

The Wesleyan.

33

Longworth Mr B

CONCERNING NEWFOUNDLAND

any of our readers Visit Mr. JOHN'S, NEW-
FOUNDLAND, and need to Buy
Watches, Clocks, or Fancy Goods,
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VALUABLE PROPERTY
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WOLFVILLE.

FORMERLY residence of the late T. A. S.
DEWOLF, ESQ.
FOR SALE
WITH IMMEDIATE POSSESSION.

A pleasantly situated, Commodious
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Dwelling
GARDEN highly cultivated, and an OR-
CHARD stocked with upwards of fifty choice
Trees, comprising select varieties of Apples,
Pears, Plums, Cherries and Quince, together with
Small Fruits in abundance. Attached
to the premises are convenient barn, stable, coach
house, etc.
Water Pipes are now laid to the boundary, and
thence a continuous supply of soft water can
be had at a mere nominal charge. A never failing
supply of good water, and a copious supply with
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A substantial STABLE in the rear, and a solid
BARN may be had with the Dwelling or would
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Majestic Ornamental Trees!
In the front entrance, while a thirty hedge pro-
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the neighborhood is highly picturesque, Cape
Union and Grand Pre being in sight. Acadia
College and the Public Schools are in close prox-
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Post Office within three minutes' walk, while five
minutes' ride will take you to the centre of the
Province, and to any one about to retire from the cares of busi-
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Quiet Country Residence
An easy access by steamer and by rail from all
parts of the Province.
TENDERS for above property, subject to an
auction of five hundred dollars (\$500), for a lady
in her eighty-second year, or without reser-
vation, 1—For the Dwelling; 2—the Orchard,
3—for the wharf and store, separately, will be
received by the undersigned up to December 31.
A full and satisfactory offer be made, the property
to be subsequently disposed of at Public Auction.
Set price without reservation \$5000.
JAMES S. MORSE,
STEPHEN H. MOORE, } Executors
Wolfville, Dec. 28—4



For several months past I have used
FELLOWS' COMPOUND SYRUP OF HYPO-PHOS-
PHITES in phthisis, chronic bronchitis and
other affections of the chest. I have no
situation in stating it stands foremost
among remedies used in those diseases.
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St. John, N. B.

I strongly recommend FELLOWS' COM-
POUND SYRUP OF HYPO-PHOSPHITES to all
who suffer in any way from diseases or
weakness of the lungs, bronchial tubes,
or from general debility.
J. H. W. SCOTT, M. D.,
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Fellows' Compound Syrup of Hypo-
phosphites acted with expedition and en-
tire satisfaction in a case of phthisis,
which failed to yield to regular treatment.
S. JACOBS, M. D.,
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No hesitation in recommending Fel-
low's Compound Syrup of Hypophosphites
in general debility, or any diseases of the
lungs.
H. G. ADDY, M. D.

In restoring persons suffering from
phthisis, prostration and coughs follow-
ing typhoid fever, Fellows' Compound
Syrup of Hypophosphites is the best remedy
ever used.
EDWIN CLAY, M. D.,
Pagwasht, N. S.

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

FELLOWS'
COMPOUND SYRUP OF HYPO-PHOSPHITES
The power of arresting diseases dis-
played by this preparation is honorably
acknowledged by the medical faculty in
every section where it has been intro-
duced; and the large sale is the best
warranty of the estimation in which it is
held by the public.
This Syrup will cure Pulmonary Con-
sumption in the first and second stages
and give great relief and prolong life in
the third. It will cure Asthma, Bronchi-
tis, Laryngitis and Coughs. It will cure
all diseases originating from want of
muscular action and Nervous Force.
Do not be deceived by remedies bearing
a similar name to other preparations is a
substitute for this under any circumstance.
Look out for the name and address J. I.
Fellows', St. John, N. B., on the yellow
wrapper in watermark which is seen by
holding the paper before the light.
Price \$1.50 per Bottle, Six for \$7.50.
Sold by all Druggists.

July 13
VISITING CARDS and BUSINESS
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Editor and Publisher.

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No. 5

JUDGE MARSHALL

ON THE
SECOND COMING OF CHRIST.

From advance sheets of a pamphlet now in press.

The subject of the first Resurrection will also be shown and explained, on Scriptural authority and erroneous opinions thereon be exposed and refuted. This question of our Lord's Second Coming, is not new to me. About 36 years ago it was brought to my notice, and engaged my most serious attention and examination, under the following circumstances. In the year 1843, when residing in the village of Wolfville, a book came to my hand, published in the United States, by a man named William Miller, containing 19 of his Lectures on this Second Advent Subject. I read them attentively, and on comparing them with the Scrip- tures saw their erroneous character throughout. Hearing that he intended to come to Halifax, and lecture on the subject, I concluded to oppose him in public discussion. While engaged in preparing, from Scripture and other authority, what I may call a very extended Brief of Notes, &c., on the subject, two friends, one a Revd, residing in Annapolis, visited me, and in the course of conversation I told them how I was engaged; and they informed me that very many persons in the western parts of the Province were greatly agitated and alarmed on the subject; and they earnestly urged me to visit some of those places, and lecture in opposition to the prevalent delusions. I assented, and in February 1843 went first to the village at Bear River, where I found that many persons were going wild on the subject, holding meetings from house to house, and reading Tracts concerning it. One person it was said was so convinced that the world would come to an end in that year, that he concluded not to repair his fences, or engage in farm work in the spring. Also a blacksmith for the same reason, would not send for any iron for his forge. The Scripture and other proofs relating to the subjects were so numerous, that I found it needful to deliver two lectures, for its full discussion, each of more than two hours duration. I had the gratification of knowing that some good was accomplished at Bear River, for a pious man there informed me, that his mind had been disquieted on the subject; but on my second lecture he was entirely relieved from the erroneous opinion, and regained such a comfort- ing access to the throne of grace, as he had not enjoyed for a long time previous. I lectured in several places, in the counties of Digby, Annapolis, and Kings. The meetings generally were crowded; some persons, I was told, travelling 10 or even 15 miles to hear me on the subject. I well remember one meeting, in which, on account of certain arrangements, I was obliged to go through the whole subject in one lecture, and spoke and read for five hours continuously, from half-past 7 in the evening, to half-past 12; the audience attentively remaining, so anxiously were they interested on the subject.

In the autumn of the same year, I was on a Temperance lecturing tour, in the County of Annapolis, at the pre- sence time predicted for the coming of our Lord, and the end of the world. On the preceding night there was a furious storm of wind and rain. I was lodging that night at a friend's house in the village of Clements, opposite to Annapolis, and when crossing the river next morning, the ferryman informed me, that a pious young woman, who was under that delusion, came to his house about midnight, in the midst of the storm, and insisted on being taken across the river, as she was determined to get to her mother's grave, which was about 8 or 10 miles distant. He refused, because of the danger, but I was afterwards informed that she did get across the river, and travelled the distance on foot through the storm; dressed herself in the ascension apparel she had previously prepared, and sat down on her mother's grave, expecting to ascend with her to meet the coming Lord. She remained for some time in a depressed state of mind, but, through divine mercy, was relieved from the delusion, and obtained a state of permanent scriptural piety.

I have given these narratives, for the double purpose, of showing the sad and pernicious consequences of forming unscriptural and erroneous opinions on this second Advent Sub- ject; and also, that from the personal

circumstances related, I possess scrip-
tural and other information on the
subject, which fairly qualify me to
write concerning it.

OUR ENGLISH LETTER.

THE CHRISTMAS OF 1878.

DEAR MR. EDITOR.—The Christmas holiday is just over, and will long be remembered for the intensity of the frost and its protracted severity. We had read of the unprecedented cold ex- perience in the Northern parts of England, and gradually it appeared to be advancing southward. At length London and its neighborhood began to experience the power and reign of the frost. Christmas came in with intense cold. The windows were well frosted over, the water pipes were frozen, the streets were covered with ice and snow, and winter reigned supreme. It was a season of much distress. Employment has been scarce for some time past. The protracted frost closed many branches of industry, and there was a loud ap- peal from many who stood in need of clothes, food and fuel.

THE GIFTS OF CHARITY
were prepared on an unusually exten-
sive scale, and some of the appalling
misery was met, but not all, and to
many it was a season of trial and sor-
row. Our poorer populations are quite
unprepared for severe weather, and
they have no provision made for a time
of slack employment, or a season of
sickness.

THE SEVERE WEATHER
did not last very long after Christmas.
A speedy thaw soon obliterated all
traces of the fierce winter, and once
more we have mild and pleasant weath-
er.

THE OLD YEAR.
The review of the past year has been
taken in hand by a great number of
writers of all classes and opinions. It
is not at all bright, and in very few
particulars at all satisfactory. It was
a year in which accidents on a large
scale took place, very large numbers of
lives were prematurely cut off, and
large numbers of families plunged not
only into mourning and bereavement,
but also into sore straits and difficulties.
The scarcity of employment, the gen-
eral depression of trade and manufac-
ture, and the failures of banks and
large commercial firms have contributed
to the prevailing distress. The closing
weeks of the year were unusually de-
pressed. War was raging on the fron-
tiers of India, and none could tell to
what proportions it would attain. Ex-
tra troops were being dispatched to
Africa, for affairs were drifting into
trouble, and war in that direction is
almost certain.

THE DEATH ROLL OF 1878
includes not a few who were famous in
their day, and whose removal influenced
wide circles of people. The late Pope,
Victor Emmanuel, two Queens; our own
loved and prized Princess Alice, Lord
John Russell, and a large array of men
famous for learning, genius, and power.
The death of many of these have from
time to time been referred to in your
columns, as well as most of the leading
events which make up the memorable
history of 1878.

PERVERTS TO ROME.
A list has recently been published,
which bears the imprint of correctness
and authority; and sets forth the names
and conditions of those who have gone
over to the Church of Rome. It con-
tains about 1500 names, and they pre-
sent a curious array, the study of which
has brought to light many suggestive
facts. Of the number, it appears that
above 600 are women, and the next
largest class from which these perverts
have been drawn, is that of the minis-
try of the Established Church. Of these
327 have abandoned their position, and
obtained admission into the Romish
Church. Many of the younger and
unmarried, doubtless have found a place
in the priesthood of the church to
which they have gone. The Noncon-
formist churches of England are almost
entirely free from this blight and dis-
grace. It is true that the name of one
is found in this list, yet it is but one—
he is said to have been

A METHODIST MINISTER
who has thus so ignobly distinguished
himself, but it is not said to which
of the Methodist bodies he belonged, and
we have no private information on the
point. The contrast in numbers is ex-
traordinary

I to 327

and illustrates the tendency of the
movement in the Church of England,
and shows where the paved road to
Rome is to be found.

THE GREAT UNIVERSITIES ROADS
furnished a large contingent, and the
lists prove the success of Romanism, in
the midst of the cultured and trained
youth of the day; for it is not the hois-
terous and rascally students, who draw
attention to those controversial ques-
tions and are led into the meshes so
carefully spread around them. From
Oxford 262 have gone, and Cambridge
swells the list with 120 more. The
aristocracy of England furnishes several,
who possessed of much wealth and
influence have been splendid catches
for the wily and covetous perverters of
England's Protestantism. It is a long,
sad and mournful study, and again
raises the question as to the strength
and value of the Church of England
which, while professing National and
Protestant is contributing so many,
and so much to swell the numbers and
augment the strength of a communion
so antagonistic to England's purity and
safety.

IT IS SATISFACTORY
to find that very few of the brave, in-
telligent, hard working and Christian
men of England ever go over to Rome.
It is not proved that they ever do.
Rome is not advancing in that direc-
tion, and if it were not for the Irish
and Catholic emigration into our large
cities, the per centage of the Roman
Catholics in England would be much
less than it is, and it is proved to be less
than it was 10 or 20 years ago. Rome
has made progress in wealth, in build-
ings, in its priesthood, and among the
cultured and upper classes, but not
among the middle classes, and the real
strength of our people.
Jan. 6, 1879.

GENERAL ITEMS.

Mr. Sankey is now in England, working
with ministers in their individual church
es.

Jerusalem is adding fifteen hundred to
its Jewish population every year.
The failures officially reported in the
United Kingdom last year were 15,059
number, of which 2,643 were in the finan-
cial, wholesale and manufacturing branch-
es of trade.

The destruction of 100,000 sheep in
Scotland by recent snow storms has in-
creased the price a half-penny per pound.

Mr. Sankey is in London, where he is
giving assistance to ministers in their
church work. Mr. Henry Varley has been
so successful in Australia that a taberna-
cle will be erected in Melbourne for his
use. It will be made large enough to
seat 5000 persons.
THE EARLE'S POPULATION.—Accord-
ing to Behm and Wagner's "Befolkning
der Erde" (fifth publication just publish-
ed) it is 1,420,154,300, distributed thus
among the great land divisions—Europe,
315,938,479; Asia, 831,000,000; Africa,
205,219,500; Australia and Polynesia,
4,418,300; and America, 80,116,000.

The Marquis and Princess are becoming
marvellously popular at the capital, and
with which they enter into all the
Canadian amusements of snowshoeing,
skating, etc., evinces a determination to
make the most of their surroundings, and
to identify themselves as far as possible
with the people of the Dominion during
their sojourn as representatives of our be-
loved Queen.

Never before has there been such dis-
tress and suffering in England as at this
time. In Manchester alone, upwards of
62,000 persons are in receipt of relief. The
suffering has been increased by the severe
winter. The fall of snow has been very
heavy—as much as a yard deep in some
places, and ice has formed on lakes, &c.,
over a foot thick. There have been
terrible frosts, and for four days last week
there was scarcely perceptible daylight.
Such was our English Christmas. A few
rough looking and hastily constructed
sleighs were seen on the streets last week.
Yet with all the misery and suffering the
liquor shops appeared to be doing a big
trade during the holidays.
The thistle once did the Scotch a good
turn, and they have ever since adopted it
as their national emblem. The Scotch
thistle has no stem, and is a grounding.
Once the Norsemen came on the Scots at
dead of night, and halted while their spies
were endeavouring to ascertain their em-
placement. But one of the Norse spies clap-
ped his naked foot down on a vigorous
Scotch thistle, and felt for a moment just
as if the world as if he had tripped upon
a vegetable torpedo. He began to
scream lustily and raised music for him-
self to dance to. His screams of course
exposed the ambush; the Scots arose fell
upon their enemies and discomfited them.

For several weeks the papers have
scarcely referred to the theft of the body
of the late A. T. Stewart. A statement
made a few days ago, and which, perhaps
is true, is to the effect that the stolen
body was recovered, Nov. 11th, eight days
after the theft, and that it is now in
Greenwood Cemetery awaiting the time
when the crypt at Garden City is ready
for it. It is also stated that the recovery
of the body cost between \$35,000 and \$40,
000.

A snow slide occurred on Champlain
street, Quebec, at the site of the terribly
fatal slide which four winters ago swept
two houses and several people, including
a whole family out of existence. The
avalanche rolled down the front of the
cliff of Cape Diamond, bringing up against
a row of brick houses opposite the site of
those demolished in 1875, and filling the
street 18 feet deep with snow, burying the
houses to the roof. Fortunately no one
was hurt.

A most tremendous snow storm has
been raging all day.
HER MAJESTY'S SPEECH-MAKING.—It
has frequently been stated that Her Ma-
jesty's speeches are carefully written for
her by a judicious adviser. By accident
it has come to my knowledge that such is
not always the case. To-day I have seen
the manuscript of the speech which the
Queen delivered on Friday to the 4th
King's Own. It is in her own hand writ-
ing. The Queen, it appears made three
attempts at a start on the first page, but
finally settled down to her work, and wrote
the couple of hundred words she spoke—
as printers say—"right off the reel." The
original was the only copy of the address
existing, and had not an illustrious Duke
interested himself in procuring it for the
newspaper correspondents, it would probab-
ly never have been published.—London
Correspondent.

