

# The Wesleyan,

25

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**WESLEYAN BOOK ROOM,**  
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THE EMPRESS OF INDIA.

(Written for the "Wesleyan.")

Aye, give her Empire! for she sits enthroned  
On the firm basis of her people's love;  
Our glorious Monarch! with rare virtues crowned,  
Victoria, Queen, anointed from above!

The setting sun casts no departing rays,  
On her dominions wide strewn shore to shore;  
And they will back in her meridian blaze,  
Till the firm fiat "time shall be no more."

Now may the glad New Year auspicious dawn,  
With great prosperity its days be crowned,  
"Neath her mild rule may shambly be gone,  
And blessings rich be scattered all around."

"Eastward the star of empire takes its way,"  
With pomp and pageantry to Delhi's gate;  
Rulers and chieftains, subject to her sway,  
Gather in regal Oriental State.

Let the famed jewels bright of India's land,  
Flash out their smiling welcome on the scene,  
And all the lands skirt by her coral strand,  
Hail to their Empress! our own gracious Queen!

And let the trumpet notes sound loud and long,  
And deep revebrate o'er hill and dale;  
Let Britain bring her offerings of song,  
Australia's distant lands take up the tale.

British America sends her greeting,  
Bright welcome, for our Sovereign Lady's sake;  
"The fiery arrow, with lightning beating,"  
Doth all a nation's loyal thunder wake.

See! England's royal standard is unfurled,  
The "Star of India" lights the gorgeous scene;  
One hundred guns proclaim to all the world,  
Victoria, Empress! may "God save the Queen!"

The proclamation spread, the thousands cheer,  
The Empress-crown shines radiant on her brow,  
And all throughout her Empire, far and near,  
In loyal fealty to her sceptre bow.

Another crown awaits Victoria's brow,  
When her bright reign is closed in righteousness,  
And with the hosts redeemed, she'll cast it low,  
Before the exalted Jesus, Prince of Peace!

Jan'y 10th, 1877.

The Queen's Imperial title in India—Maharaj  
Adraja shri Sri Rian Victoria, Kaiser-i-Hind,  
Great King, King of the World, Her Majesty Queen  
Victoria Caesar of India.

**BRO. DEWART, OF THE "GUARDIAN," IN SORROW.**

Very formal and pointless do we feel our exhortations to others to be at times, when no actual well of experience we have from which to draw. In times of sympathy with the bereaved, what can editors and ministers say who have not themselves felt the anguish of separation? How shall they lead who have never penetrated the wilderness? God honours some men by preservation from deep affliction; but He honours others still more by giving them volumes of painful but salutary instruction which they may read to others. Our beloved brother, editor of the Toronto *Guardian*, has been passing through a dispensation the more distressing because it was so sudden. The tender words in which the event of his dear boy's death are recorded, show how exquisitely keen must have been the parental sympathy. To the bereaved father and mother we accord our sincerest condolences. We remember the child as he played in the happy companionships of home. It was well with him then,—better, if we can but believe, with him now.

Here is an extract from the article referred to:

Little Albert was with us at church on Sunday morning, and went with Harry and Eddie to Sunday School in the afternoon, where they gave in their collecting cards and missionary money; and came home much pleased at their success. He had taken a cold, and coughed during Monday night; but there was no symptom of illness, much less of danger, when he arose and was dressed and went down to breakfast as usual. While he was dressing, we heard the dear little fellow singing sweetly,

"Safe in the arms of Jesus,  
Safe on His gentle breast,  
There by His love overshadowed,  
Sweetly my soul shall rest."

A circumstance that gave a wonderful depth and intensity of meaning to these words, when they were given out by Bro. Fotts, and sung by tremulous voices at the funeral. On Tuesday, after dinner, his mother had just fixed him with loving hands on the sofa for a little sleep, and was sitting beside him. He

had just spoken to her, when her attention was arrested by a choking sound, and, turning to him, saw his face twitching convulsively, as if in a fit. Kind neighbors came in. A doctor was summoned. Every remedial means that could be thought of were adopted. But all in vain, in a little over an hour the struggle was over; and the spirit of our darling had passed away from earth. The crushing bolt of death fell upon us out of a cloudless sky.

LITERARY.—Of Mr. Pope's sermons, the first volume of which we have received, we have been expecting an extended review from one well capable of doing it justice. This having failed through unforeseen causes, we cannot do better than give a notice from last week's *Presbyterian Witness* of Halifax:—

**DRAUGHTS FROM THE LIVING FOUNTAIN:** being Expositions of Bible Truth for every Sabbath of the year. By Rev. Henry Pope, Jr., Minister of the Methodist Church of Canada. With an Introduction by Rev. James R. Narraway, A. M. Vol. I. St. John, N. B., J. & A. McMillan, 1877.

We very cordially welcome this Volume of Sermons by a leading Methodist minister who has been for a year or two laid aside from active pulpit work by illness, but whose heart and brain have evidently been busy in the Master's service. The Volume before us contains twenty-five discourses. Mr. Pope writes with great fluency. He has an easy command of a fine round rhetorical style. He is never tame or flat: he is ever fresh, racy, impressive and suggestive. We hope that these volumes will meet with a cordial welcome especially among Methodists, to whom naturally the author looks as his constituency. A few, and only a few, of the Sermons bear traces of the distinctive Wesleyan theology, which however is in no case dragged to the front in a polemic spirit. The great truths of the Gospel, repentance, faith, new obedience, the work of Christ for men and the duty of men towards Christ,—are faithfully and eloquently presented to the reader.—Mr. Narraway's Introduction is exceedingly appreciative and cordial.

In one of his discourses Mr. Pope touches on our political relations in a loyal and becoming spirit. He expresses a decided preference for the British form of Government. "The spirit and traditions of our national ancestry have been infused into the heart of our people—enkindling and feeding the fires of an intelligent loyalty, and I do feel it to be a fit subject of gratulation to day that the sentiment of our youthful Dominion respecting the maintenance of our connection with the Mother Country is so hearty and, save in a fractional degree, so harmonious. There may be differences of opinion as to the best methods of perpetuating this connection, but I am confident that there are but very few to be found among us who would not deprecate our removal from beneath the protection of that great power which the Ruler of the Nations has advanced to the foremost rank among the empires of the world, and few who do not loyally pray that the glorious British ensign may long continue to wave over the public buildings and harbors and homes of our country."

This has the ring of real patriotism, and while such teaching is heard in our Pulpits there need be no fear of disloyalty in the pews.—We could adorn our columns with many readable extracts from Mr. Pope's sermons; but we have said enough, we trust to express our high appreciation of them, and our earnest hope that he may find a large audience whom to address from his sick room. The publishers have done their part very well,—paper, type, and binding being highly creditable to Messrs. McMillan. It requires no little courage to publish one volume of sermons, but to publish two is simply heroic.—St. John has already given at least one successful volume of sermons to the world.—We refer to Mr. Bennett's *WISDOM OF THE KING*. Of course it was widely different from the "Draughts from the Living Fountain." It appealed rather to thinkers and scholars than the miscellaneous public. Still, it was successful; and we hope that Mr. Pope's volumes, which are distinctively popular, will prove equally so.—We are not aware that any volume of sermons have been published in Halifax these twenty-five years—except a small volume by the venerable Judge Marshall.

THE PRESIDENCY.—A good solution of the electoral difficulty has been reached, it is to be hoped, by the United States. A competent representative body is to count the votes, and decide whether any shall be rejected. A law to authorize this measure is before Congress, and will doubtless pass. There is opposition to it by extreme men on both sides; but all moderate parties agree in recommending its adoption. Better this than civil war, though adventurers may not think so.

A FRIEND writes this week:—

"I asked Mrs. — how she liked the *WESLEYAN*. She replied, 'I want you to write the editor for me, and say I would not be without it for double what it costs.' Put that against the statement of some who say 'It costs too much.'"

That suggestion of cheapness comes to us so frequently that we have long ago decided the question in the affirmative. The majority have it. The *WESLEYAN* is cheap at \$2.

THE AUTHOR OF "HOLD THE FORT."

Mr. P. P. Bliss, who perished in the Ashabula bridge accident on the 29th ult., was a native of Pennsylvania, and was about forty years old. He was an only son, and was raised by pious parents. His mother is still living. In 1864 he went to Chicago and found employment in the music-house of Root & Cady, becoming a student of Professor George F. Root, the distinguished composer and author of "The Battle Cry of Freedom," "Come Home, Father," "Just After the Battle," "Tramp, Tramp, Tramp, the Boys are Marching," etc. His musical education, under the efficient training of such a master, was thorough, and the numerous compositions of Mr. Bliss, such as "Hold the Fort," "I Am So Glad that Jesus Loves Me," "What shall the Harvest Be?" "When Jesus Comes," etc., all attest the affection as well as the culture and genius of the author.

Rev. Alexander Clark says: "Mr. Bliss's hymns are already world-wide in their reputation. These are sung all over Great Britain; they have been caught and chanted into the artistic music-boxes of Geneva; they have been translated into all the languages of Christendom; they are the whole world's heritage, and future generations shall arise to pronounce blessings upon the humble, devoted, unselfish, Christian, manly man, who emerged from the pine forest of Pennsylvania, to be a leader in sacred song and an evangelist of glad tidings in the great centers of population."

Mr. Bliss had been associated with Major Whittle in conducting evangelistic meetings, and at the time of his accident was on his way to take charge, with him, of the Chicago meeting at the close of the labors of Messrs. Moody and Sankey. At a memorial meeting, held in the Chicago Tabernacle on the 31st ult., Mr. Moody said: "I heard, late yesterday afternoon, that our dear brother Bliss and his whole family had perished. I thought at first that it couldn't be true, but a friend who was on the train telegraphed that there was no hope. For three months I have stood here between the living and the dead, and it seems to me now that I am standing in the place of the dead. Brothers Whittle and Bliss were to have taken our places. We were looking over his hymns this morning to find some that were appropriate to sing to-day, but his hymns are all so cheerful. That is one reason why he was so very dear to us. He was never cast down. His face was always bright, and his heart full of Christian love. Once when he was with me I spoke of a shipwreck near the harbor of Cleveland, not far from the scene of the terrible disaster where he himself met his end. I remember right after I told the story he sang his sweet hymn, commencing, 'Brightly beams our Father's mercy.' So, we may trust that one of these bright beams of God's sustained mercy was with him in the last minutes of his life. This man, so young, so promising, was the author of hymns that are sung around the world. The other day we received some copies of his hymns that had been translated into the Chinese language. We need not mourn for them. That father and mother, with their two little boys, are in glory this morning. We shall miss him so; but let us submit and bow to the will of God."

Rev. E. H. Goodwin, Dr. D. D., of the First Congregation Church, Chicago, of which Mr. Bliss was a member, and whose Sabbath-school he superintended, said upon the same occasion: "I seem-

ed to be part of his household, and have been for years. One of his little ones bore my name. This dear brother had so long stood by me in Gospel service. I had knelt with him so many times in prayer, I had known so much of his heart in respect to the work with God had called him to do, and it had been to me such an increasing delight to see how God had been using him in putting the Gospel in song, that it seemed to me impossible that God had called him; and it was hours last night before, though tears and prayer, I could seem to see any light. But it did come at last; whether in walking or dreaming, I can hardly say; but I seemed to have a vision of a great praise service, with my brother leading the song. He was to have led the praise service this afternoon in our Sabbath-school, with which he had been so long identified as superintendent, where his voice had been such a welcome one, and where he had been so abundantly blessed of God in bringing dear children to Christ. And perhaps out of the fifty of the Sabbath-school, or more, whose names will be read to-day and who are coming into the fellowship of the Church, hardly one of them but could bear witness personally to the beauty of life and character of the dear brother. Only a little time ago a friend from South Africa had written how he stopped for a night's rest in the Zulu country, when brother Bliss's song, "Hold the Fort," burst upon his ears from a company of natives. Just so through the years his influence for God would spread and increase. One of the most beautiful hymns of the deceased was:

"I know not the hour when the Lord will come  
To take me away to his own dear home;  
But I know that his presence will lighten the gloom,  
And that will be glory for me."

Mr. Bliss is represented to have been one of the finest-looking men, physically, that ever stood upon the platform among the Moody and Sankey workers. Tall, stout, well-proportioned, with dark, curly hair and black eyes, a picture of health and strength, with a promise of a full half century of active services for the Master.—*West Advocate*.

Mr. Moody, referring to the death of P. P. Bliss, said:

My heart goes out for his mother. He was an only son, and his mother is a widow. Let us put up a prayer for this mother. And there was dear Mrs. Bliss, who was not one inch behind her husband. She taught him how to pray, and encouraged him with his music. I have often heard him say, "All I am I owe to that dear wife." Now, about the charge of his singing for money. The royalty on this book has amounted to about \$60,000, which has been devoted to charitable purposes. I once told Mr. Bliss to take \$5,000 for himself, telling him I thought he needed it; but he would not take one farthing. Chicago never had a truer man. He will be appreciated a hundred years hence. Like Charles Wesley and Dr. Watts, he was raised up to sing in the Church of God. God be praised for such a woman! God be praised for such a man!

THE METHODIST MISSIONARY DELEGATE IN ST. JOHN PULPITS.

