

Our Home Circle.

CHRISTMAS ANGELS.

The Christmas angels, is their mission ended?
They are not seen by mortal eyes, as when
O'er Bethlehem's plain their shining troops descended,
And chanted, "Peace on earth, good will to men."
The voices that once joined the heavenly chorus—
That mighty "Gloria," echoing far and wide—
Are floating in the wintry starlight o'er us,
And singing sweetly every Christmas-tide.
Far over snow-clad hills and moorlands dreary—
Is heard the rushing of each silver wing;
Wherever homes are sad, or hearts are weary,
The blessed Christmas Angels come and sing.
In the dim alleys of the crowded city
They enter, where the sunbeams never came,
Unbidden guests, yet full of tender pity
For all earth's bitter misery and shame.
And then despairing hearts look up and wonder,
Whence came that sudden hope they feel within,
Bidding them rise and break their bonds asunder—
These heavy fetters forged by want and sin.
In the rust minister, where the anthems olden
In glorious waves of music ebb and flow—
Those voices from "Jerusalem the Golden,"
Are singing ever with the Church below.
And in the rustic church that rises slowly
Amid encircling hills or woodlands dim,
The simple song of gratitude is holy
For angels join the poor man's Christmas hymn.
Those humble walls can boast no sculptured
splendor,
Yet is the hallelujah just as sweet;
For angels and archangels sing, and render
The feeble notes all perfect and complete.
And we of them their gentle tones may borrow,
While this cold world is full of grief and wrong!
The word of sympathy is time of sorrow
Is pure and precious as an angel's song.
And loving lips which faithfully endeavor
To speak the Lord's glad tidings far and near—
The old, old story that is new forever—
O, these are breathing heaven's own music here!
—Selected.

THE FAR-OFF SONG.

BY MRS. C. F. WILDER.

"No, my little girl, you must not stand near the stove," I repeated, as the little one still hung near the spot where she seemed fascinated over the dripping clothes that Roxy was taking from the boiler. As I took the child away she cried to return, and Roxy looking up, said, "Baby doesn't know that you want to keep her from burnin'. I often think dat God serves us in dis yere sort of way, an' we cry and cry for the very things that would burn us if we had 'em. I tell you, Miss Froncose, dat as I see such heaps of people cryin' over dar sorrows and trials, and sayin', 'God don't care,' pears like I couldn't help sayin' to 'em, 'Dar's where ye mistake. 'Tis because he cares so much.' If ye didn't love dat ar baby of yourn ye wouldn't come clar out here and take her off in dis way when she was so happy in the danger. Sometimes when I gits to meditatin' on dese yere things 'pears like as though I must praise the Lord right den for his godness."
"But your life seems rather hard Roxy," I said. "There is your poor, bed-ridden mother, your little brother with his broken leg, your sister gone, and no one to care for your family beside yourself. I should think you would cry for different things sometimes, and wonder what God was holdin' you back from."
"Well, Miss Froncose, I jes know. My sick mother held me back when Dick wanted I should marry him two years ago. Poor ole soul; do ye s'pose I'd leave her that bore me for any man livin'?" So Dick was mad, and married that Lina Coel. An' you know how Dick drinks. Didn't God hold me back? Didn't he, wid his powerful arm, save me from the burnin'? 'Cause I hates drink. I couldn't stan' dat, no sort of way. I did think it was hard when Sam broke his leg, but I knowed it was all right for us, 'cause God loves us so. I didn't know as he'd show me in dis world dat it was all right, but I walks more by sight dan I use to, and everytime I see my faith jes grows and grows. About Sam: I jes learn he's been goin' with a lot of bad piggers and now I reckon I'll save him, but it's mighty little chance I'd ever had if 't hadn't been for this."
"I am glad, Roxy, that your troubles seem to be blessings in disguise, but there are so many people who are continually on God's anvil receiving blow after blow. Look at Prof. Condon's family. Death, sickness, trouble all the time, and there never were better people than the Professor and his wife. They do not seem to need this; they seem as near perfect as mortals could be. And, then, Roxy, if Christ is a tender, loving Saviour, how can he bear to see his beloved ones suffer?"
"Dat is what I said in de beginnin'. How could you let your darling cry? She does not know. She thinks you are hard, and that you've no love for her. But you saw somethin' beside the pretty steamin' clog, and snatched her from the bright, pretty drops of the bubblin' water. Jes so the lovin' Saviour stands where he sees beyond jes the little things that's happenin' to-day, and he looks clar to de end of the road we must go; and he too, looks over the other side clar into de never-endin' beyond, and he see the glory and he hear the far-off song, and he know dat if we had dis and we had dat we wouldn't grow strong, and we wouldn't press on. If we had all we cry for, we'd grow dat