THE MICROPHONE IN THE PULPIT.—
The Halifax (England) Guardian gives the
following account of an interesting ex-
periment with the microphone: "A micro-
phone was placed in the pulpit of a chapel
in this town, on a recent Sunday, and con-
nected by a private telegraph line with the
residence of a gentleman over a mile dis-
tant. Every part of the service was dis-
tinctly heard at the gentleman's residence
with the exception of a few words rendered
indistinct by the preacher becoming
a little excited and shaking the micro-
phone. So faithfully did the instrument
do its work that the sexton was heard to
close the doors after service, walk up the
aisle, and up the pulpit steps, in conversa-
tion with some one else. The idea is
about to be put to practical use, the gen-
tleman already referred to having given in-
structions that his house should be con-
nected with another in the neighborhood,
so that an invalid may hear the services
from one of the churches in town."

SCOTLAND.—Romanism is seeking to
gain its pre-reformatory hold on Scotland.
Within the last year the hierarchy has
been re-established there in full force,
and the power of the Propaganda trans-
ferred to the newly appointed primate.
Not content with this aggressive step the
Church of Rome is founding monasteries
and other adjuncts of religious labor. A
large monastery and school is building in
the valley of the Scotch Highlands, and
will be occupied by Benedictines. The
buildings alone are to cost one-quarter
of a million dollars. The land was a
donation, and the money thus far expen-
ded has been donated principally by
Scotch noblemen. Who says that the in-
sinuating ways of the Romish clergy are
known only in this country.

THE TRITE SAYING, "the truth is stranger
than fiction," has a forcible and a multi-
fold confirmation in both the matter and
the history of "Uncle Tom's Cabin," which
now, after its wonderful career, during
nearly thirty years, appears in a new edi-
tion, revised and illustrated. The account
given of its genesis shows it to have been
an inspiration of which the writer was
little more than the receptive subject, and
the almost unconscious agent, while to the
great world it was a real revelation; for
though it disclosed no secret, yet the
things before only coldly and imperfectly
apprehended were made to pass as spectral
realities before men's imaginations, and to
burn themselves as living verities into
their hearts and consciences. The bibli-
ography of the work is also marvelous.
At its first coming it burst upon the world
like a midnight sun, at once seen and re-
cognized by all. Ten thousand copies, it
is said, were called for as soon as publish-
ed, and the subsequent sales reached into
the hundreds of thousands. Forty different
editions were issued in Great Britain, and
it was translated into twenty foreign lan-
guages—in some of them many times over.
It was in a variety of cases abridged, trans-
lated, dramatized, and verified. It be-
came a choice subject of discussions, and
of literary and social criticism in nearly
all the periodicals of Great Britain and of
Continental Europe, and also, to a limited
extent, in those of this country, though it
was then the fashion in this country wholly
to abstain from every thing relating to
the slavery question, or, to touch it only
the most tenderly.

Dr. Edmond de Pressense one of the
most intelligent observers of the religious
movements of France, expressed the opin-
ion that many Frenchmen are inclined to
Protestantism. "Recently," he stated,
"in the department of Ain, whose com-
munes have been asking to be organized
as Protestant parishes." The project of
a new religious and political French Pro-
testant journal, already noticed in this
column, for the present held in suspense.
It is now estimated that 100,000 persons
attended the conferences held in the Salle
Evangelique Paris, during the recent Ex-
position. The discussions delivered under
the direction of the English-Christian Evi-
dence Society at the same time, will be
published soon in volume form.

The N. York Times in summing up the
events of 1878, gives this paragraph
which we specially commend to the notice
of the Visitor:—

"Next in importance to the change in
the administration of the Holy See are
the evidences of the breaking up of
the old system of theology which has so
long prevailed in Scotland. One of the
three great Presbyterian Churches of
that country—the United—has, in synod
agreed in declaration which not only
modified—in some features opposed—the
distinguishing doctrines of the West-
minster standards. This extraordinary
document has been submitted to the
Presbyteries and Church Sessions for
consideration and to suggest modifica-
tions. What ever may be the result, the
Church is committed to a definite depart-
ure from the traditional theology of Cal-
vinism.

This incident was once related by Na-
poleon. "Once upon a time before I was
President of the Republic, Thiers and
Mole invited me to dine with them at the
house of the former. "We shall be by
ourselves," said Thiers; "come a little
early; we will go upstairs to my room
and meet Mole who will be there, and we
can talk over some important matters." I
went and ascended in due course to M.
Thiers snugery, which, as you know, was
at the top of the house. He took the
right side of the fireplace, and Mole the
left; I sat between them, waiting for the
grave communications that two persons of
such consequence must have to make to
me. Thiers began the conversation. He
drew a picture of modern society, in
which he strove to show that the civil
element predominated and even essential-
ly characterized it. Passing from the
character of society to that which rulers
and leaders of men were bound to adopt
to be in harmony therewith, he expressed
himself as strongly of opinion that a ruler
should repudiate all military habits—
even all military appearances. "You will,"
he continued, "be most certainly elevated
to the Presidency of the republic. Now
in order to put yourself in keeping with
the actual state and tendency of society
Mole and I think you should cut off your
moustaches. If he or I were elected we
would not think of wearing them."

The Emperor burst out laughing, and
they never forgave him.
There is a parallel to this in Maritime
Methodist history. A Minister still liv-
ing, and having promise of many years of
usefulness, was waited upon, when about
to be ordained, by a clerical deputation.
They were instructed to give him his
choice of cutting off his beard or submit-
ting to be shut out from the solemn priv-
ilege of the laying on of hands. A com-
promise was reached in some way; but
those of the Committee who survive, as
well as most of their conferees, are now
hirsute to a degree which would entitle
them to Aaronic distinction in any day.

APT REPLIES.—A long list might be
made of men who have won advancement
in life by smart answers given at the
right moment. One of Napoleon's veter-
ans, who survived his master many years
was wont to recount with great glee how
he had once picked up the Emperor's
cocked hat at a review, when the latter
not noticing that he was a private, said
casually, "Thank you Captain!" "In
what regiment, Sir?" instantly asked
the ready-witted soldier. Napoleon, per-
ceiving his mistake, answered with a smile
"In my guard, for I see you know how to
be prompt." The newly made officer re-
ceived his commission next morning. A
somewhat similar anecdote is related of
Marshal Suvoroff, who when receiving a
despatch from the hands of a Russian ser-
geant, that had greatly distinguished him-
self on the Danube, attempted to con-
fuse the messenger by a series of whimsical
questions, but found him fully equal to
the occasion. "How many fish are there
in the sea?" asked Suvoroff. "All that
are not caught yet," was the answer.
"How far is it to St. Petersburg?" "Two
of your Excellency's forced marches."
"What would you do if you saw your men
giving way in battle?" "I'd tell them
that there was a wagon load of whisky just
behind the enemy's line." Baffled at all
points, the Marshal ended with, "What is
the difference between your colonel and
myself?" "My colonel can not make me
a lieutenant, but your Excellency has only
to say the word." "I say it now, then,"
answered Suvoroff, "and a right good officer
you'll be."

GENERAL READING

HONOR TO A BULL DOG.

In the year 1839 my father owned a large and noble English bulldog. His name was Blucher, and his sleek, shining coat cream-colored. He was gentle and loving to every one who minded his own business, and an efficient guard at night.

On this eventful night the trusty animal had gone his usual rounds, and came into the house, in which we were the only inmates. He made the circle of the moderately-sized square room; but at one corner he paused, seemed uneasy, growl-d, retreated, went back and growled more fiercely.

Nearly any owner of a hall will gladly give its use for such a purpose. Besides this, if the parish wish to keep the matter secret, so that it may be a complete surprise to the pastor, it can be done much better by not going to the parsonage.

Since then I have vowed allegiance of fidelity to dogs. In all my wanderings they have accompanied me: they never fawned servilely upon me in my palmy days, nor have they given me coldly averted looks in the hours of my misfortune.

DONATIONS.

Just now while the subject is in the thoughts of the churches, or ought to be, a few suggestions concerning donations may not be amiss. First, the thing should be done, and for the following reasons: (a) It will greatly help the pastor in his work, directly and indirectly.

worldly man cannot deny its source when he sees and feels it. (8) The intrinsic value of giving makes it one of the greatest blessings possible in this life. "It is more blessed to give than to receive."

Secondly, "How shall this be done? or in making a pastor a donation, what way is best to do it?"

Let it be done with promptness. Don't wait too long before beginning and don't be all winter getting it up. Again, let it be done with design, that is, with intelligence. Have a good committee at the head.

In making a donation keep an eye open to variety. I heard of one minister receiving a donation of nothing but soap; they all carried soap; if all must carry one article, let that article be money. But it is equally as well to carry groceries and dry goods.

One thing to be guarded in selections viz., while there may be an effort to have variety, there is danger of having a preponderance of articles which are cheap.

For example, if raisins are worth ten cents a pound and rice fifteen cents, if not guarded carefully there will be five pounds of raisins where there is but one of rice. Of course, if the minister or his wife has an ordinary amount of discernment, it will be seen, at least, that the thing was an oversight on the part of the donors, since the rice was more serviceable.

Lastly, it is much better in presenting a gift like the above, to do it at some hall or meeting house, rather than go to the minister's house. Going to the parsonage is often attended with more loss than the donation can repay, aside from the motive of the giver. Of course, the latter cannot be known here; neither can it be weighed by human scales.

Nearly any owner of a hall will gladly give its use for such a purpose.

Let no society, however small, overlook the value of giving; but let it be a gift, and not a part of the salary. And when the donation has been cheerfully given, then trust it with the pastor and the Lord. Don't spoil it by appointing a committee to take "account of stock."

Intelligence.

B. A. S.

ANECDOTES OF DOGS.

A poor Scotch woman, named Jenny, had a dog which was very fond of her youngest child, and was in the habit of sleeping with it in the cradle. It happened that the child became ill and died. Jenny was at that time living at a place called Hawkshead, but her infant was buried at the neighboring town of Stanley. From the mother's distress of mind at the time, little notice was taken of the dog; but, soon after the funeral it was missing, nor could any tidings be heard of it for a fortnight.

Hogg, the Ettrick Shepherd, declares that dogs know what is said on subjects in which they are interested. He had a dog named Hector, who always seemed to understand a remark made about himself. One day Hogg said to his mother, "I'm going tomorrow, to Bowerhope for a fortnight, but I will not take Hector with me, for he is constantly quarrelling with the rest of the dogs."

A Saxon peasant boy, having a dog whose voice resembled the human voice endeavoured to teach him to speak. The animal was three years old at the time that he commenced his instructions, yet by dint of great labor and persever-

ance, the boy taught it in three years to pronounce thirty German words. It used to astonish visitors by calling for tea, coffee, chocolate, etc., but its master always pronounced the words beforehand, and it never appeared to become quite reconciled to the exhibitions it was forced to make.

The dog is capable of understanding musical sounds. On some dogs, flute music produces an apparently painful effect, causing them to moan piteously and finally to fly from the spot with every sign of suffering and distress. Others have been seen to sit and listen to music with seeming delight, and even to go every Sunday to church with the obvious purpose of enjoying the solemn strains of the organ.

Interior.

THE THERMACHION.

HEAT WITHOUT FUEL.

(From the Peoria Transcript.)

Mr. J. Chellev, of Glasgow, Peoria county, is at work on a machine for producing heat by mechanical means. Mr. Chellev said: "That it is well known that heat was a kind of vibration or motion of the molecules of matter, and that, therefore, it was possible to produce it by mechanical means. Iron, for instance, can be made hot by hammering it; heat can be produced by rubbing two sticks together; and many other illustrations of similar nature may be given, all showing that heat was a mechanical effect."

His first attempt was a success; the motive power being the works of an old Seth Thomas clock, the trouble with the machine was that the vibrations were not regular, hence the low degree of heat; but he felt encouraged; heat could be produced by a machine was evident; with better machinery more heat could be produced.

He then purchased as good a Seth Thomas clock as he could find, having a compensating pendulum and other improvements, and went to work on a new machine, which he calls a thermachion, it being the one the writer discovered him at work on a previous occasion. He was very reticent in showing his thermachion, as he wishes to secure a patent on it; but I can say that it is a wonderful machine. It consists of making wooden box about two feet square and three feet high, and attached to one side, like an addition, was a box made out of thin boiler plate, being the same height and width as the wooden box and about a foot deep; in the wooden box was the motive power, in the iron box the heat was generated.

The heat producing apparatus was a plate which Mr. Chellev requested me to insert a small wire through a small hole in the box, after previously starting the works. In a few seconds I withdrew the wire, and it was too hot to touch with the hands; he then took a small tin cup of cold water and put it in the iron box; in two or three minutes he withdrew it boiling hot. Of course it is as yet very imperfect, being deficient in many details. The highest degree of heat yet attained with it is about 250 degrees. But Mr. Chellev expects that when certain improvements he is now experimenting on are attached to show 500 with other improvements and discoveries, to generate heat to any required degree. The same instrument will produce a high or low degree of heat as may be required, which will be controlled by a "regulator."

It is extremely portable, and, as there is no smoke or gas smitten from it, it can be placed in any room. The expense of running is nothing except the machinery. It can be adapted to any purpose for which heat is required. It may be used for cooking or heating; being so portable, it may be taken from one room to another. It may also be used for generating steam for any engine, and who can say the amount of saving it will effect.

CURIOSITIES OF THE BRITISH POST-OFFICE.

(From the London Times.)

The post office continues to be used as a means of transmitting articles of almost every variety from one part of the country to the other. The following articles were observed: a dormouse, four white mice, two goldfinches, a lizard, and a blind worm, all alive; cutlery, medicine, varnish, ointments, perfumery, articles of dress, a stoat, a squirrel, fish, leeches, frogs, beetles, caterpillars, and vegetables. A snake, about a yard in length, which had been committed to the post for transmission in a box, was observed to be at large on the floor of one of the night mail sorting carriages on the London and Northwestern Railway. After a good deal of confusion and interruption to the work it was killed. A small box which reached the Returned Letter Office in Liverpool was found, on being opened, to

contain eight living snakes. A check for £9 15s. was found loose in a pillar letter box in Birmingham, but the owner, who was traced through the bank, was unable to explain in any way how it had got out of his possession. Complaint having been made that certain letters which ought to have reached a bookseller in a country town had not been received, it was concluded, after inquiry, that they had been duly delivered, but had subsequently been withdrawn from under the street door, which was furnished with a slit to receive letters, but without a box to retain them. During alterations in the shop, however, when it was necessary to remove the floor under the windows, the discovery was made of thirty-one letters, six post cards and three newspapers, which had been carried thither by the rats. The corners of the letters, &c., bearing the stamps were nibbled away, leaving no doubt that the gum upon the labels was the inducement to the theft. Several of the letter contained checks and money orders.

FAMILY READING.

THE VALLEY OF SILENCE.

But far on the deep there are billows That never shall break on the beach: And I have heard songs in the silence That never shall float into speech; And I have had dreams in the Valley Too lofty for language to reach.

And I have seen thoughts in the Valley— Ah, me! how my spirit was stirred!— They wear holy veils on their faces, Their footsteps can scarcely be heard; They pass down the valley like virgins Too pure for the touch of a word.

Do you ask me the place of this Valley? To hearts that are harrowed with care? It lieth afar between mountains, And God and his angels are there: And one is the dark mount of sorrow, And one the bright mountain of prayer.

Father Ryan is a Roman Catholic priest. He went to Mobile from Virginia early in the late war, and at present resides a short distance from that city. Much of his poetry is of a religious cast, though he is probably as well known as the author of "The Conquered Banner" as by any one poem. The verses quoted are from "The Song of the Mystic." One volume of his collected pieces has been published.

INFANT BAPTISM.

BY REV. A. D. SARGEANT.

Is it right? Is it a duty? Is it a privilege? Is its neglect owing to ignorance, or party prejudice?