(From the St. John "News.")  
Having obtained the consent of Rev. Dr. Reed, of New York, Secretary of the Missionary Society of the Methodist Episcopal Church of the United States, to attend the annual mission services in this vicinity, he was also prevailed upon to preach in the Methodist Churches, yesterday, both morning and evening, as he had previously reached St. John. "YE ARE THE LIGHT OF THE WORLD."  
There was an unusually large congregation in Exmouth Street Church at the forenoon service, where Dr. Reed occupied the pulpit. Rev. Mr. Hart participated in the opening exercises, prayer being offered by Dr. Reed, who also read a portion of Scripture. The subject of Dr. Reed's discourse was based on Matthew v. 14th v.: "Ye are the light of the world, a city that is set on a hill cannot be hid." He commenced by stating that the world in which we live is dark, as not more than one half of the people at this time even hear the Gospel, and of that portion called Christian but a limited number can properly claim the title. If

so society here furnishes one of the best samples of humanity, what, he asked, would be said of some of the portions of it? On all sides might be seen, selfishness, pride, forgetfulness of God, and other things equally sinful; and if this is the case, what of the desert? It was true, as said of old, that the whole world lay in the wicked one, but that was not the thought of the text. The Saviour did not mean to call attention to the darkness so much as to the means of illumination. There he sat on the mountain and uttered the words of the text, and they had come down through ages and reached us, we hearing them as from him—"Ye are the light of the world." Those before him who entered into and aided Christ's mission—to save a perishing world—were the light of the world, and if they accomplished this through their labors and exertions, their light would be the greater. Light was emblematic of knowledge, ignorance of darkness. Wherever the gospel goes there can be found instrumentalities of advancement. Many of our most celebrated authors had embraced the Christian faith. Wherever religious institutions were planted, schools, colleges and the press followed in rapid succession; but where it was absent then they would be wanting.

Light was also emblematic of happiness and that this view was correct, as well as that light was an emblem of moral influence, was aptly shown by the rev. gentleman, who then explained that the position assigned to us by Christ was the only one that we could appropriately sustain. Taking up the heading, that a light in the world was the only position a Christian could properly sustain—he remarked that the words "a candle should not be put under a bushel but in a candle-stick" were appropriate. He then spoke of the class known as inconsistent Christians and said that he would rather have a fanatic than one of this class. He would rather have the finger of scorn pointed at him than to be a member of a church and not exert his influence to shed light on the world. Go to the church and see what was thought of the inconsistent man. It was found that the church was embarrassed and would only too gladly be rid of such a burden, for then, having nothing to carry but themselves, victory should be easy. He then referred them to the Bible for its utterances about such cases. It spoke of a Christian of this kind as a dry and sapless branch, as a useless plant, able to serve no purpose.

What is a Christian? He was a man of superior excellence; one filled with all good; one in daily communication with God. Could such a one mingle with us with out his influence being felt? Can a man be a Christian and not resemble the family of Christ? He doubted if such could be. The preacher went on to show that the character of a light was the only one Christians could innocently sustain. God had given this position to them, and they must sustain it or they would be recreant to their duty. He asked why God put love in the hearts of men if it was not for a purpose? He told his hearers that they must not think that the world would not get on without them, and that it was not on his account that they were allowed to remain on earth but for themselves. There was some reason why man has been made the agent of conveying to man the light of truth. Dr. Reed then made allusion to the sin of one neighbor against another, and he warned them to see that, neither by sins of omission or commission they did wrong to a neighbor. Who their neighbor was he defined. Several illustrations were here introduced of the manner in which a neighbor might be harmed. A man may be digging a drain and by neglecting to place a light a stranger might fall into the trench and be killed; he might next stand at the coffin of that man and see his sorrowing wife and children and think of what great harm he had done. But the loss of property or life was nothing to the loss of the soul. What a loss! Who can reckon it? Tell me, said the preacher, of the value of the blood of Christ, and I will tell you what is lost in the value of the soul. A man, who, by his carelessness has caused death is not near so bad as one who, from want of proper action, allows a soul to be lost—the murderer of the body is praiseworthy in comparison with

WESLEYAN ALMANAC, JANUARY, 1877.

Last Quarter, 6 day, 10, 30, Morning. New Moon, 11 day, 14, 14, Morning. First Quarter, 23 day, 11, 30, Morning. Full Moon, 29 day, 4, 30, Morning.

Table with columns for Day of Week, SUN, MOON, and HOURS. It lists sunrise and sunset times for each day of the month.

THE TIDES.—The column of the Moon's Position gives the time of high water at Parrboro, Cornwallis, Horton, Hantsport, Windsor, Newport and Ware.

High water at Pictou and Cape Tormentine, 2 hrs and 11 minutes LATER than at Halifax. At Annapolis, St. John, N.B., and Portland, Maine, 3 hours and 20 minutes LATER, and at St. John's, Newfoundland, 50 minutes LATER than at Halifax. At Charlottetown, 2 hours 54 minutes LATER. At Westport, 2 hours 54 minutes LATER. At Yarmouth, 2 hours 10 minutes LATER.

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

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

(Continued from first page.)

the murderer of the soul. He would a thousand times rather look down on those who, perchance, might be killed through his carelessness, than to stand at the last day and see a single soul to the left who would have been on the right hand side of the judgment seat if he had worked. He then spoke of the joy felt in relieving the sufferings of the destitute, advising them not to be satisfied with giving by public charity but to seek out cases of destitution.

The reverend gentleman said he had never been in heathen lands, but the proudest moments of his life had been when he stood up and advocated the cause of missions. He had never seen the fruits of his labors, but that did not make him despair. Who is Christ? He was the light of the world. Who is a Christian? He was a man with Christ in him. There was no possibility in being a light and not shining. Those who had great means and talents must do all the more. Some were large lighthouses, while others merely lanterns, but the latter served to light the path. The sermon, which produced a great impression, occupied an hour in delivery and was closed with an appeal to all to do what they could in this great work of light diffusion; they could not estimate results, but were bound to follow the command of Christ and await success.

A collection was taken at the close on behalf of missions of the church.

GERMAIN ST. METHODIST CHURCH.

Dr. Reed preached an excellent sermon in Germain Street Methodist Church, his text being—"Go ye into all the world and preach the Gospel to every creature." The discourse occupied about an hour in delivery, and was listened to with rapt attention by the congregation that filled every part of the church. Rev. Mr. Clark, pastor of the church, took part in the opening portion of the service. The singing by the choir was unusually good.—Telegraph.

ST. JOHN MISSIONARY MEETINGS.

KEMMOUTH STREET.

James E. White, Esq., presided at the Kemmou Street meeting on Tuesday night. Rev. Joseph Hart read extracts from the report. Revs. S. Ackman and H. Sprague, A. M., delivered addresses.

We are again indebted to the "News" for a comprehensive report of Dr. Reed's speech.

Rev. Dr. Reed was then introduced, and received with applause. After indulging in some pleasant remarks directed towards his clerical brethren, Dr. Reed said the statements made by Mr. Sprague were just as he understood it. He, as a stranger, was unfavorably impressed with the action of the Committee in cutting down the salary of the missionaries. The act was as much against God's providences as an attempt to put last year's chickens back into the shell (laughter). That was not the way to do, but they should fling in their gold and keep the missionaries at work. Suppose they should pray, every one of them, every Saturday night, for the missionaries in India, who at that hour would be just beginning their Sabbath work, and should drop a penny into a missionary bank every time, they would raise more money than they had been giving. God has said so, and we must either go in

person or by proxy or be in rebellion. The law of gratitude—the duty of doing unto others as we had been done by—bade us to go. How did we come to be Christians? Was it not solely because Christ was a foreign missionary, and came from afar off to save us? The Northern hordes overran the British Isles. Our ancestors were savages: England had yet altars that had been red with the blood of human sacrifice. Missionaries converted the people, and now we should carry to others the gospel that civilized our forefathers. Mission work had the peculiarity of having the gospel sent where it was not. It was the leaven put in the meal. The world had no innate power of recuperation—it could not progress into eternal life. How could men be saved if they did not hear, and how could they hear unless the word be sent to them? We often attempt one thing and do another we have not dreamed of. A man, simply wanting water, may dig a well and find a gold mine that will enrich a province. He may be preparing a meal, and discover some great scientific principle. He may preserve the life of a babe left to perish in the rushes, and give the world a great lawyer. He would point some of the indirect results that flow from missionary work.

First there was the reflex influence on ourselves. Did they remember the hour when God let His light into their souls? Did they not then want everybody to have the same blessed experience? did they not feel like going abroad and telling all the world of the peace to be found with God? Every new-born soul is animated with the missionary spirit, because the genius of Christianity is missionary zeal. When they think only of themselves, and shut themselves up from the world, they grow cold and dull and sink steadily into insignificance. If he had to prescribe a method by which they could be blest he would pray God to inspire them with zeal for the conversion of the poor Indian, and that would make them much more powerful than they are now. He believed that Methodism, by its indirect influence on other denominations, had done more good even than it had done directly. There was Puritanism. The world did not want that long-faced religion. They might accept it to get clear of hell, but for no other reason. The Church of England was then worldly and wicked, as much too loose as Puritanism was too stern and strict. Then Methodism, with purity and without the puritanical ideas—a happy religion—came along. It did not object to stealing the devil's tools. It cared not whether it had a gown or not. In this new country it was content with a turban with a candle in it to read the gospel by (laughter and applause). It was religion on horseback. It was ridiculed and despised at first. But soon the others began to sing Methodist hymns, and preach the Methodist doctrines of sanctification by the spirit. Some of their preachers are extemporising, while some of ours are picking up their old manuscripts and reading them over their spectacles. (Laughter.) The churches built by the Methodists, and the Sunday Schools established by them, led to the building of churches and the establishment of schools by other denominations, and he insisted upon it that the Methodists did it all (laughter). The planting of missions many of which were becoming self-sustaining, was working silently in favour of universal disestablishment, and who cared? In India there was the Brahma Somaj, a sect which had the master minds of the country. It had broken into two sects, one of which had abandoned Brahmanism and embraced monotheism. The sect was doing better Christian work, though it did not accept Christ as God, than the Unitarians of our land. He appealed to men, without a particle of religion on humanitarian and philanthropic grounds. Think of the millions of children that had been sacrificed in the Ganges, and would be sacrificed if the practice had not been stopped. If Christianity had not one convert in all the heathen lands, yet the saving of life that had resulted from the missionary labours would amply pay for all that they had cost. And this work of humanity is still going on in many lands, to say nothing of the work for the salvation of souls. Think of the blessed work done by the missionaries as physicians. Then look at the question in its financial aspects. Christian missions held, enrich us, because when the heathen become civilized they become consumers of manufactured articles and producers of many things. The Sandwich Islands, a little while ago, were heathen and had had no trade. But missionaries converted the people to God, and their traffic with the United States in one year was \$5,000,000, the profit on which for two years repays all that was expended in Christianizing the Islands. The profits realized by Great Britain from African trade was abundant reward for her missionary expenditures there. The In-

dian policy of Great Britain was much wiser than that of the United States, avoiding war, and making the savages Christians and agriculturists. The work this Society is doing among the Indians ought to be appreciated by the Dominion and aided out of the public treasury. The missionaries were the great explorers and discoverers. They have made lexicons and grammars, and opened up the study of unknown tongues to the world. The wonderful extent of missionary literature was an important consideration, and it is yet in its infancy. The work would go on until life and liberty and glory were proclaimed to all the race, and then and only then would the kingdom be yielded to the Father.

The collection was then taken up, and the meeting closed with devotional exercises.

PORTLAND, WEDNESDAY NIGHT.

Rev. G. Payson opened the meeting with prayer. Jas. Harris Esq., took the chair. Rev. S. T. Teed, the Pastor, gave an epitome of the annual Report. Rev. Henry Daniel and Rev. H. Sprague, A.M., addressed the meeting in admirable words, stirring the audience to great enthusiasm. Dr. Reid then addressed the meeting.