lazy that we'd sit down in the arbor, and sleep all the day of life through. Jes see what a smart woman dat Miss Clempen's is since her husband die. Why, 'fore he die, she never lifted her hand to do nothin'; now she's the wonder of the whole city, and her poor boys hadn't any mother till their father dies. Then she wakes up, and see how she trains dem boys, and how she works in the church, and for all the sick and the poor! Jes jes held back dat whole houseful from the burnin'? Nobody, Miss Froncose, does their very best unless the great Master drives 'em. De fact is, we're all poor lazy critters if we dar. Only last Sabba'-day you said dat you was too tired to go to church, but you went 'cause you had a class, and after you come home you was so glad you went. I jes think that nobody would do very peart or smart things if somethin' didn't somehow push 'em all on. The hard times that comes on people, the troubles and sorrows, mos' generally lifts 'em up, instead of crushes 'em—leastways, that's the way it looks to me. Yes, and the trouble come because he loves us so. If we could only look over into eternity and git but jes de odor of the far-off song dat the Lord hears, it would swallow up all de sighin' and de moanin' and de sorrow and de pain. Because he can see and he can hear 's jes de reason he allows the heart-aches and the struggles. Deed, now, tisen't alone de martyrs dat went quack to the throne. And I think, Miss Froncose, that if by a little pinch dat hurts here, and a little poundin' dat hurts there, and an achin' with the heavy load we sometimes carry, we can live so here on earth, dat when de few years are over, we can forever, and ever and ever be right close to de Saviour, instead of way back helpin' de door keeper, we can begin right now to glory in de tribulation like good ole Paul.
"And den, again, about the Saviour being tender and pitiful, why, yes: but den in his eyes what we have (all the pretty things in this life and all the easy things isn't much: it is what we are and what we are growin' to be dat he looks at; and de best of de whole is," said Roxy, taking up de tub of clothes and marching off to the pump-room, "Nothing can harm a Christian; its all to work for our good—it all must work for our good because he says so."

TWO SCENES.

A gentleman took his son to a tavern, where the inmates were fighting and swearing, and said:
"Do you know what has caused all this?"
"No, sir."
His father pointing to the decanters said, "That's the cause. Will you take a drink?"
The boy started back with horror, and exclaimed, "No!"
Then the father took the son to the cage of a man suffering from delirium tremens. The boy gazed upon him affrighted as the drunkard raved and tore, thinking the demons were after him, and crying "Leave me alone! leave me alone! I see 'em, they're coming."
"Do you know the cause of this, my boy?"
"No, sir."
"This is caused by drink. Will you have some?" and the boy shrank back with a shudder, as he refused the cup.
Next, they called at the miserable hovel of a drunkard, where was squalid poverty, and where the husband was beating his wife, and with oaths knocking down his children.
"What has caused this?" said the father.
The son was silent.
When told that rum had brought the misery he saw, he declared that never would he touch a drop of liquor in his life.
But suppose the lad should be invited to a wedding feast, where, with fruit and cake, the cup is passed amid scenes of cheerfulness and gaiety, where all the friends are respectable and kind to each other, and he should be asked to drink. Would he refuse? Or, suppose he should walk out with his father on New Year's Day to call on his young lady friends and enjoy the festivities of the occasion. With other things, wine is handed them by a smiling girl. His noble-hearted father presses the wine-glass to his lips and compliments the young lady on the excellence of its quality. What wonder if the son should follow his example.

THE MINISTRY OF HYMNS.