On the rightfulness of infant baptism, let us consult facts from Church history. From the year 400 to 1150 no society of men in all that period of seven hundred and fifty years ever pretended to say it was unlawful to baptize infants—so says the history. Irenaeus, who lived in the second century, and was well acquainted with Polycarp who was John's disciple, says that the Church learned from the apostles to baptize children. Origen, of the third century, declares that the custom of baptizing infants was received from Christ and His apostles. Cyprian, and a council of ministers held about the middle of the third century, consisting of not less than sixty-six in number, unanimously agreed that children might be baptized as soon as they were born. Ambrose, who wrote about two hundred and seventy-four years from the apostles, says that the baptizing of infants had been practiced by the apostles themselves and the Church down to that time. Chrysostom says, in the fifth century, that the church everywhere declares that infants should be baptized. Augustine, one of the early fathers, affirms that he never heard or read of any Christian sect that did not hold that infants were to be baptized. They further believed that there needed to be no mention in the New Testament of receiving infants into the church, as it had been once appointed and never repealed. They were sharers with the parents for thousands of years in the matter of covenant relation to God, and if this was not to be continued, they would have been expressly prohibited. There is no record of the children of Christian parents being baptized in adult age for the first three hundred years, and no recorded opposition to infant baptism for the first eight hundred years.

Now, with all this testimony, what about the right of baptizing young children? That children were baptized in the apostolic age is beyond the possibility of a reasonable doubt.

What, then, shall we say of the duty incumbent on Christian parents to have their children baptized? If the parents and their immediate successors, found it their duty, then it is the duty of all parents to the end of time to present their children for holy baptism, and thereby put their children in covenant relation to God. What Scripture may be regarded as the basis of this duty by fair and reasonable inference, in addition to the teaching of thou-

sands of years? Gen. 12: 3, and chapter 17. When God made the covenant with Abraham by circumcision. He at the same time made the covenant with him regarding all nations to the end of time, which looked beyond the first part of the covenant to the second, and the covenant had respect to the children under both parts; hence to have the children baptized under the second part, would become the duty of the parents, as it was the duty of the parents to attend to circumcision under the first part. The possibility of placing children in covenant relation to God is here put beyond doubt, first by the terms of the old covenant, and, second, by the ordinance under the new; so that the children were by no means to be left out under either part.

A QUAKER'S LETTER TO HIS WATCHMAKER.

"I herewith send thee my pocket-watch, which standeth in need of thy friendly correction. The last time it was at thy friendly school it was in no way reformed, nor in the least benefited thereby, for I perceive by the index of his mind that he is a liar, and the truth is not in him, that his pulse is sometimes slow, which betokeneth not an even temper. At other times it waxeth sluggish, notwithstanding I frequently urge him when he should be on his duty, as thou knowest his hand denoteth. I find him slumbering, or, as the variety of human reason phrases it, I caught him napping. Examine him, therefore, and prove him I beseech thee, thoroughly, that thou mayest, being well acquainted with his inward frame and disposition, draw him from the errors of his way, and show him the path wherein he should go. It grieves me to think and when I ponder there in I am verily of the opinion that his body his foul, and that the whole mass is corrupted. Cleanse him, therefore, with thy charming physic, from all pollution, that he may vibrate and circulate according to the truth. I will place him for a few days under thy care and pay for his board as though requir'd. I entreat thee, friend John, to demean thyself on this occasion with judgment, according to the gift which is in thee, and prove thyself a workman, and when thou layest thy correcting hand upon him, let it be without passion, lest thou shouldst drive him to destruction. Do thou regulate his motion of the light that ruleth the day, and when thou findest him converted from the error of his ways, and move conformable to the above mentioned rules, when thou send him home with a just bill of the charges drawn out if the spirit of moderation and it shall be sent thee in the root of all evil."

THE WIFE'S SECRET.

"I will tell you the secret of our happy married life," said a gentleman of three score and ten. "We have been married forty years; my bride was the belle of New York when I married her, and though I loved her for herself, still, a beautiful flower is all the lovelier poised in an exquisite vase. My wife knew this, and true to her genuine refinement has never, in all these forty years, appeared at the table or allowed her to see me less carefully dressed than during the days of our honeymoon. Some might call this foolish vanity; I call it real womanliness. I presume I should not have ceased to love her had she followed the example of many others, and, considering the every-day life of home necessarily devoid of beauty allowed herself to be careless of such small matters as dressing for her husband's eye; but love is increased when we are proud of the object loved, and to-day I am more proud of my beautiful wife, with her silver hair and beautiful face, than of the bride whose loveliness was the theme of every tongue. Any young lady can win a lover; how few can keep them such after years of married life."

In all the little courtesies of life; in all that makes one attractive and charming, in thoughtfulness of others and forgetfulness of self, every home should be begun and continued. Men should be more careful to sympathize and protect the wife than the bride—more willing to pick up her scissors, hand her the paper, or carry her packages than if she were a young lady; and as no lady would for a moment think of controlling the movements and engagements of a young gentleman, neither should she do so when he is her husband. If by making herself bright and attractive she fails to hold him, compulsion will only drive him farther from her. I do not believe it possible to retain the friendship of any one by demanding it. I do not believe it possible to lose it by being lovable.—Alliance.

Verse 15. ... has been vari and 425. A was absent months or six cannot be fi and consequ report, but Treading w presses wer pairs, one were trodden which the c times they v side of a hill Jerusalem, of the Mount could have On the Sab ation of the as well as 10.) I. s command a blinded by There was Jews in the tion, from rounding t 2. But G es and u They sho others, an workless shares. P more lik in the Ea walls of the fields by vests and fo pot might hav harvest s violation pressly e even " in thou rest, allow wor the sac against the unnoticed bath, or with a ge the subj minister remonstr must not be must rig bear his 16. Mo coast, no people had generally They we was ever morality merchan world, t terrance rians ha lem for affecting gious in which a intercou 17, 18 not disc is respon commu "The re office of influenc ity." N sin or w places, should ones r Though they ar Did not great of the s lusion o cy but ple in Agains Agains ized an influen needs the so advan "Sin in the M suffer law." to dr while fated 19. Frida

INTERNATIONAL BIBLE LESSONS.

FIRST QUARTER.—STUDIES IN THE OLD TESTAMENT.

B. C. 434. LESSON VI. THE KEEPING OF THE SABBATH; or, The Holy Day. Feb. 9.

EXPLANATORY.

Verse 15. In those days: During Nehemiah's second visit to Jerusalem, which has been variously dated B. C. 428, 425, and 425. As we cannot tell how long he was absent at Susa, whether several months or several years, the precise date cannot be fixed. Saw I. His knowledge and consequent action was based, not on report, but on his own actual observation.

Treading wine presses. Ancient wine presses were generally constructed in pairs, one higher, in which the grapes were trodden by feet, the other lower, into which the expressed juice ran. Sometimes they were hewn out of rock, in the side of a hill. These were probably near Jerusalem, perhaps on the sunny slopes of the Mount of Olivets, where Nehemiah could have observed them from the wall. On the Sabbath. This was in direct violation of the ancient law (Exod. 29, 8, 11), as well as of the recent covenant (chap. 10.) 1. "So soon do people forget God's command and their own promises when blinded by their own selfish interest." There was a strong pressure upon the Jews in the direction of Sabbath desecration, from the fact that none of the surrounding nations observed the holy day. 2. "But God's people should be the leaders and not the followers of custom." They should impress their habits on others, and not follow the current of worldliness around them. Bringing in sheaves. Perhaps for use or for sale, but more likely for threshing, as it is common in the East for farmers to live within the walls of the city, and go forth to their fields by day, bringing home their harvests and threshing them inside the walls for protection against robbers. They might have plead the necessities of the harvest season as their excuse for this violation of the Sabbath, but it was expressly commanded (Exod. 34, 21) that even "in earing time and harvest shalt thou rest." 3. "God's people must not allow worldly interests to interfere with the sacredness of his day." Testified against them. Nehemiah might have left unnoticed these desecrations of the Sabbath, or might have contented himself with a general statement of the law on the subject, but he felt it his duty to administer personal and direct rebuke and remonstrance. 4. "The servant of God must not only keep the law himself, but must urge its authority upon others, and bear his testimony against their sins."

16. Men of Tyre. A city on the sea-coast, north of Mount Carmel, whose people had always retained close relations, generally friendly, with the Israelites. They were idolaters, and their influence was ever toward laxity of worship and immorality of manners. They were the merchants and mariners of the ancient world, trading in all parts of the Mediterranean. A permanent colony of Tyrians had become established in Jerusalem for commercial purposes, which was affecting the whole city with its irreligious influence. 4. "Note the danger which always comes to God's church from intercourse with the world."

17, 18. Contended with the nobles. For not discouraging the sin. 6. "Every man is responsible for just as much evil in the community as he does not oppose." 7. "The rank, wealth, social position and office of a man, as they add greatly to his influence, increase, also, his responsibility." Nehemiah did not fear to deal with sin or with the sanctioning of sin in high places. 8. "In rebuking iniquity we should begin with the highest guilty ones rather than the lowest." Ye do. Though they had not done it in person, they are held guilty as consenting to it. Did not your fathers thus? One of the greatest crimes in Israel was the neglect of the Sabbath. There is scarcely an allusion to the day in the history or prophecy but refers to its violation by the people in general. This was a crime, 1. Against God, who commanded it. 2. Against society, which becomes demoralized and iniquitous without its elevating influence. 3. Against the body, which needs it for rest from toil. 4. Against the soul, which requires it for religious advancement. God bring all this evil. 8. "Sin is not unnoticed, nor unrewarded by the Most High." 10. "A land is sure to suffer whose inhabitants disregard God's law." 11. "May not our land have cause to dread God's wrath and punishment while the Sabbath is so generally profaned?"

19. Began to be dark. At sunset on Friday afternoon, when the Sabbath was reckoned as beginning. Gates should be shut. Thus putting a stop to the traffic which was carried on at the open places near the gates. 12. "While crime receives sharp rebuke, it should also meet with measures for prevention." Some of my servants. From among his own followers, men whom he knew, and on whom he could rely. 13. "God's work needs tried and trusty workers." Set I at the gates. Though the gates were kept shut against traffic, ingress and egress were not absolutely forbidden, as a certain amount of travel must have been necessary even on the Sabbath, especially since the people in the vicinity attended the worship in the temple. No burden be brought. When the gates were opened to allow the entrance of worshippers. 14. "Even the service of God's house may be made the opportunity for violating God's law."

20, 21. Lodged without. Not merely that they might be ready for trade on the following day, but also keeping a market through the Sabbath day outside the wall, and selling to dwellers in the vicinity, as well as those who passed through the gates within. 15. "The world is very eager and active for its own gains: would that the church displayed as much energy for the salvation of sinners!" I will lay hands on you. A warning of severe measures, the strong hand of the law, of which Nehemiah was the executive. 16. "When moral suasion fails; legal suasion must be tried." 17. "Those who persist in defying God's law and man's law, like Sabbath breakers and rum-sellers, must meet with stern and determined dealing." Come they no more. They found themselves confronted by a reformer who showed not only spirit but persistence, and they yielded. 18. "Vice is always cowardly when rulers are willing to do their duty."

22. Levites. As the tribe to which religious matters specially belonged, and which carried with it an especial influence from its sanctity. Cleanse themselves. Thus making the guarding of the gates and the enforcement of the Sabbath laws not a secular but a sacred matter, requiring special consecration, as for a holy service. Remember me. "Not a prayer of self-glorification, but of faith in God's truth."—Crosby. Thy mercy. We find him asking not to be honored, but to be spared, and appealing not to his own good deeds, but to the divine mercy. 19. "The best of men can look to the infinite mercy of God for hope."

GOLDEN TEXT: Remember the Sabbath day, to keep it holy. Exod. 20, 8. DOCTRINAL SUGGESTION: The sanctity of the Sabbath. The next lesson is Psal. 1, 1-6.

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JOYFUL NEWS FOR THE AFFLICTED. PORT GEORGE, Annapolis Co., N.S. June 12th, 1878. Messrs. C. Gates, Son & Co.—Gentlemen In the Autumn of 1877, my little boy, about two years old, was in very ill health on account of worms, which destroyed his appetite, and made him peevish and poor. The strongest symptoms of the disease being starting out of a sound sleep and crying loudly. I had never previously used your medicines for any complaint to which children are subject, but concluded to try them in this case. I administered your No. 1 Syrup according to directions with amazing results. One symptom after another speedily disappeared before it, (it carried off worms four or five inches long,) and when only two bottles had been taken a perfect cure was effected. In March last I gave the little fellow two bottles of your No. 2 Bitters as a Spring medicine to purify his blood, he having been ailing on account of impurities therein. It cleansed his blood, built him up so that he increased in flesh and strength in a very short time. And ever since he has been well and hearty. I may also say that two swallows (and not very large ones either) of your No. 1 Syrup before mentioned cured me in about fifteen minutes of a very bad cramp and pain in the stomach, such as I never experienced before or since. I can state further that I have seen your Acaidian Liniment applied to cattle for the cure of claw distemper (so called) in the most astonishing results. A gentleman of my acquaintance had a pair of oxen severely crippled by this terrible complaint, but by the use of 5 or 6 bottles of the Liniment aforesaid cure was effected in about ten days. I helped apply the medicine myself and know this to be a fact. I am quite sure no other Liniment or other preparation in his country could have done so much in a similar case as this Liniment did. I have also used your Nerve Ointment with complete success for the cure of sore teats on cows. There is nothing I ever tried or heard tell of that will cure them so quick.

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

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INTERCOLONIAL RAILWAY. 1878-9 1878-9 WINTER ARRANGEMENT. ON and after MONDAY, the 18th November 1878, Trains will leave Halifax as follows:— At 8.25 a.m. (Express) for St. John, Pictou, and intermediate points. At 1.30 p.m. (Express) for Riviere du Loup, Quebec, Montreal, and the west. At 5.30 p.m. (Express) for St. John and intermediate stations. WILL ARRIVE:— At 8.20 p.m. (Express) from St. John, Pictou, and intermediate stations. At 9.15 a.m. (Express) from St. John and intermediate stations. At 1.30 p.m. (Express) from Riviere du Loup, Quebec, Montreal, and intermediate stations.

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nds of years? Gen. 12: 3, and chapter 17. When God made the covenant with Abraham by circumcision, at the same time made the covenant with him regarding all nations to the end of time, which looked beyond the first part of the covenant to the second, and the covenant had respect to the children under both parts; hence to have the children baptized under the second part, would become the duty of the parents, as it was the duty of the parents to attend to circumcision under the first part. The possibility of placing children in covenant relation to God is here put beyond doubt, first by the terms of the old covenant, and, second, by the ordinance under the new; that the children were by no means to be left out under either part.

A QUAKER'S LETTER TO HIS WATCHMAKER.

"I herewith send thee my pocket-watch, which standeth in need of thy friendly correction. The last time it was at thy friendly school it was in no way reformed, nor in the least benefited thereby, for I perceive by the index of his mind that he is a liar, and the truth is not in him, that his pulse sometimes slow, which betokeneth an even temper. At other times waxeth sluggish, notwithstanding I frequently urge him when he should be on his duty, as thou knowest his and denoteth. I find him slumbering, or, as the variety of human reason phrases it, I caught him napping. Examine him, therefore, and prove him beseech thee, thoroughly, that thou mayest, being well acquainted with his inward frame and disposition, draw him from the errors of his way, and show him the path wherein he should go. It grieves me to think and when I ponder there in I am verily of the opinion that his body his foul, and that the whole mass is corrupted. Cleanse him, therefore, with thy charming physic, from all pollution, that he may vibrate and circulate according to the truth. I will place him for a few days under thy care and pay for his board as though he were a stranger. I entreat thee, friend John, to demean thyself on this occasion with judgment, according to the gift which is in thee, and prove thyself a workman, and when thou layest thy correcting hand upon him, let it be without passion, lest thou shouldst drive him to destruction. Do thou regulate his motion of the light that ruleth the day, and when thou findest him converted from the error of his ways, and move conformable to the above mentioned rules, then thou send him home with a just bill of the charges drawn out it the spirit of moderation and it shall be sent thee in the root of all evil."