Rev. Dr. Reid said he felt that he had better take up the collection without further speech, under the hallowed influence of what they had just heard. If men like McDougall could give their lives, we should give our money. It was well that the work did not rest altogether with old men like himself. There was young blood pressing on to succeed them. During his stay here he had spoken more on general principles that he was accustomed to do in missionary efforts. God made the world in "six days," whatever that might mean, but the work of redemption had been in progress 6000 years and might continue for ages yet to come before completion. It was a much grander work to take the human heart and form it anew than to make a new world. God made the world himself, but in the great work of regeneration he had associated man with Him—they were co-workers with God, and could have no greater honor than such co-operation in the great work. Patriots, Judges, poets, prophets, martyrs, kings—a long line of the greatest men who had ever lived—had been engaged for 6000 years in the great work of human redemption, and what an honor it was to be associated with them! This great work is the only one in which we bear of the three persons of the Holy Trinity being engaged at the same time. Think of the glorious associates the workers in this cause have, beginning with Mr. McDougall and going back along the line! If he had no other thought than this he would want to be engaged in this great work, would want to be an Associate of these great men, would want to be engaged in the work with the Blessed Trinity. "Me fights mit Siegel" was the answer given by the German soldier in the late American civil war, to one who questioned him, and "I fight with God" was the motto he was proud to utter. God had not been pleased to call His angels to do the work, but had called man. He could get along without man and without his money. Did they not remember that he reminded his people that "the earth was his and the fulness thereof?" He called man to a consociation with himself for a different reason. Man was better for what he did for others, and found joys in labouring with him that he could experience no other way. The world was not saved by God alone but by the co-operation of man. If the human family were not saved it would be because men had not done work allotted to them. Men could do nothing of themselves. They might build the mill, and construct the mighty wheel, but must wait until the rain falls and the stream turns the wheel. The ship may be built and launched, but must wait until God causes the winds to blow to waft her to other shores. Men may plant, and water, but God gives the increase. In this law of co-operation, and in respect to men's employment with God in this business, he knew that God intended to enrich man, for He employed him in work the result of which depended in no degree whatever on the assistance given by man. What power was there in Moses' rod to cause water to flow from the rock which he smote at the bidding of God? Of what use was the marching around the walls of Jerico and shouting? But if Moses had not struck the rock the water would not have flowed, and if that little company had not marched around the walls of Jerico the walls would not have fallen. The kind Father allowed men to have a share apparently, in the work of salvation, so that they might rejoice at the results and feel that they had shared in the work. This was God's farm not ours; God's temple, not ours; God's job, and He was responsible for its success. All delays had been delays for our own preparedness. When

the Christian Church waked up to its duty heathen fields were not accessible, but God opened them. When God wanted armies to fight his battles he employed the armies of Great Britain, and thus broke down the barriers that shut the missionaries out of China and other lands. Every war resulted more or less in favor of religious liberty. The religious element is usually stronger even than the political. The threatened war in Turkey was to settle the question whether Christianity should be free in that Mohammedan land. Men were to work in God's cause, and then when they are prepared to receive the gift, he will give them the heathen for inheritance. In nature the mightiest agencies are unseen. The coming of the Son of God was in the darkest hour of human history. A storm of wrath had burst upon the world on account of man's rebellion. Men grew so wicked that the Augean stables had to be cleaned by the flood. Then the world became so idolatrous that only a few retained a knowledge of the true God. Ages passed, and then God gave the Saviour to the world. God had waited for that time, and that was always God's way. Look at slavery in the United States. The country was agitated by the question, and it seemed that the agitation only riveted the chains more strongly. When God was ready he took the hand of Abraham Lincoln and wrote "Liberty for the millions," and the nation was free (applause). The church must keep working, "pegging away" as Gen. Grant would say, go on and on, and when they should become a Holy Ghost Church, a pentecostal church, he believed that Christ would put the world into the bosom of the church. What but this was meant by "nations being born in a day?" He used to pray for the millennium, hoping to see a nation born in a day, but he did not hope for that now. What if the world should come that all the Indians of the North West and all the heathen of Japan had accepted Christ and asked for pastors. Would they all prepare to go to the aid of those people? Would they if they could not go in person, give all their spare cash for others to go? He was glad that "nations were not born in a day" in the present condition of affairs, as a little sprinkling of baptism had plunged them into a debt which they didn't know how to get rid of! If he were a Catholic priest, and had power to lock the doors and demand a dollar each from the congregation, he thought he would get it. He liked the spirit of the little boy who sent ten cents to a Missionary committee, and wrote, "When you want more money for your great work just send to me" (laughter).

The collection was then taken up.

DOMESTICATING THE BUFFALO.—A

correspondent of the "Turf, Field and Farm" sends some interesting facts regarding the domestication of the buffalo in Nebraska. He began with two cows and a bull, which he kept with his tame stock. In the spring the cows calved, and in three years the calves became mothers, yielding an average of 14 quarts of the richest milk daily, for an average of five months. The buffalo strain now extends through a large part of Howard county in the above State, and the half and quarter breed animals are found to be very hardy. Our contemporary adds, that sufficient experiments have been made in crossing the buffalo with native and grade short horn cattle, and have been attended with such successful results that the most skeptical people cannot fail to be satisfied as to the advantages and value of the intermingling of breeds. It was at a school the teacher had been giving out words which the scholars were to incorporate into sentences. He gave to one young miss the word "obligatory." He explained that the word obligatory meant binding. The young lady laid her head upon her hand and seemed puzzled. But in a moment or two her eyes rested upon her well-worn spelling-book, and her features brightened as a happy thought seemed to strike her. The next instant the astonished teacher read the sentence: "The obligatory of my spelling-book is worn out." He fainted.—Newbury Journal.

DIFFERENT MODES OF EXPRESSION.—

At the Philadelphia Convention the Philadelphia ladies cried out—"Isn't it cunning?" New York ladies—"How superlatively lovely?" Boston ladies—"How exquisite?" Louisville ladies—"Beautiful to shuah!" Chicago ladies—"Oh my! I wish I owned that!" While the genuine Yankee girls exclaim—"Gosh-whimminy, but ain't that ere a stunner?"

OBITUARY.

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With a view to the attainment of more vigorous health, Calvin had resolved to try the sea air, and had made several voyages between some of the principal ports in Europe and America. At the time of his death, the vessel in which he sailed under the command of Capt. Brundage of St. John, was lying in the dock at Newport, Wales. He went out quite early in the morning, it was supposed, to attend to the fastening of the vessel, when he fell into the dock, and though he was rescued from the water in about ten minutes, and intelligent and persistent effort was made at resuscitation according to the instructions of the "Royal Humane Society" and by prompt medical skill, all was in vain. "The spirit had returned to God who gave it." So passed away our lamented brother in the 31st year of his age, leaving many attached friends oppressed and saddened by the mystery of his early removal.

Calvin was left in the enjoyment of the Divine favor in the year 1867, under the ministry of Rev. R. Duncan, and then entered into connexion with the Church of Christ, which we believe he maintained till the day of his death. There lies, before the writer now a journal of his voyages, and a little manual from both of which we catch the tone of his mind in regard to spiritual things. The manual—a much prized souvenir of an esteemed cousin who had placed it in his hand on the eve of one of his voyages—contains a text or two of God's word under date of each day in the year. These texts are arranged on every second page, the alternate one being left blank. These blanks are filled up with appropriate remarks, comments or texts of Scripture in a way that would do no discredit to the most intelligent and mature Christian. Some of these have a special appropriateness in the light of his early removal, and seem to indicate that his mind was tinged with premonitions of the event. We give some specimens of these insertions. "Time is too short to be wasted in sloth when the important realities of eternity are so near." "He is wise who makes the most of time." "The Lord prepare me for my end, which at the farthest cannot be far off." "Those who love the Lord are always ready to obey him." "He is in a safe way who follows the leadings of God's providence." "When the finite can comprehend the infinite, then we may know the love of Christ, till then it passeth knowledge." From the record of his voyage it is gratifying to note the attendance when in port on the public ministry of the word, and at the Lord's table. He was a young man of more than ordinary native strength of mind and had gathered from reading and travel, a stock of information that made him an intelligent and agreeable companion, and must have fitted him for considerable usefulness, if his life had been spared. His remains were brought to his native place, and were here interred, where sleeps the dust of a large number of relatives of several generations. The funeral services were conducted in the presence of a large number of sympathising friends by the Rev. Dr. Stewart, an old and highly esteemed pastor of the deceased. This sketch must not be closed without placing on record the very considerate and brotherly kindness of Capt. Brundage, Sheriff Botsford, and Capt. Milner. These last two gentlemen were providentially in Liverpool at the time of the sad event and hastened at once on receipt of a telegram from the Captain to Newport. Here in kindly offices for the dead they did, in connection with Capt. Brundage, all that could have been done by a brother, and so merited as they have secured the cordial appreciation of the stricken family and friends. D. C. Point de Bute, Jan. 16, 1877.

It was a regular pouring wet day as Cows, and a drenched tar asked one of the watermen to lend his tarpaulin coat. "I can't do that," said the latter, "but if you'll stand twopence I'll buy that which shall keep you dry all day." "Done!" said Jack handing out his coppers. "Here, Missus," responded the wag, "give Jack two of these red herrings. If they won't keep him dry all day, I don't know what will."

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A WONDERFUL TREASURE TROVE.

That indefatigable explorer and archaeologist, Dr. Schliemann, has recently made a discovery which, if future critical examination substantiate his present interpretation of it, will not only necessitate the re-writing of a great deal of ancient history, but will prove that many legendary and heroic personages, hitherto regarded only as myths, really existed. The surprise that all the scholars will feel, on being assured that Agamemnon, "bravest of the Greeks," Clytemnestra his wife (sister of Castor, Pollux, and Helen, and daughter of Leda the Swan), Cassandra the true prophetess, Ione and cursed by Apollo so that no one believed her predictions, and many other characters supposed to be fabulous lived and died, is as genuine as that which all would experience in the daily journals some morning would announce the discovery of the wine jars containing the bodies of the forty oil-scalded thieves, or of Aladdin's lamp with his name carved on it, or of the original plow invented by Dagon the fish-god of the Babylonians, or of the tomb of Perseus containing a mummy of the Gorgon's head.

Dr. Schliemann is a man of extraordinary genius for archaeological investigations; and his labors have been fortunate far beyond those of most explorers. In 1868, he astonished classical students by claiming to have found remains of the home of Ulysses on the island of Ithaca; and in the same year, he began the studies at Mycenae which have recently culminated in the wonderful discoveries above alluded to. He also understood an examination of the topography described in Homer's Iliad; and becoming convinced that, even if the Greek poet himself was a myth, the story of the Trojan siege was not, he began excavations (at his own expense) on the plain of Hissarlik, which he considered to be the site of ancient Troy. In 1871-3, he dug to a depth of about 50 feet, unearthing layer after layer of ruins, showing that cities and towns had been built, one on the buried ruins of another. Finally, he exhumed vases, and treasures of gold and silver, and laid bare, as he maintains, the walls of Priam's palace and the streets of the Homeric city. But in his conclusions archaeologists have failed to agree; and the prevailing opinion has been that he has merely found the site of some unknown Phoenician trading post, or some other ancient city of little historical importance.

Early in the autumn of last year, 1876, Dr. Schliemann returned to Mycenae, the scene of his previous labors, where are located some of the grandest ruins of modern Greece. The site is a rocky hill on the northeastern extremity of the plain of Argos, on the eastern coast of the Morea, at present about two miles from the small village of Khayati. The ruins are notable for the colossal stones employed in their construction, the same being the largest blocks used in ancient building, with the exception of those found in the ruins of Baalbec. Some of the stones are 25 feet long, 20 feet wide, and 4 feet thick, and tradition asserts that they were put in their places by the one-eyed giants, the Cyclopes. During the reign of Agamemnon, Mycenae was the principal city of Greece, and here, it is supposed, that king was entombed. For any one except so uncompromising a believer in his own theories as Dr. Schliemann to dig into the ruins of Mycenae, in order to find tangible remains of the Greek mythical hero, would be considered as foolhardy as to excavate the supposed tomb of Adam, in Palestine with the hope of finding the bones of our legendary progenitor; but Dr. Schliemann, caring not a whit for general opinion, attacked the tombs with pickaxe and spade, and the result is that he has found a mine of gold and silver ornaments, &c., of enormous value even intrinsically, besides bones and human remains which he declares to be those of the hero-king and his contemporaries. In the first tomb which he opened, he found thirteen gold buttons, curiously engraved, besides a mass of gold blades scattered about. In the next tomb, he discovered a square ditch some 30 feet below the surface of the

mount. This was surrounded by an immense wall, in which were human bodies which evidently had been buried. The bones of one person were covered with five thick gold leaves some 25 inches long, on which were inscribed crosses. Then, in a great circle of parallel slabs beneath the archaic sepulchral stones, Dr. Schliemann has discovered huge tombs containing jewelry. In one tomb, containing male and female bones, he obtained eleven pound of ornaments of pure archaic gold, and two scepters with head of crystal. Then he found a cow's head of pure silver, with great horns of gold; then a helmet, two diadems, a woman's large comb, a breastplate, vases, girdles, and an enormous quality of buttons, all of the finest gold. There were some vases in silver, a number of arms in bronze, and a stag cast in lead but no trace of iron works.

The above magnificent treasure trove was unearthed prior to November 15; but since that date, a telegraphic despatch has announced the discovery of enough more treasures to fill a large museum, besides further evidence as to the identity of the human remains, and (according to Dr. Schliemann) showing them to be those of Agamemnon and his court.

Archaeological authorities in the city, who have been asked for expressions of opinion on the above, admit that there is a much greater probability of Dr. Schliemann's being correct in his view as regards the Grecian than as relating to the Trojan remains. Mr. William Cullen Bryant believes that the tomb is not that of Agamemnon, but of some later King; but, with other authorities, he reserves any positive statement until further and more accurate details are obtainable. He suggests that the tomb of Achilles in Ithaca be searched for, as corroborative of Schliemann's views.

The treasure has been presented to Greece, and will be placed in a national museum. Meanwhile it is probable that the gold fever will result in the wholesale digging up of her abundant ruins.