"The hymns of Luther," says S. T. Coleridge, did as much for the Reformation as did his translation of the Bible. They were indeed the battle-cry and trumpet-call of the Reformation; the children hummed them in the cottage, the martyrs sung them on the scaffold.
After his death, when his friend Melancthon heard a little maid singing on the streets of Weimar Luther's grand hymn, "A Mighty Fortress is our God," he said, "Sing on my maid, for you little know whom you comfort."
Such a beautiful incident illustrative of this thought, was recently given by Rev. Mr. Borie, at Asbury Park, from

his own pulpit, that we venture to reproduce it for the benefit of others.
On board the ill-fated steamer *Seawanhaka* was one of the Fisk University singers. Before leaving the burning steamer and committing himself to the merciless waves, he carefully fastened upon himself and wife life-preservers. Some one cruelly dragged away that of the wife, leaving her without hope, except as she could cling to her husband. This she did, placing her hands firmly on his shoulders and resting there until her strength becoming exhausted, she said, "I can hold on no longer!" "Try a little longer." "The response of the wearied and agonized husband, "let us sing 'Rock of Ages.'" And as the sweet strains floated over the troubled waters, reaching the ears of the sinking and the dying, little did they know, those sweet singers of Israel, whom they comforted.
But lo! as they sang, one after another of the exhausted ones were seen raising their hands above the overwhelming waves, joining with a last effort in this sweet, dying, pleading prayer,
"Rock of Ages cleft for me,
Let me hide myself in Thee."
With the song seemed to come strength; another and yet another was encouraged to renewed effort.
Soon in the distance a boat was seen approaching! Could they hold out as little longer? Singing still, they tried, and soon with superhuman strength laid hold of the life-boat, upon which they were borne in safety to land.
This is no fiction; it was related by the singer himself, who said he believed Toplady's sweet 'Rock of Ages' saved many another beside himself and wife.
And this was only salvation from temporal death! But, methinks, from the bright world yonder the good Top-lady must be rejoicing that God ever taught him to write that hymn, which has helped to save so many from eternal death as, catching its spirit, they learned to cast themselves alone for help on that dear "Rock of Ages,"—cleft, sinner, for them, for you and for me, and which ever stands rest asunder that it may shelter those who utter the cry,
"Let me hide myself in Thee."

THE HOLIDAYS ON THE FARM.

Don't think you can't celebrate Christmas and enjoy the glad holiday season because you are remote from town, and cannot enter into the shopping, the amusements, and social gaieties that you may read about. It is no reason either, for not observing it now because you have never done so. It is never too late to begin a pleasant custom. If the children are gone from the old home, keep Christmas in memory of the happy days when they were with you. If you are still blessed with the presence of children or grandchildren, make the holidays bright for them. Encourage them to bring evergreens from the woods and trim the house. If their young eyes are as keen as they ought to be, and this lovely weather holds, they can find ferns still fresh and green on the sides of the ravines, or in the sheltered nooks in the woods, with checkerberry or wintergreen vines and lovely mosses to complete the decorations.
Perhaps there is a fireplace in your house, long hidden behind that cheerless and dreadful usurper, an air-tight stove. Take down the fire-board and rebuild the fire on the hearth, if only for a single week. What a social centre for Christmas eve is the glowing and crackling fireplace! What a companion for "watching the Old Year out" is a blazing back-log!
And then there is the Christmas dinner! Who can enjoy that like a man who has raised his own goose, or bred the delicate turkey and toothsome chickens that grace his board? What ambitious feast of ever-so-many courses can equal mother's table, when with the fat of the land at her command she puts her heart into the work?
As for gifts, remember that Christmas lasts until New Year's—or should do so—and if you have neglected to prepare a surprise, it won't be too late when these words come to you. If you "can't think what they want," you can tell what you would like them to have.
There is always a happy suggestion in the thinking cap for those who put it on really wishing to devise pleasure for those they love. There are some good wives and dutiful children, we fear, who would be as much surprised by a present from "father," as he would be at their happiness over it. An investment in holiday gifts would give such a man a true idea of the real value of money.
This is the time, also, to stir up the neighborhood socially. There is too little visiting, and too few good times, in most rural communities. Where old-time frolics have been given up, nothing better has been invented to take their place. Why not make the holidays the occasion of reviving some of the genuine feeling of good neighborhood that marked the olden times?—*Golden Rule.*

Like good cloth, true manhood shrinks at nothing.