THE WIFE'S SECRET.

"I will tell you the secret of our happy married life," said a gentleman of three score and ten. "We have been married forty years; my bride was the belle of New York when I married her, and though I loved her for herself, still, a beautiful flower is all the lovelier poised in an exquisite vase. My wife knew this, and true to her genuine refinement has never, in all these forty years, appeared at the table or allowed her to see me less carefully dressed than during the days of our honeymoon. Some might call this foolish vanity; I call it real womanliness. I presume I should not have ceased to love her had she followed the example of many others, and, considering the every-day life of home necessarily devoid of beauty allowed herself to be careless of such small matters as dressing for her husband's eye; but love is increased when we are proud of the object loved, and to-day I am more proud of my beautiful wife, with her silver hair and beautiful face, than of the bride whose loveliness was the theme of every tongue. Any young lady can win a lover; how few can keep them such after years of married life."

In all the little courtesies of life; in all that makes one attractive and charming, in thoughtfulness of others and forgetfulness of self, every home should be begun and continued. Men should be more careful to sympathize and protect the wife than the bride—more willing to pick up her scissors, hand her the paper, or carry her packages than if she were a young lady; and as no lady would for a moment think of controlling the movements and engagements of a young gentleman, neither should she do so when he is her husband. If by making herself bright and attractive she fails to hold him, compulsion will only drive him farther from her. I do not believe it possible to retain the friendship of any one by demanding it. I do not believe it possible to lose it by being lovable.—Alliance.

THE WESLEYAN
SATURDAY, FEBRUARY 1, 1879.

Acknowledgements will be given in full next week. The returns are not by any means what ought to be in, nor what the office really requires in its pressing necessities. We must urge brethren to remit as promptly as they possibly can.

Rev. H. P. Doane has written to the papers on the sanitary aspects of disease, especially diphtheria. We are glad to see our ministers taking part in matters of social and scientific moment. They should be guardians of humanity in every relation of life.

In the McCarthy case. Two Osbornes—the father and daughter—were liberated unconditionally; Harry and his mother gave bail and went free; and now Annie Parker is under arrest, at the instance of the Osbornes, for perjury. This, we suppose, will admit of all the Osbornes giving evidence, which was denied to them at their own trial. Who knows what new light may be thrown upon this darkly mysterious affair by the method now to be tried?

The past week has been one of great trial to some of our ministerial brethren and their families. Rev. George Tuttle lost a daughter aged sixteen, from consumption, precipitated by diphtheria. Rev. John Howie buried his only son, a victim to the latter disease. Diphtheria is now more than an epidemic; it is almost a pestilence. Rev. Jabez Rogers, of Truro, as also several members of his family, have been prostrated with the same disease, but are recovering.

Many, no doubt, were cherishing hopes that Bishop Simpson, when he came to treat upon the preacher's power, would afford some intimation on the remarkable power which he and similar speakers exert over their audiences. But he does not. He gives the good old advice to preachers ambitious to excel and succeed. They are to pray and fast and study hard; but thousands who do quite as much of these as Bishop Simpson cannot hold a congregation under the magic of a simple eloquence, moving them to shouts and tears. Their are mysteries in Christian oratory that Christian orators cannot explain.

At a large meeting of St. John citizens, called to hear the report of the Committee on the condition of the poor, alluded to last week, after much discussion the following resolution was carried:

That a Committee consisting of the Chairmen (Capt. Prichard), T. W. Daniel and Dr. Bennet, be appointed to draw up a suitable appeal, in the name of this Alliance, setting forth the character and circumstances of the present distress; that said appeal be placed in the hands of Capt. Prichard, Dr. Botford, T. W. Daniel, Esq., Charles Kinnear, Esq., and of any committee that the Association may appoint in addition with a view of raising subscriptions to relieve said distress; and that the Y. M. C. A. be entrusted with the disposal of the proceeds of said subscriptions.

"Theologues" clinches pretty effectually that nail which we drove into the "Visitor's" "dominant" theory. The New York "World," we observe, in summing up the important events of 1878, says that a representative body in Scotland, holding an empire equal to one-third of the Presbyterianism of the world, has virtually renounced the ultra Calvinism of the standards. "Theologues" shows very definitely wherein their "modifications" consist. If the "Visitor" will accept this form of faith as Calvinism, and say so, there may be still life enough left in the few high Calvinists that remain among the Baptists to put its editor in the treadmill.

A beloved brother writes in another column on the subject of evangelistic labor. The thought, as he presents it, has occupied our mind for several years. Twelve years ago we strongly urged such a recommendation in a District Meeting. The times were not ripe for it. Since then others have demonstrated that we were right; but though compelled to work with such persons, our ministers have always felt anxious lest doctrinal errors might gain place among their people to their great injury. Our argument was then, and is still, that, apart from the fact that some men have special gifts for direct, hand to hand conflict with scepticism and religious indifference, God always owns a strange voice to awaken attention. There is an inspiration, too, in the associations of new work and aiming at direct results, which bring ordinary men up quite above the level of their ordinary labours. The question of expense need not affect this question. Successful evangelists always pay their way, or have it paid. We imagine if some suitable man or men could be found, a voluntary offering for a year would readily be accepted by any Annual Conference as an experiment.

THE JOST CITY MISSION.

Christ commended the poor. He did more than that, however. Theoretically his followers all do that. Yet, practically, there are very few that do. Christ went down among the poor, sat with them, conversed—even ate with them. When it came to that, respectable Pharisees condemned his ministry. Here is one of the formidable obstacles to city-mission work. It is so trying to flesh and blood, and it incurs no little prejudice among Pharisaic people. A solitary rich man or woman, here and there, may be traced through alleys and bye-ways by their benevolence; a few scores prefer that missionaries should be paid to do this unpleasant work for them; but ten thousand trouble themselves but little in respect to it.

Then, there are the impostures. Of all conceivable falsehood, that is surely the basest which people tell of their own sorrows. Yet poverty and suffering are just the plea upon which a certain class make their principal trade. There is a type of imposture, too, which is enough of itself to freeze up the channels of Christian love and benevolence. Imagine a woman receiving money for the burial of her dead child, and using these sacred shillings to stupify herself with drink, till, days afterward, she is found still in beastly intoxication beside the body of her babe. Imagine, if you can, that she goes out a second time, representing that her child has been unbursed from Thursday till Monday for want of means, and with the money thus obtained purchasing liquor for a second debauch, till the authorities are called in to carry away the dead. This was an actual circumstance, and in the city of Halifax, within a fortnight. Our missionary has traced shoes given by himself to his Sunday-school children down to the pawnbrokers, where they had been left by a mother as the price of a pint of whiskey, and was obliged to call in a policeman to awe the pawnbroker into submission. To find one's most amiable endeavors met by returns of abominable trickery and lying, is not encouraging. Alas, only in a different degree, this has been the history of us all in relation to our blessed Saviour, so that too much need not be said in respect to it. He has borne with it from us—why not we from others?

One notable instance of shameful imposture we ourselves heard in an afternoon's rounds with the shepherd of this mission district. An aged sister, a member of the Methodist Church for many years (so she declared), seemingly dying of asthma, was loud in her protestations of neglect and ill usage. A dish of soup would have been a luxury, but even that was denied to her. We felt disagreeably disturbed at the reflection of what this aged saint must have suffered from cold and hunger. The poor steward of one of our churches relieved us considerably of our commiseration by affirming that she had been that very day the recipient of a good supply of wood and coals,—that last spring, after filling the souls of her sympathizing friends with trouble on account of her destitute estate, nearly two tons of coal were found securely covered up in her premises after the rigours of winter were passed!

It is to the worthy poor especially that this mission comes for relief. To the vicious poor it comes mainly for rebuke and recovery to righteousness. Of worthy poor there are abundance, this winter especially. Take a few samples:—With Bro. Brunyate always in advance, we threaded our way one stormy afternoon through this wretched parish. Looking in upon the soup-kitchen, where a natty North-of-Ireland dame manufactures sixty gallons of soup daily, we were informed as to the process. A coloured woman sat at the table, with her back well turned against observation, eagerly drinking a dish of this nourishing provision—a specimen of the guilty, or at any rate, unfortunate hundreds who are saved from starvation by having a back door of benevolence open so that they can pass in and out without exposing their shame. Entering by a suspicious yard deeply

covered with snow, round two or three corners, and up an outside, rickety stairway, we found ourselves in an open hall. A space under the stairs was pointed out where an old man had spent the nights of last and parts of this winter on a few mats and covered with rags. The furniture remained, but the tenant had departed. In a small room, with a large grate, set in a wide, open chimney, sat an old couple, cold and dirty. Both rose as we entered. Their scanty living was eked out by making slippers—the uppers of platted edgings, bought or begged from the shops, the soles of inferior leather. A small fire, in which bad, damp coal struggled for life against all efforts to provoke it to a blaze, burned on a heap of ashes in the large grate. In a corner on the floor lay the bed, rolled up and hidden by a ragged coverlid. A single window, patched with shingles and paper, gave scanty light, while it admitted wind and particles of snow. A dreary, miserable place for human beings on such a day. As we went back to the street, another similar room was pointed out, with the significant sentence—"I will go there alone sometime; the woman is an incarnate fiend." Certain not very modest or complimentary sounds reached our ears. What they were, deponent saith not.

That old couple were deeply touched by a word of sympathy. They would have endured more rather than go out for help. And it is this class that must be sought, and deserve to be assisted.

Hundreds of such wretched rooms there are in this and in every city. One family we saw, the husband lame, the wife without work, five children in the household, who seemed capable of great eating, with not enough food to supply the coming day, and no prospect to earn the week's rent. What is to become of those children? One city missionary has, in two years, sent fifty of such boys and girls to the country. They are all comfortable, some of them giving promise of usefulness, a few even excelling already as scholars. This then calls to an indication of what may and can be done for the mission:—

Pray for this work. Send clothes to the city missionary, and books, and good papers. He has about twenty young men, the nucleus of a club, who have taken the pledge, meeting evenings in a comfortable room, and so brought under good influence. Help the mission by money. It is a good, safe, profitable investment. Open homes for the children, not merely for the help they may bring as servants, but for the blessings of preservation which shall come to them from the curses of vice, poverty and disgrace.

SHIFTING A VERY OLD LANDMARK.

SECOND ARTICLE.

It must be confessed that Methodist writers have contributed not a little to the current anxieties of the day upon the question of the future life. When Prof. Townsend goes so far as to assert, as one element in the Scriptural teaching of an intermediate state, that to the wicked there the gospel is offered, if it never has been before,—that, their condition being unalterable, they cannot accept an offer of mercy, but that the offer is necessary, notwithstanding, for the vindication of Divine justice—he approaches as near Fatalism as anything can without actually touching it. When our Fernley lecturer of last year—Mr. Oliver—maintains that human bodies, are, as a penalty, to be finally destroyed, and human souls are to be banished for their sins, so that they shall be eternally excluded from any companionship, not having even the fellowship of their own physical nature, which they possessed in life, he seems to be constructing a new "Inferno" instead of aiding to set the human mind at rest upon a great and awful question. No good can come of religious speculation which has not a sound basis in reason and revelation: much evil may come of the introduction of new theories where the chief complaint already is that difficulties abound.

Wesley, Clark and Watson believed in an intermediate state. If we may judge from the hymns they made and sang—those genuine expressions of a devout soul's real trust—that intermediate state is so identical with the Heaven of the old, almost universal, Christian faith, that we need not waste words in defining it. Where Christ dwells and conscious happiness exists, is heaven. Our early theologians gave no license to speculation by their distinctions of the preparatory and perfect states of the future. If speculation were followed by no serious consequences, this freedom of thought and discussion might be allowed to proceed unchallenged; but while all theorists admit that their notions do not affect the salvation of mankind, they ought to see that a multiplication of opinions is just a contribution to the prevailing unrest and solicitude.

Christian belief as to the future state of souls, was, until a few years ago, very brief and very simple. "Absent from the body, present with the Lord"—that expressed the Christian's hope; "he that believeth not shall be damned"—that expressed the sinner's doom. If it can be shown that this comprehensive faith—this tremendous conviction—lay at the foundation of much of the remarkable success which crowned the labours of our fathers, and the marked enthusiasm which distinguishes their history, our inference as to the loss which Christianity may suffer through a thoughtless shifting of the old land-mark, will appear reasonable enough.

From the day that John Knox gained an undisputed right to preach the doctrines of the Reformation in Scotland, the history of that country became one of perpetual advancement in religious conquest. Under the ministry of that reformed faith, multitudes were often seen spell-bound on the mountain's slope, or prostrate on their native heath, smitten by a sense of sin and dread of an awful future. All through the periods of that transformation, there was but a single belief underlying Christian motive—sinners are in danger of perishing, suffering eternally; they may be saved to everlasting happiness. Through the writings of the Wesleys, Whitfield and their associates in the revival of God's work through England, Ireland, Wales and America, there is one principal, tremendous thought ever uppermost—a thought which impelled them to activity, which forbade that they should hesitate—the sinner's doom—the Christian's privilege. There is no successful revivalist to-day whose energy and earnestness do not find stimulus in the same conviction.

To preachers, therefore, it is of great importance that clear, positive conclusions should be reached upon these doctrines. "Sinners," said Cecil, "are under the curse; Christ died for sinners; sinners may be saved eternally. These three ideas are sufficient; I want no fourth idea. Every fourth idea is contemptible."

As a deterring truth, no more useful dogma has ever been proclaimed than that of a conscious, inexpressible, eternal condition of punishment for the sinner. It becomes not Methodists, particularly, to rob that doctrine of its strength, unless they are prepared to prove it is false. Correspondingly, the conception of immediate, eternal, conscious happiness for the Christian, has been so glorious a stimulus and support in Christian experience, that men might well hesitate before detracting in any way from its grand symmetry and completeness. Our legacy of unequalled sacred song is full of it. Ten thousand class-meeting rooms have resounded for a hundred years with its aspiring sighs and triumphant shouts. A million death-beds have been illuminated by it. Their phenomena science could wonder at, perhaps sneer at, but could not explain. Is it nothing that our fathers lived for heaven in such a spirit as gave them possession of its bliss even before departing the present life? Our fear is that the new theories of the future state will seldom witness such scenes as those recorded of "the chamber where the good man meets his fate" * * * quite on the verge of Heaven."

"THE DAY SHALL DECLARE IT."