Appropos of this subject, we may add that, through the liberality of several of her wealthy citizens, New York has recently secured one of the most valuable archaeological collections ever got together, many articles in which probably antedate the supposed period of Agamemnon. General Cesnola, whose first collection of Phoenician relics, found in the tombs of Golgoz on the Island of Cyprus, the New York Art Museum already possesses, recently found, under the temple of Kurium, in the same vicinity, some 7,000 objects in gold and silver, stone, &c., all of the greatest historic interest as shedding new light on the habits and customs of the long-extinct race which fashioned them. The list includes jewelry, weapons, inscribed plates and coins, utensils, glass, sarcophagi, &c. For some time the destination of the collection was doubtful, as the British Museum made strong effort to obtain the objects, but was unwilling to pay General Cesnola's price—\$60,000. Finally, to the intense, and openly expressed disgust of the English press, after a canvass of three days, \$40,000 was raised in this city by private subscriptions, and the antiquities were at once purchased. The remainder of the amount will be obtained after the delivery of the collection in this country.—Scientific American.

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BIBLICAL LITERATURE.

Smith's Bible Dictionary, Farrar's Dictionary, Theological and Ecclesiastical Literature, Stanley's Sinai and Palestine, Thompson's Land and Book, Coneybeari & Howson's Life and Epistles of Paul, Wemer's New Testament Grammar, Trench's Synonyms of New Testament, Lange on Genesis, Alexander on Isaiah, Stuart on Proverbs, Delitzsch on Job, Lange on New Testament, Tholuck on the Sermon on the Mount, Trench on the Parables, Trench on the Miracles.

THEOLOGY.

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

MENTAL MORAL PHILOSOPHY.

Neah Porter's Human Intellect, Hamilton's Metaphysics, McCosh's Defense of Fundamental Truth, Wayland's Elements of Moral Philosophy.

CHURCH HISTORY.

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

HOMILETICS & PASTORAL THEOLOGY.

Farrar's Life of Christ, Robert Hall's Sermons, Thomas Arnold's Sermons, Wesley's Sermons, Robertson's Sermons, Bushnell's Sermons, Fish's Masterpieces of Pulpit Eloquence, Spencer's Pastors' Sketches.

SECULAR HISTORY.

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

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SATURDAY, JANUARY 28, 1877.

## "HOLD FAST. . . LET NO MAN TAKE THY CROWN."

It is commonly felt that we are in danger, as a body, of suffering loss in respect to certain characteristics which have brought Methodism to its present excellency. This danger has arisen from several causes.

1. Other churches having gradually adopted those features of our economy, our direct responsibility to perpetuate them does not seem so forcible or binding. When peculiar doctrines and customs were first insisted upon by our forefathers, a very natural opposition met them at every turn. But this antagonism had the effect which follows religious persecution at all times; it intensified the zeal of the preachers and brought out a counter strength of argument. In time the other churches conformed to our sentiment and methods, till by and bye, that which had been rejected with warmth was adopted and prized as by ourselves. How common it is to-day to hear from ministers of other communions such definitions and exhortations, though perhaps differing a little in phraseology, as brought down upon early Methodist preachers the ire and denunciation of their neighbors! Thus our burden is taken upon other shoulders. But here is the conviction expressed by many—our energy in sustaining those peculiar doctrines and customs seems to decline according as others adopt them and make them their own.

2. A decline as regards our original simplicity and devotedness, is charged against us, thus becoming incapable of doing and daring that which our fathers did and dared. There is sometruth in this. Men fearless in rebuke, marvellous in self-abnegation, are not so numerous with us now as a century ago. We imagine this may be affirmed of other churches as well; but in ours it would have the effect of relaxing the firmness of the grasp with which our peculiar standard was carried forward. While successful on the one hand in bringing up other churches to our standard, it is possible we may have gradually taken a few steps downward ourselves into conformity with the world.

At all events, we may admit the truthfulness of the charge, to a certain extent. It may be well in that case to be specific. What were those excellencies—the gems in the early Methodist crown—which we are now in danger of losing?

1. Our predecessors always insisted upon a positive, clearly-defined conversion from sin to righteousness. They made much of this doctrine in all places and at all times. Hence the great commotion which invariably followed. Calling for deep repentance from every one of the sinful multitude, they looked for that distress of soul which was sure to come with the Holy Spirit's energy. And as hopefully did they anticipate a change of life. Men in those days passed through soul-anguish, stepped into the liberty of God's children, mounted their horses, or sped off on foot, to pay their honest debts, and then returned to work for Christ and souls. Are we throwing as much earnest conviction and direct zeal into the revival movement as did our fathers? Do we insist as much as did they upon soul-exercise and life-fruit?

2. They taught with emphasis that it was every believer's privilege to enjoy the direct witness of the Spirit. There is always a bold recognition of God's presence, or guidance, with the child of God, a sort of providence, a divine goodness in the general sense. But the Methodist "witness" admits of no misapprehension. "Christ in you," "because ye are ones, God hath sent forth the Spirit of His Son into your hearts." A living, abiding, comforting, satisfy-

ing presence in the soul, always prompting the cry, "Abba, Father"—this was the doctrine. Do we urge it as persistently now? It has lost none of its force or truthfulness.

3. They insisted much upon the privilege of holiness as the birth-right of all Christians. The contempt which they endured in consequence was not insignificant. But gradually others came to see the beauty and naturalness of the doctrine, and, with different forms of expression, espoused heartily our faith. Is it too much to say that Christian perfection is preached more now in other churches than in ours?

4. The early Methodists were of necessity working Christians. They were taught that, to be successful they must be aggressive. A divine call was repeated to every one of them—"Go—work—to-day—in my vineyard." And usually they went. See the host of leaders, local-preachers, missionaries, city-workers, &c., whom God then raised up. And the people were taught to receive all devout labourers, even though merely from lay circles.

5. Our fathers made short work with such amusements as were clearly contrary to Scripture and Wesley's rules. Schlem was much dallying with opponents of strict consistency heard in those days. Did they maintain that dancing was harmless, and only over-heated sectaries could condemn it? They were referred to Wesley's rules. Did they still persist in dancing while holding membership among the Methodists? They were disciplined and promptly asked to make choice between the ball-room and the class-room. This, in fact, is the proper ground. If your church forbids dancing, cease to dance, or be consistent and choose some body of Christian believers who permit it. And so of other amusements.

We must not extend this article. Our position is, that Methodism has been owned of God from the beginning, and is admired of men in modern times, because of its consistency with Scripture requirement; that multitudes have taken shelter under its flag from a conviction that, however opposed to their innate inclinations, this faith was honest, and challenged investigation; and that the glory of the past must be the glory of the future if we are to hold our ground and perform our share of evangelistic work.

THE PRESBYTERIAN CHURCH IN CANADA, is the title of a comprehensive and eloquent lecture delivered by Dr. Burns of Halifax, and published by special request. The Dr. is a laborious man. His thoroughness is beyond all dispute, or he who does so much would soon fall into rambling ways. His lecture is excellent, conveying a vast deal of information. For sale at McKimley's. Price 12 cents.

MAILS FROM P. E. ISLAND.—The new steamer is neither a sham nor a delusion. Several times recently she has carried mails and passengers from Georgetown to Pictou lauding. More has already been accomplished than was thought by many at all possible. We congratulate our neighbors upon this substantial gain. Improvements will now be in order, and who can tell what may be accomplished yet?

RUSSIA AND TURKEY are now left to face each other, the other nations standing by merely as spectators. A council, composed of leading men from different kingdoms, patiently talked over all the debateable points involved in the quarrel, and ended by laying down certain stipulations. These Turkey refused most decisively at a meeting of the principal authorities of the realm. The Council broke up and left Turkey to its fate. It is now thought that a better judgment may follow calmer thoughts among Turkish rulers. But armies such as are massed in and around the Turkish Provinces cannot be held very long. War-dogs break the leash sooner or later. Turkey must consent to accept the advice of other powers, or go down in time under the iron heels of her invaders.

We have refrained from any allusion to the much talked of duel by New York parties, because from the first it seemed too much like the Stanley expedition—a huge advertisement in favour of the

New York "Herald." Briefly it may be stated that Bennett, proprietor of said paper, was engaged to a young lady, met her brother in the street one day and was horsewhipped by him; Bennett sent a challenge, and having proceeded to some distant locality, the parties fired pistols (with what effect it is difficult to say). Mr. Bennett fled to England and escaped the law for the present. The affair is most heartily denounced by the papers, showing that duelling, like some other sins, is well covered by public opinion. The world does advance.

JOURNALS AND LEAVES.—By the sad misfortune of shipwreck to one of the New York steamers, the line to Halifax was partially interrupted last week. This threw our supplies for Sunday Schools a week behind in their arrival. Our Journals and Leaves, however, will be in time for all Schools for the first Sabbath in February, though otherwise they would have reached them a week in advance. This is an accident which is not likely to occur soon again.

Our lists are now passing through revision. Most of our Ministers have reported; but a few are still to be heard from. Any names that may be dropped will not be through omission of the office. We have given repeated notice. Those still to be heard from will be delayed for a few days. Should any mistake occur, a line to the office will secure prompt attention.

SMALL-POX is reported as having taken two or three victims in Lunenburg, N. S. One instance of neglect and refusal to aid in the burial of a man who died of the disease is so affecting that we hope in the interests of humanity it is not true. The Government ought to step in promptly in this case and do everything possible to prevent a wide-spread contagion.

Y. M. C. A.—The third lecture of the course will be delivered on Tuesday evening next, January 30th, in Association Hall, by James Hannay, Esq., of St. John, N. B. Subject: "One Hundred Years Ago." Chair to be taken at 8 o'clock.

"ONE OF THESE LITTLE ONES."—While stationed on a Circuit a few years ago, little Rhoda, of sweet disposition, daughter of a parishoner, was an inmate of our home a few weeks. Some months ago Rhoda died. The parents felt the blank in their home so sadly that they asked us to seek a child to occupy Rhoda's place. We gave the matter into the hands of a City Missionary. See how Providence works.

Two years ago Capt. ——— left Halifax in a schooner for the West Indies. Neither ship nor crew were ever heard of. The Captain's little ones consisted of two boys and a girl. The widow gave up her boys for excellent homes in Pictou, leaving the daughter, Ada, three years old, at home still. The Missionary sought her out. The mother yielded her pet. We have a letter in return which explains itself. People who can receive a child in such a spirit, are not likely to do it any harm:—

Dear Sir: We met Mrs. ——— and the little girl at the train to-night. We are all very much pleased, and if we had gone to Halifax ourselves and picked over all the children there we could not have been better satisfied. And we owe you many thanks for your kindness, and the trouble you have taken to secure us such a nice little girl.

Trusting that we will be faithful to the charge committed to us, and by and bye give up our account with joy, we are Sincerely yours,  
JENNIE R.  
For the family.

NEWFOUNDLAND NEWS.—papers received yesterday contains several items of interest:—

A new and very rich lead has just been struck in Bett's Cove Mine.

It is stated that the Rt. Rev. Dr. Kelly Lord Bishop of Newfoundland, has tendered his resignation in consequence of ill-health.

It has been informally announced that the Roman Catholic Bishop of St. John's has been appointed to the Archi-episcopal See of Halifax, made vacant by the decease of the late Rt. Rev. Dr. Connolly.

Four men—two named Cook and two named Ryan—who had been drinking together at Trinity, upset their boat when on their way home to Ship Cove, and all four were drowned.

## METHODIST MATTERS.

### NOVA SCOTIA.

Rev. R. Tweedy of Arcadia, had a narrow escape on the night of the 11th inst. While driving amid a fierce snow-squall his carriage was overturned, but Mr. T. mercifully escaped without injury. The wagon was much damaged. There are encouraging prospects at Arcadia, in connection with special services.

Charles St. Sabbath School, Halifax, celebrated its fifth anniversary on Thursday evening, 18th inst. About 150 children sat down to a substantial tea, provided by the teachers and friends of the school, to which the children paid ample justice. Tea over the children were addressed by Revs. Parvis, E. R. Bunyan, Rufus J. Sweet, and Rev. D. W. Johnson, pastor of the church. During the interval the audience were favored with sweet music by a choir, composed of teachers and other scholars. After which prizes were distributed to about 70 scholars for regular attendance during the year. A few statistics were read during the evening by the Superintendent, J. Wesley Smith.

On Jan. 1st, 1876, the number of scholars on the books were 394; on Dec. 31st, 380. This list after having been carefully called was reduced to 346. The average attendance during the year was 350. Increased average during year, 40. Teachers and officers 31; average attendance 28. During the year there had been received 191 new scholars and 175 left, owing to removals, etc. Out of the 191 new scholars probably 40 were old ones returned. Only two Sundays during the year were there less than 200 present. Never less than 20 teachers. There had been five deaths during the year. The school raised \$1325.1, of this \$100 is given to missions, the balance to the expenses of schools.

Improvements of a very marked kind have been made upon the Basement and Class Rooms of the Berwick Church—will "the Curate of Kentville Parish" excuse us; it is difficult to doubt the existence of so large a structure, even though a successor of the Apostles assures the world that Berwick has no church!

From Acadia Mines, Londonderry, Rev. J. B. Giles, Pastor, we are rejoiced to learn that the place is now under the saving influence of a revival. It commenced with the week of prayer, union services, and continued through last week. Some are rejoicing in the Saviour. Many are seeking. The churches are getting into the harness, and they hope to see a glorious harvest of souls.

The friends of the Rev. G. F. Day, in Burlington, visited the parsonage New Years eve, bringing with them all that is calculated to regale the inner person. They presented him with a fine buffalo robe, a large string of bells, also material, cushioning and reeling for sleigh.