THE ENCHANTMENT OF FICTION.

Few are aware of the fascination of fiction. There are persons whose lives have been utterly wrecked by this appetite which they have contracted. Women have neglected their families and their homes to devote themselves to the intoxication of romance, until they became totally unfit for the sober duties of life.
A few months ago a friend residing in a New England city related some facts occurring within the circle of his own acquaintance, which illustrate this matter.
A young man of about sixteen years of age, a steady, diligent, quiet mechanic, who was exempt from the ordinary vices of city life, a lover of home, and one who spent his evenings in his father's house, was arrested and brought before the police court for stealing. The charge was made by a news dealer who had watched him while he was looking over the various papers upon his stand, and had detected him in the act of appropriating sundry copies of the same.
The father of the young man was sent for, and was thunder-struck at the revelation. His son a thief! And what had he stolen? Stolen papers! periodicals full of the fascinations of fiction; this was all!
He had for a long time been purchasing this poisonous literature, and had paid out some twenty-five dollars for such trash, which he had read at home in the evenings; and now when he saw these papers the temptation was so strong that he was led to steal some twenty papers to gratify this morbid appetite.
His father became responsible for the damages, and took his boy home, and he soon confessed his fault, the father also acknowledging that he also was at fault in allowing his son to occupy his evenings in reading such literature. The boy brought forth his store of fictitious trash and they commenced the work of destroying it. It took them about two hours to burn up the wretched stuff, and purify the house by fire. When this was done they bowed the knee around the family altar, and the boy confessed his sins with tears, and begging forgiveness, gave his heart to Christ. Would that other novel readers would do the same.—*The Christian.*

WANT OF COURAGE.

A great deal of talent is lost to the world for the want of a little courage. Every day sends to the grave a number of obscure men, who have only remained in obscurity because their timidity has prevented them from making the first effort, and who, if they could have been induced to begin, would in all probability have gone great lengths in the career of fame. The fact is, in order to do anything in this world that is worth doing, we must not stand on the brink and think of the cold and danger, but jump in and scramble as we can. It will not do to be perpetualy calculating risks and adjusting nice chances. It did very well before the flood, when man could consult his friends upon a publication for one hundred and fifty years, and then live to see its success for six or seven centuries afterwards; but at present, the opportunity so easily slips away, the period of his life at which a man chooses to venture, if ever, is so confined, that it is no bad rule to preach up the necessity, in such instances, of little violence done to feelings, and of efforts made in defiance of strict and sober calculation.

THE PERFUMERY INDUSTRY.

The San Francisco (Cal.) *Bulletin* thinks that a profitable industry is open to those who will cultivate flowers for home manufacture of perfumery, more especially in its own State. It says: "The extensive flower farms in France, Turkey and England in a measure indicate its importance in the world. The planting of flowers by the acre for perfumery purposes is unknown in this country. The perfumery manufactured here is from produce of flowers imported from Europe, and comes here in the shape of a fat or sort of tallow. There is only one firm in this city engaged in its manufacture, and this establishment produces an average of one hundred gross of bottles per week. It is entirely for home consumption, though there was recently opened a small export trade with Mexico. Flowers are not used here in their natural state, as they are not to be had. There is no reason why the cultivation of flowers, flower farming proper, could not be made an important industry here. Wherever the raw material is to be obtained profitably there manufactories spring up, and nowhere do flowers grow more luxuriantly than in this State. To convey an idea of the extent of the manufacture of perfumery, it may be said that British India and Europe consume annually, at the very lowest estimate, 150,000 gallons of perfumed spirits. The large perfumers of Grasse and Paris employ annually in its manufacture 80,000 pounds of rose blossoms, 80,000 pounds of cassia flowers, 50,000 pounds of rose leaves, 30,000 pounds jasmine blossoms, 30,000 pounds violets, 20,000

pounds tuberose, 20,000 pounds lilac, besides great quantities of rosemary, mints, lemon, citron, thyme and many other odorous plants. The quantity of odoriferous substances used in this way is certainly very great, and beyond the conception of most people."

