creditable manner, by presenting him with the handsome sum of about \$70 (all told). Immediately at the close of the donation Rev. Saml. R. Ackman, of St. John, took the stand, and delivered a very able and eloquent discourse on "The age we live in." The lecturer, in his wise and witty sayings, would cause the audience to smile, as the forerunner of a tremendous applause. Although amusing, as his anecdotes were, they in no wise conflicted with or marred any portion of his fine production.

The hearty vote of thanks that was tendered Bro. Ackman at the close of his remarks, and other acknowledgments, go far to show the appreciation of his services.

Yours, very truly,

GEO. H. LOCKHART.

Jan. 3rd, 1878.

SALISBURY, JAN. 2nd.—New Year's Day passed off very quietly here.

The stores and shops were all closed, with the exception of the small apple shops, and the day was observed as a general holiday. Watch meeting was held in the Methodist church by a few who ventured out through the storm. A very impressive sermon was preached by the Rev. Mr. Lodge, on the shortness of time.

A few of the friends of Rev. Mr. Lodge went in the Examination Hall for the purpose of making him a donation. A good dinner was on the tables at six o'clock; music by the choir was well appreciated. Mr. Addey, Secretary, presented Mr. Lodge with a purse containing fifty dollars.—Moncton Times.

The Methodist Sabbath School held an entertainment, Musical and Literary, in their Rooms on Wednesday evening last.

The time was occupied almost exclusively by the "Children," and everyone, from the tiniest wites to the almost full-grown young ladies, who appeared on the platform, did well. Among the simple and varied items of the programme we noticed as particularly pleasing for taste of selection and correctness of rendering "Papa's Letter," by Bessie Tupper; "Nobody's Child," Martha McMullen; "The Sermon," Eunice Copeland; "The Burial of Moses," Luis Tupper; "Curfew must not ring to-night," Bertha McRobert, and "No Sect in Heaven," Florence Aremhald. "The Investigating Committee," a dialogue taken part in by nine young ladies, was also given in good style. The primary object was to raise funds for Sabbath School purposes. An entrance fee of ten cents was charged, and in strict accordance with Methodist faith and practice, a collection was taken up at the close.—Two Sun.

THE CHILDREN OF THE METHODIST SABBATH SCHOOL met yesterday morning at ten o'clock in the body of the Church.

There were present from 160 to 180 scholars, with their teachers, and in the galleries a considerable number of spectators. The school was called to order by Mr. Luttrell, the Superintendent, who addressed the children briefly on the New Year and on the necessity of the young holding fast to character,—to a character for honesty and truth. The children sang the "Old, Old Story," being accompanied by Miss McCarthy at the organ. Rev. Mr. Tippett engaged in prayer. Rev. Mr. Currie questioned the children in

reference to the birth of the Saviour, and made some very appropriate remarks on His child-life. He and Mr. Tippett then distributed among the children copies of a tract, "The Sinner's Friend," giving a copy to each child. While this was going on the children sang "Jesus Loves Me." Then Santa Claus' assistants, wearing paper hats, appeared in the persons of Messrs. Sangster, Jones, Goodere and four or five others, and handed each child and other person in the church a package of sweetmeats and refreshments, amid quite a flutter of juvenile excitement, after which the children sang "Hold the Fort," and Rev. Mr. Currie pronounced the benediction.—Moncton Times.

AFTER.

After the shower, the tranquil sun: Silver stars when the day is done. After the snow, the emerald leaves: After the harvest golden sheaves. After the clouds the violet sky: Quiet woods when the wind goes by. After the tempest, the lull of waves: After the battle, peaceful graves. After the knell, the wedding bells, Joyful greetings from sad farewells. After the load, the radiant joy: After our weeping sweet repose. After the burden, the blissful mead: After the furrow, the waking seed. After the fight, the downy nest: After the shadowy river—rest.

THE HEAVENLY CITY.

There is a city bright, Closed are its gates to sin; Naught that defileth, Naught that defileth, Can ever enter in.

Saviour, I come to Thee, O Lamb of God, I pray,— Cleanse me and save me, Cleanse me and save me, Wash all my sins away.