### N. B. & P. E. ISLAND.

Rev. Dr. Philips—who, or where from is not stated—occupied the pulpit of St. Stephen Church on Sunday evening. His subject was Indian Missions, and took up two hours to the great satisfaction of a large audience.

Rev. J. F. Betts has been holding special meetings in Salisbury. H. E. Baker at Havelock, with fair success. Mr. Maggs had a tea-meeting at Long Reach on Wednesday. Some 80 or 90 including a choir from Germain Street Church are going up from town. David Collins has been very ill, a cold caught while visiting sick and providing for the poor. He is now getting better. Diphtheria is somewhat prevalent in the city, and particularly in Portland.

The Fairville and Carleton Missionary Meetings were held immediately following those already reported by us in St. John. The former had the presence and aid of Dr. Reid; the latter seems to have been well conducted by the local brethren. Dr. Reid's services were acknowledged by a vote of thanks in the Fairville meeting. He replied in suitable terms. Hon. J. D. Lewin presided at Fairville, and Rev. G. M. Barrett at Carleton.

INTENDED PRESENTATION.—The Methodists of Sussex Vale Circuit intend meeting at the Olive House on the evening of Thursday, 31st inst., for the purpose of giving their pastor, Rev. John Prince, a donation. A pleasant time is anticipated, and it is hoped that the friends will show esteem to the worthy pastor by their liberality on that occasion.

### NEWFOUNDLAND.

The Watch-night and Covenant services in St. John's were largely attended by devout worshippers, and the Week of Prayer proved very satisfactory and blessed. The annual school inauguration on Monday morning of last week, was largely attended by the friends of education. This institution, in connection with the academy, will, it is believed, prove a great advantage to the city, and to the entire colony. Miss Lake, from Truro, N. S., has been welcomed there, and enters upon her work with cheering prospects. The school room has been erected at a cost of about \$2,800, and is thoroughly furnished with all the most approved modern apparatus. The juvenile collectors, during Christmas week, collected \$258 for the Mission Funds.

A bazaar, in connection with the Wesleyan Church, says the Standard, was opened in the hall of the T. A. & B. Society on Monday last, and was continued night after night until last evening. Although the weather for the past week has been so unsettled, still the proceeds have fully come up to the expectations of the managers—amounting, we are informed, to over \$250. In next issue we hope to be able to give particulars.

## OUR ENGLISH LETTERS.

### STORMS AND CASUALTIES.

DEAR MR. EDITOR.—The close of 1876 was a period marked by storms of great violence. The loss of shipping and of life has been on a fearful scale, and it is asserted that it is many years since our shores have presented such a painful spectacle. The damage on shore to embankments and piers involve an outlay of hundreds of thousands, and it is greatly feared that away off upon the sea many a goodly ship and precious freight have been shipwrecked.

### THE RAIN FALL.

has been heavy and protracted, involving floods and overflow in many counties, and in some towns the people have been driven out of the houses until the waters subsided. There has also been a repetition of

### DEATH IN THE MINE.

an event by which the last days of December have become painfully distinguished. It is the old story of scores of fine brave fellows going down to their toil, and then the sudden explosion and choking after-damp, resulting in sudden death to nearly all the workers in the mine, and sending a tide of bereavement over the entire village or hamlet.

### DEATH ON THE RAIL.

also came in as if to complete the sad tale of the closing year. It took place on the Saturday before Christmas when the lines were full of passenger trains bearing friends and children to expectant homes. The deaths were not numerous, but over thirty badly injured, and the accident occurring at that particular time, sent much sorrow and apprehension of evil over a wide circle.

### WATCH-NIGHT SERVICES.

were very widely held. In almost all the Nonconformist churches, the solemn midnight hour was duly observed, and also in very many of the Episcopalian. In our Wesleyan sanctuaries the grand old service was well maintained. There appeared an unusual concourse of people, for chapels in many instances were thronged, not with worshippers from other places, but from our own people and from the masses without. The time was one of richest blessing from the presence of the Lord, an earnest we trust of large and continued streams of grace to refresh the Church of God through the entire year.

### THE NEW ENACTMENTS.

of the Revised Education Act came into operation on January 1st, 1877. Powers are granted to make the attendance of children compulsory in all Board schools, and even where no Board exists, the Government calls for the appointment of an Attendance Committee, and requires the carrying out of the provisions of the act. This will doubtless have a beneficial tendency and bring into school numbers of children yet untaught. There is a danger involved in it, for the children of Dissenters can now be forced into national and church schools, and between them and all the teaching and influence of the advanced Ritualistic clergyman and his co-adjutors there will exist only the flimsy barrier of the conscience clause. Doubtless it will prepare the way in due time, for a measure for the universal establishment of Boards to take the oversight of all elementary schools which look to Government for grants in aid of their funds. If parties or churches can maintain their schools without public aid or grants, then they have a right to do or teach just what they please.

### OUR EMPRESS QUEEN.

was duly proclaimed at Delhi, in the midst of amazing pomp and splendour, and henceforth is to be known throughout that portion of her wide domain as Empress, while at home and elsewhere the title of Queen alone is to be used. It seems a very novel arrangement, and not one satisfactory reason has yet been advanced in favor of the change. Time alone can determine whether there is the least degree of good in it, and there are not wanting prophets of evil foreboding and the unsettling of foundations generally thought to be permanent.

### THE DEATH ROLL.

of 1876 must have added to it the worthy name of Sir Titus Salt, the founder of the model town of Saltaire, and a manufacturer who has ranked high in the world of commerce, making for himself a position of great wealth and at the same time conferring solid benefits upon thousands of industrious workmen. Houses, schools, halls and places of worship have been provided, and also so provided as to remain the inheritance of his people for future time. The deceased Baronet is widely mourned, and the remembrance of his good deeds will long survive.

### THE REV. W. W. STAMP, D. D.

an ex-President was the first to pass from our ministerial ranks in the hours of the new-born year. He was in his 75th year, and had long served Methodism, and well deserved the honours which fell to his lot. He was a man

of an unblemished reputation, saintly and devoted, working as best he could, until the very last, when the sudden call came, and he was taken up into the Master's presence.

THE REV. T. P. DUNN,

aged 58 years, has recently been called home. He was a man of superior pre-eminence, and could wield the pen of a ready writer. Much beloved, and now much lamented, he takes his place in the long roll of saintly and glorified brethren.

A LINE OR TWO

will tell all that can be told upon the Eastern question. The armistice has been extended for two months, and the negotiations proceed, marked by plenty of obstructions on the part of the Turkish authorities, while all Europe looks on with very great anxiety.

January 6, 1877. "B."

#### FINDINGS OF THE PRESS.

The Montreal Witness, in reply to a correspondent who asks for authority in suffering women to occupy Methodist pulpits, says:—

There are a great many women preachers mentioned in the Bible without any form of rebuke. If our friend wishes to base a doctrine on special exercises of apostolic authority, where it was no doubt much needed, he should equally extend to all ages the same writer's views as to the advantages of celibacy. The very same epistle from which the first of the above injunctions is quoted implies in another part that praying and prophesying was part of woman's work, as provision is made that what was then required for propriety should be observed by women when so engaged in public. The general question will be largely decided by fitness. When women are found who can preach as well as men they will certainly be listened to; and if they are in such work made instrumental in the salvation of souls, no Christian will be in a position to say their work is not of God.

The N. Y. Advocate says of the world-renowned singer:—

Philip Phillips, who has nearly completed his tour round the world, writes from London, December 7, that he has just terminated with the London Sunday-School Union his first engagement of one hundred evenings of sacred song, and is just entering upon a second engagement of as many nights. He expects to return home with his family in time to be present one week at Chautauque Lake, in August, where he will conduct the song service, by invitation from Dr. Vincent. Any communications for him will receive attention if directed to 805 Broadway.

The same paper makes this intimation:—

Rev. S. F. Huestis, President of the Nova Scotia Conference, has been ordered off to Bermuda for a few months by his physician.

A-hem! See what comes of publishing newspapers so far ahead of date. Will this distinguished invalid make haste and get well? President Temple will please extend his sceptre, in token of forgiveness, toward the New York Advocate. Drs. Fowler and DePuy, editors of this famous weekly, are according to Methodist theology, not responsible for errors of judgment. Or are we to regard the great Broadway Methodist centre as the school of the prophets?

James Lamont, F. G. S., F. R. G. S. writes to the London Times a letter concluding: "I beg to express my firm belief, found on all I have seen, on all I have heard and all I have read, that all around the North Pole, as around the South Pole, there lies an eternal mass of ice a thousand miles in diameter and perhaps miles thick in the centre. And, further, I do not believe that either ship, sledge, man, beast, bird or balloon will ever get across it."

A WEATHER PREDICTION.—Mr. Vennor, the Canadian weather prophet, in his latest prediction, dated the 15th, says: "Another great blow and heavy snowstorm is predicted yet for January, and then a thaw. These will be a brief lull in the severity of the winter, which will form an intermission in its programme. February will be on the whole another severe month, with some heavy blockades of snow and steady winter weather, but towards the latter part a change will be perceptible and the sun will commence to exert a marked influence. Heavy gales will characterize the termination of this month, and when these arrive the worst may be considered as over."

THE NEXT PARIS EXHIBITION.—As the grand Centennial Exhibition at Philadelphia has passed into history, public attention is already being directed to the proposed Paris Exhibition for 1878. It seems probable that music will prove one of the chief attractions of this next grand international assembly. A magnificent concert-hall will be erected, and there will be orchestral

music, operatic music, and performances of oratorio. England is reported to have pledged to provide a complete performance of one of Handel's oratorios, sending a full band, chorus, and soloists, with Sir Michael Costa as conductor. Germany will furnish German specimens of Handel, and there will be French performances of works by the same master. Cavaille Coll is to build a large organ in the concert-room, which is expected to excel the great instruments of Boston, Leeds, Liverpool, and the one in Albert Hall, London.

The Presbyterian Mission Board announced their debt at the beginning of the present fiscal year as \$36,187. The Corresponding Secretary of the Baptist Missionary Union reports a great deficiency in contributions, and looks forward to a "disastrous debt" at the close of the year. The Domestic Committee of the Board of Missions of the Protestant Episcopal Church is in debt nearly \$73,000, and its receipts are steadily falling off. Thirty thousand dollars is the amount of the debt of the (Dutch) Reformed Church. Even the Roman Catholics are lamenting the recent decrease in contributions. Throughout most of the dioceses in the United States the collections for the "Association for the Propagation of the Faith" have greatly diminished.

Heavy as such burdens are to the societies which bear them, they sink into insignificance when compared with the debt of a quarter of a million of dollars, which is now carried by the Missionary Society of our own Church. Retrenchment, much as it is to be deplored, came none too soon. Since the annual meeting the case looks somewhat brighter. Vigorous measures have been taken by the General Mission Committee, and by pastors and official members throughout the land; and if the conscience of the Church is reached as well as its sympathies, we may cherish the hope that the "appropriations" will be met, and the actual expenses of this year paid. The debt must be left to the future.—Natalie Repository.

From Zion's Herald: Gen. Fisk told with great effect the story of the colored color-bearer, who, when the command of the captain of his company rung out the order for the men to fall back, thinking their exposure too serious, kept on alone in advance. When again personally ordered to fall back, lest the colors might be lost, he shouted to his captain, "dese colors never fall back! You jess bring up de men to them, and dey won't be lost." He thought this should be the policy of the Missionary Board. The colors should be kept upon the advance line, and the Church should be brought up to them.

PREACHING AT NINETY-TWO!—A correspondent of the St. Louis "Christian Advocate," in a letter describing the recent session of South Georgia Conference, says:—

The venerable Dr. Lovick Pierce was present, and when his name was called for the seventy-second time, he arose and gave us one of those fatherly talks for which he is famous—full of wisdom and sound advice, tender and loving. The Bishop (Dr. George F. Pierce) being unable to preach, selected his father to fill his place Sunday morning. It was a beautiful sight to witness the affectionate admiration of the son, himself sixty-five years old, as he listened to the sage counsel of the father bending under the pressure of the cares of ninety-two years. We will never behold the scene again.

DR. TAYLOR.—The numerous friends of the Rev. Lachlin Taylor, D. D., will be glad to learn that he has safely reached Western Canada after a long and stormy voyage across the Atlantic, and a tedious delay caused by the railway strike. The Doctor seems as vigorous in health, and as vivacious in manner, as ever. We trust that he will be able to place his valuable services at the disposal of the Church which has derived so great advantages from them in the past.—Guardian.

The following recipe for true eloquence is given by a down-East orator: "Get yourself chuck full of the subject, knock out the bung, and let nature caper."

Horace Greely used to tell this story: "He once sent a claim for collection to

a Western lawyer, and regarding it as rather a desperate claim, told the attorney if he collected it he might reserve half the amount for his fee. In due time Mr. Greely received the following laconic epistle: "Dear Sur, I her succeeded in collectin my haf of that claim. The balance is hopeles."

Rev. Dr. Guthrie, of Scotland, told of an eagle having built her nest in the branches of a dead tree. The lightning bolt kindled the topmost limbs. The advancing flames nearing the young, the mother with her wings kept fanning off the heat. Above and beneath the fire comes on. The mother's out-stretched wings are moving with all the energy of despairing, dying love. The flames at length wrap the dam and her offspring, and she perishes trying to save—a martyr to maternal love!

