

The Wesleyan.

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NO. 20

LOUISA CAROLINA ALBERTA.

Bright jewel of Victoria's matron crown!
Right worthy of our precious trust we'll prove;
We'll cherish thee with truest, warmest love.
For the brief season thou art all our own.
Auspicious day for Canada's young throne!
Robed in thy royalty, sent us from above,
Like a good angel, thou wilt gently move
Around our future, all to us unknown,
Now coming from thy royal home afar,
With martial escort, o'er the dark blue sea;
All for our weal. Be thou our guiding star,
Be thine a joyous, brilliant destiny!
Where'er Heaven wills thy lot to be,
Then: "glory, honor, immortality!"
L. A. DESBRISAY.
Guysboro', Nov. 20, 1878.

OUR ENGLISH LETTER.

MURDER OF MISSIONARIES.

DEAR MR. EDITOR.—The painful tidings of the massacre of five native agents of the Fijian Missions, has been confirmed. The tragedy took place on the island of New Britain, one of a far-away group to which the Gospel has only very recently been carried. The inhabitants of these islands are fearfully cruel and depraved, practising cannibalism, and worshipping idols. To these the churches in Fiji recently resolved to send a missionary band. The mission was undertaken by the Rev. George Brown, and he was accompanied by a band of young men who volunteered for the work. The difficulty and danger of the enterprise were clearly foreseen, and Sir Arthur Gordon, the Governor had an interview with the company in order to ascertain their motives, and to set before them the perils of their mission. They bravely entered upon it, and for nearly two years have struggled on, with but little apparent success, yet doing some amount of pioneer work, and with prospects of future usefulness. A part of the company have fallen by fever, and now a heavy blow has fallen upon them in the cruel death of five of their comrades, and the eating of their bodies by the murderers and others of the tribe. It was found necessary on the part of the survivors, and a few residents from Fiji to inflict a severe punishment on the authors of the terrible atrocity. A sharp and salutary lesson has been given, and it is satisfactory to find that no further violence had been attempted. The mission will be reinforced, and there will be no abandonment of the islands. It is but a little while since the larger islands were full of people as cruel and debased as these. The Gospel will in due time change these people, and they too will be found clothed, and in their right mind; and sitting at the feet of Jesus.

THE KING OF ITALY

although much beloved and popular has had a narrow escape from assassination. It has been a troublesome time for the crowned heads of Europe. The Emperor of Germany, the King of Spain, and now the King of Italy, have all been placed in great peril at the hands of men, with murderous intents. It is to be feared that there is some secret association, with connections extending far and wide, and an intention of doing violence to the rulers of the people and establishing some other form of government. The outlook in this respect is dark and gloomy, for these secret organizations are increasing, and repressive measures avail but little. It is pleasing to learn that the attack upon the young King left him uninjured. The Prime Minister was wounded, and the King had a narrow escape from the poniard of the assassin. He has been arrested and will doubtless suffer the extreme penalty of the law.

STORMS AND FLOODS.

The middle of November brought some severe storms of wind and rain. Upon the coast, there were many sad wrecks and loss of life. Upon the land, the excessive rains produced floods and angry torrents which swept over wide spaces of country and in some instances wrought much mischief in the streets of towns, sweeping away buildings, and in one instance causing the death of four people. This is an early beginning of our winter. Further north there has been a heavy fall of snow, and the Queen at Balmoral, compelled to abandon the use of her carriages, has been indulging in the novelty of sleigh rides. Yet this severity of weather has passed, and we are now enjoying a fair and fine interval, with no frost and no

WANT AND DISTRESS

are heard of on every hand, not only among the agriculturists, but iron workers, colliers and many others. Work is scarce, and wages are low. In Sheffield large numbers are unemployed, and sore distress is felt. Efforts are being made for their relief, and in the midst of all there is again arising the question of emigration on a large scale. The necessities of the suffering poor are very urgent, and England cannot find employment for the teeming populations of town and country.

DISTRESS IN GLASGOW

is assuming larger proportions. The commercial failures are numerous and on a large scale. The sufferers from the noted failure of the Bank are counted by thousands, and there are numbers of cases of most pitiable severity. Respectable families have been plunged into abject poverty. A fund for the relief of the distress has been started, and although it now amounts to a very large sum it will go but a little way in mitigating the wide-spread suffering.

THE PRINCESS ALICE

enquiry has been concluded. Two investigations have been held. One by the Board of Trade, and the other by the coroner's inquest. The verdicts agree substantially, and no action for loss or damage can be instituted by either party. The Princess Alice was on the wrong side, and consequently must suffer the penalty of the sad mistake made by the unfortunate, but brave captain who perished with his vessel. There was some amount of heedlessness on both vessels, and the security which arises from freedom from accident for some length of time, a sharper lookout, and earlier apprehension of danger would have averted this fearful calamity. Over 600 perished in a few moments, and a wide circle of sufferers remembers the awful event. The relief fund has met the most urgent cases of want, and provided for the numerous orphans.

THE REV. M. C. OSBORN

one of the missionary secretaries has just sailed for the West Indies. His mission is one of enquiry and investigation. He will take consultation with the brethren on the spot, in relation to many urgent questions connected with the West Indian work. It is hoped that important results will follow the labors of this influential deputation.

Nov. 25, 1878.

At the first meeting of the Trustees of the Methodist Church, Fairville, N.B., after the deceased of our lamented brother W. H. Long, the following resolution was unanimously adopted:—

"It having pleased the Almighty in His inscrutable Providence to call to Himself our Brother Trustee, William H. Long, this Board desires to record their high appreciation of his estimable character in every situation in life. The Trustees feel that they have lost a warm and prudent adviser, the church a warm and liberal supporter, and the world a man of strict integrity, and especially express their sincere sympathy with his afflicted widow and children.

JOHN J. PHINNEY,
Fairville, Dec. 2nd 1878. Chairman.

OPEN LETTERS ON BAPTISM.

LETTER NO. XVIII.

MONCTON, N. B., Dec. 2, 1878.

To the Editor of the WESLEYAN:—

XXVI. VALEDICTORY.

Some one has well said: "One half of the world does not know how the other half lives." One half of the pedobaptist portion of the population of the eastern part of the Dominion does not know with what difficulties the other half has to contend, in connection with the doctrine of baptism. Fifty per cent. of the youth of our country, in rural districts, are growing up to-day amid peculiar influences, as regards this question of baptism, whose tendencies are in wrong directions. The other fifty per cent. happily are not so imperilled. It is not marvellous, therefore, that many persons do not see the need, as others do, of earnestly contending for the faith once delivered to the saints.

About fifteen years ago, it seemed, in the judgment of the writer, that a small volume, on the subject of baptism, was called for, by the exigencies of our work. The *Catechism of Baptism* was therefore prepared, and sent out upon its mission. It almost immediately attracted attention:

the then President of Acadia College, in Nova Scotia, led off in the conflict. He was successfully met by one of our younger ministers. The assaults of fourteen years ago were chiefly directed to the same point, whereupon the attacks of the last few years have been made,—namely, page 12 of the *Catechism*. In the WESLEYAN of March 8, 1865, we find the following record: "In Re-joinder 3, he (Dr. Cramp) acknowledges that he was wrong, and that *lavo* has the poetical meaning of sprinkling.... It would have been much better for Dr. Cramp had he left Mr. Currie's *Catechism* alone, and thus have spared himself the mortification, and vexation, he has so plainly exhibited."

Subsequently a volume was published by Dr. Cramp in reply to the *Catechism*. During the intervening fourteen years there has been a kind of guerrilla warfare going on against the *Catechism* and its author. During this period no name has figured so conspicuously in the editorial pages of the Baptist papers of the Dominion, as the name of D. D. Currie; and no book has been so much criticised, and abused, in those publications, as the *Catechism of Baptism*.

Baptist editors and correspondents have been doing an immense business on my capital. When other topics were few or uninteresting, there always appeared to be something fresh and inexhaustible in the small and unassuming *Catechism*, and in the name of its writer.

After having left the *Catechism* to stand upon its own merits, undefended, in all those years, it has seemed advisable, for various reasons, to reply to some of the assertions made against the book. Hence the publication of this series of Open Letters.

The attitude assumed by the influential Baptist press was peculiar. They challenged me upon the lexicon question. They very properly narrowed the question down to a simple issue, namely, that *not one lexicon—ABSOLUTELY NOT ONE*, sustained the meaning of *baptizo* as given in the *Catechism*. The point raised by those Baptist writers was a good one for them—*provida, no opponent would meet them*. The capital they could make out of such a challenge, unaccepted, would be turned to profitable account by them, in these Provinces, for the next fifty years or more.

It was only courteous, on my part, to allow Rev. Mr. Brown, and his associates, to "have the floor" uninterrupted by me, until they should "sit down." I waited patiently. I gave them all the time, and all "the line," that they would take; so that they may reiterate their charges with such boldness and emphasis, as to make the reasons, and the cowardice, and the discomfiture, of a subsequent backing down apparent, not only to others, but even to themselves.

Several times I have met antagonists on the public platform in oral discussion. There is a peculiar glory in such discussions. The audience is sure to be large, and to be wide-awake. One has admirable opportunities, then, to head-off the side-issues of an opponent, and to expose quibblings and fallacies. The results, moreover, of such discussions are wide-reaching and healthful, and tolerably permanent.

I accepted the challenge of my assailants, by giving counter challenges to Rev. John Brown, to the editor of the *Bible Index*, of Toronto, to the editor of the *Visitor*, of St. John, and to the editor of the *Messenger*, of Halifax.

I made the conditions so favourable for them, as to leave no reasonable excuse for declining to meet me.

1. They could appoint any date in the month of November, that would suit their convenience, for meeting me in Moncton, to discuss the single issue they had themselves raised.

2. They could each choose a committee of twelve, or more, examiners from any portion of the community, except from Baptist and Methodist Churches. They had, therefore, the privilege of selecting their examiners, either from the Free Baptist or Campbellite denominations, all of whom are immersionists.

3. They had the entire control of the selection of the examiners.

would have involved no expense, or could have brought them from the farthest end of Ontario, at a cost of several thousands of dollars.

4. They were to appoint the date of the meeting, and were to have given me the names of the examiners in writing.

5. **WHAT IS THE RESULT?**

1. Rev. Mr. Brown writes to me declining to accept, and referring me to the Editors of the *Visitor*.

2. Rev. Dr. McDermud, Editor of the *Toronto Index*, writes that he cannot come, because it would cost him \$100, more or less.

3. Rev. Messrs. Armstrong and Hoffer write to me stating (1) that they will accept, but on an issue which is only a side issue, and which involves a quibble; and (2) they will not accept, even under the shelter of a quibble and a side issue, unless I agree to pay such expenses as they may incur.

4. The editor of the *Messenger* did not condescend to reply to my challenge.

WHAT POINTS ARE APPARENT?

1. These parties have repeatedly asked for a production of lexicons to sustain the position assumed in my *Catechism*, that to *sprinkle* is a meaning of the Greek word *baptizo*.

2. I have invited each and all of them to "come and see," in the presence of twelve or more examiners that each might bring, all of them being of their own choosing, and all of them being immersionists if they so desired.

3. These five men who have been most grossly misrepresenting me, ever and anon, for months, and some of them for many years, could have met me, face to face—five against one—before an audience of nine hundred persons, and when every leading secular paper in the country would have been represented by a reporter.

4. Not one of those men, however, has ventured to meet me on such an arena.

5. If I have been publishing doctrinal statements that could not be successfully defended, why did not those men, or some one representing them, meet me on a fair platform, before the people?