Our Young Folks

WATCHING FOR SANTA CLAUS.

Once there were two little chaps, six and eight years old, who made up their minds when Christmas was coming, that they would see Santa Claus. They had heard all about him and his "eight tiny reindeer," and his loads of presents, and his coming down the chimney. But they didn't exactly know how true it all was. They always hung up their stockings and found them stuffed full of things, from candy to toys and books and mittens and toot-tooters. And of course they wanted to see the old fellow who always brought them just what they wished, and had enough left for all the other boys and girls. So Christmas eve they put their two little heads together and said they'd keep awake and watch for Santa Claus.
Of course they didn't let mamma nor papa know anything about it. How to keep awake was the next question. But finally Dick said he'd poke Harry whenever he went to fall asleep, and Harry was to poke him. They kept up a whispering of stories and questions, too, and wondering what Santa Claus was like, and whether he'd hurt 'em, and what they'd get. About ten o'clock they heard a great rattling of papers down stairs, and people stepping around, talking very low. This helped to keep them awake too. Pretty soon they heard their mamma coming very carefully toward their room, and they dove down into the pillows and pretended to be awfully sound asleep.
She peeked in, tucked up the clothes, and said, "pretty dears!" as she went out.
"Pretty dears?" said Dick, when she was gone—"there, Harry, she's spectin' Santa Claus, I tell you!"
In a few minutes mamma and papa were in their own room, with the gas turned down low. And after waiting a little while, that seemed to them a long, long time,—the two young urchins crawled out of their snug nest, and went tip-toeing down stairs, as still as two mice. Dick went ahead, 'cause he was the biggest, and little Harry crept close behind, hanging on to the edge of his brother's night-drawers. They had just got cuddled down behind the sofa to watch the fireplace, when they heard a swift step, and before they could even holler, Harry was rolled up in a blanket, and Dick was dumped into a big sack, and felt himself swung over somebody's shoulders.
"Ouch!" he thought, "Santa has clawed me sure, and I'll bet he's going to carry me to some people who haven't any little boys!"
The bag was so tight he couldn't kick much, nor more than half holler. But he did the best he could, and made whoever it was carrying him bang on pretty tight. Up, up he went, and then round and round; and then he felt the bag lifted up, turned over, and he was dumped out—where do you suppose?
"Don't know! In the snow?"
No—right on to his own bed, where he found Harry just crawling out of a quilt. It was done so quick that he couldn't see who ran out of the room, and he was too scared to follow. But from snickers they heard in their father's room, and a big hole they saw in their mother's best pillow case in the morning, they could guess pretty close. But they never wanted to watch for Santa Claus again.

RETALIATION.

A lady once, when she was a little girl, learned a lesson, a good lesson which she tells for the benefit of all whom it may concern:
"One frosty morning I was looking out of the window into my father's farm-yard, where stood many cows, oxen and horses waiting to drink. It was a cold morning. The cattle all stood still, till one of the cows attempted to turn round. In making the attempt she happened to hit her next neighbor, whereupon the neighbor kicked and hit another. In five minutes the whole herd were kicking each other with fury. My mother laughed and said: 'See what becomes of kicking when you are hit.—Just so, I have seen one cross word set a whole family by the ears some frosty morning.' Afterward, if my brother or myself were a little irritable, she would say, 'Take care, my children.—Remember how the fight in the farm-yard began. Never give back a kick for a hit, and you will save yourself and others a great deal of trouble.'"
Before you go to law consider well the cost; for if you win your suit, and are poorer than before, what do you accomplish?—*Cobbet.*
Have the courage to be ignorant of a great number of things in order to avoid the calamity of being ignorant of everything.—*Sidney Smith.*

Sunday School

LESSON I.—JAH

ZACHARIAS AND E

1. 5

GOLDEN TEXT.—A righteous before God, commandments and Lord blameless. Lu

TIME.—About a year before the birth of Christ, to the common of

PLACE.—The temple

In the days of Herod the son of Antipater, mean general, who, and the favor of the ed supreme power and great authority—His name, which is iah, means "remember. He lived in the "probably not far from a priestly city. Wh became too numerous into twenty-four classes had daily service for a week. The pre the week were selecte lot. Observe that the gy was unknown to law, as to the primit 1 Cor. 9. 5.