The assemblage Thursday evening at the academy of Music, to hear a lecture from the Rev. Jos. H. Coffin, on "Heroism and Heroes," was very small, considering the fitness of the evening, and the eminence of the lecturer. The subject being one of great range; and requiring much skill and tact in its management, was handled admirably by the lecturer. He seemed to roam at perfect ease in the large field from which he collected his illustrations. Unlike Mr. Cayley's hero-temple, filled with the names of mighty warriors, poets, and statesmen, the Rev. lecturer's seemed occupied for the most part by persons whose names are not written on the scroll of fame. As, for example, many a young man, to cheer the declining days of a good mother, is steadily checking every desire, and day by day diligently working. Also, the Newfoundland boy, who, during a cold night, kept alive the shipwrecked children, by covering them with moss, watched over them during the whole night with the tenderest assiduity, and who, upon finding their parents in the morning, immediately expires from fatigue. Much stress was put upon decision of character; perseverance in what we undertake, and indomitable energy, sweeping away every difficulty in the path of progress. The value of these great qualities was shown to have been beautifully illustrated in the lives of Cary, Sir Isaac Newton, "who wrote his name across the firmament of heaven," Wilberforce, Howard, Gladstone, and Lord Beaconsfield.

After holding his audience in rapid attention for nearly an hour, the lecturer closed with a powerful appeal to the young to make religion their first aim, for without it the grandest results could not be obtained from the highest moral qualities.—Annapolis Journal.

#### NEWS IN BRIEF.

##### NOVA SCOTIA.

On Saturday last a young man named Michael McKinnon, employed at Cole Harbor Dyke, slipped from a scow, and before assistance could be rendered him he was drowned. The body was recovered during the day. Deceased belonged to Cape Breton: was 22 years of age, and unmarried.

Fort Massey congregation of Halifax, has increased the salary of their pastor, Rev. Dr. Burns, from \$2,600 to \$3,000. Rev. E. A. McCurdy, of James Church, New Glasgow, has had his salary raised \$100, which makes it now \$1,000, with a free manse.

The North Sydney "Herald" records the death of Mr. Wm. Nisbet, well known retired ship-builder, at the age of 74 years. He died on Thursday, the 18th inst. Mr. Nisbet came to Nova Scotia in 1824, from Aberdeen, Scotland, and resided at Sydney up to the time of his death.

During last week several good catches of herring were made at some of the western harbors. On Saturday a schooner was cleared at Prospect for Boston, with a full cargo of fresh herring.

Mr. C. E. DeWolf, of Windsor, is giving readings in the western towns of the Province, and the various local papers speak highly of his performances.

And now it is said that the veritable Betts has been arrested at Baddeck.

Edwin McCallum, of Hastings, had the end of one of his thumbs pierced by a splinter. Mortification ensued, and he died two days afterwards.

Mrs. George Dimock died at Windsor on the 10th, aged 99 years and six months.

Of 23 cases of diphtheria at Isaac's Harbor, within three weeks fifteen proved fatal.

The Cape Breton "Advocate" reports that the young man McQuarrie, who was frost-bitten at the time of the wreck of the schr. "Maggie H." had his right hand and two feet amputated on Friday, the 5th inst. It is feared that more yet will have to be taken off. The woman who was frozen at the same time, is lying in a very precarious condition, and the doctors are of opinion that any attempt to perform a similar operation on her at present would prove fatal.

The steamer "Perit," Captain Chadsey, which sailed from Halifax on Friday, 12th inst., for New York and Boston, went ashore at Chatham, Mass., on Tuesday night, the 16th inst., and she would have to discharge cargo on the beach. It is supposed that she went ashore during a snow storm.

The Governor in Council, in accordance with the request of the Bar Society, intend proclaiming an extra term of the County Court for Halifax County, to commence on Thursday, March 1st.

The brig, "Edith," of Halifax, Capt. John F. Miller, owned by J. Taylor & Co., made the passage from Demarara to Boston in 15

days. This is said to have been the quickest ever made between the two ports.

The ship "Spectator," of Yarmouth, is a total wreck on the Dog Rocks, near the Florida coast. Her crew were saved. The vessel is insured for \$10,000 in Yarmouth offices.

King's County, which was beaten by Colchester last year in the race for the honor of having the next Provincial Exhibition, is taking active steps to secure the honor this year.

There is no news of the missing steamer "George Cromwell," from Halifax for St. John's, Nfld. She is given up by most people as lost, but a few cherish a hope that only her machinery was disabled, and that she will soon be heard from, probably from Bermuda or the West Indies.

The Liverpool, N. S., "Three" saved the American fishing schooner "Nellie May," from Bay of Islands, Nfld., for Portland, put into Liverpool last week and reported the loss of Peter Chester, one of the crew.

The schr. "Annie B.," Captain Henry McIver, left Boston the 8th ult., with an assorted cargo, for Halifax, and up to this time there is no intelligence of her. She is owned by Captain McIver, whose family reside at River Herbert.

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

Diphtheria and scarletina are still prevalent in many parts of York County.

A party of twelve, from the Nackawick, on snow-shoes, recently joined in an exciting caribou chase. Towards night the animal wound out, became an easy prey.

A fire occurred on Wednesday afternoon, the 15th inst., at Annapolis Station, by which a large dwelling, barn and store, belonging to D. T. McCallum, were entirely destroyed. The store was under lease to Messrs. J. S. Freeze & Co., understood to be connected with the firm of E. S. Freeze & Sons, of Penobscot. The stock in the store is said to be insured for \$1,500 in the Royal Canadian.

Three young men, belonging to Oranmore, returned from California a short time ago, and some others are on their way. The returned ones tell a pitiable story of the scarcity of employment, and advise all their friends to stay at home in New Brunswick.

Both of the men who attempted self-destruction, at the Lunatic Asylum, St. John, a few weeks ago by jumping from high windows, have since fully recovered.

A child, son of Mr. John Sullivan, a workman in Harris' rolling mills, and who lives at the Straight Shore, met with a terrible accident Friday afternoon. The little fellow, only three and a half years old, while playing in the kitchen, fell backwards into a tub of boiling water that was standing on the floor near the stove. He was instantly rescued by his mother, but not before he had been fearfully scalded on the back and right side from his neck to the hip. His face and head were, fortunately, not submerged. Surgical aid was soon procured, and the child properly cared for. Although severely scalded, there is a prospect of his recovery.

A Provincial Grain show, open to all the Counties, will be held at Charlottetown in March next, at which liberal prizes will be awarded. It is also contemplated by the Board of Agriculture, to award prizes at the same time to the best fat cattle for the Easter market.

The ship "David G. Fleming," which took a cargo of deals from St. John to Liverpool last summer, has been wrecked on her voyage from Liverpool to Mobile. She was a vessel of 1467 tons, commanded by Capt. Esson, and owned by Messrs. Wright of Liverpool.

Shikhean people are talking of making application for a daily mail. The business of the place demands it.

The dwelling house, with nearly all its contents, of Mr. Amariah Parks, Richmond, was destroyed by fire on the 3rd inst. Loss about \$300. Insured in the Liverpool and London and Globe for \$200.

Lumbermen are complaining. The snow is very deep in the woods, and many of the streams and lakes are insecurely frozen, the snow having covered them before the ice had formed a proper thickness.

Twenty new schools came into operation last year in Westmoreland, being more than all previous years combined since the first year of the new law.

A despatch has been received from Pilot Rutherford, who was supposed to have been carried across, stating his safe arrival in Liverpool in the ship "Czar."

Some dastardly ruffian made a desperate attempt to burn a barn near the Fredrickton Railway Station about noon on Sunday, the 14th inst. The flames were making rapid headway when discovered by some employees, who fortunately happened to be on the spot in time to prevent a serious conflagration, as there was a high wind blowing at the time.

Mr. W. Fletcher, of Nashwaak, met with a singular accident recently. While helping to put a large hog on a sled, the animal bit a piece off one of the fingers of his left hand.

James Morrell, of Upper Queensbury, lost his way in a snow storm a few days ago, and was exposed for several hours. He got badly frozen and now lies in a precarious condition.

Wholesale license for the sale of liquor in York County is \$100 per year, and tavern license \$80 for 1877.

Messrs. A. Parks & Son, of St. Martin's, are getting out timber to build a ship of 1000 tons, for which they have a contract. The owners are Mr. Carvill of this city and others. She is to be launched in August.

Smelt fishing at Bathurst affords an occupation for nearly three hundred persons, both sexes engaging in it, and it is found to be very profitable to those thus employed.

A veteran of the 104th died at the residence of Mrs. Boner, at St. Mary's Ferry, on the 10th inst. Jas. Hughney, at the advanced age of 94 years. The deceased was one of the few remaining veterans of the British army who fought against the Americans, in the contest of 1813. He was a sergeant in the 104th regiment, and was one of those who made the memorable march, in the depth of Winter, from this Province to Canada; and was subsequently in the engagement where this valorous corps so highly distinguished itself. His remains were interred in the churchyard of Nashwaak.

The Charlottetown "Examiner" records the death of a young man named Robert Hefel, a native of the Island. He had made a fortune in California, and was on his way home, when he met with an accident on the Grand Trunk railway.

Mary Chusick paid \$50 at Charlottetown recently for selling liquor to Indians.

#### UPPER PROVINCES.

The Dunkin Act was carried in Oxford, Ontario, on the 19th inst., by a large majority. The Temperance men are jubilant over the victory.

Martin Kimble received forty lashes at Toronto, in prison, according to sentence, for a criminal assault on a girl.

Portions of human blood and brains were found near an ice hole at Hull, on Saturday, supposed to be of the missing man-Hutchinson, who is believed to have been murdered. Implicated parties have been arrested.

The assignment is announced of Messrs. Lawson, McCulloch & Co., proprietors of the Hamilton "Spectator," which they purchased some few months ago from the present proprietors of the Montreal "Star." The liabilities, estimated assets, amounting to \$25,000, a portion of which are said to be uncollectible. In August last they offered to compromise for fifty cents on the dollar, extended over a year, but the offer was refused.

Two Italians are under arrest in Montreal on a charge of counterfeiting 50 and 24 cent pieces. Their dies, crucibles, ladles and stamps were seized in their rooms in Roscoe's Hotel; also, about twenty dollars of spurious coin. A considerable quantity of it is believed to have been put into circulation.

Magarie Blanchette, who by firing his house in St. Hyacinthe on September 3rd, destroyed nearly the whole town, has been found guilty and wept like a child. His mother was the strongest witness against him.

Information has been received at Ottawa, that 500 families of Sioux Indians, recently engaged in hostilities with the United States, have crossed the boundary and encamped near Wood Mountain. The Indians are peacefully disposed and no trouble is apprehended. They are permanent settlers.

The Dominion Board of trade has been meeting in Ottawa during the past week. Several small railways outside the city of Montreal are still blocked from the recent heavy snow storm.

The Supreme Court met at Ottawa on 15th inst., when judgment in Prince Edward Island land case was given by Chief Justice Richards who sustained the award of the Land Commissioners.

The latest scheme to build the St. Lawrence has been started, in the interests of the Montreal, Ottawa and Western Railway, on the North Shore, and of the Montreal, Portland and Boston Railway on the South. Application is to be made to parliament to build the bridge from the upper part of the municipality of Longueil to St. Helen's Island.

It is stated that suits now pending against the Corporation of Montreal amount to upwards of 1,600,000.

The handsome new Canada Methodist Church at Picton on the mountain near the lake, was dedicated Jan. 9th, by the Rev. Alex. Sutherland, of Toronto. The cost of the building was \$3,000, most of which has been paid.

The Norfolk-street Methodist Church, Guelph, was re-opened Jan. 3rd, the services being conducted by Rev. Dr. Ives, Auburn, N. Y. The music of the New organ was accompanied by an efficient choir. A sum of twelve thousand dollars was raised on the occasion.

#### MISCELLANEOUS.

Charles Collins, chief engineer of the South Shore and Michigan Railway, shot himself at his home in Cleveland. The Ashtabula bridge disaster affected his reason.

Russia has sent fresh orders to the United States for large quantities of arms and ammunition.

Stringent regulations have been adopted in England to prevent importation of cattle, sheep and goats from Germany, France, and Belgium, on account of rinderpest.

The recent heavy snow storms in Western New York have nearly stopped railway travel. Eight thousand loaded freight cars are blocked between Buffalo and Albany.

President Grant has recognized the Republican Government in Louisiana, and instructed the commanders of the Federal troops accordingly.

Princess Marie, sister of the Empress and wife of Prince Charles of Prussia, is dying.

Negotiations have been reopened with France, and there is a probability that Germany will participate in the Paris Exposition of 1878.

The London "Times" special from Calcutta gives a gloomy summary of the situation in Bombay. The crops have partially failed in six districts. Already 257,000 people are on the relief works. In Madras famine prevails in twelve districts, and 1,000,000 people are on the relief works. The cost to the State is estimated at over £200,000 in Bombay, and £400,000 in Madras.

Cardinal Manning has issued a mandate, compelling parties to mixed marriages to content themselves with the Catholic service and omit the Protestant. The Cardinal gives the church absolute control over the education of the children.