6. How splendid an opportunity they had to make a grand point, in behalf of their creed, if their cause had been just.

7. And, yet, not one of them comes to the front.

It is not likely that I shall take any further notice of anything, that those valiant immersionist writers may have to say, during the next few years. Meanwhile let the candid reader judge for himself, whether or not this word *sprinkle* should not stand where for ages it has stood, in the creeds of pedobaptist churches.

Yours truly,
D. D. CURRIE.

DEDICATION OF CENTENARY CHURCH SCHOOL ROOM.

Rev. Joseph Hart, President of the Methodist Conference, preached the dedicatory sermon. Text 8th verse of 25th Psalm, "Lord I have loved the habitation of Thy house, and the place where Thy honor dwells." He said:

Though it will be said that worship is internal, spiritual, that "God is a spirit, and they that worship Him must worship Him in spirit and in truth," yet it cannot be claimed, that there is no need of external indications. Though worship is spiritual, and valueless without the deep-yearning of the heart going out alone to God, who is invisible, yet from the beginning he has required visible manifestations of the acts of worship. When the Jewish temple, where the name of Jehovah had been enshrined was closed, another temple not made with hands was reared, of regenerated souls, building and worshippers being one. In this better temple no veil was to interpose between the people and their God: there 'am I in the midst of them. The ordinance for the new worship does not abolish, but enjoins the formal assembling of the church. The name is still recorded in a *place* chosen, and of that place the promise still holds good. *There I will meet you and bless you.* The congregating of the people is as imperative under the new, as under the old economy. And so while under the Christian dispensation God is not limited to the courts of any building made with hands, He accepts the house dedicated to His name. Hence while "exceeding great and precious promises" are the heritage of the entire spiritual temple, they

To every such place of assemblage then you may apply the Divine prophecy "I will glorify the house of My Glory." Nearly the same thought is found in the promise of Christ made when the worship of the new dispensation was instituted: "Where two or three are gathered together, in My name, there am I."

Here at once is suggested a reason for loving the house of God—*Because it is erected for the honor of God's name and is in an important sense monumental.*

From the earliest ages men have sought to mark great events by something permanent, the raising of a column, the founding of an edifice, &c. But such monuments are representative of it as they stand as expressive of their builders' appreciation of courage, of skill, of virtue, of nobility of soul. So with an enlightened love men have built in God's name and for God's glory. And their work testified to God's presence with, and His claim upon men. Everywhere these churches call to the worship and the love of God, they admonish cure-ridden men, ever tempered to intense worldliness, to set their affections on things above, men absorbed with earthly good, to love rather the Creator who is "God over all." Always they bring down to earth the thought of Heaven and call the weary and heavy laden, both the sinner and the suffering to come unto that Divine Helper of whom they silently testified.

And this love has been no barren sentiment. You will remember many of David's passionate utterances, the expression of his love for the house of God. He had mourned its desolation when the ark was removed, and "the glory had departed." He had cried "I will not give sleep to mine eyes, or slumber to mine eyelids, until I find out a place for the Lord an habitation for the mighty God of Jacob." He had built the tabernacle of David and deposited the ark there but he longed to erect a permanent temple, and presented by the divine direction, he could only make a generous preparation for it. He declares, as you find in 1st Chron. 22nd chapter, that his object was to build "in the name of the Lord," and to make it "of fame and of glory through all countries." His fame and glory did go forth and no man knows how largely it helped to keep alive in the Gentile world the knowledge of God, and to prepare the Gentile world for the reception of the Messiah.

So with the builders of the earlier Christian churches. Through the darkness of the mediæval ages, earnest men strove to keep alive through what they wrought, the knowledge of the things of God, and who shall say how much we owe to them for the light, and knowledge and spiritual freedom which have come down to us. They built for the name of God, an habitation for God. The masons who wrought on these old churches called themselves in their quaint but reverend way, "the lodgers of the good God." And how longingly they wrought is manifest at a glance to those who are able to study their work in the old Byzantine and the earlier Gothic churches. A late writer exclaims: "When you see one of the great cathedrals you know that it was not pride that animated those builders, but fear and worship," elsewhere "you see the pride of money and the insolence of social power." Yes, and this "worship was full of love," look at the invention in its designs, the strength of its walls, the finish in its details.

And what a justification of their intelligent love was found in the results of their work. Take St. Mark's of Venice, as an illustration. It was crowded with sculpture and inscription, teaching the doctrine of the Trinity of the Christ and of the Divine Spirit. Prominently on the vault, between the first and second cupolas are the scenes of the crucifixion and the resurrection, and again in plainest sight for all men on the second cupola, the scene of the ascension with the inscription, "Ye men of Galilee why stand ye gazing up into heaven? This Christ, the Son of God as he is taken from you shall so come the arbiter of the earth, trusted to judgment and justice." Daily as the white cupolas rose like wreaths of sea foam in the dawn, while the shadowy campanile and frowning palace were still withdrawn into the night, they rose with the Easter voice of triumph "Christ is risen," and daily as they looked down upon the tumult of the people deepening and eddying in the wide square that opened from their feet to the sea, they uttered above them the sentence of warning "Christ shall come." The skill and the treasures of the East had gilded every letter, and illumined every page, till the Book Temple shone from afar like the stars of the Magi. Not in the wantonness of wealth, not in vain ministry to the desire of ages or the pride of life, were those marbles hewn into transparent strength and those arches arrayed in the color of the iris. Men met there from all countries of the earth, for traffic or for pleasure; but, above the crowd swaying for ever to and fro in the restlessness of avarice, or tourist of delight, was seen perpetually the glory of the temple, attesting to them, whether they would hear or whether they would forbear, that there was one treasure which the merchant might not buy with

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Fancy Goods.

No man can tell how much such testimony did both to his suffering and suffering...

How many blessed groups this hour are bending, Through England's primrose meadow paths their way...

We do not need elaborate sculptures now to tell the story of the atonement; but let us be just to those old workers...

It is loved because here God is worshipped. The dignity to which man is advanced in connection with the worship of God is finely put by the inspired Psalmist...

But I must hasten to notice that it is loved because God is here present. It is the habitation of God's house. You will remember what you have read of the magnificence of Solomon's temple...

Y u will remember, too, that when after the restoration, the story of the house was in "comparison as nothing" to the house "in her first glory" and "the Holy Shekinah was dark where it shone"...

It is loved because here is taught the revelation of God's will. Plato of old voiced the deepest feeling of the unevangelized world when he complained that there was no authoritative statement of the destiny which lay beyond death...

Christ is here, but not now it shall be said of his people in danger. "It was now dark and Jesus was not come unto them." Not now shall those into whose homes is falling the shadow of death, have to strain their eyes vainly along the way for the Christ beyond the Jordan...

of Jesus of Nazareth. These proved, we consider that substantially all is proved. Now, we aver that by testimony, various, full of undesigned coincidences, cumulative, irresistible, the life and death and resurrection of Christ, are as clearly proved as any facts of history have been.

And what intellectual rest, and what spiritual light, and what Divine solace does this book bring in. You have seen David's calm statement, "Thy word is a lamp unto my feet, and a light unto my path," and his impassioned utterance, "My soul breaketh for the longing that it hath into thy judgments at all times."

And shall not God hear us. Why, "He heareth the young ravens when they cry; and yet they cry for carrion." But see for what we come. I have spoken of the Church of Christ. Why, it may be asked, is that not more fully exercised? A meeting was recently held of those who are looking for glorious moral results when, as they hope, Christ shall come in embodied hope to reign upon the earth.

See again for what we pray. This word "habitation" signifies literally a refuge. In the early Zion "God was known in her palaces for a refuge." So it is yet. Sometimes God's people, like David, are tried with problems too painful for them. They come to God's house, and by His assurance, "What thou knowest not now thou shalt know hereafter," and by fresh supplies of His own sanctifying presence, He quiets them.

Here are ample arrangements for your prayer and class meetings. Let a glad people through these rooms to meet a present Saviour. Let them so come that Christ shall meet them, and this church shall work miracles of blessing in this city by virtue of its endowment of power from on high.

Here is your Sabbath School work. What a field for your loving toil. Let the Sabbath School be a place of prayer, and of the far ages of eternity shall be able to write up the result. Give yourselves to the entire work of the church as Christian men and women, for it were easy to do so. Love is pure inspiration—the love of Christ and the love of the souls He has redeemed.

And he assured, dear friends, that such love will be of a very practical character. We shall give with no niggardly hand of that which God hath given us, that convenience, comfort, taste and beauty shall belong to the house of God which we love.

in the far ages of eternity shall be able to write up the result. Give yourselves to the entire work of the church as Christian men and women, for it were easy to do so. Love is pure inspiration—the love of Christ and the love of the souls He has redeemed.

I have only to remind you of a divine promise elsewhere given: They shall prosper that love her. Now this is fulfilled even in the lowest way by financial prosperity. In prophecy, the sons are re-estimated as coming from afar and the daughters from the ends of the earth, bringing their silver and their gold with them.

He gives spiritual prosperity. Under the blessed influence connected with this house, your children shall be brought to God. Here shall you be helped in the great fight of faith, and in the formation of character for heaven. Here shall you be comforted in all your afflictions.

FAMILY READING.

FOUR YEARS OLD.

Oh wind of the sweet May morning, What is the sweetest thing, The fittest for birthday token That fond rosy hands can bring? O army of loving mothers Send me your counsel I pray, And name me a gift for a darling, Who is four years old to-day.

I searched in the highest grasses, For an echo of mellow song, That the sweet thrush left behind her, As she merrily flitted along, But the song was lost in the rushes, And the bird flew off to her nest, And crooned to the hungry children That fluttered under her breast.

I searched for a gift uncommon, O say was I proud and wrong? To try for the blue bird's color, Or to seek to prison a song, Was it like a foolish mother, To seek in her heart to bring, An odor of purple pansies That sweet intangible thing?

But stay! I have thought of a token, Surely I was not wise, Can you guess it, my secret dearest By the light that shines in my eyes? 'Tis your motherless babe my darling, And it knows no change but death, It is truer than blue-birds color Sweeter than violets breath.

Though you may not grasp, nor hold it, In the palm of your small brown hand, Yet you can carry its sweetness, With you to the better land, O wind of the soft May morning! Have you anything sweeter to lay At the feet of a little youngster, Who is four years old to-day? MAY RILEY SMITH.

I will make you repent it. A young officer (in what army no matter) had so far forgotten himself, in a moment of irritation, as to strike a private soldier, full of personal dignity (as sometimes happens in all ranks), and distinguished for his courage. The inexorable laws of military discipline forbade to the injured soldier any practical redress—he could look for no re-

his command; and, in the tumult of indignation, as he turned away, the soldier said to his officer that he would "make him repent it." This, wearing the shape of a menace, naturally kindled the officer's anger, and intercepted any disposition which might be rising within him toward a sentiment of remorse; and thus the irritation between the two young men grew hotter than before.

A little while ago, it is said, a farmer in Pennsylvania set a trap with a tempting bait to catch a fox which was making unwelcome and expensive visits to his hen-roost. When the farmer went to see his trap it had been sprung or "touched off." The bait was gone, and instead of a live captured fox there was only a quiet stick of wood fast in the jaws of the trap.

This little story shows that some kinds of smartness are dangerous. The fox was cunning, but his cute tricks cost him dear. Sometimes human beings, as well as foxes, try to gain something by sharp tricks. They seem to enjoy for awhile the fruit of their dishonest doings. They may many times escape catching, but they generally get safely "nabbed," at last.

DANGEROUS SMARTNESS.