The age we live in is intensely active, and, in a certain sense, sternly utilitarian. Like the winged angels, and the flying wheels of Ezekiel's vision, life now-a-days moves with lightning swiftness, and every man in the pursuit of his chosen object, goes "straight forward." How much human progress is indebted to this spirit of the times, one is not prepared to say. It is very possible that a wise philosophy might find in it the sign of a high development of life; just as Grecian art is said to claim supremacy over the highest style of Egyptian art, inasmuch as, while the predominating principle of the latter is that of repose, the predominating principle of the former is that of life and motion. But all this heat and haste, certainly has its attendant evils. Amidst the whirl of absorbing pursuits, the mind gets fevered with anxiety, like an axle that is hot from excessive friction, until there is little time and less inclination for deliberate thought. Under these circumstances a sound judgment of things, that is, a true estimate of their intrinsic worth, is almost impossible. The relative importance of things temporal, and things eternal, can only be ascertained after a careful balancing of their comparative value; and how can this result be reached, if they are to be viewed through a lens that distorts the object, or from a focus that confuses the vision, or while the mind is dazed as in a whirligig? Now, to guard one's self effectually against a false and fatal choice in matters of pursuit and practice, it is necessary to be strictly jealous of any illusion of the senses. And first, a spiritual eye is the only reliable one. For example: In the market-place of a certain German town, stands a statue. It is the figure of an angel, with one hand pointing heavenward, and in the other, holding an open scroll, on which are inscribed the words—"The things that are seen are temporal; but the things that are not seen are eternal." Such a recognition of the supreme importance of the unseen realities that crowd about us can hardly fail to influence the choice. Besides, a spiritual eye is in a sense prophetic. It modifies its present judgment of things by their prospective worth. It is not so much as things appear to-day, as their real character will stand out by and by. "The day shall declare it." Not "the fierce light that beats upon a throne," searching and crucial as that is; but the revealing light that shall radiate from a throne, and that throne, the seat of the effulgent Deity—this is the test that shall make clear every man's work. True worth increases as it is lifted near to God. Just as, according to the calculation of the scientist, an object weighing half an ounce, if taken to the sun, would weigh four and a half tons, supposing the attraction of gravitation remained the same as on earth, in proportion to the mass; so any thing of "virtue" increases in its worth the nearer one approaches to the great centre—God. Not until our work shall have been reared for adjudication in the world to come, can we fully determine its absolute character and worth. The ancient Athenians, it is said, demanded a last statue by their two rival sculptors, Alcamenes and Phidias, and the statue was to stand upon a tall column in a conspicuous part of the city. When the work was done, the two Minervas were brought out into the public square, and the people instantly pronounced the statue of Alcamenes far superior to its rival, and deserving of the prize. But just at this point, Phidias calmly approached the judges, and said: "Is it not for the top of a column the chosen statue is designed?" "Certainly," replied the tribunal. "And is it not from the effects produced from its height that judgment should be pronounced?" continued Phidias. The statues were immediately reared to their several positions. But the Minerva of Alcamenes lost her charms as she rose to her height, while the rugged statue of Phidias stood out in all its massive grandeur, until the enraptured multitudes exclaimed with one voice: "Phidias is the sculptor of the gods!" Happy and wise is the man

that can wait for the arbitration of time work. "The day shall declare it." The day shall not this sublime part economy of creation and pearls of price baffles calculation, to the light after ages. What is human unveiling of hidden up of eternal vocation of an enraptured Creator is con told works, for the of his cycles. And virtue rest satisfied assurance of a righteous full reward? It thought that the sentiment: "until his death;" and brighter far than shall shine the soul true and the right shadows of unkind and through the crueling snarers.

"The night with the shall be
And come what there way,
That day the world

CORRESPONDENCE.

LETTER FROM A

Our Legislature is in a strange medley it is, Senate, 20 Republic Greenbacks, 2 Democrat. In the House, National Greenbacks, dependent. The State changed from Republic not Greenback—this is a "cat's paw" for the they have used it well have got just what the ornament, &c.; the (Garceton) is a "hard The State offices are at crats with one exception urer is a "Greenback, the ruts are pulled out no longer any need of religious interests in of good. A blessed spirit observance of the w good is resulting there dist Church the meeting and will be already the "wetters as hope and expect that and be healed of all the Jan. 21, 1879.

A CONFES

MY DEAR MR. EDITOR: The story of "Neville Canadian Methodist" humble confession. He a serious anachronism. It was very absurd version of the beautiful Golden," which was years after the supposed ing. He evidently did minute and learned cri been honored with by of last week's WESLEYA count for this absurd mis planation that the wr quoted the verses from and Modern," and did ine whether this was a ern version.

The writer cannot say sorry, however; because more correct the Maga, lost the very flattering by the genial critic, as would not have enjoyed historical account of the will which they have been

THE AUTHOR OF "NEW

CONNEXIONAL EV

DEAR MR. EDITOR.—A received a note from a b engaged in holding reviv ing it were possible for render him some assistan very extensive field, and it needs special services. greatly blessed in his labo tion, but deeply feels the pathy and help. His note train of thought, which periods, has been runni mind, relating to the need gelical or general help with our Conference.

The propriety of emp dually co-operating with is a question which, in out led, by the success with Head of the Church b crowned the labours of s need only mention the nat

THE DAY SHALL DECLARE IT.

age we live in is intensely act- and, in a certain sense, sternly rian. Like the winged angels, the flying wheels of Ezekiel's life now-a-days moves with ing swiftness, and every man in rsuit of his chosen object, goes ght forward." How much hu- rogress is indebted to this spirit- imes, one is not prepared to say. ery possible that a wise philoso- ght find in it the sign of a high- ment of life; just as Grecian- said to claim supremacy over- est style of Egyptian art. in- as, while the predominating- e of the latter is that of repose,- dominating principle of the- is that of life and motion. But- heat and haste, certainly has- dant evils. Amidst the whirl- rbing pursuits, the mind gets- with anxiety, like an axle- not from excessive friction, un- is little time and less inclin- r deliberate thought. Under- cumstances a sound judgment- ge, that is, a true estimate of- trinsic worth, is almost impos- The relative importance of- temporal, and things eternal,- y be ascertained after a care- ancing of their comparative- and how can this result be- if they are to be viewed- a lens that distorts the ob- from a focus that confuses the- or while the mind is dazed as- rligig? Now, to guard one's- ctually against a false and- ice in matters of pursuit and- ee, it is necessary to be strict- of any illusion of the senses. t, a spiritual eye is the only- one. For example: In the- lace of a certain German- ands a statue. It is the figure- gel, with one hand pointing- ard, and in the other, holding- scroll, on which are inscribed- s—The things that are seen are- ; but the things that are not- ternal. Such a recognition of- me importance of the unseen- that crowd about us can hard- influence the choice. Besides,- al eye is in a sense prophetic.- fies its present judgment of- y their prospective worth. It- so much as things appear to- their real character will stand- and by. "The day shall de- Not "the fierce light that- on a throne," searching and- as that is; but the revealing- shall radiate from a throne,- throne, the seat of the efful- ty—this is the test that shall- ar every man's work. True- ceases as it is lifted near to- ust as, according to the cal- of the scientist, an object- half an ounce, if taken to- would weigh four and a half- posing the attraction of gra- remained the same as on- proportion to the mass; so- of virtue increases in its- e nearer one approaches to- centre—God. Not until our- all have been reared for ad- in the world to come, can- determine its absolute char- worth. The ancient Atheni- said, demanded a last statue- wo rival sculptors, Alcámenes- dias, and the statue was to- on a tall column in a con- part of the city. When- done, the two Minervas were- out into the public square,- people instantly pronounced- of Alcámenes far superior to- and deserving of the prize. t this point, Phidias calmly- d the judges, and said: "Is- the top of a column the- e is designed?" "Certain- of the tribunal. "And is it- e effects produced from its- judgment should be pro- continued Phidias. The- y immediately reared to- al positions. But the Min- amenes lost her charms as- o her height, while the rug- of Phidias stood out in all- grandeur, until the enrapt- itudes exclaimed with one- Phidias is the sculptor of the- Happy and wise is the man

that can wait for the vindication and arbitration of time, for as to every work, "the day shall declare it." Is not this sublime patience seen in the economy of creation? Gems of worth, and pearls of price, and wealth that baffles calculation, are brought forth to the light after myriads of silent ages. What is human science but the unveiling of hidden truth, and a lifting up of eternal verities to the appreciation of an enraptured mind? A wise Creator is content to wait for untold cycles, for the ultimate unfolding of his works. And shall not Christian virtue rest satisfied in the certain assurance of a righteous judgment and a full reward? It was in view of this thought that the ancient sage uttered the sentiment: "Call no man happy until his death;" for, clear as light, and brighter far than burnished gold, shall shine the soul that clings to the true and the right through all the shadows of unkind misconception; and through the crucial ordeals of alluring snares.

"The might with the right, and the truth shall be And come what there may to stand in the way. That day the world shall see."

CORRESPONDENCE.

LETTER FROM AUGUSTA, ME.

Our Legislature is in session now, and a strange medley it is, made up of, in the Senate, 20 Republicans, 8 National Greenbacks, 2 Democrats, and 1 Independent. In the House, 66 Republicans, 67 National Greenbacks, 27 Democrats, 1 Independent. The State Government is changed from Republican to Democrat, not Greenback—this new party is simply a "cat's paw" for the Democratic party, they have used it well too with that they have got just what they wanted—the Government, &c.; the new Government—(Garcelon) is a "hard money" Democrat. The State offices are all filled with Democrats with one exception—the State Treasurer is a "Greenback." So you see now the rats are pulled out of the fire, there is no longer any need of the cat's paw. The religious interests in our city is generally good. A blessed spirit accompanied our observance of the week of prayer and good is resulting therefrom; in the Methodist Church the meetings have been continued and will be during the month; already the "wetters are troubled" and we hope and expect that many will step in and be healed of all their sins. S. Jan. 21, 1879.

A CONFESSION.

MY DEAR MR. EDITOR.—The writer of the story of "Neville Trueman" in the *Canadian Methodist Magazine*, makes humble confession. He has been guilty of a serious anachronism. It was very absurd of his hero to sing a version of the beautiful hymn "Jerusalem the Golden," which was not written till years after the supposed time of the singing. He evidently did not anticipate such minute and learned criticism as he has been honored with by your correspondent of last week's *WESLEYAN*. I can only account for this absurd mistake by the explanation that the writer of the story quoted the verses from "Hymns Ancient and Modern," and did not stop to examine whether this was an ancient or modern version.

The writer cannot say that he feels very sorry, however; because if he had been more correct the *Magazine* would have lost the very flattering compliment paid by the genial critic, and your readers would not have enjoyed the delightful historical account of the grand old hymn with which they have been favored.

THE AUTHOR OF "NEVILLE TRUEMAN."

CONNEXIONAL EVANGELISTS.

DEAR MR. EDITOR.—A few days ago, I received a note from a brother minister, engaged in holding revival services, asking if it were possible for me to come and render him some assistance. He has a very extensive field, and every portion of it needs special services. He has been greatly blessed in his labours in one section, but deeply feels the necessity of sympathy and help. His note has renewed a train of thought, which, at various periods, has been running through my mind, relating to the necessity of an evangelical or general helper in connection with our Conference.

The propriety of employing and cordially co-operating with a true evangelist is a question which, in our opinion, is settled by the success with which the great Head of the Church has continually crowned the labours of such men. We need only mention the names of Moody,

Earl, Pentecost, Needham, Davies, Taylor and many others, who have been engaged in evangelistic labours who have the hearty co-operation of Christians of every name, and have been signally owned of God in the salvation of souls. In the Provinces, we have been visited by evangelists from the United States and from England; but in some instances our ministers have hesitated about co-operating with them, because they could not endorse their doctrinal teachings. They have sometimes heard the strongest expressions of antinomianism, and it may be Second Adventism, and could not conscientiously encourage men, preaching sometimes to our own people so contrary to Methodism. At the same time, there are many of our ministers on large and difficult fields who would gladly welcome any devoted worker in whom they could place implicit confidence, to assist them in promoting revivals of religion. In making provision for the upbuilding of His church, the Lord Jesus gave some apostles, and some prophets, and some evangelists, and some pastors and teachers. Now, if He has designated the evangelistic as a distinct office in the Christian ministry, if he has always used, and especially of late years, has been using that class of laborers, most wonderfully in leading believers into heart purity, in quickening slumbering professors, and in the conversion of multitudes of souls, are we as a church fully carrying out the divine plan while failing to employ this special and needed instrumentality? We may have within the bounds of our Conference some brother who feels himself specially called to this work, who is thoroughly in earnest with regard to revivals of religion, and would be willing to go to the most out-of-the-way and difficult places to assist any of his brethren who may invite him. Would it not be far better for our Conference to have such a man, in whom all could confide, as a recognized evangelist or helper rather than that our ministers should be almost driven to the necessity of recognizing and co-operating with some so-called evangelist, with whom they have no acquaintance, and with whose doctrinal teachings they cannot agree? At any rate, we think the subject of sufficient importance to demand our serious consideration, and we earnestly hope that some able pen than ours will be used to advocate its claims.

Nova Scotia, Jan'y. 1879.

"CALVINISM."

DEAR EDITOR.—I have noticed with some interest the interchange of views between yourself and the *Christian Visitor* as to the extent which Calvinistic dogmas dominate modern religious thought. Is not your contemporary fighting for *amere name*? If we cannot find Calvinism in Scotland, it is vain to search for it anywhere. Can we find it there? Does Calvinism—I mean, of course, real Calvinism, the doctrine of the Westminster Standards—dominate religious thought in Scotland? Facts would not justify an affirmative reply. Let me simply refer to the action consequent upon the severe charges preferred against the CONFESSOR OF FAITH by the Rev. Messrs. MacRae, Ferguson and others. A committee of Synod, comprising many of its wisest and holiest members, as the gravity of the crisis required that it should, was appointed to ascertain and report if the Standards were in full accord with the Scriptures. Let it first be understood that the Standards embody pure, essential, unequivocal Calvinism. Whether it be the Calvinism of the *Visitor*, I, of course, cannot say. Now for the Committee's report. This did not pronounce any opinion on the Scriptural orthodoxy of the Standards, or recommend their revision, but embodied a "Declaratory Statement" or definition of the sense in which the Standards are to be taken. This "Statement" was adopted by the Synod, and is an interesting exposition of the prevailing Calvinism of Scotland. Stern Arminian as you are, Mr. Editor, I think that even you would have no serious objection to the prevalence or dominancy of such Calvinism as it sets forth. The first article of the "Statement" declares that a free offer of salvation is made to every man, without distinction, on the ground of Christ's perfect sacrifice; the second, that the doctrine of the Divine Decrees is to be in harmony with the truth that "God will have all men to be saved," and with "the responsibility of men in dealing with the free and unrestricted offer of eternal life;" the third, that a man's inability is not of such a nature as to affect his responsibility; the fourth, that acceptance of the Standards does not require the belief that any infants are lost or that all the heathen must perish. More follows to similar effect. I will not stickle for a name. But the plain truth is that the doctrine of this "Declaratory Statement" is not Calvinism at all. It is the Evangelical American doctrine of a UNIVERSAL ATONEMENT, the doctrine of FREE AGENCY and HUMAN RESPONSIBI-

LITY, of salvation by grace, but SALVATION CONDITIONED UPON A FREE CHOICE, by those to whom the offer of it comes. I rejoice in the spread and prevalence of such Calvinism as this, even though I might wish for it some other name. The most influential advocate of "the Statement," before the Synod, the Rev. Dr. Cairns, expressed his conviction that "Presbyterians and Methodists are nearer each other in doctrine than many suppose." Even so Another "Statement" or two would make them one. But what in regard to the dominancy of Calvinism? THEOLOGICUS.

There has been serious trouble in Montreal commercial circles. Alderman Glendinning, who for many years has been a liberal, energetic citizen and christian, left the city, giving rise to much talk and rumour. He owned much real estate, and it was thought the depreciation of this property seriously embarrassed him. We are glad to see that he has returned, and is met by his associates in business with great sympathy. The "Witness" of the 24th says:

One of the creditors states positively that the estate will be returned to Mr. Glendinning, and that the business will go on as usual, for, he adds, "The West End can't afford to lose Glendinning. The closing of the foundry would be as bad to them as if the Bank of Montreal closed up. There would be 200 men thrown out of employment, and a very healthy business stopped." He also stated that there would be a private meeting of the creditors held, and that Mr. Glendinning should have time or funds or anything he needed.

We clip the following from a Halifax paper. If true, it may be the fulfillment of a long-cherished dream on the part of the Jews, and certainly is a very advanced step in the fulfillment of millennial prophecy. Should the Jews return to the Holy Land, their next move might be anticipated—viz: a return to Christ.

The Toronto "Mail" states that "leading Jews in Great Britain have purchased Palestine. The Secretary of the Association, which is backed up by the Rothschilds and other financiers, announces that the undertaking meets generally with the approval of the Jews of the whole world. The plan of Philistia is its best part, the soil being of rich brown loam, without a stone. It is now, as it has always been, a vast grain field—an ocean of wheat without a break or fence. Its extraordinary fertility is shown by the fact that it has produced the same succession of crops year after year for forty centuries without artificial aid."

Joseph Cook thus wrote to a friend who seemed to have expressed some delicacy in not knowing how properly to address him by letter:

DEAR SIR,—I am not a reverend, and hope I am not an irreverend. You are quite right in giving me no title, and I wish others would follow the example of your noble paper in this respect. In my small efforts to be of a little service in the discussions of the relations of religion and science, there seem to be more advantages than disadvantages in my being a layman.