In consequence of the favour which American and Canadian beef meets in England, butchers are reducing prices six cents a pound.

The Russian papers are commenting in extremely hostile language on the proclamation of the Queen as Empress of India, and one of their number states that the Ameer of Afghanistan is arming against England.

In London, the deaths per week from small pox have risen to 117. The Metropolitan Hospital contained 859 small pox patients on Saturday, and about 200 cases were refused during the week, all the available beds being occupied. The Queen and members of the Imperial household have been vaccinated.

The damage to property in London by the overflow of the Thames on the 2nd inst., is estimated at £500,000.

It is a curious sign of the times in India that, chiefly with native capital, a large cotton mill has been established at Barrackpore, near Calcutta, with the figure of the blue god Vishnu for its trade mark.

Captain Hamilton of Parsontown, in Ireland, is taking steps to establish a club for reviving the ancient pastime of falconry, and has already obtained a fine team of falcons and hawks.

A widespread association, under the name of "Federation and Liberty," has been discovered in Moscow, whose aim it is to make Russia a Federal Republic.

A general reduction of wages of agricultural labourers has been made in most parts of England since the close of the autumnal season.

A MAN'S A MAN FOR A' THAT

The first lecture of a Course for the benefit of the Methodist Churches of this City, was delivered in the Lecture Room of the Prince Street Church, on Wednesday evening last, by the Rev. John Lathern. The subject was, "A Man's a man for a' that." Mr. Lathern enjoys the reputation of being one of the very finest lecturers in the Maritime Provinces. His effort on Wednesday went far to affirm the correctness of the public estimate. Mr. Lathern was eloquently and appropriately introduced by Dr. Johnson who took occasion to extol the principle embodied in the remarkable line of Burns which the lecturer had chosen for his subject.

The speaker began his admirable address by referring to the deep pathos, the simple beauty, the exquisite harmony—that "touch of nature which makes the world akin,"—which characterizes the best compositions of the gifted poet of Scotland. Many of his productions were distinguished also for their strength, energy and poetic fire. He could not but regret that a genius such as that of Burns was ever fired by an unhallowed thought:

"And that at times an evil strain, To lawless love appealing, Brake in upon the sweet refrain Of love and healthful feeling."

All these points were briefly illustrated by the lecturer by reciting passages from his poems.

Some people have said that the expression,—"A man's a man for a' that," embodied but a simple truth—a self evident proposition. While that might be so, this great truth was not so well understood a century ago, and then it required no ordinary courage to express it. Even to-day, it was a truth not so well understood as it deserved to be. In dealing with this subject, the distinct and peculiar characteristics of nationalities would have to be taken into consideration. The Scotchman was cool, cautious and of indomitable energy; the Irishman warm, generous and impulsive, and capable of impassioned devotion; the Dutchman solid, cool and phlegmatic; the German patient, painstaking and self-reliant; the Swiss hardy, intrepid and independent; the Frenchman gay, polite and volatile; and the native born American shrewd, calculating and fertile in resource. Nations also even differed in their humor. The humor of the Englishman is grave and severe; that of the Irish racy and rasping; that of the French boyish and sparkling; that of the American a type of his own country colossal. All this went to show that people as well as nations must not be judged by the same standard. It has been said that the Irishman was never at peace but when he is at war; a Scotchman never at home but when he is abroad; an Englishman never contented but when he has something to grumble about; and that the typical American requires all these conditions to be met at the same time. Dr. Norman McLeod—himself a magnificent specimen of what Scotland could produce—had said that "without the Scotchman the world itself would come to a stand still." The Teutonic race had given the most marked evidence of courage, capacity and endurance. The late victory of Prussia over France had this broad significance. It was the conflict of race with race and the triumph of the Teuton over Latin. This evident superiority is strongly marked in the Anglo-Saxon. The essential manhood of men, true manliness, however, belongs to the soul, and is therefore distinct with accidental advantages of ancestry, rank and station.

Men have been despised because of their low estate. Earnest thinkers and brave workers have been rejected because they lacked distinguished lineage and high rank. "Can any good thing come out of Nazareth?" tauntingly asked the priest and Pharisees. Jesus the Messiah was despised and rejected of men. Galileo was persecuted and scoffed at because he proclaimed the great truth that the earth moved and the sun stood still. The pioneer of Indian Missions was sneered at by Sydney Smith as "a consecrated cobbler." The distinguished Engineer, George Stephenson was laughed at by the silk aristocrats and called "That unprofessional person."

There was an aristocracy in which the lecturer did believe. There was even an aristocracy of Birth—those inheriting the qualities by which ancestry was distinguished and ennobled, which deserved our love; and here the lecturer paid a most glowing and eloquent tribute to the virtues of "the gentlest of all queens—the empress queen—revered Victoria." There is an aristocracy of wealth, in which we find emblazoned the name of Baron Rothschild; an aristocracy of genius, with its brilliant galaxy of names; and the higher and more honorable still, the aristocracy of moral worth. In its ranks may be found the plebeian as well as the patrician—the peasant's son with true magnificence of soul and noble purpose often wearing its grandest escutcheon. Here the lecturer dwelt for some time showing the true manhood that belongs only to the soul. The Latin word *vir* conveyed the correct idea of noble manhood. Burke had said that "the age of chivalry was over," but he was wrong—there was chivalry yet. There is room in the humblest ranks for chivalric action. Here the lecturer gave the audience several instances of many of the most heroic acts on record—acts which stamped their authors with true nobility of soul.

Mr. Lathern now dwelt for some time on the conditions of success. The first was *Decision—the conquest of self*. Poor Burns too often "sank the man and exalted the brute." Men should be firm in the right and not vacillating. It was a great thing to be able to say, No. A considerable time was devoted to this part of the subject, and many forcible illustrations were made use of to enforce the speaker's ideas. The second element necessary to success was a *resolute adherence of the right*. This, like the other parts of the lecture, was fully illustrated by quoting the sayings of eminent and distinguished men. The third condition named was, *The Spirit of aggressiveness*. Men who wish to succeed must "paddle their own canoe"—they must fight their way through life. In these days, we do not ask, when a man presses to the front, whence he came? We do not ask if he has blue blood in his veins? But we do ask, Has he purpose, power, integrity? Has he a clear brain, a rapid eye, a ready hand and a saving common sense? For such men these avenues are ever open. Here the lecturer paid a very graceful compliment to the Hon. David Laird at the same time wishing that he had shown a little more backbone on the question of Education in the North West and securing for the Island a seat in the Cabinet.

"When new Territory was created in the North West of this Dominion, and a governor was required for its administration—a territory in which Government could not, as in older countries be carried on by mere routine—in which respectable mediocrity could not efficiently meet and fulfil the conditions of successful official rule—in which the very foundations of Empire were to be laid—in which a man of sagacious and comprehensive views and of abundant executive ability was imperatively demanded—the fitting man for the honorable post was found to be an Islander of our own. He began life, I am told, upon a New Glasgow farm, not favored with advantages for the achievement of position in life, superior to those enjoyed by any of the young men around me. In the editorial Chair, in the Legislative Hall, and in Departmental office, he has made his mark and evinced acknowledged capacity for statesmanship. One could have wished that, before the assumption of such honorable responsibilities, he had shown a little more backbone in contending for an important educational principle, in its application to the North West Territory. One could have wished that, before surrendering portfolio and vacating his seat in the Cabinet, he had stipulated, as an indispensable condition, for the appointment to Government Office, of a Prince Edward Island Representative. Let us hope that it is all right however—that it will admit of satisfactory explanation; and then all honor we say to the Governor of the North West the Hon. David Laird."

The age, the lecturer said, wanted men at the Bar, the Bench and the Legislative Hall.

"The world wants men, large-hearted, manly men. Men who shall join the chorus and prolong The psalm of labor and the psalm of love. The time wants scholars—scholars who shall shape The doubtful destinies of dubious years And lead the ark that bears our country's good Safe on some peaceful Ararat at last."

The age wants heroes—heroes who shall dare To struggle in the solid ranks of truth To clutch the monster error by the throat To bear opinion to a loftier seat, To blot the era of oppression out, And lead a universal freedom in.

Mr. Lathern's lecture was a singularly able production. It abounded in many of the most eloquent and thrilling passages. It evinced deep research, extensive reading, and showed as thorough and intimate acquaintance with the best authors in English literature. Mr. Lathern has an extraordinary memory. He quotes the most difficult passages from writers of prose and poetry with the greatest imaginable ease. His fund of knowledge appears to be quite inexhaustible, and his aptitude in making suitable and pithy quotations from the best and most classical of authors, is almost marvellous. The lecture is one of the best we ever listened to.

At its conclusion, a vote of thanks, moved by William Heard, Esq., was tendered to the lecturer, and when acknowledged, the Doxology was sung, and the audience, which was very large gradually melted away—everybody seemingly delighted.—Argus.

THE DIFFERENCE.

There is a difference between people—prodigious difference sometimes. There is shown, in a late English paper, the difference between a fruit and vegetable seller and the Earl of Shaftesbury, who has done so much good for his fellow men. The writer says: "I was travelling lately on the London and South-western Railway, in a third-class carriage, and fell in with some costermongers. We chatted about various things, and the Earl of Shaftesbury's name came up, as we passed his newly built village for working men, near Clapham Junction. 'Ah,' said one of the costermongers, 'he's a stunner—he is!'"

"Well," said I, "he seems to be quite at home with you." "Yes sir; but there's a difference between him and us." "Of course there is. He's a nobleman, and you have to work for your bread." "Ah, but 't is n't that. I daresay the *Herl* works 'ard enough, for the matter of that but the difference 'tween him and us is just this—"

"What?" "Why, sir, we don't care nothing for nobody, and you see, sir, he cares everything for everybody!"

It is said that when Archbishop Leighton once rebuked his sister for over anxiety, she replied, by saying that it was easy for him to possess a devout frame of mind, because he had no children and no cares. "Nay," said he, "It is possible to have care and calmness too; for it is written, 'Enoch walked with God and begat sons and daughters.'" Recollect Charles Wesley's hymn, "Lo, I come with joy to do."

OUR Presbyterian brethren are again having a case of ministerial discipline on their hands, which involves the right of women to preach. Rev. Mr. See of the Newark Presbytery invited a couple of women to occupy his pulpit, and a formal arraignment and trial, is the result. As might be expected, the practice was condemned. Mr. See appeals to the General Assembly. We hope the subject will be thoroughly discussed when the time comes, not as a matter of church order, but of Scriptural authority. We must come to this in the end, and its determination rest upon Scripture exegesis. While we do not wish to be understood as committing ourselves to either side of the question now, we will say that in our opinion, the defenders of the practice will fail, if they have no better defence to offer than the interpretation Mr. See put upon St. Paul's direction, not to permit a woman to "teach." Mr. See defines it to mean to "babble." And there is a question, which it would not be amiss for those to answer who claim, that the reason for the direction of the apostle passing away, the direction also passes away. The Apostle gives this as the reason, "the woman being deceived was in the transgression." Has that fact passed away?—Advance.

Selected for the Wesleyan. THE YOUNG PREACHER. HIS FIRST CIRCUIT.

The Wark Mission included a district about fourteen miles by twenty. The country was wild and rugged. The roads always bad, because in winter almost impassable. The work to be done required labour heavy and incessant. The hardships endured were in some respects greater than the privations so eloquently, and with such romantic interest told of backwoods preachers by Milburn. It was here evangelism on foot: primitive itinerancy unfortunately minus the horse and the saddle-bags.

A letter says, "My journeys often lie along mere sheep tracks; across bogs where the hollow sound beneath the foot, until you are accustomed to it, is quite alarming; or over barren heaths upon which you may travel miles without meeting a man or coming in sight of a house. Six times a week the Tyne ferry has to be crossed, and one night the boatman either could not or would not bear my call. It was a case of wade, or go back, so I just sought the shallowest place, went in and came through."

To tramp thirty miles and preach three times; to be benighted, or at least belated on foggy moors; to guess his way by starlight, or no light, across swamps that trembled as he trod; and to ford rivers in cold December nights were difficulties real and not small. But inured to toil, of vigorous frame and manly courage, I find in him no pullings about these crooks in his lot. He remarks, "Were complainings of any use, I could fill sheets with that kind of stuff. I find it, however, much better to practice myself in Habakkuk's song. 'Yet I will rejoice in the Lord; I will joy in the God of my salvation.' He shed tears in plenty over hard hearts, but none over rough roads; he lamented few conversions, but thought little of many miles. Whenever he touched upon these secular trials, it was always done with a merry sprightliness which made people rather envy his adventures than pity his toils. Thus a correspondent replies: While reading your description, I quite fancied myself wandering among Northumbrian scenes and feasting on bannocks of barley-meal. So graphically was it brought before me by your most pleasant humorous, *exulting* epistle."

The spirit in which he faced his work may be seen in a transcript of the first day's diary:—

"Oct. 28th, 1831.—Here I am—home left—a new circle entered—a new work before me. My soul trusts in God. Before Him I resolve:

1. "That I will rise early.
2. "That every Sunday morning upon my knees, I will in the form prescribed to Methodists for annual use, solemnly renew my covenant with God.
3. "That the whole time before breakfast shall bespent in Bible searching, meditation and prayer.
4. "That from breakfast to dinner shall be given to regular and consecutive study.
6. That the entire after part of the day be sacredly devoted to active labour—as visitation, preaching, or the like.