Lying, cheating, pilfering, disobeying, and other naughty doings, may seem to be profitable for awhile, but by and by the trap snaps in an unexpected way, and the evildoer is caught and punished, or found out and put to shame. The safest and best way is to

I WILL MAKE YOU REPENT IT.

Lying, cheating, pilfering, disobeying, and other naughty doings, may seem to be profitable for awhile, but by and by the trap snaps in an unexpected way, and the evildoer is caught and punished, or found out and put to shame. The safest and best way is to

THE WESLEYAN.

SATURDAY, DECEMBER 14, 1878.

"LEAVING US AN EXAMPLE."

During a solar eclipse, or when the transit of a planet across the sun's disc occurs, it is customary for astronomical scientists to station themselves at certain points most favourable for accurate observation; and being furnished with the necessary photographic apparatus, they are able to retain excellent impressions of the phenomenon in the several stages of its progress. This was done during the recent transit of Venus, and the still more recent solar eclipse; and the pages of our popular illustrated periodicals were embellished with pictorial representations of these events. Now, it is easy to see how strikingly these matters remind us of some most important facts connected with Christian truth. Was not the great Sun of Righteousness himself eclipsed by the opaque body of his flesh when he became incarnate—"Emmanuel, God with us"? And has not the "bright and morning star" passed across the disc of Time?

And, what is more remarkable still, the light of divine revelation has photographed the phenomenon in the various and progressive stages of its development. We catch three distinct glimpses of the incarnate Deity as we view him through the stereoscope of history and revelation. He first appears as "the child Jesus," and for twelve years he lingers before us, all the while growing, "in wisdom and stature, and in favour with God and man." Then after the lapse of eight years, we see him again as "the man Christ Jesus," for three years and more toiling and teaching, and suffering, and finally dying for us. Last of all we see him as he is portrayed in prophetic vision, standing at the end of the ages, as the "Ancient of days," with his snowy locks, full of years and clothed in majesty. By comparing the seventh chapter of Daniel's prophecies with the first chapter of the Revelation, a most graphic and impressive view of the person of our Divine Master may be obtained. Now, each of these distinctive and progressive manifestations of our great pattern has its own peculiar lesson. *The child Jesus* is the ideal of development; a development conducted in subordination to self-restraint and to a recognized authority; for while he "increased in wisdom and in stature, and in favour with God and man," he was subject unto his parents, and especially mindful of his heavenly Father's will. *The man Christ Jesus* is the model of obedient and benevolent activity, even amidst the enmities of men, and all the sorrows of his mortal life, for "he went about doing good." *The Ancient of days*, seated upon his kingly throne amidst the felicities of his high position, becomes the pattern of triumph and reward, and a well-earned rest, which will be the ultimate and eternal state of all those who, like him, serve and suffer in their conflict with sin. Thus the perfect man stands before the world a perfect pattern in every phase and period of his human manifestation.

This, then, is the sublime object upon which we are to fix the eye of our mind, so that his image might be photographed upon the camera of our moral nature. As this glorious figure is flitting across the disc of our spiritual vision we are able to retain a duplicate impression of his excellent character; for just as the retina of the eye becomes a canvas upon which an object is imprinted in duplicate, so the soul may catch a divine impress by the faculty of faith: "For we all with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." Seeing Jesus is the divinely ordained method of becoming like him, according to the words of the Apostle: "we shall be like him, for we shall see him as he is." How essential therefore, is a correct conception of our Pattern! And how equally essential is it that we should be continually "looking unto Jesus!" A false view of Christ warps the mind, while an inconstant view

weakens the impression. Let it be the ambition and the hope of every soul: "As for me, I will behold thy face in righteousness; I shall be satisfied, when I awake, with thy likeness."

THE BUSINESS OUTLOOK.

The *Monetary Times* of Nov. 22nd, has a letter from Halifax on the condition and prospects of the city trade. The writer avers that Halifax, and Nova Scotia generally, has never been in a more unsatisfactory state, commercially, than at present—that it is doubtful if the lowest point of depression has been reached—that Halifax is no longer the money-making city it was, the *ancien riches* having been dying off rapidly of late years, until its real estate has become only a fragment in value of what it once was—that it is now a hard matter in any line of business, even with the best management, to make a good living, if the bad and doubtful debts were provided for—that the old fortunes are now out of the question—that the city is not growing, though continually adding to its debt—and closing with the ominous sentence that "no doubt much the same thing may be said of other cities at the present time." The correspondent goes on to account for this state of things; but, like any of the other ten thousand empiries in commerce, his remedies may be of little or no value. One thing is certain—the country is poor in cash—rich in everything else. Mechanics find it more difficult to earn a barrel of flour now than it is but five dollars, than when the price ranged from eight to ten. The farmer is king; he is his own banker, baker and butcher, and his own weaver, shoemaker, tailor and hatter, if he chooses. Mechanics, professional men, all who depend on a day's wages for a day's living, are at a serious disadvantage. Consequently, where money is so scarce, substantial must be purchased with great economy, while luxuries of every kind are a drug in the market.

But what has become of the money? There is surely as much in the world as ever—it has not been burned, or buried, or devoured by any monster? That is the enquiry of every one who does not see within the veil of business operations.

The money is not all in the country. Most of it has gone to England and the United States. Most of our goods of every kind come from abroad. In three, or at most six months, after the goods arrive, money must be sent away to pay for them. Meantime merchants and traders have to sell on long credits, and to suffer from numerous bad debts. The only sure thing in business now-a-days is, that the money must be paid to the outside shipper—the cream sent away, while those who sell here must live as best they can off the skimmed article!

Then, what little money there is amongst us is so jealously kept, for fear of loss, that it is given out grudgingly and by spasms, on interest or in speculation. Investors prefer to keep their money locked up, bringing no returns, rather than advance it at ten per cent. and lose it altogether.

As the writer already quoted has said, we are (commercially) very sick, gorged by repeated heavy meals some time ago. We refused to believe that high living was killing us; and now we are on the doctor's hands. It is quite probable we shall find that, as usual with patients of good constitution, abstinence and care will do more for us than prescriptions. But we are low down and must wait.

Several Halifax papers, and those of other cities, have taken up this subject simultaneously. The *Recorder* says:—

Never for twenty years have prices ruled so low as at the present time. Dry goods of all kinds are from twenty to fifty per cent cheaper than they were five years ago. Hardware has gone down amazingly—the depreciation in iron and steel goods amounts to nearly, if not quite, one hundred per cent. The same observation may be made on the subject of groceries. Flour is exceedingly cheap, and bread-stuffs of all kinds range very low. Sugar is also unusually low.

At first sight this might be looked upon as a blessing to the country. A superficial reasoner would say: "How fortunate for the poorer classes. They are thus enabled to procure all the comforts and necessities of life." This is in a certain measure true, and it is a fact that living

is cheap now-a-days. But it must be understood that prevailing low prices are no indication of general prosperity; on the contrary, they are sure evidences of depression and prostration.

The *Presbyterian Witness* goes even farther:

Trade in England is in a terribly depressed condition. All industries are suffering. The cotton districts are in an appalling condition. Shipping is a drug in the markets. Ships of the best quality are lying for months in the docks waiting for freight and often they take freights that do not pay running expenses. Great Britain has not suffered so severely for many years, and there is no appearance of any improvement.

A FEW FALLACIES AS TO BIG MEN.

Elsewhere we notice briefly a brotherly, delicate tribute to a good and strong minister of Christ, by an admiring brother in the Gospel. Rev. Mr. Staveland has done as much justice to the memory of Rev. Wm. Somerville, A. M., as was possible within the limits of a pamphlet. His subject was a text for a good score of lectures on the best social, moral, intellectual and religious attributes of humanity. Whatever faults the veteran may have had, he was a great man. Yet he spent forty four years of his life as a teacher and preacher in two or three rural districts. Like Dr. Clarke, of Amherst vicinity—whom he resembled in many respects—he was throughout life a workman in, what would be called by many, obscure places. In this respect that type of preachers have held views very opposite to those of the general multitude. They looked for a congenial sphere in localities which men of less good sense might shun as beneath their dignity and abilities.

We have in our mind's eye at this moment two or three Methodist ministers of extraordinary talent, who spent several full itinerant terms in travelling obscure, quiet country circuits. Travellers who listened to them in their rounds of preaching wondered what our Church could be about in keeping such men out on the frontier. But, mark you, there were two or three advantages which came with the seeming waste of their talented work. The country felt the effects of it, and has continued to feel it. As with veins of gold in layers of quartz, the localities which became enriched by those men have presented tokens of a kind that enhance their value in many respects. We can carry the figure even further:—Those localities have remunerated the laborers and the church ever since. They have been more intelligent, more liberal, and have given more candidates to the ministry than other circuits.

It is not always true that the strongest Ministers are found in the towns. It is not true in England and Scotland, in any of the Churches; it is not true here. In fact, while there are exceptions of men who possess marked genius, who became well furnished before going into city pastorates, the majority of city preachers are injured by the dissipation of calls and committees and chit-chat, the temptations of which come not near country preachers, except as they seek them. Any one who has compared notes, will recall at once instances of men whom he has met in country districts with keen, cultured, shrewd intellects, in comparison with whom there are few in cities. We could wish that delegates from Quarterly Meetings, whether properly authorized or self constituted, who are in search of big men, would remember this, and get over the fallacy that a man can have no record who has not been in city work.

To young ministers there is a salutary lesson in the life of Somerville. While he may have erred by shunning to too great an extent the more public spheres, in taking rural work he chose a good part. He became thereby a ripe man. The Annapolis valley responded to that sentiment when it gave his body, as his biographer tells us, a funeral more than a mile in length. He had fought tough battles, with all forms of what he regarded as error; but his foes were admirers of the man's rare powers and his commanding influence. Had he yielded to the foolish idea that a minister never attains to respectability till he has charge of a city congregation, his funeral—that index of his true value—might have been of different dimensions.

The talents of this class of men are diffusive. This is another lesson of a rural, distinguished ministry. In a city he would have stamped a single congregation with his own superscription; would have married the youth, buried the aged and baptized the children of half a century. That would have been the limit of his usefulness. But to-day, William Somerville is better known, perhaps more fondly remembered, by circles scores of miles away than where he resided and died. Small tillage and thorough, is a good maxim in agriculture; it is the same in the ministry—only that it may be added, large tillage is no objection, provided that be thorough too.

Yes, if any man had cause to complain that circumstances were unpropitious to usefulness and happiness, Mr. Somerville had. But he did not complain. He made circumstances and met them. We have faint recollections of a "cry of the human" something like this:—"I am nothing but a poor country preacher, no one ever enquires after me: calls may come and calls may go, but they do not touch me; others go up to the high places of the temple—I linger at the porch." Poor heart, by and-by some biographer may compare thy funeral with that of the others, and thine may be the longest!

"THE BENEFIT OF THE ACT."

Journalists are again moralizing on this theme, so prolific of thought to Christians having any scruples of conscience. Is it right to withhold from any man what we owe him; and if so, when, and to what extent? The insolvent law is, we suppose a merciful law, under certain circumstances. If a man be helpless in the hands of cruel creditors, who refuse to allow him who has fallen by trouble to rise again and take breath, it is well that the law can be called in to keep them at a respectful distance and give poor humanity a chance to recover. But it is quite another condition of things we are now thinking of. Is it always right for a man to take advantage of this law, so far as to accept its benefits in the way of regaining his fortunes, and turn upon his creditors forever afterward and say—"You accepted my terms of compromise, and I defy you now?" They may be poor; he may be rich. It may have been his failure that helped to reduce them; and it may have been their leniency that gave him back his fortune. In that event, or indeed in any fair event, is it not the part of honesty to pay one hundred cents on the dollar?