With great respect,
Yours truly,
JOSEPH COOK.

This strikes us as exceedingly wise on the part of the great lecturer. There is a prejudice against professional speakers in the minds of many thoughtless persons, for which perhaps they are scarcely responsible. "He is paid for it," is a powerful repelling argument. Cook's appearance is non-clerical; and if he can disarm his hearers always of their instinctive antagonism from the cause named, he has a double advantage. This is being "all things to all men" in the true sense.

OUR CHURCH NEWS.

SYDNEY NORTH.—Our new church is to be opened (D. V.) Feby. 2nd, 1879. Of course this will be a red-letter day for Methodism here. W. L. C.

The building of the Methodist parsonage and out-buildings at Sussex has been awarded to Mr. Thomas Heffer for \$1,350, his being the lowest tender.

On the evening of Thursday, Jan. 9th, the friends of the Rev. Mr. Tuttle, Wesleyan minister, met at the residence of Capt. Ray, Margarettville, for the purpose of showing their esteem and appreciation for ministerial labors, and presented him with \$118.

A donation visit was paid to the Rev. Caleb Parker, pastor of the Bridgetown Methodist Church, last week, when he was presented with the sum of \$50 by the congregation. The members of the Reform Club also presented him with an easy chair as a slight token of their appreciation of his services to the temperance cause, in connection with the Club.

STATISTICS OF METHODIST POPULATION.—So far we have reached the membership total of four millions and a half the world over, and the estimate of Methodist population makes up one-half of the population of the whole United States. And what is stranger still is that the Methodist Episcopal Church is able to report a gain for the year of 17,000, when we have heard it croaked for months that they are losing ground. Facts are stubborn; figures don't lie.

On Thursday afternoon of last week an elderly man named Hotson died very suddenly. It is supposed from heart disease. Deceased worked in DeWolfe's carriage factory, Halifax. He went to work that morning in his usual health, but was taken suddenly ill in the afternoon. He was taken to his house at 3 o'clock, and died two hours afterwards. Deceased leaves a wife and two children. He was a local preacher, always very acceptable for a period of thirty years, seven of which were spent in this country. He was a native of England.

THE NEW METHODIST CHURCH in Bathurst, was, on the 19th of Jan., dedicated to the service of God, in the presence of a very large congregation, composed of members of all the Evangelical denominations in the place. The ceremony was presided over by the Rev. Mr. McKeown, and contained also in the rear Mr. Howie, of Bathurst, and Rev. W. W. Brewer, Fredericton. The village Glee Club sang a dedication anthem from Bradbury, "Arise, O Lord," as choir on the occasion. The anthem was well rendered. The Rev. Mr. Howie announced that the building as they now saw it, was only in debt to the amount of \$400. This is certainly very creditable. The building is not only commodious and comfortable as a church, but contains also in the rear a Sabbath school and committee rooms. The Rev. Mr. McKeown preached in the afternoon, and the Rev. W. W. Brewer in the evening. The amount of the collections during the day was \$55. The debt will be reduced by this amount, as also what will be realized from a lecture by the Rev. Mr. Brewer, on the 20th inst., in the Masonic Hall. Subject—"Ancient Landmarks and Modern Thought." Tel.

WELSFORD, N. B.

DEAR MR. EDITOR.—This is a very large circuit, extending into four counties. Ten preaching places, I preach three times each Sabbath and frequently have a class or prayer meeting at the close, and an average of four services through the week. Aneant all this the people are very kind and hospitable, and contribute towards the Gospel in proportion to their ability. During the Christmas holidays the people, representing various denominations, came to the mission house with abundance of provisions, ate, drank, &c. Had a good social time. On their departure we found ourselves the recipients of oats, vegetables, meat, butter, poultry, cash, and some furniture for the mission house. We endeavor to make every service a special service. We had a season of refreshing from the presence of the Lord at Juvenile, souls have been blessed.

A. E. LEPAGE.
Welsford, Jan. 23, 1871

If the following incident did not occur recently," it is too good to be lost:—

In the early days of California it was the custom of miners who desired to make "remittances" though the express to receive from the express company coined gold in exchange for "nuggets" and "dust." This business was done on Saturday evenings in a little shanty, near which, unfortunately, there was almost always another devoted to gambling, where many an unlucky miner lost his all. One Saturday evening a dark visaged, morose man sat in one of the offices of the express company, looking as if he had not only lost all his money, but every friend he had. The door suddenly opened, and in walked a hardy-looking young miner, wearing a pleasant, cheerful face, and with a briik and business-like manner. Stepping to the plank which formed the counter, he deposited his "dust," took his coin, and was about to go, when turning again to the clerk, he said, "I think you made a mistake in settling with me last week."

"No, I didn't," answered the clerk sharply; "it's all right."

"Well, perhaps it is," retorted the miner, "but I know that you gave me forty dollars too much, and," he added tossing out a couple of double eagles, "here's your money."

The morose man, who had been an attentive listener, rose slowly, moved toward the honest young miner, laid his hand kindly upon his shoulder, and looking into his face, said, "Young man don't you feel awful lonesome in this country?"

A SENIOR FLOORED.

The *Watchman* tells this sermon stealing story of a young man who stood before a Presbytery in Scotland asking ordination. Principal Robinson was moderator. The young man was rigidly examined and asked to preach. The examination and sermon were both satisfactory. The candidate retired and the moderator said: "I feel compelled to say that the sermon which the young man has preached is not his own. It is taken from an old volume of sermons long out of print. Where he found it I do not know. I supposed the only copy of the volume to be found was in my library, and the candidate has had no access to that." The young man was called in and asked if the sermon he had preached was his own. "No," he frankly answered. "I was pressed for time, and could not make a sermon in season. The sermon I preached was one I heard President Robinson preach some time ago. I took notes of it and liked it so well that I wrote it from memory, and have preached it to-day." Nothing was said; there was nothing to be said!

PROVINCIAL NEWS.

NOVA SCOTIA.

A little daughter of Rev. A. Ross, of Pictou, burst a blood vessel lately, and died in half an hour.

At a meeting held in Shelburne on Tuesday, it was decided to take a poll on the Canada Temperance Act in that County.

A man named Angus Morrison, aged 24 years, a native of Cape Breton, dropped dead while washing his face, in his boarding house at the "Drummond Square," on the 22nd ult. An inquest held by Coroner John Stone found a verdict of "died of heart disease."

The Dutcher Reform Club of Yarmouth have determined to build a new hall. \$3500 was subscribed. A number of sudden deaths have occurred during the past week. Sickness is very prevalent. Mr. Wastall, Hilton merchant, dropped dead in front of his store.

A Mill Village correspondent of the Liverpool *Times* says—"Diphtheria of quite a malignant type has been prevalent at Riverdale, three miles up the river. Mr. James Croft lost four children within a fortnight. Mr. Schnar one. Messrs Foster and Vaughn who live four miles further up, have also lost one each. The school at Riverdale has been closed, and probably will not again be opened during the present term."

The recent heavy snow storms have made the lumbering business brisk in the country, notwithstanding the depression in that branch of trade. At Sheet Harbor Messrs McFarlane & Hart have 150 men and 50 horses in the woods getting out logs, besides a number of men at work repairing their mills. If the winter holds good that firm will get out between five and six million feet of lumber.

On Wednesday morning last heavy Gulf ice put in an appearance in the Strait, and has continued to run steadily through ever since. Mails going West were delayed on Wednesday, Thursday and Friday, until evening, on account of the storm, which was extremely severe. Mails coming Eastward were delayed Thursday and Friday. The ferryman at this side of the Strait is to be commended for his energy in crossing on Friday evening, while the ice was running in a continual stream down the Strait and an intensely cold and strong North West wind following. The landing just now is at Point Tupper.—*News of the Week.*

Found dead in a house occupied by Ellen Hartly, James Paterson, colored man, supposed deluged in Liverpool. He was seen with a little boy, son of Ellen Hartly, on the 16th, 1 p. m., was found lying on the floor dead, and the boy in bed, benumbed with cold; limbs were stiff; but for the timely rescue by a good Samaritan he also would have been numbered with the dead. Paterson was sick. Application had been made repeatedly to the Overseers of the Poor for that district, but no aid had been received, and he had been living upon the charity of the neighbors. An inquest was held by Coroner Freeman, and the jury returned the following verdict: "That the deceased, James Paterson, came to his death from exposure, neglect and want of sufficient nourishment."—*Com. to Liverpool Times.*

RIVER PHILIP.—We regret to learn that death has been making its roads at River Philip. Last week a daughter of R. L. Black, Esq., an exceedingly bright and lovely child, yielded to that terrible disease, diphtheria. On Monday, a lovely girl, aged 16, daughter of Rev. G. W. Tuttle, who some time ago contracted a heavy cold, and more recently recovered from an attack of diphtheria, finally fell a victim to consumption.—*Ashcroft Gazette.*

The *Chignecto Post* publishes as a "special" from Georgetown, P. E. I., the following:—The *Northern Light*, after an unsuccessful trip returned to this place, where she now lies. It is now the intention of the Marine Department to try the practicability of running between Peggwash or Wallace and Crapaud or some other point on P. E. Island. She will work her way up the Straits about the latter part of this week.

NEW BRUNSWICK & P. E. ISLAND.

On Friday, a week ago, some one going past the lumbering camp of Mr. O'Brien, at Millberry Brook, Charlotte Co., found the camp burned to the ground and three dead bodies in the ashes—those of Mr. O'Brien and his two sons.

A sad story comes from Upper Keswick, N. B., a man aged 80, Benjamin Baste, of that place, took a dose of arsenic in mistake for salts. When the mistake was discovered Dr. Brown was sent for, but too late; he was dead. Deceased had been using arsenic for rheumatism.

Samuel Freeze, Esq., has commenced operations upon a seam of bituminous coal on the Dungarvon River, about seven miles from Daughton. The seam lies horizontally and is between three and four inches thick. The coal is used by the blacksmiths in the locality and Mr. Freeze keeps two men employed in mining it. It is quite probable that other seams underlie the one being worked by Mr. Freeze and we learn that he proposes to make borings for the purpose of ascertaining whether they exist or not.—*Chatham, N. B., Advance.*

Mr. George F. Gregory was elected Mayor of Fredericton, N. B., without opposition.

Fire on Saturday night was discovered in Alex. Johnston's liquor store, St. Stephen. The fire spread west, burning Shannon's building, occupied by Joseph McElroy as a retail liquor shop, and was stopped there, after burning some of the outside of the bridge. Eastward it burned Vaughan's building, occupied by George F. Pinder, jeweller, and Smith & Murray's dry goods store. The wind was blowing from the north west. The fire worked gradually eastward underneath the buildings, taking Hyslop's building, occupied by DeWolf, grocer; then James W. Clark's grocery store, and C. O. Barker's boot and shoe factory; Miss Cavanaugh, milliner; F. W. Andrews' building, occupied by C. H. Smith, bookseller; H. Calliner's building, occupied by G. W. Slat, hats and caps. Loss, \$50,000; insured \$20,000.

On Saturday the death of Mr. Daniel McKenzie at the ripe old age of 105 was announced. Mr. McKenzie was a soldier, and saw much service, having been at Waterloo. He came to this country sometime ago, and drew a pension from the British Government for many years. He resided in Portland.

A case of leprosy is reported at Squirrel Creek, Prince Co. The victim is a member of a French family who came to the Island last summer and who formerly resided in Caraquette, N. B.

WESLEYAN ALMANAC.

FEBRUARY, 1879.

Full Moon, Sat., 26. 47m. Afternoon. Last Quarter, 13. 54m. Afternoon. New Moon, 1. 11. 48m. Afternoon.

Table with columns for Day, Week, Sun, Moon, and other astronomical data.

THE TIDES.—The column of the Moon's position gives the time of high water at Liverpool, Cornwall, Horden, Hartlepool, Widdow, Newport, and Trow.

THOUGHTS ON METHODISM.

It has lived one hundred and forty years. Nurtured in early life amidst storms of persecution...

As a religious organization, embracing theological opinions and disciplinary regulations, it is eclectic; having gathered largely from other denominations.

Its expansion is not more remarkable than its cohesiveness. It is true, that branches have been severed from the old tree, but these scions have strangely retained all the essential elements and features of the parent stock.

This indicates the divinity of its origin. No movement among the sons of men was ever more largely charged with providential influences than the religious development called Methodism.

It has battled heroically against religious error. Its "Arminian" Magazine, established in 1778—still continued under another name—was eminent successful in turning back the sullen tide of Anti-nomianism, which had culminated in Britain a century ago.

From the same region where, 200 years before, the great champion of Calvinism lived, wrote and flourished, God sent a man of clear, logical mind, which, when baptized with the Holy Ghost, fitted him to do exploits in checking the Anti-nomian heresy, which is Calvinism gone to seed.

If, as already intimated, Methodism extracted good from other creeds, she has been generous in the use of those endowments. These benefits have been repaid with large interest.

It is generally admitted in the present day, that all the evangelical churches, now in existence, have been influenced for good by the great revival which took place in connection with the labours of Whitfield and the Wesleys. To God be all the praise.

If for a moment we enquire respecting the origin of the four leading enterprises of the Christian Church today, namely—"The Bible Society, the

Tract Society, Sabbath Schools, and Missionary Society," we will find that Methodism was prominent in every case.

Intensely missionary in her spirit, she has of late years led the van in evangelistic effort. Mr. Wesley early sought and secured the agency of the Press, to scatter abroad the light of Divine truth.

In his efforts to do good, he never diverged from the old methods of working, until Divine Providence, as with a sunbeam, marked out the pathway. Even then he ventured slowly, waiting at every step, for signal tokens of the divine favour. These being vouchsafed, he persevered, in spite of earth and hell.

Methodism has never fostered ignorance or superstition. Mr. Wesley was a learned man, and in every possible way encouraged education. And although many of the early Methodist preachers were not deeply versed in worldly love, they were not, in the right sense of the word, uneducated men.

It is probable that the success of this branch of the church, in checking evil and promoting good, is largely due to her moral power. This, however, is less associated with intellectual energy, seldom accomplishes much. Many of the early Methodists, both lay and ministerial, male and female, were the possessors of much mental ability, and inventive genius, as well as moral power.

Is she now accomplishing her providential mission? We answer in the affirmative. Yet acknowledge that she is not doing so to the full extent of her ability or opportunities. In reference to church membership, the numerical increase of the last decade is quite equal to those of former periods in her history.

Entire devotion to God—deep piety, is scarce in the present day. Is not this as true of the ministry as of the laity? We hear much about old-fashioned conversions. Can there be any other kind? Do we hear as much in our pulpits, and in our revival meetings about repentance, as we formally did? What about the lines of demarcation between the church and the world? There are signs of weakness among us. We have become a strong people. In what respect?

There are other tokens of prosperity, but the extracts above will suffice.

ORANGEMEN AT THE METHODIST CHURCH TRINITY, N. F.

CHANNEL, N. F.

The anniversary services in connection with our Sabbath school on this mission were held on Sunday, Dec. 8th. In the morning the Rev. James Pincock, of Petites, preached a good practical sermon from Prov. xxi, 1, "A good name is rather to be chosen than great riches."

The long looked for treat came off on the following Tuesday in the Orange Hall, which was kindly placed at our disposal. We were favored with propitious weather, which added greatly to the en-

joyment. Shortly after one o'clock the children assembled, and amused themselves in various ways until five o'clock. The provisions (thanks to the liberality of our good friends), were numerous and varied, and the tables presented quite an imposing appearance, reminding one of a Yorkshire Wesleyan tea meeting, for which that good old county is so famous. After ample justice had been done by the children, the friends followed, and although the total number was double that of last year, there was enough and to spare. It is estimated that not less than 200 partook of the good things provided. When all had been cleared away, the children continued their play until a late hour, then a few hymns were sung, and addresses given by the Rev. Mr. Pincock and the writer, and the benediction pronounced. Apples, oranges and cakes were freely distributed, and the scholars returned to their homes having had a merry time. The friends soon after retired, and thus closed one of the most successful treats held in Channel. I must not forget to add that one interesting feature was the presence of Mrs. Pincock for the first time. Eight years having elapsed since our people had the pleasure of seeing a Methodist minister's wife.