Lord, make me from this hour, Thy loving child to be; Kept by Thy power, Kept by Thy power, From all that grieveth Thee.

Till in the snowy dress Of Thy redeemed, I stand; Faithless and stainless, Faultless and stainless, Safe in that happy land. —From Christy's Old Organ.

A TRIFLING PREACHER.

A clergyman once preached a very awakening sermon. A young man in the congregation was much impressed, and finding that the clergyman was to walk some distance home, joined him in the hope of having some conversation as to how to be saved. The clergyman was walking with several others, and instead of conversation turning on religious matters, it was light, and even indecorous. Some years afterward, the clergyman was called to see a dying man in an inn. As he entered the room, the dying man started. "Sir," he said, "I have heard you preach." "Thank God for that!" "But, sir," continued the man, "I have heard you talk, and your talking has ruined my soul. Sir, do you remember the day I heard you preach? That sermon brought conviction to my heart. But I sought conversation with you, and I walked home with you, hoping to hear something about my soul's peace; but you trifled—trifled—TRIFLED! Yes, you did; and I went home believing that you knew all the solemn things you said in the morning were lies. For years I was an infidel; but now—now I am dying—I am one no longer. But I am not saved! I will meet and accuse you before the bar of God!" And so the man died.

EXPOSITION OF 1876.

Wandering through the United States section of this truly wonderful Exhibition, hyperornamented and over-displayed as the most of it is, I came upon an elegant glass case, whose modesty was the more conspicuous from its neighbors' finery, surmounted by the motto Dignis Fratria and displaying, in neat packages, the medical preparations of the house of Dr. J. C. AYER & Co., Lowell, Mass.

I was aware of the world-wide reputation of this eminent firm, for the character and quality of their goods, and remember well their agents in London, Messrs. NEWBERRY, in St. Paul's Churchyard. Having a leisure hour, I determined to examine the contents of this case, myself, and I was surprised to see the delicate perfection to which they have brought their household remedies. I was chagrined at the reflection that, while we have at home the most skillful and, pre-eminently, the best physicians in the world, these Yankee doctors distance us so far in the line of popular medicines for family use. They have the sharpness to take advantage of the high scientific discoveries among us, and make pills and potions as palatable as they are salutary. I was told by a leading druggist in Philadelphia that Dr. AYER'S manufactory was the largest in America, giving employment to hundreds. I must go to Lowell and see it, on my way home.—Correspondence of the London (Eng.) Telegraph.

hymn was given... I can read my title... substitute now for... title clear... skies... his last, he seem... heaven as on earth... head is above clouds... perpetual sunshine... relics which the... nescences possess... Morton at the... new year, a copy of... the leaders of the... church. It is headed... ains many texts for... opics, "Commands... s for holiness," and... has proved an in-

illness he was at last... rendered help... his family, "I want... it is the Lord's do... come to see him... he would say, "The... when he could no... would take the hand... and point to heaven... and treasure, and as... had been his conver... him death had no... entered into rest on... 1877. May these... God in stimulating... as he followed Christ.

R. B.

VANBUSKIRK.

his brief memoir was... of 15 years. It was... revival of religion was... cool, during the pas... Joseph Gaetz. As she... a light, gay, thought... er own mother, and... first doubtful of her... earned to rejoice that... ing block in the way... the visible church. Our... in over the intervening... time of her last sick... of character by... me most decided and

of October last, she... lleton to the home of... S. Harding, in Wes... er care of nearest all... as none others can. All... days were few, but she... em to realize that she... ade innocent plans for a... was never to be. It was... able a soul of the child... pes that gave such real... friends felt that these... order to draw the at... from earth, and that... might centre in the... fast approaching. It... she fully grasped the... aching death, but when... was faced, and after a... give up all that made... eace and confidence be... Had death confronted... timid and confiding as... to grapple with it alone... crushed, but as it... ce and supporting pres... Jesus Christ she became

ent when she willingly... eaned the weight of her... pon Christ who sudden... more precious and kind... she had ever dreamed... eared in wisdom and spir... ly, that they who know... Her words, her manner... lds; but her faith and... were those of the expen... when she died, she was... corn fully ripe.

when waking she would... rite hymns were "The... y," and "what a friend... us." She often spoke... death. On the evening... bath she requested her... Ecclesiastes xii. and said... ing to go home to Jesus."... on of the next day, con... going, she told the writer... "we shall meet in heav... ening she suddenly said, I... called all the relatives in... her bedside, taking her... and giving her Bible to... red her to meet her above... for all in the house, she... heaven is a beautiful... sad words faintly uttered... us." This was early in the... 4th of December, 1877.