We say nothing of those who are charged with failing in business, and yet retaining sufficient from that business to keep themselves and their families for years, and then perhaps start afresh in business life. We cannot think there are Christians who do this; we hope not. But if there be, let them have their proper place in the church, as they certainly will in public estimation:—let them rank with deceivers and the dishonest. Christianity teaches that we should suffer rather than injure others.

Our Princess has been speaking words which Canada everywhere is disposed to repeat and moralize upon, as regards domestic economy. She says "it lies at the root of the highest life of every true woman;" and the press applauds her. She said a word, too, on education, which exhibited equal good sense;—namely, that it "consists much more in the development of the intellect than in the mere getting of superficial knowledge and of cramming." It needed a royal woman—not old, either—to cross the ocean that we might be taught these two facts, never well understood among the inhabitants of this new country. A youth who has spent five years at a College, we call "educated;" a man who has developed his intellect by reading, reflecting, imbibing knowledge from every passing stream, for twenty or thirty years, is "uneducated"—or, what is considered equally contemptible, "self-educated." On second thought it should occur to us that the educated youth must follow the mature man, and imitate him, if he is to become a scholar—must read, compare, search, and comprehend for

many years, or take a lower rank among humanity. But these things are taught—not usually reached by intuition. It is a grand prospect that this royal lady, said to be a genuine critic in Art, is also a tutor in mental philosophy.

An exchange says Mr. Norman Lockyer, the English Astronomer, announces that he believes he has made a discovery of the greatest importance, which is nothing more nor less than that all the sixty-six or more bodies which are now recognized by chemists as elements, are in reality compounds, and further, that they are all resolvable into hydrogen. Thirty years ago Faraday prophesied that the so-called elements would be reduced to air. Several eminent scientists have been at work upon the subject, and Mr. Lockyer himself has bestowed three years upon it. His discovery, following upon that made by Raul and Pictet, last year, when they succeeded in solidifying hydrogen, will mark an era in chemical science.

In a book which we reviewed some time ago, "The Origin of Creation," written by a Nova Scotia Medical man and Chemist in 1874, these words were used:—"Oxygen and Hydrogen, with the assistance of solar light, appear to be the only elementary substances employed in the constitution of the universe. In Nature, although it is composed of an infinite variety of simple elements, yet they are divisible into these two great classes." "Mr. Norman Lockyer, the English Astronomer," will be heard, doubtless, where plain Thomas Roderick Fraser, M. D. would not command attention. The "origin of creation" also asserts that the human body is constituted of the same two elements in solid, liquid, and gaseous forms, notwithstanding the division and subdivision of these under all the headings of blood, gastric juice, nerves, muscles, flesh, bone, &c.; and that the first royal remedy for disease lies in a proper adjustment of the two great elements in their relation to each other. We wonder if some Simpson or Abernethy will by and by announce—"A disturbance of the Physical elements indicates that Oxygen and Hydrogen require readjustment."

RENEWALS FOR 1879.

Our friends whose subscriptions end in December—and there is a large proportion—will do us a great favour by reporting at as early a date as possible to the Superintendent of their Circuits, or by writing direct to this Office. We assume that hard times will affect our lists to some extent; though it may be, as in two former years, we shall be agreeably surprised at the results. Please notice.

1.—If you can avoid it at all, do not begin retrenchment with your family, Church paper. There are two kinds of daily bread, and the reading of a good religious paper, or book, is one of them. Renew if at all possible:—*In that case do not wait till your Minister calls: go to him with \$2, or remit by registered letter or Post-Office Order. The cost is but Two Cents.*

2.—If you must discontinue, notify us at once, as the stringency in business requires that we shall trim our lists early in January to avoid carrying extra expense of postage, paper and work.

Our Ministers will do us a great favour by reporting just as soon as possible. If their lists have been lost or mislaid, we will send new ones. A little effort now will get this matter over.

DO NOT FORGET NEW SUBSCRIBERS.

Rev. A. Arrighi, once of Delaware, Ohio, who a few years ago passed through the country lecturing, singing, and raising money to prepare himself for mission work in Italy, and went out on his own responsibility to Italy, and was employed in our Mission there, is no longer of our Italian Mission. He is in this country to raise funds for the "Free Church of Italy," but our people will enquire whether he and his cause have any claim upon them before they part with their funds.

The above we clip from the *New York Advocate*. Mr. Arrighi found the Maritime Provinces good harvest ground when seeking assistance, as above referred to. He carried away, if we mistake not, rich gleanings. There were questions at the time as to his church relations; it required some effort, if we mistake not, to adjust

these after he left us. They did not, it would seem, stay adjusted. This "Free Church of Italy" is a convenient title, and may mean a personal aim merely, or one anything but evangelical.

EDITORIAL NOTES.

A limited number of subscribers, whose subscriptions became due some time ago, but whose names were retained at the special request of ministers, with a hope that they would pay up, will miss their papers next week. We are sorry to drop them, and hope they will renew at once.

Home and its memories! These interweave themselves with day and night-dreams of most of us. It is a calamity to be without a home, a misfortune to be devoid of home-influence and home-recollections. The old arm chair, the old oaken bucket, the brooks and brags and shady retreats of childhood—who does not dwell upon their memories with happiness? This thought has just been renewed to us by a Minister's wife. "We are the only professional class," she says "whose children are deprived of home-memories. In our case, the children's recollection of home will be simply a father's face and a mother's blessing. No picture will ever have of trees which grew with their growth and old nooks and ratters which pleaded to be carried away in the heart for life. They will always have confused broken memories of childhood!" This mother grew sad at the thought, and well she might. It is no trifling part of life this, to be cut out and cast from the mind. The itinerancy cannot be congenial to poetry, it does not nurture love of landscape or the tender sentiment of attachment to the past. The arts of the compass turn round, the very skies change, with their oft-fittings. Do we wonder that itinerants find betimes in the heart a rebellion against their changeful destiny? Do we give them due credit for their abnegation of self and their abandonment of social amenities? Christ does—"Every one that hath forsaken houses, or lands, for my name's sake, shall receive an hundred-fold and shall inherit everlasting life." Only, let it be always for His name's sake.

The Christian Visitor finds cause for a double remonstrance:—It has been accusing the Free Baptists of something like unfairness for designating theirs the Baptist Church. It now calls upon the Wesleyan to revoke its reflections on the Baptists as contained in our allusion to the Bible Index a fortnight ago. It explains that the Index is a Campbellite Magazine. So understood we confess to an error, in part. We can now see that neither the Free Baptists nor the Campbellites have a right to be called Baptists,—though we fear that issue will, by them, be rejected. The Index and the Visitor are one against pedo-baptists; they are two in all other respects. Uninitiated readers will be excused for falling into error on this point. Baptists, Free Baptists and Campbellites have just one thing in common:—they immerse, and condemn every other mode. But the fact that they differ so severely on other points leads an observer to wonder whether they think Baptism is of half the importance they say it is. Yes, Baptists show their Catholicity by giving our people the use of their churches when they are in need. We shall always feel grateful to them. They have hearts, these brethren: and that is our principal cause for hope that they will give us more credit for sincerity, and accord to us more privilege of private judgment, by and bye. We believe they are sincere, and competent to judge for themselves on all questions, and deserving of all brotherly recognition as yellow-servants in the Lord. If they will but go thus far with us, the thing is settled. That is fair!

The terminal examinations, oral and written of the Classes in Mount Allison College and Academies commenced this week. The public exercises connected with the close of the term will be held in Lingley Hall on the evening of Monday and Tuesday the 16th and 17th inst. The second Term will begin on the 2nd of January, 1879, when a large number of new Students is expected. The term closing has been very pleasant and successful in all branches of the Institution.

Mrs. A. M. DesBrisay, now of Guysboro', N.S., wrote a poem, entitled "The Empress of India," which was beautifully printed by Messrs. J. & A. McMillan of St. John, N.B. and forwarded through Lord Dufferin's administration, and recommendation of its merit to the august lady. Our Sovereign Queen Victoria sent to Mrs. DesBrisay a letter, acknowledging the receipt of the verses with the thanks of Her Majesty. It is not known that any one else has written upon the subject; the Poet Laureate being silent with regard to it.

CONNEXIONAL NEWS.

Grafton St. as will be seen elsewhere, held its Missionary Anniversary last Sunday and Monday evening.

A Sale of Pews in the new Centenary Church, St. John, Mr. W. A. Lockart, Auctioneer, realized over \$1,700. The bidding was spirited.

Portland Methodist Church has been doing wonders in Bazaar operations. Several rare books, curiosities, &c., were on exhibition. The ladies worked with great faithfulness, and were well patronized. The amount realized was \$1040. Something to be proud of!

Rev. E. Brette, the esteemed Chairman of Halifax District, has been indisposed for a few weeks. He was quite better at latest date of information.

Brunswick Street, Halifax, held last week a very successful Fancy Sale and Refreshment. The proceeds were \$225 which will bring up the amount realized since March to \$750. This is how the Ladies meet their engagement to pay \$500 a year for three years, towards owning a Parsonage instead of renting.

Dr. McDonald received from the Sackville, N.B., Sunday School, the assurance that they would support a native Missionary in Japan. This is a spirited action, considering the times. Many others could doubtless do this without feeling it severely.

Dr. McDonald was prevented from preaching on Sabbath morning in Halifax by a severe cold. In the evening he preached an excellent sermon in Grafton St. Church, in which he contrasted Christianity with other religions, showing that it alone was truly Missionary. He closed with a warm appeal to those who had not come under the influence of this benign religion. Dr. Williams missed the train on Saturday night. His services all along from Halifax to Yarmouth were greatly appreciated. At the latter place his speeches gave great satisfaction. Dr. Alison supplied Brunswick St., on Sunday morning.

Zion's Herald gives this item. We are pleased to hear of Brother Smith's recovery:

Rev. T. B. Smith, of the New England Conference, has returned from Dr. Foster's Institute, at Clifton Springs, N. Y., in greatly improved health. His many warm friends will be glad to know that after spending the winter among his old friends at Richibucto, N.B., he will, next spring, if hopes of returning health are confirmed, resume his labors in the Conference.

WESLEYAN MISSIONARY MEETINGS.—The annual Missionary Meetings of the Methodist Church of Canada were as usual a success in this town. The deputation from the Mission Rooms at Toronto to the Lower Provinces consisted of the Rev. D. McDonald, M.D., from Japan, who remained in New Brunswick to attend the meetings there, and Rev. Dr. Williams of the London, Ontario, Conference who officiated in the Methodist Churches on Sabbath last, and also at Milton on Monday evening. Dr. Williams' efforts were very acceptable, his experience in connection with Mission work in Canada, being very extensive. The income of the Society is \$150,000, of which Yarmouth contributes about \$1,200.—Yarmouth Herald.

Grafton Street Missionary meeting had a full house, capital speeches, a large collection and exceedingly encouraging features in every respect. As the closing service of the Western delegates it was an occasion to make an abiding impression on their minds and ours. What shall be their destiny? Dr. McDonald we hope to resume his blessed Japan life-work; Dr. Williams to hold his distinguished place in the West for years to come. But there is little probability that we shall all meet again till the day of Missionary-harvest home. Next week we hope to give Dr. McDonald's information in an extended form.