At the request of the Port aux Basque Division, of the Sons of Temperance, the Rev. G. Philliskirk Story, of the Methodist Church, Channel, preached on Thursday evening last, Dec. 26th, on the subject of temperance. The members of the order walked in procession through the harbour being attired in their "white regalia." The hymns "Glory be to God above," "Rock of ages cleft for me," together with Sankey's "Rescue the perishing," and "Yield not to temptation," were heartily sung by the congregation. The text selected was 1 Thess. v. 22 "Abstain from all appearance of evil," and was listened to by a large and attentive audience.

SABBATH SCHOOLS ST. JOHN'S, N.F.

MR. EDITOR.—I make these extracts from the Report of our General Secretary presented Jan. 8th, at the annual meeting of our Sabbath school Committee:—"At the end of 1875 both schools having been in operation 18 months, we counted 53 officers and teachers, 488 scholars, with an average attendance of 299. At the end of 1877 these had increased to 63 and 653 respectively, with an average attendance of 426. Now we have to report 66 officers and teachers, 841 scholars, and an average attendance of 495, or an increase in 3 years of 10 teachers and 353 scholars. At this rate of going where shall we be in 1881?"

The libraries of both schools are fairly stocked with a total number of 1160 vols. in addition to 260 vols. of new books soon to go into circulation in Gower St. school.

In the Missionary connection we have to record the important enterprise undertaken by this committee in offering to Conference a guarantee of \$300 towards the support of a missionary on the Labrador. Our offer was accepted, and to-day not a pressed man, nor raw recruit, but a volunteer, who has fought his way up from our own S. S. rank and file, and has won his spurs, and his lady's faire as well, maintains the blood-stained banner on that desolate shore.

OUR LITTLE PEOPLE'S CLUB.

Middle Musquodoboit

"Holiday time is approaching, young folks," said Mr. Knowall, "when we can bid a glad farewell to lessons. How much has been stored in your brains since last vacation? Many a date and conjugation are there I am sure."

Stone was born about the year 1700. His father was gardener to the Duke of Argyle, who, walking one day in his garden, observed a Latin copy of Newton's "Principia" lying on the grass, and thinking it had been brought from his own library, called some one to carry it back to its place. Upon this Stone, who was then in his eighteenth year, claimed the book as his own. "Yours!" exclaimed the Duke; "do you understand geometry, Latin and Newton?" "I know a little of them," replied the young man.

By many. Evidently the preacher had one of his good times, for his words were very telling upon the large company present, all expressed themselves as being highly pleased with the service of the day. Miss Lucas presided at the cabinet organ and led the singing of such hymns as, "Hark, how the watchman cry," "Angels your march oppose," &c. At the close of the service a donation of about £4 from the society was presented to the preacher in the rostrum by the Worshipful Master for his services on that occasion. The receiver acknowledging it, remarked, that he should regard it as a present and not as pay, and thanked the brethren for such a practical way of showing their appreciation of his most pleasing duty.

On Wednesday evening the Rev. A. Hill has promised to give a lecture in the Orange and Temperance Hall, kindly lent for that purpose, subject Epitaphs. From this we may expect some others before the winter is over.

OBITUARY.

MRS. JOSHUA ELDREDGE

died in the triumphs of faith, at Wolfville, Nov. 4, 1878, aged 69 years, leaving six children and many relatives to mourn their loss. Deceased was a member of the Methodist Church upwards of 40 years and was a rare example of piety. During her last illness she gave many proofs that the Lord was with her. A few days before her death she repeated with great fervor the lines: "I know not the hour my Lord may come, To take me away to his own dear home, etc. A very large concourse of people attended the funeral. The religious rites were conducted by Rev. J. S. Coffin, assisted by Revs. I. M. Mellish and S. W. DeBlois."

THE SPARROWS' ADVICE.

Twit! twit! twit! chirp! chirp! chirp! So musical and sweet, I heard, as I walked by the old stone church A little way back from the street, And looking o'er the old grey walls Of the church, well high overthrown, Where the ivy climbed up with its dark green leaves, To the top of the mortar and stone. We saw a flock of plain looking birds, Dressed up in their sombre brown, With bright little eyes; peeping out through the leaves Of the vines that climbed up and hung down. Their little throats swelled, their little breasts heaved; Their voices came out in such glee; That we really believed they were talking to us; So we stopped in our walk to see. We listened awhile to their musical notes, And heard, what the birds had to say; And then feeling pleased with what we had heard; Went plodding along on our way.— And this is the story the little birds told:— As they whispered to us of the Lord; "Yea, the sparrow hath found a house for her young Even thine altars, O God." We are happy and glad, we shall not lack food; Nor fall, nor be hurt, by the way. And this is the reason we warble our song, And twitter and chirp all the day. But why don't you wee folks be happy and glad; Like us little birds on the wall, Your hairs are all numbered, yes, every one; And God takes care of them all. Don't be feverish, or cross, or rude, or unkind— Don't fret, and say bad, wicked words; You are worth more than us; so lead a good life, And remember the song of the birds. W. G. LANE.

THE STRANGE SENTINEL. "One day," said Prince Bismarck, "I was walking with the Emperor of Russia in the summer garden of St. Petersburg, when coming upon a sentinel in the center of the lawn, I took the liberty of inquiring why the man was placed there. The Emperor did not know. The adjutant did not know. The sentinel did not know, except that he had been ordered there. The adjutant was then despatched to ask the officer of the watch, whose reply corresponded with the sentinel's—'Ordered.' Curiosity awakened, military records were searched, without yielding any satisfactory solution! At last an old serving man was found, who remembered hearing his father relate that the Empress Catherine II., one hundred years before, had found a snow-drap on that particular spot, and had given orders to protect it from being plucked. No other device could be thought of than guarding it by a sentinel. The order once issued was left in force for a century."

"I have heard a story similar to yours General," said Mr. Spinner, about a French soldier who was ordered to keep all passers by from touching a post covered with fresh paint. Soon the paint dried, but a sentinel was detailed for duty at the same spot. The post grew old, decayed, and fell to pieces, but still a sentinel was sent each day, no one knew for what reason, to the same place. "Well," continued Mr. Spinner, "let us be thankful our country is not under military rule."

DEFEOE AND HIS BIBLE. Defoe came of religious parents, who through troublous times tried to steer safely the family bark; they, however, shared an alarm prevalent at one period of Charles II.'s reign, that Popish rule might once again invade their realm, and either deprive them of their printed Bibles, or insist that they should only be circulated in tongues unknown to the people.

Acting on this fear, many pious people devoted themselves to the task of copying the beloved book for use in the expected dark days of privation. Lively young Daniel left his sports and his "boxing" to enter on the task, and till he had copied out the first five books of the Old Testament, when he passed, the school boy energy and fingers alike tired out. Happily the evil times apprehended never came. Defoe kept his printed Bible, and contributed himself a great deal to the lighter literature of the day.

THE DUKE WAS SURPRISED, and said, "How came you by the knowledge of these things?" "When I first learned to read," said Stone, "the masons were at work upon your house. I approached them one day, and observed that the architect used rule and compasses, and that he made calculations; I inquired what might be the meaning and the use of these things, and I was told that there was a science called arithmetic; I bought a book of arithmetic, and I learned it. I was told there was another science called geometry; I bought the necessary books, and I learned geometry. By reading, I found that there were good books of the same kind in French; I bought a dictionary, and I learned French. And this, my lord, is what I have done: it seems to me that we may learn everything when we know the twenty-six letters of the alphabet."

Under the patronage of the Duke of Argyle, Stone, some years afterward published in London a treatise on Mathematical Instruments, and a Mathematical Dictionary, was chosen a Fellow of the Royal Society, and became a distinguished man of science.

Such an example makes us all feel idle," said Mr. Spinner, searching in his bag. "I am looking for a rhyme about another wise man. Ah! here it is!"

TEMPERANCE.

NO "HEEL-TAPS"

BY REV. THEO.

The first temperance can now remember early home when I was years old. Up to the of drinking and of of was fearfully prevalent farming community. er gave it to his hired in harvest-time. Near family had hard dice often "treated" his toxicating beverage. unlimited amount, w the country taverns, abounded. When a "mowing-bee" or an took place there was ping; the weak-headed tipsy.

We boys were tem and the smell of it, crowded the young of callan incident that of my excellent grand I lived. The old get habit of offering liqu One day after he had visitors to some very bounce," they had liquor in there glass call "heel taps." I iosity by draining the see how it tasted." M mother, who hated the devil, discovered my istered such a dose would have satisfied s I never forgot that attendant lecture on danger of ever touchi icating drink. Very temperance society v neighborhood and pul delivered. The first the drinking custom drunkenness produced sion on my boyish m ed a pledge of total a adhered to it until th community was revol temperance reform. was one of the first t ed thing" from his that whole region expi ficial effects of the r of my early compani the temperance cause region," he replied, " licensed drinking-hu township!" Even th ger tempted by the " fathers' houses." Wl region on the Cayuga thorough temperance be done again in eve region.

The main thing in boys and young men firmed drunkards, o tage can be or will b covered by all the c Reynolds, Sawyer, their noblesse workers bound on are terribly off.

To save the young effort (1) Every Sund have a temperance p ly used; It ought als perance books in its l ner, too ought to be c all our public schools "Temperance Lesson introduced. It is the (3) Pastors should pr ance to the young as teach obedience to par of the Sabbath, or any (4) Parents must kee and the wine bottles of We must save the boy's perance Advocate.

How to LIVE LONG.—Cullin Bryant attribut health and agility to of living. He rose a in the morning, and w bells, a horizontal bar, a full hour, occasion his exercises by swim round his head. He had a light breakfast of milk and fruit. After occupied himself for a while, and then walked to a distance of three m his business, and whatever the weather worked upon his farm in the afternoon, dine meat only once a day, rally upon fruit and seldom drank any wine tobacco, avoided in the kind of literary occupa his faculties, such as to the writing of letter rest at ten o'clock or so

LORD COLERIDGE ON —One of the most re known judges in Great present time is Lord recent charge to the Bristol, England, he sitting in his positio time be almost tired of the verist truism in th he supposed, because

The Duke was surprised, and said, "How came you by the knowledge of these things?"

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THE WISE SULTAN.

Once Sultan Nushirvan the just, hunting, Stopped in an open field to take a lunch. He wanted salt, and to a servant said, "Go get some at the nearest house, but pay the price the peasant asks." "Great king!" exclaimed the servant, "thou art lord o'er all this realm;

Why take the pains to buy a little salt?" "It is a little thing," said Nushirvan. "And so at first, was all the evil whose Most numerous lord now presses so the world."

When there no little we wings, no great could be. If I from off a poor man's tree should pluck A single apple, straight my slaves would rob The whole tree to its roots: If I should seize Five eggs, my ministers at once would snatch A hundred hens. Therefore, strict justice must I, even in unimportant acts observe. Bring salt, but pay the peasant what he asks."

"I am glad your Sultan showed such good sense," said the General, as he rose at the close of this story. "Let me read an incident which came all the way from frozen Russia, about a sentinel whose master seemed to lack that quality."

THE STRANGE SENTINEL.

"One day," said Prince Bismarck, "I was walking with the Emperor of Russia in the summer garden of St. Petersburg, when coming upon a sentinel in the center of the lawn, I took the liberty of inquiring why the man was placed there. The Emperor did not know. The adjutant did not know. The sentinel did not know, except that he had been ordered there. The adjutant was then despatched to ask the officer of the watch, whose reply corresponded with the sentinel's—'Ordered.' Curiosity awakened, military records were searched, without yielding any satisfactory solution! At last an old serving man was found, who remembered hearing his father relate that the Empress Catherine II., one hundred years before, had found a snow-drop on that particular spot, and had given orders to protect it from being plucked. No other device could be thought of than guarding it by a sentinel. The order once issued was left in force for a century."

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"One more story, then the Captain will claim you."

DEFOE AND HIS BIBLE.

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TEMPERANCE.

NO "HEEL-TAPS" FOR THE BOYS

BY REV. THEO. L. CUYLER.

The first temperance meeting that I can now remember was held near my early home when I was about eight years old. Up to that time the habit of drinking and of offering intoxicants was fearfully prevalent among that farming community. Nearly every farmer gave to his hired hands, especially in harvest-time. Nearly every head of a family had hard cider on his table, and often "treated" his visitors to some intoxicating beverage. Whiskey, to an unlimited amount, was consumed at all the country taverns, and drunkenness abounded. When a "raising" or a "mowing-bee" or any rural gathering took place there was plenty of hard drinking; the weak-headed often went home tipsy.

We boys were tempted by the sight and the smell of it; as the old cocks crowed the young ones learned. I recall an incident that occurred in the home of my excellent grandfather, with whom I lived. The old gentleman was in the habit of offering liquor to his guests. One day after he had been treating some visitors to some very choice "cherry-bounce," they had left a residuum of liquor in three glasses—or what toppers call "heel-taps." I gratified my curiosity by draining the glasses, "just to see how it tasted." My good and godly mother, who hated the sight of a bottled devil, discovered my prank and administered such a dose of "the rod" as would have satisfied Solomon himself. I never forgot that flogging or the attendant lecture on the mischief and danger of ever touching a drop of intoxicating drink. Very soon afterwards a temperance society was started in our neighborhood and public addresses were delivered. The first speeches against the drinking custom and the woes of drunkenness produced a profound impression on my boyish mind. I then signed a pledge of total abstinence and have adhered to it until this day. The whole community was revolutionized by the temperance reform. My grandfather was one of the first to banish the "accursed thing" from his estate. Even now that whole region experiences the beneficial effects of the reform. Asking one of my early companions, lately, "how the temperance cause was thriving in that region," he replied, "We have not one licensed drinking-house in the whole township." Even the boys are no longer tempted by the "heel taps" in their fathers' houses. What was done in that region on the Cayuga Lake by wise and thorough temperance organization may be done again in every village and rural region.

The main thing now is to save the boys and young men. As for the confirmed drunkards, only a small percentage can be or will be permanently recovered by all the efforts of the Moodys, Reynolds, Sawyers, Willards, and thermobice-workers. The fetters once bound on are terribly hard to be broken off.

To save the young requires immediate effort (1) Every Sunday-school ought to have a temperance pledge well and wisely used; it ought also to have our temperance books in its library. The *Banner*, too ought to be circulated. (2) Into all our public schools Dr. Richardson's "Temperance Lesson-Book" should be introduced. It is the book for the times. (3) Pastors should preach total abstinence to the young as faithfully as they teach obedience to parents or observance of the Sabbath, or any other primal duty. (4) Parents must keep the "heel-taps" and the wine-bottles off their own tables. We must save the boys!—National Temperance Advocate.

HOW TO LIVE LONG.—The late William Cullin Bryant attributes his marvelous health and agility to his prudent mode of living. He rose about five o'clock in the morning, and worked with dumb-bells, a horizontal bar, and a pole for a full hour, occasionally diversifying his exercises by swinging a light chair round his head. He then bathed and had a light breakfast of oatmeal cakes, milk and fruit. After breakfast he occupied himself for a while with his studies and then walked to his newspaper office, a distance of three miles, transacted his business, and walked back again, whatever the weather might be. He worked upon his farm or in his garden in the afternoon, dined early, eating meat only once a day, and living principally upon fruit and vegetables. He seldom drank any wine, never smoked tobacco, avoided in the evening every kind of literary occupation which taxed his faculties, such as composition, even to the writing of letters, and retired to rest at ten o'clock or sometimes earlier.