Both righteous—E This means here mo conformity to the law. testimonial of their Before God—it diat the priesthood gene and from the Phari ness was in the sight mandments and ordi fers to the moral i ceremonial observan of the Jewish religio tively, not absolutely lessness is not indic the implied rebuke 20. Paul uses the 6. "Touching the r in the law, blameless condition" at the "chief of sinners."

Well stricken—Liti Days. A sweet desec of the godly, holding goal.
Before God—In the dwell by the symbol temple was regarded house, or dwelling of first temple there was placed a cloud called visible sign of the pr was thus before God ed incense. The lot to perform each sep scored service, and each morning imp before the Lo ed exceedingly imp. The composition of the altar (which the to make for private 30. 34-38.

The whole multitu able that this was because there was an attending (verse 10) not on a week day, a puts honor upon his without.—The incens of prayer (Psa. 141 when offered by the as a signal to the without, who all e deep silence. Whe the incense altar, a burnt offering outa ers offered in the t peated all over the every region, howe godly Jew had wand of our hearts should twice in the day we with our solemn inv Gospel less officious

There appeared—er signal ascending great altar, passes walking the gilded and probably floor, complete overlay of altar upon which placed. An angel—tary that embraced have more instanct ion than in all the the world's history. at its close angel's special interest in e of outward mark The angel, as we le Gabriel. In the ord iah and Christian, G one of the archange set forth only as the angelic nature, not er of contending of administration of con man. Thus his m interpret in plain vram and the be-gow after his prayer wit seventy weeks," and ment he is the herc clarar as he does d icted Messiah and prominent characte a "fellow servant" and there is a co and absence of all his communication

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Sunday School Lesson.

LESSON I.—JANUARY 2, 1881.

ZACHARIAS AND ELIZABETH.—Luke 1. 5-17.

GOLDEN TEXT.—And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. Luke 1. 6.

TIME.—About a year and three months before the birth of Christ, B. C. 7, according to the common chronology.

PLACE.—The temple at Jerusalem.

In the days of Herod—This Herod was the son of Antipater, a distinguished Idumean general, who, by his own bravery and the favor of the Romans, had obtained supreme power over his native Idumea and great authority in Judea. Zacharias—His name, which is the same as Zachariah, means "remembrance of the Lord." He lived in the "hill country of Judea," probably not far from Hebron, which was a priestly city. When the sons of Aaron became too numerous David divided them into twenty-four courses or classes; each class had daily supervision of the temple for a week. The priests for each day of the week were selected from the class by lot. Observe that the celibacy of the clergy was unknown to the ancient Jewish law, as to the primitive Christian Church. 1 Cor. 9. 5.

Both righteous—Both just, or holy. This means here more than external conformity to the law. It is an honorable testimonial of their piety toward God. Before God—It distinguished them from the priesthood generally, who were corrupt; and from the Pharisees, whose righteousness was in the sight of men only. Commandments and ordinances—One word refers to the moral law, the other to the ceremonial observances, the institutions of the Jewish religion. Blameless—Relatively, not absolutely. That absolute sinlessness is not indicated is evident from the implied rebuke of Zacharias in verse 20. Paul uses the same word in Phil. 3. 6. "Touching the righteousness which is in the law, blameless," in describing his condition at the time when he was the "chief of sinners." 1 Tim. 1. 12, 13, 15. Well stricken—Literally, far advanced in days. A sweet description of the old age of the godly, holding in view the blessed goal.

Before God—In the temple where God dwelt by the symbols of his presence. The temple was regarded by the Jews as the house, or dwelling of God; and in the first temple there was in the most holy place a cloud called the Shekinah, or a visible sign of the presence of God. It was thus before God that Zacharias offered incense. The lot determined who was to perform each separate portion of the sacred service, and especially who was each morning to burn incense before the Lord. This was considered exceedingly important and honorable. The composition of the sacred incense for the altar (which the Jews were forbidden to make for private use) is given in Exod. 30. 34-38.