Several active Christians are assisting Rev. E. R. Brunyate in Sunday School and other religious work at the Brunswick Street, city Mission Church. There are now nearly 200 children gathered in. Clothing, money and prayer are much needed. The material to be worked upon is rough and wilful. Last Sunday night some rowdy lads drove out the congregation and broke up the service by scattering some villainous dust upon the hot stove. This will of course be never repeated; but it illustrates the condition of things, when in the heart of a christian city, meetings for worship are obstructed as were the earlier labours of Cartwright in the West and our own Missionaries in the days of log cabins.

The SIXTY-FIFTH Anniversary of the Auxiliary Bible Society will be held (D.V.) in Chalmers' Church, Halifax, on Tuesday evening, the 17th inst., at 7.30.

A new Methodist Church has just been opened at Heart's Content, N.F., a neat and pleasant structure, when services were conducted by Revs. Peach, Jackson and Heyfield. Rev. J. Goodison preached the dedicatory sermon.

Rev. J. Lathern delivered an admirable lecture recently in Charlottetown on questions of commerce. We hope to find a place next week for a condensed report of it. The political papers West have commented upon the lecture, striving in some instances to turn his sentiments to party credit. But we cannot see much comfort for one party more than the other in the lecture as we find it reported. It was a very sensible, philosophical view of the business world as it appears from a clergyman's standpoint—this and nothing more.

An editorial has recently appeared in the London Recorder, we are told, on our General Conference matters, supposed to be from the pen of Dr. Punshon. The number failed to reach us. If any one can send us a copy, will be obliged.

Rev. W. C. Brown, says the Liverpool Advertiser gave the Total Abstinence Society of Milton a rare treat, in the form of a lecture, subject "From Chaos to Cosmos."

Rev. S. T. Teed held a Farewell service last Sunday in Portland Baptist Church, where through the kindness of that people he worshipped with his congregation since the fire. They are now to occupy their own church, nearly finished.

LITERARY.

The Canadian Magazine for December is a good number. The Canadian serial story is concluded. There are promises of greater things than ever for 1879.

We have received from W. H. Russell, Publisher, St. John, engraved likenesses of the Marquis and Princess. They are the most faithful—of her Royal Highness especially that we have seen. Price 25 cents. Size 10x12 inches taken together.

The Household Monthly for December, published by the Religious Newspaper Agency New York, is an admirable number. This serial, price \$2.50 a year, is full of good, sound suggestions to ministers.

Rev. A. M. Stavelly, St. John, N. B., has written the substance of a funeral discourse preached at the obsequies of Rev. Wm. Somerville, A. M. It makes a handsome pamphlet, and contains an excellent likeness of the venerable deceased. Mr. Stavelly lends it to any address for 25 cents per copy. We make more extended use of this matter in our editorial columns.

"Parson Brown—his talk." This book, pamphlet, or whatever else it may be called, has been anonymously from Charlottetown. Its theme is I. The creation of man. This the author says included the creation of woman at the same time—for woman was in man, as the priest in the temple. And the formation of Eve was only a separation of the two. 2. This leads to the discussion of Mariolatry, the author holding to the subordination of Mary to Christ. This part of the book has numerous puns on scripture words, making sorry wit. The book has much originality in the opening pages there is even promise of a new method of exegesis; but, like many other expositors, it cheats the confiding soul. Time and money might have been better spent than on this scribble of theological caposcopy and description of domestic quarrelling. We are told on the back of this book that Rev. J. V. Jost recommends it as "fresh and entertaining." The same paragraph adds that much matter, covering thirty pages or more, has since been added. The "much" part has been sadly mixed in with the original text, or Mr. Jost was in a state of somnambulism. The former we imagine is the truth, for Mr. Jost is a sensible and reverential man and minister. Any one who holds to the divinity of Christ must be shocked with expressions in this pamphlet.

Golden Thoughts on Mother, Home and Heaven, is a beautiful volume of selections from poetic and prose literature of all ages and all lands. It touches the domestic, social and religious circle of affections and memory all round. Some of the pieces are very elegant—in fact they are all the cream of literature on the topics referred to. The publisher is E. B. Treat, 805 Broadway, N. Y.

General Roberts has gained a complete victory over the Ameers' forces, capturing Peiwar and Kotal, and all the Afghan cannon. The enemy's loss is heavy. The British loss is eighty killed and wounded. Capt. Kelso, of the artillery, and Capt. Anderson, of the Pioneers are among the killed. General Roberts telegraphs from Peiwar-Khotal, under date of Dec. 3rd, as follows: "During the night of Dec. 1st the Afghan position was turned by a flank march over Spengway Pass. We surprised the enemy at daybreak on the 2nd, when the 72nd Highlanders and 5th Ghoorkas gallantly drove the Afghans from several positions. They afterwards endeavored to reach Peiwar-Khotal, but the assault could not be delivered on that side. We then threatened the enemy in the rear and attacked and carried Peiwar-Khotal at about four o'clock in the afternoon. The enemy had on the previous evening received a reinforcement of four regiments, they fought desperately; their artillery was well served; their defeat, however, was complete. We captured 18 guns and a large quantity of ammunition; our loss is moderate considering the number of our opponents and the difficult nature of the country. Major Anderson of

the Pioneers was killed; General Cobbe, and Lieut. Munro, of the 72nd Highlanders, were wounded. Our men behaved admirably. We shall move towards Sautar Gardan Pass Thursday.

NEWS AND NOTES.

NOVA SCOTIA.

All doubts as to the fate of Mr. William Robinson, who disappeared from the Acadia Hotel, Halifax, on 25th Oct., are now settled. Lately a girl named Cassie Dillon, employed as a servant in Mr. F. H. Baker's house, at the North West Arm, was walking on the shore, when she saw a body on the beach, a short distance north of the Penitentiary grounds. She immediately ran back to Mr. Baker's house, and informed her master of her discovery. The body was identified as that of Mr. Robinson, though it was in an advanced state of decomposition. In his pockets were found a razor, about \$14 in notes, and a few cents, a gold watch and chain; some empty powder papers, and some papers with writing on them, illegible on account of having been so long in the water. The police and Coroner Lawson were notified, and the body was removed to the Morgue.

Mr. D. Cronan's brigantine Evangeline, Capt. Decgan, made the round voyage from Halifax to Porto Rico and back in 32 days, including 8 days detention in port.

While the express from Halifax, a few days ago, was approaching the iron bridge west of the town of New Glasgow, a woman was seen on the bridge, but too late to stop the train before it overtook her. She was carried past the north end of the bridge on the cow-catcher, and when the train was stopped she was found to be dead. She was not disfigured any.

A week ago a man named James Wier, aged 57, a native of Renfrewshire, Scotland, dropped dead in the Royal Pit (Halifax Co.'s Works), from supposed heart disease. He was what is known in the mines as a "traveling boss." He leaves a widow and large family.

On Saturday last a little girl, aged two years, daughter of Capt. Charles and Annie Hackett, of North Sydney, accidentally fell into a tub of hot water and was terribly scalded, from the effects of which she died on Sunday morning.

Mr. Allen Farquhar, son of Jacob Farquhar, a young man, twenty-two years of age, residing with his parents at Western Head, Liverpool, while in the house recently, accidentally fell down, and a knife which he held in his hand at the time entered his throat, severing an artery. The doctor was immediately sent for, but before his arrival the unfortunate young man had bled to death.

Another Intercolonial brakeman was badly hurt on Saturday last. He was engaged in coupling cars to a freight train at Spring Hill station, when he fell between them, and was badly jammed. His collar bone was broken and his chest crushed in. The injured man's name was Daniel McElanis, and he was employed on the section of between Moncton and Truro. His recovery is considered doubtful.

A tramp, who gave his name as "Gallagher of New York," has been "doing" Ankerst Street. A few days ago he broke into the school house, stole a watch belonging to the teacher, Mr. Samuel J. Huston, Gallagher was arrested; the watch was found on him, and he was sentenced to two months in the Pughwash jail.

Tidings have been received of the burning at sea of the barque "J. E. Woodworth." The vessel left Wolfville with a cargo of lumber for the Falkland Islands, and was burned when off the coast of Brazil. All hands were fortunately saved and taken to Rio Janeiro.

The despatches report the wreck of the Windsor schooner Caledonia, on the coast of Maine, and the loss of Capt. Davidson and the crew of five men.

A young man named Prince Hopkins was drowned near Chebogue Point, Yarmouth, on the 6th inst.

Mr. Duncan McLeod, Master of the schr. Trial, left his vessel at Corbett's wharf, Halifax, and went into the town. He has not since been seen, and as he was known to have had a large sum of money with him—the freight of the cargo of coal from Sydney—the crew feel no little anxiety on his account. He belonged to Baddeck, C. B., was about 30 years old, about 5 feet 8 inches in height, fair faced, with ruddy complexion, and had light hair and beard. When last seen he had on a soft black felt hat, dark blue puffer, grey homespun pants and long rubber boots.

A week ago as Clarence Mann, Frank Powers and John Briggs were standing on Wain's & Allen's wharf, they saw an object rise to the surface of the water, which resembled a human body. Upon close examination it was found to be the body of Mr. Allan McDonald, a young single man belonging to the schr. "N. H. Phillips," of this port. He has been absent since November 4th, when he was paid off \$130, and it was supposed by his relatives that he had taken passage for a visit to Antigonish, N. S., where he belonged, as he had given them to understand that this was his intention. There was therefore no anxiety felt on his account, and the first tidings heard of him was the finding of his body. Of the \$130, there was \$125 found in his wallet, and it was uninjured.

NEW BRUNSWICK & P. E. ISLAND.

The other day James Campbell, a laborer employed by Mr. George J. Grant on the Savings Bank, fell from a staging down through the centre of the building to the rocks in the basement, a distance of over thirty feet, sustaining such severe injuries that Mr. Grant had him at once taken to the hospital. Campbell, it appears, was entering the upper window with a bag of spikes and stepped over the edge of the landing stage. On examination of the hospital it was found that he had broken his right thigh and received two ugly scalp wounds, but no brain injury was observable. At a late hour last night the patient was doing well. Campbell, who is an unmarried man of about 25 years, hails from the upper St. John, and boarded on Union street, near Golden Ball corner. He came out to this country from Scotland with the Kin-cardine colonists.

On Saturday evening, the 16th ult., as Mr. James Clark, of Union Mills, was passing the farm of Mr. Toal, Old Ridge Road, on his way to St. Stephen, some rascal, concealed in the bushes near the road, discharged a shooting iron of some kind at him, with the

intention, no doubt, of committing murder, but fortunately he heard the ball whistle past his head, without injuring him. After the shot was fired, he heard a noise of retreating footsteps, and was allowed to continue the remainder of his journey unmolested. Who the party was he has not the slightest idea.

Recently Mr. David Hamm, of Grand Bay, brother to Mr. J. E. Hamm, of Carleton, met with a very serious accident, which will probably lay him up for some length of time. Mr. Hamm was coming into Carleton with a load of hay, and when at Dr. Keenan's corner, Prince street, a number of boys began annoying him and pulling hay out of the load. He got up from his seat and walked to the end of the load with his whip to strike some of the boys, when the horses suddenly started, throwing Mr. H. from the load head foremost. He lit on his head and left side, receiving an ugly scalp wound and a fracture of the wrist called the Collis fracture, which is of the most painful nature. He was taken to his brother's house, where he now is under Dr. White's care, and when a "stun" reporter called he was doing nicely, though suffering much pain.

A lad named John McCann was engaged the other day in towing into St. Andrew's harbor, a log he had picked up. Back of St. Andrew's Island a squall upset the boat, the sheet at the time being made fast. He states that he drifted about for 10 hours, and finally was drifted ashore near Perry, in Maine. He was very much exhausted, his legs and ankles being much swollen. He hailed two schooners one of which hove to, but she made sail again not offering to render him any assistance.