"That I will always have some selected text to which—embracing opportunities as they occur—my mind may turn and keep itself profitably practiced in the composition.

7. "That unless compelled, I will leave no home without prayer.
8. "That wherever I am received to lodge, I will if possible, morning and evening, gather all together for united family worship.
9. "That if I can anyhow reach, I will never miss an appointment.
10. "That I will never jest, nor trifle, nor waste time in parties.
11. "That I will faithfully rebuke sin wherever I see it.
11. "That I will seek ever to act as one altogether given up to labour for the salvation of the souls of men, and the promotion of the work of God."

It needed no long survey to discover that in his field of toil there was much to be done. He found classes neglected, piety low, and things generally in confusion. He writes, "What can I do, young, ignorant, unguided and alone? My soul groans out itself to God. Lord instruct me; inspire me;

control me; take thine own way with me. That my dim eyes may discern thy way, condescend to make it very plain to me. Only let me know, it; for unto thee, O God, moment by moment do I yield up myself. Darkness covers the people. Dulness freezes the society. Some, indeed, are well-meaning and very sincere, but completely ignorant of the short and straight Gospel way. There is not much of the type that gives promise of diffusion. Professors here seem to have no idea of God's mighty saving purposes; they have not learned to care for others, and, as in such cases generally happens, are everlastingly full of complaints about themselves. Sinners are perishing all around. My heart yearns for them. I am racked, and torn and rent in pieces, because men will go to hell.

Lord give me converts; raise up for me helpers, men who in the freshness of first love will joyously go to and fro and tell the simple plan. O for men of God."

"God will come; God will revive his work; will do it speedily. I have seen his tokens. For every dew, for every drop, good Lord I thank Thee! But O for floods! When shall they come?"—Coley's Life of Thomas Collins.

WE LOVE BUT FEW.

O yes, we mean all kinds words that we say To old friends and to new; Yet doth this truth grow clearer day by day:

We love but few. We love! we love! What easy words to say, And sweet to hear, When sunrise splendor brightens all the way, And far and near, Are breath of flowers and caroling of birds, And bells that chime; Our hearts are light; we do not weigh our words At morning time!

But when the matin-music all is hushed, And life's great load Doth weigh us down, and thick with dust Doth grow the road,

Then do we say less often that we love, The words have grown! With pleading eyes who look to Christ above, And clasp our own.

Their lives are bound to ours by mighty bands, No mortal strait, Nor death himself, with his prevailing hands, Can separate. The world is wide, and many names are dear, And friendships true; Yet do these words read plainer, year by year— We love but few.

The Advance says: "The little girl who was disappointed because her name could not be found in the Bible, says, 'Never mind, she will be such a good girl that, if ever another Bible is written, her name shall go into that.' The Churchman quotes the above, and then says that there are two children mentioned in the Bible as having done good service in God's cause, namely, the little maid who sent Naaman to Elisha, and the lad who gave his loaves and fishes to Christ and his apostles, and pertinently adds: The deed but not the name of each is recorded. Perhaps the Advance will suggest to its young friend that the objects of good deeds is not that one's name should be known, but that 'seeing' one's good works,' we may 'glorify the Father in heaven.'"

A GIGANTIC TIME PIECE.—The monster clock by Messrs. E. Dent & Co., London, for the Crystal Palace, which has been in course of erection during the past six months at the south end of the building, is now completed and in working order. This clock is almost a counterpart of the great Westminster clock (which was built by the same firm), with the exception of the striking and chiming apparatus, and the dial is the largest ever yet constructed, being forty feet in diameter, or being nearly 130 square feet in area. The diameter of the Westminster clock is but 23 feet. The hands, with their counterpoises, weigh nearly a quarter of a ton; the minute hand measures 19 feet in length, and moves 1/4 inch at every beat of the pendulum. The distance travelled by the point of the minute hand is nearly four miles a week. During seventeen days of observation the variation was eight seconds only.

Plymouth is about to commence the construction of what, when finished, will, it is said, be the largest dock in the world. The contract was settled with a Plymouth firm and, independent of the work now on the ground, amounts to about £120,000. The dock is to be constructed on an entirely new principle invented by Col. Pasley.



MARRIED

On 17th Jan. at the residence of the bride's father by the Rev. Isaac Howie, Joseph Albert Turner, of the Parish of Westmorland, Westmoreland Co., to Miss A. E. Smith, of Harvey, Albert Co., N. B.

DIED

At River John, Dec. 13th, Jamie Bigney, beloved wife of J. Robinson Langie, and step-daughter of Joseph H. Canfield, of Wallace, aged 20 years.

NOTICE

As an inducement to Cash Purchasers the undersigned will give a regular

DISCOUNT OF 5 Per Cent. on all sums of \$2.50 and upwards, from this date, January 1st, 1877.

E. BOREHAM, CASE BOOT AND SHOE STORE,

232 ARGYLE STREET, an 2, 6m

PREACHERS' PLAN, HALIFAX AND DARTMOUTH, SUNDAY, JANUARY 28TH.

Table with columns for time, location, and preacher names. Includes entries for Brunswick St, Graton St, Kaye St, Charles St, Cobour St, Dartmouth, and Mount Hope.

MARKET PRICES

Table listing various goods and their prices. Includes items like Butter, Firkins, Do. Rolls, Mutton, Lamb, Hides, Calfskins, Pork, Veal, Tallow, Beef, Eggs, Lard, Oats, Potatoes, Cheese, Do. dairy, Ruckwheat meal, Do. grey, Lambkins, Turnips, Chickens, Turkey, Geese, Ducks, Beans, Parsnips, Carrots, Parsnips, Potatoes, Apples, Lamb poles, Rabbits, Phumts, Hay.

SUNDAY SCHOOLS, &c.

THE DISSOLVING-VIEWS belonging to the late SUNDAY SCHOOL UNION of Saint John, N.B., imported from the best Artists in London, are offered for sale, viz:—

Receipts for 'WESLEYAN' for week ending Jan'y 24th, 1877.

Table listing names and amounts under the heading 'INSTRUCTIONS AS TO REMITTING MONIES'. Includes names like Post Office Orders, Rev. John Lathern, Thos. Alley, Sgt. Allen, Benj. Batterson, Henry Beer, John Beer, Mrs. George Beer, etc.

REV. THOMAS ALLEN.

As an inducement to Cash Purchasers the undersigned will give a regular DISCOUNT OF 5 Per Cent. on all sums of \$2.50 and upwards, from this date, January 1st, 1877.

SMITH & DUNN, ARCHITECTS.

137 Prince William St., St. John N.B., FIRST CLASS REFERENCES. Have given every satisfaction in construction of Methodist and other Churches, &c. Jan. 25-1y.



GATES ACADIAN LINIMENT.

Joyful News for the Afflicted. St. Croix Dec. 4th, 1876.

DR. GATES.—DEAR SIR,—This is to certify, that in the autumn of 1872 I had a severe attack of spinal disease, I applied to several physicians for medical assistance, but could obtain no permanent relief from any of them.

Yours very respectfully, MRS. ISRAEL CHAMBERS.

SEND 25c. to G. P. ROWELL, & CO., New York, for a pamphlet of 100 pages, containing lists of 3000 newspapers, and estimates showing cost of advertising. dec16

12 DOLLARS a day at home Agents wanted. Outfit and terms free. TRUE & CO Augusta, M c. dec16

Intercolonial Railway.

ON and after MONDAY, 20th inst., Trains will leave Halifax as follows: EXPRESS FOR TRURO, PICTOU, ST. JOHN and WAY STATIONS, at 8.25 a.m.

TO ARRIVE AS FOLLOWS: From ST. JOHN, TRURO, and WAY STATIONS, at 9.15 a.m.

BRITISH AMERICAN DEPOSITORY,

133 GRANVILLE ST., HALIFAX, N.S. The Committee of the British American Book and Tract Society being earnestly desirous of affording every facility for the wide diffusion of the best religious publications throughout the Maritime Provinces, have resolved to REDUCE THE PRICES OF BOOKS AND BIBLES issued from the Depository.

MUSIC.

The following Music Books are kept in stock at the Book Room, Halifax. Canadian Anthem Book \$1.25 Anthem Dalcimer 1.30 American Vocalist 1.30 Key Note 1.40 The Jubilee 1.40

FOR SUNDAY SCHOOLS.

Golden Sheaf Brightest and best Gospel Songs &c., Bliss and Sankey's -30 & 35 do Words only do Words only Wesleyan Conference Office do Words only

1876. THOMAS & Co., 1876.

OUR Stock is now complete in all its branches consists of Fur Caps, Gloves, Gauntlets, Muffs, Tippets, Boas, Ladies' Seal, Astracan and Bouchara Sacques.

GENTS' FUR COATS.

A few very choice LADIES' SEAL SACQUES at \$50 each, which were purchased at a bargain; will be sold as such. Call early and inspect the stock. Accommodating clerks who can always make a sale are continually on hand.

SMITH BROTHERS, WHOLESALE AND RETAIL

DRY GOODS, HALIFAX, N. S.

WHOLESALE WAREHOUSE, JUST COMPLETED

25 DUKE STREET, RETAIL WAREHOUSE, 150 Granville Street.

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

ALL GOODS SOLD AT THE LOWEST MARKET RATES. In our Retail Department special attention is devoted to obtaining reliable makes of Goods at moderate prices and as we are receiving goods by every mail boat from Europe our patrons and others may rely upon finding the latest novelties.

SABBATH SCHOOL LIBRARIES.

Opening this First week of the Year a FULL SUPPLY OF BOOKS, Suitable for Libraries and prizes. A very great variety all fresh and in good order. From 15 cents to 2.00, each. We will send Cases or Parcels of these for Selection or approval allowing all unsuitable to be returned.

Sabbath School Reward Tickets and Cards containing from a dozen to a gross each pack 10, 15 and 30 cents. LIBERAL DISCOUNT TO SCHOOLS.

METHODIST BOOK ROOM,

125 GRANVILLE STREET. THE BEST SERIES OF ENGLISH READING BOOKS EVER PUBLISHED.

THE ROYAL READER.

ADOPTED BY THE Council of Public Instruction FOR NOVA SCOTIA. For Sale by A. & W. MACKINLAY dec 30-6i

Consumption Cured.

An old physician, retired from active practice, having had placed in his hands by an East India Missionary the formula of a simple vegetable remedy for the speedy and permanent cure of consumption, bronchitis, catarrh, asthma, and all throat and lung affections, also a positive and radical cure for nervous debility and all nervous complaints, after having thoroughly tested its wonderful curative powers in thousands of cases, feels his duty to make it known to his suffering fellow-men. Actuated by this motive, and a conscientious desire to relieve human suffering, he will send, free of charge, to all who desire it, this recipe, with full directions for preparing and successfully using. Sent by return mail by addressing with stamp, naming this paper, Dr. W. C. Stevens, 125 Power's Block, Rochester, N. Y. jan 20-4 ins

EXCHANGE DINING HALL, EUROPEAN PLAN.

127 & 129 PRINCE WILLIAM ST., WEST SIDE. One door South Bank of New Brunswick.

KING STREET DINING ROOMS, ST. JOHN, N.B.

The Subscriber begs leave to say the above places are fitted up in a neat and sumptuous manner, with all the modern improvements. Both places are conducted in strict accordance with the wants of the travelling public. Dinner, Breakfast and Tea served at the shortest notice. Oysters served in every style. Pastry, Ice Cream, Fruit and all the delicacies of the season always on hand. Strictly Temperance principles. The proprietor would say further that the above establishments are patronized by the respectable of the city of St. John. GEORGE SPARROW, Proprietor. Nov. 18ly.

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MENEELY & COMPANY, BELL FOUNDERS,

WEST TROY, NEW YORK. Fifty years established. Church Bells and Chimes; Academy, Factory Bells, &c. Improved Patent Mountings. Catalogues free. No agencies. sept. 1-1y

Rev. ... VOL ... WES ... HALIF ... ALL ... General ... Sabbath ... A S ... DEAR ... on the ... tral Ob ... The vas ... to a su ... Gaetz. H ... people h ... Their W ... dral, the ... of the ... Methodi ... our fath ... should ... thers. ... ness to ... ability ... worth ... thodist ... so long ... the pre ... ssembly, ... pected, t ... their day ... wisdom. ... was in c ... coming ... Never be ... crowded ... and adu ... In these ... cers, an ... 93. The ... for the ... various ... amounte ... be thus ... for every ... tendance ... in form ... spoken b ... concour ... was give ... in lowly ... a sick ch ... she was ... had jus ... hearing ... once gav ... could no ... lovelly ac ... ried the ... fering o ... Other ... lar gath ... were del ... to their ... duty of ... It will t ... is very ... treat, w ... their ea ... to Chr ... there th ... of these ... was well ... rally, le ... hance. ... The int ... evening ... Arrange ... made fo ... and the ... ning. I ... meeting ... efficient ... puce, be ... vices un ... fear God ... cious pr ... God's pr ... is Secret ... His wis ... daily me ... before a ... treat. ... Zion u ...