R. B.

AT.—The best cure we kn... throat is a gargle of Pa... ter—it acts like magic.

NOTICE.

N. B. and P. E. I. Conference.

An Adjourned Meeting of the RELIEF FUND COMMITTEE will be held in the Exmouth Street Church, St. John, on THURSDAY, the 17th inst., at 2 o'clock p.m. also a meeting of the Conference Special Committee, on the Evening of same day 17th inst., at eight o'clock p.m.

PREACHERS' PLAN, HALIFAX AND DARTMOUTH, SUNDAY, 12TH JANUARY.

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

MARRIED.

On the 30th ult., in the Hopewell Corner Methodist Church, by Rev. Robert Wilson, James A. Brown, Esq., Merchant, to Miss Esther A. Fillmore, all of Hopewell Corner, N.B. At the residence of the bride's father, New Germany, on 3rd inst., by Rev. A. Lockie, Henry Myra, of Lunenburg, and Marjann, eldest daughter of Edward Morton.

DIED.

On the 10th ult., at Sheffield Mills, Canning, after a lingering illness, diversely supported, Mary F. wife of Mr. Watson Ellis.

PIANOS Retail Price \$750 only \$235; \$250, \$175. Organs, 10 stops, \$120; 13 stops, \$125; 15 stops, \$135. Other bargains 25 pp. Illustrated Newspaper all about Piano Organ, etc. DANIEL F. BEATTY, Washington, N. J. Jan 5-4ins.

MARKET PRICES.

Reported weekly by J. W. POTTS, Commission Merchant, St. John, N.B., and J. H. BENT, Agent King's County Produce Depot, Halifax, N.S.

Table of market prices for various goods like Butter, Eggs, Lard, etc. Columns include item name and price.

SACKVILLE DISTRICT EDUCATIONAL MEETING.

Sackville—Feb'y.—Deputation, Revs. Dr. Stewart and D. D. Currie. Tinramar—Feb'y.—Deputation, Revs. D. Chapman and Professor Burwash.

1877 Autumn and Winter 1877 SMITH BROTHERS

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Mrs J H Anderson, 2; W J Deblais, 2; Jno Smart, 2; Mrs Best, 2; Mr Holson, 1; Mrs T A Anderson, 2; W A Fulmer, 2; T Allison; Wm Jordan, 2; John Kyle, 1; J H Ben, 2; Mrs Thomas Kilham, Sen, 2; Walter McNutt, 2;

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New Books.

- The Spectator complete with Notes and Index \$1 80; Thiers' French Revolution, 1 80; Thiers' History of France under Napoleon, 1 80; Phillips Brooks Lectures on Preaching, 1 50; Selections from Macaulay, Sprague's "Lectures to My Students"—Second Series, 1 75; The Jews in Relation to the Church and the World, A Course of Six Lectures by Eminent British Divines, 1 50; Early Days in pretty cloth and gold covers, bound vol. for 1877, 75; Early Days in illuminated board covers, 45; Our Boys and Girls in cloth & gold, bound volume for 1877, 45; Our Boys and Girls, illuminated boards, 30; METHODIST BOOK ROOM.

ANNOUNCEMENT

To Sunday School Workers. During 1878, The Sunday School Times will contain, week by week, Critical Notes on the Old Testament Lessons, by Prof. C. H. Toy; on the New Testament Lessons, by Prof. A. C. Kendrick. Meditations on the Lessons, by Prof. Austin Phelps. Illustrative Applications by H. Clay Trumbull. A Lesson Framework, giving the outline and connections, by the Rev. George A. Peliz. Notes for Primary Teachers, by Faith Latimer. Illustrations by the Rev. W. W. Newton. Electric Commentary, by the Rev. Dr. Willard M. Rice, and Blackboard Outlines, by skilled Teachers.

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