The Merchants' Bank of P. E. Island has resumed payment. The other Island banks are paying 10 per cent dividends.

We published a few days ago a sonnet to the Princess Louise by Mrs. Lucretia A. DesBrisay, now of Guysboro'. Mrs. DesBrisay sent a copy of the sonnet to Her Royal Highness, and has received from the Private Secretary of Lord Lorne a letter thanking her for it. The lady has given the public several poems of considerable merit. "A Welcome to Princess Louise," which was published anonymously in the Wesleyan and reprinted in our columns on the day of the landing of the Vice-Regal party, was from her pen. She also wrote a poem entitled "The Empress of India," which was beautifully printed by Messrs. J. & A. McMillan, of St. John, and a copy sent through Lord Dufferin's recommendation of its merit, to Her Majesty. The Queen caused a letter to be sent to Mrs. DesBrisay, acknowledging the receipt of the poem with the thanks of Her Majesty.—Chron.

The work of Messrs. Moody and Sankey in Great Britain has led to a formal organization of Evangelism. An Association has been formed for "the supply of evangelists for mission work in the Church of England." It is intended as a memorial of the late Rev. Robert Aitken, who was in his lifetime known as the "clerical Methodist." He resembled in his zeal the Grimshaws and Personet's of Wesley's time. His son, a clergyman of the Established Church, is at the head of the new association. Evangelists will be sent out, and rectors who have good talents for this species of preaching will be aided that they may, if they will, devote themselves to evangelism. Mr. Aitken has been holding meetings in Exeter Hall, with the co-operation of the Young Men's Christian Association of London.

Thomas H. Showers, of Philadelphia, who died on the 20th of November, was remarkable in other ways than as a maker of a fortune estimated at \$10,000,000. He was a business man of the old school, giving ten hours a day to his manufacturing and other interests, and in forty years is said never to have taken an holiday solely for pleasure. He was a very religious man, and gave largely to public and religious objects. He was one of the leading men in and founders of the Reformed Episcopal Church. It was his liberal contribution that enabled the new organization to compile and publish its prayer book. He gave \$50,000 toward the new and splendid edifice at the corner of Twenty-first and Chestnut streets (Rev. Dr. Nicholson's), and built at his own expense Grace Church, at the Falls of the Schuylkill. He also gave recently \$25,000 to the Young Men's Christian Association. An idea of the prosperity and magnitude of his business may be inferred from the fact that he and his partner Mr. Wightman drew monthly from the profits of the chemical works \$25,000. His total income was about \$750,000 per annum. He was always annoyed when he discovered that the firm's bank balance was less than \$100,000, it being a principle of his never to have less than that sum available at any moment. On one occasion, discovering that the balance was only \$99,750, he became excited, and said, "the thing must never occur again." He was almost the sole owner of the Episcopal Recorder, provided for the payment of all the bills, always visited the office the day before publication to read all the proofs never allowing the paper to go to press until he had approved the contents. He also had a quiet way of surprising new Reformed Episcopal congregations by quietly shipping to them boxes of prayer and hymn-books, tracts, etc., carefully concealing the source from which they came.

WESLEYAN ALMANAC.

DECEMBER 1878.

First Quarter, 1 day, 50, 23m. Afternoon. Full Moon, 9 day, 20, 33m. Afternoon. Last Quarter, 16 day, 10h, 43m. Afternoon. New Moon, 23 day, 10m. Morning. First Quarter 31 day, 5h, 43m. Morning.

Table with columns for Day of Week, SUN, MOON, and other astronomical data.

THE TIDES.—The column of the Moon's Southern gives the time of high water at Farnborough, Cornwall, Horton, Hantsport, Windsor, Newport and Truro. High water at Picton and Cape Tormentine, 2 hrs and 11 minutes LATER than at Halifax. At Annapolis, St. John, N.B., and Portland, Maine, 3 hours and 25 minutes LATER, and at St. John's, Newfoundland 20 minutes EARLIER than at Halifax. At Charlottetown, 2 hours 34 minutes LATER. At Westport, 2 hours 54 minutes LATER. At Yarmouth, 2 hours 30 minutes LATER.

THE YOUNG FOLKS.

ANGRY WORDS.

BY EBEN E. REXFORD.

Dick had a present. His brother had sent him a bust of Abraham Lincoln, knowing how great Dick's admiration for him was. Nothing could have pleased him more. He made a bracket for it, and placed it over the organ, and thought it was certainly the finest thing he had ever owned. His sister Helen had been away from home for two or three days, on a visit to a cousin. The first thing after she came home, Dick called her into the parlour to see his present. "Oh! isn't it pretty?" cried she. "It's marble, isn't it?" and reached out her hand to take it from the bracket. "Don't handle it!" cried Dick. "Finger marks show on it, and you might drop it. You mustn't touch it." "But I want to see what it is made of," said Helen. "I'll be careful of it." "You mustn't touch it," said Dick, again, pushing back her hand, which she had again put forward. "I will touch it if I want to!" cried Helen, who had as much temper as Dick had, and one that was as quickly aroused. She sprang forward to seize the bust. As she did so, she hit a picture hanging near it, and jarred it from its nail. Dick saw what the result would be, and made a desperate effort to save his Lincoln, but in vain, for the picture struck the bracket, and it fell to the floor with a crash, breaking the bust into a dozen pieces. "You ugly thing!" cried Dick, pale with rage, and he seized her by the shoulder and shook her severely. "I might have known you'd break it; you are always destroying everything. Last week you left my book of birds out in the rain, and I found it after you'd gone away, completely spoiled. And now you've broken this, and I wouldn't have taken anything for it." "I'm glad of it!" cried Helen struggling away from him. "You're the worst boy I ever saw. I hate you!" "No love lost, then," answered Dick. "You can't possibly hate me more than I do you. I'd be glad if you'd go away and never come back." "O children, what words to say to each other!" grandma said in the doorway. "I don't believe you think what they mean, or you never would let them cross your lips. Come here both of you. I want to tell you a true little story." She sat down by the window, and made them sit down near her, although very reluctantly. Both were too full of bitter angry thoughts to feel in the mood for listening to stories. But grandmother's gentle voice had something irresistible in it, and they always obeyed her. "When I was about as old as Helen, I lost my brother John. And the circumstances connected with his death were so sad that they left a shadow on my whole life. It has been the shadow of angry words,—just such words as those I heard you saying to each other a minute ago. I never hear any one tell another that they hate him, without wanting to tell them what I'm going to tell you. Brother John and I were quick tempered, and we often quarreled. We liked each other very much, but we had not learned to govern our tongues, and an ungoverned tongue often says sharp things which leave a sting behind them for a lifetime. Our grandfather wrote to John that if he would come and live with him a year, he would send him to school at the village academy. It was

a good chance for him, and he was much pleased at the prospect of going from home. I was angry because I could not go too, and blamed John for it, although he had nothing whatever to do with the arrangements, grandfather having made them all himself. For days before John went away we did not speak a pleasant word to each other. The morning he left us we had a terrible quarrel, and my last words to him were, that I hated him, and I hoped I would never see him again. I don't remember just what he answered, but it was something equally bitter, and in that angry mood we parted. I was ashamed of myself, when I came to think it all over, and two or three weeks after his departure I wrote him a letter asking him to forgive me for being so unreasonable, and telling him that I had been the one most to blame. But that letter was too late to do its mission. When it reached grandfather's my brother John was dead. He had been taken suddenly ill, and died before we could be notified of his danger. During his sickness he talked almost constantly of me and of our quarrel. 'I said I hated her,' he would say over and over. 'But I didn't mean it. I wouldn't have said it.' 'You didn't mean it,' she said she hoped she'd never see me again. I don't believe she meant that either. Don't you think she'd like to see me grandma? Don't you think she'd forgive me for being so cross, and saying such angry things? Grandmother told me that she couldn't keep from crying to listen to him, he seemed to feel so deep a remorse for what had been done in the heat of passion. When she told me about it, I felt as if I had been almost my brother's death. I made up my mind to never let another harsh word cross my lips. I have tried to keep my resolution. Whenever a bitter thought has arisen for utterance, I have thought of brother John, and my sorrow for what was repented of when too late has kept down my anger. O children think of it! If you were to part with such angry words between you as I heard this morning, and those were to be your last ones. Can you think of that, and of my angry words and the bitter fruit they bore, and speak to each other again as you have just done?"

Grandmother's eyes were full of tears; so were Dick's and Helen's. "I was to blame," said Dick. "If I'd asked her kindly not to touch it, she wouldn't have got angry, and it wouldn't have been broken." "I was to blame," cried Helen. "I knew I oughtn't to handle it, but I did it just to be contrary. I'm going to save all my money and buy you another brother Dick."

"No you needn't," said Dick; "maybe I can mend it so it will look quite respectable after all. Anyway we won't say such bad things to each other after this, Helen, if we get out of temper, if we remember grandma's story."

"I mean to think of that whenever I get angry," said Helen softly. "I don't suppose I know how grandma felt when she heard her brother was dead, and knew what he had talked about in his sickness, but I can imagine it, and I don't mean it shall ever happen so with you and me, Dick," and Helen was really crying again.

"There's a little poem I wish you would learn," said grandma, stroking Helen's hair softly. "I read it two or three times and I've never forgotten it since." And then she repeated two beautiful little verses of a poem of Mrs. Sangster's:—

If I had known in the morning How wearily all the day, The words unkind would trouble my mind That I said when you went away, I had been more careful, darling, Nor given you needless pain, But we vex our own with look and tone, We may never take back again.

For though in the quiet evening We may feel the kiss of peace, Yet it might be that never for me The pain of the heart should cease. How many go forth at morning Who never come home at night! And hearts have broken for harsh words spoken, That sorrow can never set right.

"Learn them, children," grandmother said, and say them over every morning, and I think there'll be fewer angry words spoken. God grant you have no such bitter memory of them to carry through life as I have!"

THE COURTESIES OF LIFE.—William Wirt's letter to his daughter on the "small sweet courtesies of life" contains a passage from which a deal of happiness may be learned:

I want to tell you a secret. The way to make yourself pleasing to others is to show them that you care for them. The whole world is like the miller at Mansfield, "who cared for nobody—no, not he—because nobody cared for him." And the whole world would serve you so if you gave them the same cause. Let every one, therefore, see that you do care for them by showing them what Sterne so happily calls the small courtesies, in which there is no parade, whose voice is too still to tease,

and which manifests them by tender and affectionate looks, and little kind acts of attention, giving others the preference in every little enjoyment at the table, in the field, walking, setting, or standing.

THE NEW GOVERNOR OF CANADA.

The new representative of British authority in Canada, whose hereditary dignities have been so overshadowed by his matrimonial honours, is a scion of the ancient family of Argyll, the authentic history of which may be traced back to the thirteenth century, when Alexander III. was King of Scotland. Lord Lorne is the eldest son and heir of the present Duke of Argyll, whose list of titles strung together amount to a considerable paragraph. Born at Stafford House, London, on the 6th of August, 1845, he is now in his thirty-fourth year, and figures in all important documents as the Right Honorable John George Edward Henry Douglas Sutherland Campbell, styled by courtesy Marquis of Lorne. As a boy the Marquis was sent to Eton, from whence he passed to Trinity College, Oxford. From politics, his natural vocation, he has been excluded in a degree by his alliance with the royal family, so that literature has really been his chief pursuit. His talents seem to lie in the way of poetry for not only has he written a tale in verse, but he has also performed the most laborious even if fascinating task of putting all the palms into English meters. He has also travelled extensively, and a volume published by him, recording his observations in the West Indies and the United States and Canada, shows him to be both liberal and intelligent in his views, and keenly interested in all questions relating to foreign nations. There can be little doubt that he possesses every qualification for his new position, which will give him in return an opportunity for the display of abilities that he could not have had in his own country. In administering the affairs of his new office he will have an admirable assistant in the person of the royal lady to whom he is wed. The Princess Louise is said to be not only beautiful and accomplished, but to possess an unusual amount of sober common sense. These advantages, taken in connection with the natural enthusiasm of the Canadians for a princess of their royal house, will enable her to do much toward establishing pleasant relations between her husband and the people over whom he is to rule.