LORD COLERIDGE ON INTEMPERANCE.—One of the most respected and best-known judges in Great Britain at the present time is Lord Coleridge. In a recent charge to the Grand Jury at Bristol, England, he said: "Persons sitting in his position must by this time be almost tired of saying that was the veriest truism in the world, and what he supposed, because it was so true, no

body paid the slightest attention to, viz., that drunkenness was the vice which filled the jails of England, and that if they could make England sober they could shut up nine tenths of her prisons. It was not only those particular cases to which he had been directing their attention, but other cases; and indeed a large number of the cases which a judge and jury had to deal with began, or ended, or were connected with the vice of drunkenness."

Boys Don't Block Up Your Way!—I was sitting in the office of a prominent manufacturer in Richmond, not long since, when a boy about sixteen entered, with a cigar in his mouth. He said to the gentleman: "I would like to get a situation in your shop to learn a trade, sir!" "I might give you a place, but you carry a very bad recommendation in your mouth," said the gentleman. "I didn't think it any harm to smoke, sir; nearly everybody smokes now!" "I am sorry to say, my young friend, I can't employ you. If you have money enough to smoke cigars, you will be above working as apprentice; and if you have not money, your love for cigars might make you steal it. No boy who smokes cigars can get employment in my shop."

A word to the wise is sufficient. A FRIEND TO BOYS.

THE COLOSSAL BRONZE STATUE OF VICTORY which stands in the Park at Lowell, before the tomb of the first soldiers that fell in the revolution, is a lasting and beautiful tribute of art. It is one of the first objects sought by strangers visiting our sister city, which indeed many visit purposely to see the elegant object of high art. It was obtained from the King of Bavaria by Dr. J. C. Ayer, to whom his Majesty was especially gracious in acknowledgment of what his remedies are reputed to have done for the suffering sick. It was donated by the Doctors of the city of Lowell as a permanent speaking emblem of the victories of Science and Arms.—Hagerstown, (Md) Press.

WALLACE PHINNEY. DIPHTHERIA has for a long time been very prevalent, and very fatal. Its fatality seems to be greatly owing to neglecting what is supposed to be an ordinary cold or sore throat until it has progressed to its stages, and then when medical aid is procured it has too often been found to be too late. From the fatality attending this disease every family should keep a remedy on hand and use it on first appearance of sore throat. A preparation called DIPHTHERINE has been placed before the public. It is the discovery of an English physician, and has been regarded where it has been used, to be an infallible remedy for that disease. It is placed within the reach of all, put up in bottles with full directions, and sold by Druggists and dealers in medicines at the low price of 25 cents a bottle.

SAMUEL A. CHESLEY, M.A. Attorney-at-Law, &c. OFFICE 54 CRANVILLE ST. HALIFAX. Jan 1 year.

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

Provincial Building Society, 21st December, 1877 \$125,288 07 RESERVED FUND to Rest same date 5,090 90 Deposits Large or Small taken and interest at 6 per cent allowed, withdrawal on 30 days notice Monthly Investing Shares yield 6 per cent compounded monthly. Paid up Shares give 7 per cent compounded half yearly. Capital Stock has thus far paid from \$ to 10 per cent per annum. Shares mature in four years. The Society offers first class inducements for Depositors, Shareholders and Borrowers. For full particulars send for Circular.

A. A. STOCKTON, President. THOMAS M. V. Treasurer. July 20th

BEATTY ORGAN'S Superb \$340 Organ, only \$30. Pianos Retail Price by other Manufacturers \$600, only \$200. Beautiful \$600 Pianos, \$175—brand new, warranted 15 days' test trial. Other bargains want them introduced. PIANOS Agents wanted. Paper free Address Daniel F. Beatty, Washington, N.J. March 9 78

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

I strongly recommend FELLOWS' COMPOUND SYRUP OF HYPOPHOSPHITES to all who suffer in any way from disease or weakness of the lungs, bronchial tubes, or from general debility. J. H. W. Scott, M. D., Gagetown, N. B.

Fellows' Compound Syrup of Hypophosphites acted with expedition and entire cure in a case of apnoea, which failed to yield to regular treatment. S. JACOBS, M. D., Lunenburg, N. S.

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

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

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

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

This Syrup will cure Pulmonary Consumption in the first and second stages will give great relief and prolong life in the third. It will cure Asthma, Bronchitis, Laryngitis and Coughs. It will cure all diseases originating from want of Muscular action and Nervous Force. Do not be deceived by remedies bearing a similar name, no other preparation is a substitute for this under any circumstance. Look out for the name and address J. I. Fellows', St. John, N.B., on the yellow wrapper in water mark which is seen by holding the paper before the light. Price \$1.50 per Bottle, Six for \$7.50. Sold by all Druggists.

July 13

Ayer's Cherry Pectoral For Diseases of the Throat and Lungs, such as Coughs, Colds, Whooping Cough, Bronchitis, Asthma, and Consumption.

The reputation it has attained, in consequence of the marvellous cures it has produced during the last half century, is a sufficient assurance to the public that it will continue to realize the happiest results that can be desired. In almost every section of country there are persons, publicly known, who have been restored from alarming and even desperate diseases of the lungs, by its use. All who have tried it, acknowledge its superiority; and where its virtues are known, no one hesitates as to what medicine to employ to relieve the distress and suffering peculiar to pulmonary affections. CHERRY PECTORAL always affords instant relief, and performs rapid cures of the milder varieties of bronchial disorder, as well as the more formidable diseases of the lungs.

As a safeguard to children, amid the distressing diseases which beset the Throat and Chest of Childhood, it is invaluable; for, by its timely use, multitudes are rescued and restored to health. This medicine gains friends at every trial, as the cures it is constantly producing are too remarkable to be forgotten. No family should be without it, and those who have once used it never will.

Eminent Physicians throughout the country prescribe it, and Clergymen often recommend it from their knowledge of its effects.

PREPARED BY Dr. J. C. AYER & CO., Lowell, Mass., Practical and Analytical Chemists. SOLD BY ALL DRUGGISTS EVERYWHERE. Brown & Webb, Agents, Halifax.

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Books for Sale at the Methodist Book Room, Halifax, N.S.

Helps for Teachers.

Table listing various educational books and their prices, including 'WIEDON'S COMMENTARY', 'WESLEY'S NOTES on the New Test.', 'POSTER'S CYCLOPEDIA of Anecdotes', 'THE NEW CYCLOPEDIA of Anecdotes', 'FREEMAN'S BIBLE MANNERS and CUSTOMS', 'HOMES AND HOME LIFE in Bible Lands', 'FARRAR'S (Rev. John) DICTIONARY', 'FARRAR'S PRONOUNCING DICTIONARY of Scripture Names', 'BEETON'S BIBLE DICTIONARY', 'CRUDEN'S CONCORDANCE', 'SMITH'S OLD TEST. HISTORY', 'THE HANBY BOOK for Bible Readers', 'S.S. TEACHER'S CLASS BOOK', 'SPECIAL AIDS TO THE STUDY OF THE INTERNATIONAL LESSONS', 'THE SELECT NOTES. A Commentary, Explanatory, Illustrative, and Practical on the International Topics for 1879.', 'L'EOSTON COMPEND', 'BIBELIAN QUESTION BOOK'.

THE TEACHER'S BIBLE.

The COLLINS'S BIBLE, the same as the American Teachers' but lower in price, has been greatly improved during the past year. The type of the small handy edition is larger and a Concordance and other desirable matter has been added to the Appendix.

CONTENTS OF THE APPENDIX.

Table listing contents of the appendix, including 'I. MATERIALS FOR BIBLE LESSONS', 'II. INDEX OF THE PERSONS, PLACES, AND SUBJECTS OF THE BIBLE', 'III. CONCORDANCE OF BIBLE WORDS', 'IV. HISTORICAL EPITOME OF THE HOLY BIBLE', 'V. DICTIONARY OF PROPER NAMES', 'VI. TWELVE COLOURED MAPS, corrected to the Latest Surveys.'.

Table listing prices for different editions of the Bible, including 'POCKET EDITION', 'MEDIUM EDITION', 'LARGE TYPE EDITION'.

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PREACHERS' PLAN, HALIFAX AND DARTMOUTH.

SUNDAY, FEBRUARY 2nd, 1879. 11 a.m. Brunswick St. Rev. S. F. Huestis. 7 p.m. Rev. Jas. Sharp. 11 a.m. Grafton St. Rev. A. W. Nicolson. 7 p.m. Rev. S. B. Dunn. 11 p.m. Kaye St. Rev. C. M. Tyler. 7 p.m. Rev. S. F. Huestis. 11 a.m. Charles St. Rev. Jas. Sharp. 7 p.m. Rev. C. M. Tyler. 11 a.m. Cobourg St. Rev. S. B. Dunn. 7 p.m. Rev. W. H. Hertz. 11 a.m. Dartmouth. Rev. G. Shore. 7 p.m. Rev. G. Shore.

MARRIED.

At Ottawa, on the 14th of Jan., at the residence of the bride's father, by the Rev. J. W. Sparling, M. A., B. D., pastor of King St. Methodist Church, Mr. J. L. Miller, of Fredericton, N.B., of the firm of Miller, Hoosier & Co., and Miss Emma Walter, youngest daughter of J. P. Taylor, Esq., J. P., Civil Service. At the residence of the bride's father, Church Hill, Elgin, Jan. 13th, by the Rev. J. B. King, Mr. Arthur H. Burns, to Emily A., third daughter of Mr. George Cochran. By the Rev. G. O. Huestis, at Matland, on the 8th January, Mr. Richard Walker, to Mrs. Minnie Langille, both of same place. At the same place, by the same, on January 21st, Mr. John Sutherland, of Pictou, to Mrs. Kate Simpson, of Matland. At Hillsburgh, Digby Co., on the 19th instant, by the Rev. C. J. Wood, M. A., Mr. William H. Collins, to Mrs. Leonard, daughter of Mr. Wm. Hemmigar.

DIED.

At Hartland, Carleton county, N.B., on the 14th inst., of diphtheria, John M., youngest child of Murdoch and Catherine Matheson, aged 2 years and 11 months—Presbyterian Witness please copy. At Hawdon, Hants County, December 29th, 1877, Catherine Hebecca, aged 2 years and 5 months. Also on Jan. 1st, George Lorne, aged 2 months, child of James W. and Mary M. Caldwell. At Dartmouth, on Wednesday morning, the 22nd inst., of whooping cough, Arthur Johnston, infant son of Johnston and Jessie Chittick, aged 4 months.

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3rd.—We shall wait personally on our customers as far as we are able.

4th.—Our aim as near as possible is to carry on our business on a cash basis, as we believe this to be the true one.

5th.—To good customers to whom it is inconvenient to pay cash on delivery, we will render monthly accounts. Payment of the same, within one week from the rendering of the bill (provided the amount is \$4.00 and upwards) entitles the customer to 5 per cent discount.

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7th.—We refund money if goods do not suit (provided the goods are not soiled).

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EDUCATIONAL MEETINGS, Yarmouth District.

Table with columns: CIRCUICTS, DATE, DEPUTATIONS. Lists meetings for Yarmouth S. Local, N., Arcadia, Hebron, Barrington, Port la Tour, N. E. Harbor, Shelburne, Lockport.

SACKVILLE DISTRICT Educational Anniversaries.

Table with columns: CIRCUICTS, DATE, DEPUTATIONS. Lists meetings for Sackville, Point de Date, Point de Verte, Moncton, Coverdale, Shediac, Dorchester, Hopewell, Hillsboro, Harelock, Salisbury, Elgin.

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Any of these places being unsold by the first of May next will then be offered at PUBLIC AUCTION, the notice of which will be given previously to the sale. For further particulars apply to E. H. PHINNEY, Middleton, Annapolis County.

The February number of "The North American Review" opens with an article by Senator Hoar on "The conduct of Business in Congress, which calls attention to defects in the present system of transacting business in the national legislature, and suggests improved methods. This is followed by a paper on "The Mysteries of American Railroad Accounting," by an Accountant, showing how the most popular railway enterprises are conducted and urging an immediate revision of the laws bearing upon railway management. "A Statesman of the Colonial Era," by General Richard Taylor, describes the career of George Mason, of Virginia, and attributes to that gentleman many sayings and writings that have hitherto been credited to other men. Hon. D. H. Chamberlain writes on "Reconstruction and the Negro," and presents the results of his experiences and observations while occupying the gubernatorial chair in South Carolina. "The Story of the Discontented of the Russian rule, and of the influence at work to overthrow the government," by a prominent leader of the insurrectionists. "The Scientific Work of the Huxtable Expedition," by O. T. Sherman, of the same name, gives a very full statement, and the only one that has been presented to the public, of the scientific results of the recent government expedition to the Arctic polar seas. "Sensationalism in the Pulpit," by Rev. Dr. Taylor, of the Broadway Tabernacle, New York, is a pungent criticism of the modern tendencies of certain preachers. The number closes with an article by Professor T. F. Crane on "Medieval French Literature," by a revision of the class books known to but few readers in this country. Published at 551 Broadway, New York, and for sale by book sellers and news-dealers generally, at 50 cents per copy.

MARKET PRICES.

Table with columns: BUTTER, CHEESE, EGGS, LARD, TALLOW, etc. Lists prices for various goods.

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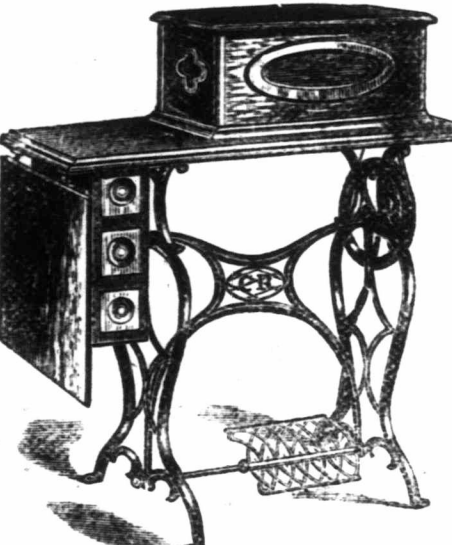
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Rev. A. W. NICOL Editor and

VOL. X

TO THE FOSSIL

And thou didst wave ben Ere Adam sang his Eden And far too beautiful a t Thou reappest after m Many long days and mo frown And ages countless in the Since first thou didst tho unfold Hiding thyself the Cana The mighty forests waving Lay to this body as to th And needs as lofty as the Break into fragments for When yet there was no r Thy leaf wet with morn And ere the eldest Adam New forests waved where

The fern leaf changed, th ing clime, Entombed forever in its Destined to triumph e'er And binding each creatio Old leaf! thou hast out young age, And things less frail and Yet here thou art upon th And every fibre of thy to O Thou! above all chan time, Outliving time, and reign And that thou biddes live Lay to this body as to th Thou too shalt live when gone: Thy soul shall far outlive Thy body rise and put it

OUR ENGLISH

MR. SPURGEON AND DEAR MR. EDITOR is just completing his as pastor of the church associated with the fact It is not needful to tion of the marvello has attended his labo the various importan tious and philantrop at present cluster arou and are liberally suppl. It was determin ago, to mark the comp year, by presenting a monial, and the am about £5000. This is willing to receive, not to the smallest port down for the am with the Tabernacle number of aged Chris vid for, a subscrip offered, and a bazar recently been he sent the fund has at of £6,500. In the m interest and joyous exci geon has been laid as fiction and is not at any pastoral wor supplied by his brotli sistant pastor of the cionally by his two so acceptable and able great building is well shippers, and is a cen sing and power. The is well worthy of the admiration which his u, on him, and in con epoch in his career, t his worth and exten work he has accomp numerous and hearty who have widely diff of his doctrines.

THE THANKSGO is just now being pre rious London circuit holding a central mee ing up the smaller and not likely to be prese aggregate gathering a far as these circuit m held the results have factory, and the £33, first promised has no £40,000. Much mo gleaned in the two and probably the to Methodism will be £ grand start for the g effort, and has remov fears with which man gard the application to such an immense a The movement has sti many, and one good wealth, and anxious permanent form, has £10,00 for the establishment of Mr. Stephenson's Children's Home, in th odist Orphanage for t own people who may The generous offer w further help granted givng fund, so that hope to see the establi