The whole multitude—It is very probable that this was upon the Sabbath day, because there was a multitude of people attending (verse 10) which ordinarily was not on a week day, and thus God usually puts honor upon his own day. Praying without—The incense itself was a symbol of prayer (Psa. 141. 2; Rev. 5. 8), and when offered by the priest a bell was rung as a signal to the people in the courts without, who all engaged in prayer in deep silence. When the priest stood by the incense altar, and the flame of the burnt offering outside ascended, the prayers offered in the temple courts were repeated all over the land, and even in every region, however distant, to which a godly Jew had wandered. The elevations of our hearts should be perpetual; but if twice in the day we do not present God with our solemn invocations, we make the Gospel less efficacious than the law.

There appeared—Zacharias at the proper signal ascending the steps behind the great altar, passes through the porch, and walking the gilded floor—for ceiling, walls and probably floor, were sheathed with a complete overlay of gold—approaches the altar upon which the censer has been placed. An angel—Within the half century that embraced the life of Christ we have more instances of angelic interposition than in all the foregoing centuries of the world's history. At its opening and at its close angels appear as taking a special interest in events which had little of outward mark to distinguish them. The angel, as we learn from verse 19, was Gabriel. In the ordinary traditions, Jewish and Christian, Gabriel is spoken of as one of the archangels. In Scripture he is set forth only as the representative of the angelic nature, not in its dignity or power of contending against evil, but in its ministrations of comfort and sympathy to man. Thus his mission to Daniel is to interpret in plain words the vision of the ram and the he-goat, and to comfort him after his prayer with the prophecy of "the seventy weeks," and so in the New Testament he is the herald of good tidings, declaring as he does the coming of the predicted Messiah and of his forerunner. His prominent character, therefore, is that of a "fellow servant" of the saints on earth; and there is a corresponding simplicity and absence of all terror and mystery in his communications to men.

Fear fell—He that had been wont to live in the presence of the master, was now astonished at the presence of the servant. So much difference there is betwixt our faith and our sense that the apprehension of the presence of the God of spirits by faith goes down sweetly with us, whereas the sensible apprehension of an angel dismays us.

Thy prayer is heard—That is, thy prayer for a blessing. This, among the Jews, was an object of intense desire. No prospect was more gloomy to them than that of dying childless, so that their name should

perish. Special pains, therefore, had been taken in the law to keep up the names of families by requiring a man to marry his brother's wife. Dent. 25. 5. But would the aged Zacharias have limited himself to this request? Did no higher aspiration than a merely personal one, arise from the heart of a priest in the holy place? Must not Zacharias have been among those who looked for the redemption spoken of, chap. 2. 25? John—"The God-given." A suitable name for one divinely given in answer to prayer. It is a suitable name also for him who, promised by ancient prophecy, was at last bestowed.

Joy and gladness—"He will be joy and gladness to thee." A child of prayer and faith is likely to be a source of comfort to his parents. Were proper attention paid to this point there would be fewer dissident children in this world, and the number of brokenhearted parents would be lessened. Rejoice at his birth—Or, in other words, he shall be a blessing to mankind. Great in the sight of the Lord—Truly great then; for just what a man is in God's eyes that is he indeed, neither more nor less. He shall drink neither wine—Plainly referring to the condition of the Nazarites, for the origin and laws concerning whom see Num. 6. The kind of wine commonly used in Judea was a light wine, often not stronger than cider in this country. It was the common drink of all classes of the people. The use of wine was forbidden only to the Nazarite. Num. 6. 3. Strong drink included all exhilarating liquors besides wine. The chemical art of distilling the modern intoxicating liquors was unknown to the ancients; but they were able to make intoxicating drinks from the palm-tree, from apples and from the grains. The greatest revelations and inspirations have been most vouchsafed to men that have been most given to abstinence. Chap. 2. 37; Dan. 9. 3; Acts 18. 10, 30. Filled with the Holy Ghost. To be filled with the Holy Ghost is to be illuminated, sanctified and guided by its influence. In this place it refers: 1. To the divine intention that he should be set apart to this work, as God designed that Paul should be an apostle from his mother's womb. Gal. 1. 15. 2. It refers to an actual fitting for the work from the birth by the influence of the Holy Spirit, as was the case with Jeremiah (Jer. 1. 5) and with David. Ps. 22. 9, 10.