The future residence of the young couple will be Rideau Hall, an extensive building situated some two miles from Ottawa. Originally the property belonged to the Hon. Thomas M'Kay, who some thirty or forty years ago built upon it a remarkable structure, in which he attempted to copy the old feudal style of architecture. The result might have been more successful had he not mixed stone and brick in a manner that, although it might have satisfied his individual taste, could not fail to offend a more cultivated eye. When it was decided to make Ottawa the capital city of Canada, the property was purchased from its owner and alterations made under the direction of Lord Monck, then Governor-General, with a view to converting it into a suitable residence for the head of the government. Further improvements were wrought by Baron Lisgar, who succeeded Lord Monck; but the most extensive alterations were made by Lord Dufferin, who added a large apartment, called the ball room, but which has been frequently used for private theatricals and entertainments of various kinds. Lord Dufferin's devices for extending the capacities of his residence were manifold. On one occasion he desired a large supper-room, and obtained it by purchasing a quantity of the material used for awnings, and arranging it in the fashion of a tent inside of an old shed formerly used as a tennis court. To the retiring Governor-General the Marquis and Marchioness of Lorne are indebted for the plan of the improvements now being made in the old mansion.

Rideau Hall has been the scene of many a brilliant gathering in the past, but probably none that can in any manner compare with the entertainments that will be given when the old mansion shall boast a royal hostess. Already arrangements are being made for a series of such events, and a code of laws compiled for the regulation of all matters pertaining to etiquette. There are to be, for instance, great representative receptions taking place as the opening and prorogation of the Dominion Parliament and at other times. Some of the rules that must be observed on these and other occasions we transcribe for the benefit of our lady readers. It is decreed that when ladies or gentlemen appear at a representative reception, the right hand shall be ungloried before the Marquis and the Princess. The former then represents the Queen, before whom both hands are ungloried. There will, however, be no hand-shaking. Those received simply bowing and passing on. At private receptions the pro-

cedure will be different. The Princess then outranks her husband, and while a gloved hand may be offered to him, the right ungloried must be extended to her. What is known as the "court courtesy" will not be observed at either representative or private receptions. That honor is paid to the Queen alone, or to the Princess of Wales when receiving specially for her Majesty. At representative receptions the Marquis will stand at the right of the Princess, and at private receptions on her left.

These are the principal regulations to be observed on great ceremonial occasions; the minor ones will be laid down by Captain F. Campbell, the Comptroller of the Vice-regal Household. There will, however, be no pretense at a royal court. The regulations just given appertain to the dignity of a member of the royal household, as also the Comptroller himself. His is a new office, and his appointment gave rise to the belief that there would be a court proper; but it appears that there must be a controller in every royal household receiving public money. The princess receives an annual allowance from the British nation amounting to \$30,000, and the Comptroller is theoretically the custodian of the money. The mode of leaving the Princess has been a matter of much discussion among those accustomed to regulate such matters. According to the Lord Chamberlain's irreversible laws, those received by the Queen or the Princess of Wales "bow and back out;" but this honor is not shown to the Duchess of Edinburgh, nor has it been paid to the Princess Louise up to this time. So far we have not been able to learn the general opinion of the Canadians in regard to the new code of laws that must govern their future intercourse with their rulers; but the correspondent of the New York World at Halifax, to whom we are indebted for a part of the information just advanced, suggests: "The Comptroller and M. Kimber, Jun., the Usber of the Black Rod, will have their hands full, the views of many frequenters of vice-regal receptions at Ottawa being original, not to say startling. A year ago an Irish citizen of Montreal who had just returned from the pilgrimage to Pope Pius IX.'s jubilee, insisted on prostrating himself before Lord Dufferin, his 300 pounds of avoirdupois to the contrary notwithstanding."—Harper's Weekly.

EURHETORIAN.

Sackville audiences have many times been laid under obligation to the members of the Eurhethorian for literary and musical entertainments of a high order, but not for years have the people listened to a more thoroughly agreeable performance than on Thursday evening last. The programme was as follows:

- Address by the President of the Society, A. K. McAlpine. Music, Marche Triomphale (two pianos) Miss M. E. Pickard, and Prof. W. Jost. Essay, "The Elements of National Prosperity," F. W. Goodwin. Oration, "The Great Unknown," J. W. Wedman. Madrigal, "Polonaise Militaire," (Op. 40, F. Chopin), Prof. W. Jost. Debate, "Which has the Greater Influence on Humanity, Music or Oratory?" Disputants—A. F. Messrs. D. D. Moore and G. O. Robinson; Neg. Messrs. Benj. Hills and H. Lewis. Music, "Tarantelle de Concert," (Op. 22, G. Sattler), Miss L. M. Stewart and Prof. W. Jost. Dialogue, "A Scene in College," Time, Saturday Afternoon. Characters: Messrs. Jim Dynamag, Augustino, Adignino, M. Philologist, Kleines Fraulein, Pierre Robichaud, Magna Verba, Herr "Vernneckt nach den Madchen," Septimus Theophilus and Strabo Ichabod.

The Essay abounded in good thoughts; education, industry and morality were considered by the Essayist to be the great motive powers in national progress. "The Great Unknown"—Scott, was treated in a very felicitous manner. The debate was handled by Messrs. D. D. Moore and G. O. Robinson, disputants for the affirmative, and Messrs. B. Hills and H. Lewis for the negative, with a closeness of reasoning, a parry and thrust of arguments, a profuseness of illustration, and a readiness in delivery that would have done credit to finished Parliamentarians. This paper, as an impartial critic, has not hesitated in time past to point out the imperfections and shortcomings of other debates, and it has therefore the more pleasure on this occasion to award to the debaters their just need of praise. The debate could not have well been excelled. The music, by Prof. Jost, and Misses Pickard and Stewart, were very skillfully executed pieces of instrumental performance, fully up to the high standard of Mt. Allison. The dialogue, "Saturday afternoon at the College,"—was manifestly a scene manufactured from real life; the acting was perfect in its way, and created round after round of applause. The Acadien English of Mr. W. Y. Chapman, the chief colporteur, was an admirable imitation, and the tragic declaration of Mr. Greig was capital. On the whole, it is but rare that an audience is so pleased and thoroughly entertained.—Post.

ANNUAL CONVENTION.

The Methodist ministers of Fredericton District intend holding a Convention at Richmond, the second week in December. The following programme will be carried out:—

- Thursday a. m.—Convention will open, when Rev. W. Dobson will read a paper on "The Freedom of the Will." Tuesday p. m.—Rev. W. Harrison will read a paper on "The Relation of Infant Children to the Church." Tuesday evening—Rev. W. W. Colbatts will read a paper on "The Responsibility of the Christian Church, viewed in relation to the world." Wednesday a. m.—Rev. P. S. Crisp will read a paper on "The Future Condition of the Final Import-out." Wednesday p. m.—Rev. C. H. Paisley, M.A., will read a paper on "Science and the Bible." Wednesday evening—Rev. J. J. Golder will present a paper on "The Higher Christian Life." Thursday a. m.—Rev. L. Johnson will give a paper on "Revival of Religion, and best means of promoting them." Thursday p. m.—Rev. T. Morrison will give a paper on "The Ministerial Office, viewed in its pastoral relations." Thursday evening—Rev. R. Opie will read a paper on "The nature of Conversion and its effects," and addresses will be made by Rev. Messrs. Fisher, Munton and H. Penna.

The services will be open to the public

GABARUS—REPLY TO MR. GAETZ.

Mr. Editor:— I am unwilling, that the gross misrepresentations, and unmanly personalities, in which Mr. Isaac Gaetz has indulged, in a recent letter to the Wesleyan, should pass unnoticed. Justice to myself, and to my friends at Musquodoboit Harbor and Gabarus require an answer. Mr. G. has impaled me in the columns of the Wesleyan, because, in furnishing items of Circuit news, I stated, substantially, in one communication, that the Methodists of Musquodoboit Harbor were not wealthy; but contributed nobly to the support of the Gospel; and in another that the Mission House at Gabarus was better furnished, than the average of our Mission Houses on County circuits. For these two statements I have incurred Mr. G's, righteous indignation.

I never knew of any one who doubted, that the Methodists of Musquodoboit Harbour obtained an honest livelihood, except the writer. He says, "So far as I know, &c., as though he had some doubt of it. I however, can state most positively, that they do obtain an honest livelihood. I have too many friends there whom I love and respect to say a word to their disparagement. If, by saying, that they do not need to appeal to the charity of their neighbors, he intimates, that they require no further aid from the Missionary Committee, I am sure, we shall be prepared to join most heartily in a doxology especially the representatives to the Central Missionary Board.

His remarks, about the furniture of what he calls our parsonage, are too frivolous to require an answer. The lass he ventilates that matter, and provokes comparison, the better. Mr. G. asks for information respecting an "older divine" who did not accept his present appointment till every effort, to gain one or others he was seeking, had failed. As I was not on the Stationing Committee, I cannot give him the desired information, I do not think that "older divine" belongs to the Nova Scotia Conference.

The principle, by which I am governed, is that the interests of both ministers and circuits are as safe in the hands of the Conference, as when we negotiate for ourselves. He says, that he is glad that I have gratitude enough left to be thankful to Conference for an appointment; a remark which I regard as an unmerited and unprovoked insult to myself and to the Gabarus Circuit; altogether unworthy the spirit of a christian and the courtesy of a gentleman.

Mr. G. appears very anxious, that I should be conformed to the spirit of the Master to which I must sincerely say "Amen." Very kind in you, Mr. G. Will you prove the sincerity of your desire by making my spiritual wants known to God, as you have paraded them before the readers of the Wesleyan?

Finally, he says, that the spirit I now exhibit, is more like that of the two disciples who wished to call down fire from heaven on the Samaritans. His remarks are altogether pointless. So far as I can see, he might as well have referred to the Shastras or the Veda, or Homer's Iliad or the elements of Euclid. The readers of the Wesleyan can judge for themselves, whose spirit, that of Mr. G. or myself is most like that of the two disciples referred to. The remarks which have given him such umbrage were written under very pleasant feelings just after having received \$110 the result of our tea-meeting. Mr. G. in writing as he did, has been fighting "A man of straw," of his own manufacture. I desire no fire from heaven but the sacred fire of which Mr. G. often sings:—

O, that it now from heaven might fall And all our sins consume; Come Holy Ghost for thee we call Spirit of burning come.

Yours faithfully R. O. B. JOHNSON. (We publish the above although against our inclinations. We had hoped there was no necessity for any further correspondence on the subject; but Mr. Johnson insisted upon being heard.)—Editor.

TEMPERANCE.

THE RUMSELLERS SONG.

AIR—"THE OLD SEXTON."

The rum-seller sat in his den alone, Singing his thoughts in an under tone. Shrouded in silence, his work was done. Since the rise and set of the daily sun. He had squared his books; he had counted his gains; Then he startled the night with his spirit strains: And he sang as he hoarded his wages of sin: "I gather them in! I gather them in! Gather! gather! gather! I gather them in."

"The old, with their thin and frosty hair, The young, with ringlets dark and fair, The smiling bridegroom and the bride, The brother and sister side by side, Captive and bound in the toils I spread, On to their doom my victims tread— Stranger and neighbor, alien, kin, I gather them in," etc.

"The statesman, the orator, learned and proud, The tramp, in the rags of the dirty crowd, The tyler on land, the child of the sea, By thousands and thousands came trooping to me! In the golden ray of the morning light, In the darkness and stillness, and the dead of night, From the desert waste, from the city's din, I gather them in!" etc.

Through all ages of time, through all regions of space, I trade in the blood of the human race? My license to kill is all free from flaw, For the votes of good Christians enacted the law! The ballots of party I hold in my hand, And the leaders are hawks to obey my command! So the rum-seller sang over his wages of sin: "I gather them in! I gather them in! Gather! gather! gather! I gather them in!"

BILLY BRAY ON "TOACCO O."

The following interesting article on Tobacco is taken from a review of "The King's Son; or a Memoir of Billy Bray," the unlettered Cornishman who built so many chapels in his native county. The evils of drinking are so generally admitted that we need not insist on the importance of Temperance, or attempt to describe the benefits that come, with autumn ripeness and bountifulness, on all persons who embrace and advocate its principles. But the case is different with the growing evil of smoking, and "Billy's" views thereon we cannot lightly pass over without being unfaithful to his memory. He says:—

I had been a smoker as well as a drunkard, and I used to love my tobacco as much as I loved my meat, and I would rather go down into the mine without my dinner than without my pipe. In the days of old the Lo-ard spoke by the mouth of his servants the prophets; now he speaks to us by the Spirit of his Son. I had not only the feeling part of religion, but I could hear the still small voice within speaking to me. When I took the pipe to smoke, it would be applied within, 'It is an idol, a lust; worship the Lo-ard with clean lips.' So I felt it was not right to smoke. The Lo-ard also sent a woman to convince me. I was one day in a house, and I took out my pipe to light it at a fire, and Mary Hawke, for that was the woman's name, said, 'Do you not feel it wrong to smoke?' I said, 'I felt something inside telling me, it is an idol, a lust; and she said that was the Lo-ard. Then I said, "Now I must give it up, for the Lord is telling me of it inside, and the woman outside; so the tobacco must go, love it as I may." There and then I took the tobacco out of my pocket and threw it in the fire, and put the pipe under my foot, "ashes to ashes, dust to dust." And I have not smoked since. I found it hard to break off old habits; but I cried to the Lo-ard for help, and he gave me strength, for he has said, "call upon me in the day of trouble, and I will deliver thee." The day after I gave up smoking I had the toothache so bad that I did not know what to do. I thought this was owing to giving up my pipe, but I said I would never smoke again if I lost every tooth in my head. I said, "Lo-ard, thou hast told us, 'My yoke is easy, and my burden is light,'" and when I said that all the pain left me. Sometimes the thought of the pipe would come back to me very strong; but the Lo-ard strengthened me against the habit, and bless his name I have not smoked since.

Smoking is an expensive and a wasteful habit, and this view of the matter is worthy of consideration by working men who find it difficult to live honestly in the world, and Christian working men who find it still more difficult to render any but the most trifling pecuniary aid to the cause which they have espoused. More than twenty years after Billy had abandoned smoking he said, "God has just given me enough money to pay my way through life, and nothing for the pipe. If I had spent only sixpence a week on the pipe I should have been at this time about thirty pounds in debt." Surely that thought is worthy of the attention of those who

indulge in any useless habit at the expense of others, and to their own dishonor.

It was especially a gratification to "Billy" if he could persuade young men to imitate his example. He would tell them that the pipe "was no help to them in the way to heaven, but an enemy to the body, and mind, and pocket. When the good Spirit suggests to the mind of a good man to read a chapter in the Bible, the evil spirit which is after the flesh will say, 'I would have a pull at the pipe first;' and by the time he has lit his pipe and smoked, something comes along for him to do, and he does not read at all for that time. When it comes into his mind to pray, it is said, "I would have a pipe first, and by the time the pipe is done, something comes in his way that calls him off; and there is no praying for that time. The pipe has robbed the Christian of hundreds of chapters and prayers, besides proving injurious in point of health and wealth."

But persons say, "It is their right, and they will not give it up." But "Billy" would say they must give up every idol for the Lord's sake, who gave his last drop of blood for them. Once while he was speaking warmly on this subject, a gentleman said he was speaking what was not right. Billy said, "Drink and smoke is that right? It must be 'drink and smoke,' or 'not drink and smoke.'" The gentleman said no more, and an old man said, "Billy Bray is right, for I smoked forty years and it did me no good, and I have given it up now." But Billy had to confess afterwards that the same man says "Billy is wrong;" for he had turned to his old idol again, and was a worse smoker than ever. Some who relinquished the habit soon took it up again, and exposed themselves to Billy's sarcasm "that a little pipe could beat them." He told a person who said that he was tempted to "go and tell the Lord about it." The man said, I do not know whether it is the devil who is tempting me or not, for it is continually coming into my mind to give up the pipe." Billy answered, "I do not think that that is the devil. I told him to stop, and not throw away his pipe till we had prayed, and cast lots, and if it came to his lot to throw the pipe away he should. We knelt down, and asked the Lo-ard to show us by the lot what we ought to do. The lot came for him to give up the pipe; so he threw it away for the time. After a day or two he said to me, he thought there was some good in the pipe after all. Then I said to him, 'Thee hast cut the head of the beer-quart off, but only chipped the tail of the tobacco-pipe off; thee wilt have it again soon.' And he did but after a while he gave it up finally."

Billy was particularly hard upon preachers, through whose example many, he believed of the Lord's people were induced to depart from the right way. He considered no favor should be extended to them, he was hardly at liberty to be charitable in the matter, for it was the Lord's work, and soon all would have to answer for their conduct in the judgment, some for continuing to smoke, and others for giving it up, and he felt confident what the decision of the Great Judge would be. "If the preachers smoke, I may smoke too," was the argument he felt he could not answer, except by bringing a charge against the preachers, which he was most unwilling to do. "Defile not yourselves with idols," and "Mortify the deeds of the body," were, in Billy's view, such definite commands, that for Christians to smoke seemed to him to be the most glaring inconsistency.

He and a preacher of something of the same type of character as himself were holding a missionary meeting at F—. Billy opened the meeting with prayer, and the preacher and others fervently responded to many of his petitions. Observing this he began to be more minute and pointed in his requests "O Lo-ard, help the people to give up their idols." The preacher said, "Amen," "May the children be saved from the love of the world's pleasure," "Amen" again said the preacher. "Help thy people to give up their ribbons and feathers." "Amen" was still the response of the preacher, and again "Amen," when he added, "And their cups and drinks." "And their pipes and tobacco, but to this there was no 'Amen' from the preacher. Billy at once said, "Where's your 'Amen' Bro, B—? Why don't you say 'Amen' to the pipes and tobacco, as well as to the cups? Ah! you won't say 'Amen' to the pipes! He then proceeded with his prayer. And what would have seemed irreverent in most persons did not appear so in him. But the preacher afterwards remonstrated with Billy on his impropriety in administering this personal rebuke in public. He justified himself by saying, "You were hearty enough in your 'Amen's' for others to give up their idols; but you are not willing to part from your own. Bless the Lo-ard! I have given up all for my Saviour."

Persons sometimes are laughed out of idle habits, when serious remonstrance and Scriptural appeals are in vain. I am not sure that Billy was the author of the "profound" remark, but he made it so frequently, that some

persons gave him credit for it, that if God intended men or women to take snuff the nose would have been turned upside down, or to smoke he would have provided a little chimney at the back of the head to let off the smoke; but I think I can vouch for the following observation as being original, viz., that unless God had thus provided a chimney he thought men were wiser than God, for he had never yet seen any mean cottage where it was intended that all the smoke should escape by the front door.



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J. JOHNSON, Commissioner of Customs.

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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. At 8.20 p.m. (Express) from St. John, Pictou, and intermediate stations. At 9.15 a.m. (Express) from St. John and intermediate stations. At 1.30 p.m. (Express) from Riviere du Loup, Quebec, Montreal, and intermediate stations. C. J. BRYDGES, Gen. Supt. Gov't Railways, Montreal, N.B., Nov. 13th, 1878. nov 23

DOMINION OF CANADA.

CUSTOMS DEPARTMENT, OTTAWA, 8th Oct., 1878. NOTICE is hereby given, that His Excellency the Governor-General, by an order in Council bearing date the 2nd of October instant, has been pleased to order and direct that the privilege granted by Order in Council of 3rd August, 1871, permitting the free admission of Canvas for the manufacture of oil cloth, but of not less than 18ft in width, be so extended as to include widths as low as four feet ten inches, on condition that the said canvas be not pressed or calendared. By command, J. JOHNSON, Commissioner of Customs. Oct 26 31

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JOYFUL NEWS FOR THE AFFLICTED.

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Gentlemen—This is to certify that three years ago I was troubled with a bad cough accompanied with pain and soreness of the lungs for some time. I took one bottle of your No. 1 Bitters, and happy to say have had good health ever since. My wife was afflicted with biliousness and sick headache for two years, and six bottles of your Medicine effected a complete cure, and she had better health now than ever she had or some years. I believe your medicines are the best ever sold in the Province of Nova Scotia.

Respectfully, CALEB WEBBTON. WAVERLY GOLD MINES, Halifax Co., Aug. 22, 1877.

C. GATES & Co.—Gentlemen,—This is to certify that after suffering for four years of Dispepsia and Liver Complaint, coughing and spitting of blood, daily anticipating death, that one bottle of Dr. Gates' Life of Man Bitters cured me effectually.

I sincerely recommend it to any one that is suffering from the same disease. JOHN MCKENZIE. (Aged 73 years.)

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PREACHERS' PLAN, HALIFAX AND DARTMOUTH, SUNDAY, DECEMBER 15, 1878. 11 a.m. Brunswick St. 7 p.m. Rev. G. Shore. Rev. S. F. Huestis.

MARRIED.

At Country Harbor, on the 6th inst., by the Rev. R. Williams, Mr. David Fenton, to Miss Adelia Caroline Salesman, both of Country Harbor.

DIED.

At Upper Nashua, Nov. 27th., Annie Fraser, asleep in Jesus, aged 24 years.

RECEIPTS for "WESLEYAN."

FOR THE WEEK ENDING DECEMBER 14th. INSTRUCTIONS AS TO REMITTING MONIES:—

- 1.—When sending money for subscribers, say whether old or new, and if new, write out their Post Office address plainly.

Geo. Fulton, from Newfoundland. R. Bishop, 2; J. Angell, 2; R. Miller, 2; Jos. Pippy, 2; Dr. Burns, 2 10 00

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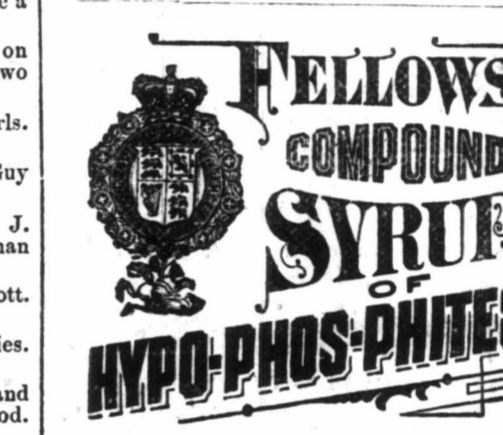
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