The House and Farm.

Ceilings that have been smoked by a kerosene lamp should be washed off with soda water.

Do not iron calicoes with very hot irons—it will turn and fade the colors more than the washing. Some ladies always iron calicoes on the wrong side, but will find that they will keep clean longer if ironed on the right side.

A remedy for corns is as follows.—Bathe the feet in tepid water, to soften the corns; pare these off very closely with a sharp knife; then rub on well green peach-tree leaves; after continuing the rubbing once or twice a day, the corns will disappear.

In carving a turkey the breast must be uppermost; place the fork in the breast and take off the wings and legs without turning the turkey; then cut out the merry thought, cut slices from the breast, take out the collar-bone, cut off the side pieces, cut the carcass in two and divide the joints of the legs.

The general rule in feeding cows is that twenty-seven pounds of dry food daily are required for 1000 pounds of live weight, and that three-fourths of two-thirds of this should be bulky food, such as hay. This is a rule which admits of many exceptions. Very much depends upon the form of the cow. Some cows weighing 800 pounds consume more food than others weighing 1000 pounds.

An old veterinary surgeon sends the T. N. Times the following "simple and safe cure for epilepsy": "Take one pound gum assafetida, mix it with one gallon boiling water, stir the mixture constantly until the assafetida is dissolved, let the mixture cool, strain and give one half-pint every three hours. This will relieve the horse within twelve hours and give him an appetite."

There is hardly any ache to which children are subject so bad to bear and difficult to cure as the earache. But there is a remedy never known to fail. Take a bit of cotton batting, put on it a pinch of black pepper, gather it up and tie it, dip it in sweet oil and insert it in the ear. Put a flannel bandage over the head to keep it warm. It will give immediate relief.—Household.

It is wonderful that a subtle miasmatic poison should produce that peculiar condition of the system which prevails when alternate chills and burning heat freeze and scorch the body at regular intervals, and it is no less wonderful that medical skill has been able to reach and expel this poison from the system, as Ayer's Ague Cure always does.

The proprietors of Graham's Pain Eradicator do not offer it as a cure for all diseases, nor even as infallible in any disease, for the observations of the most eminent physicians prove that no single medicine, or combination of medicines, is adapted to every individual. All that is claimed is that the Pain Eradicator is more certain, safe and gentle in its action, and more effectual in severe and long-standing diseases, than any other preparation offered for similar purposes. Its power has been proven in thousands of cases of rheumatism and neuralgia, in which it effected a cure when other remedies failed. For burns, scalds, frostbites, chilblains, bruises, sore throat, &c., it is far ahead of any other. The proprietors only ask for it a fair trial to prove its superiority, which is acknowledged by the thousands that have used it. dec 24—2ms.

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Having been Pioneers in introducing and advocating their use in place of the MISERABLE TRASH very commonly sold in these Provinces as Ground Spices. We were the FIRST, and for many years the ONLY packers of really Genuine Ground Spices in Halifax, and with little or no advertising Avery Brown & Co's

Unadulterated Ground Spices

have come to be recognized in most parts of Nova Scotia as THE BEST. The result has been the gradual creation of a demand for better Spices, and other packers and dealers have been forced to meet this growing improvement in popular taste by furnishing better goods than formerly.

Still, while most grinders profess to supply Pure Spices, they also offer several inferior grades, thus admitting that they practice adulteration. The recent reports of the analysis of Spices and Foods, by the Inspectors appointed by the Dominion Government, have thrown fresh light upon the enormous extent of the adulteration practiced upon Spices. Reference to these reports will show that

BROWN & WEBB'S SPICES

have invariably stood the test, and been reported

Absolutely Pure Spice.

The only excuse for the adulteration of Spices is that the price is thus reduced; but this really only benefits the dealer at the expense of the consumer. In reality as the value of Spice depends only on its Strength and Flavor

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Our sale of Pure Spices has increased to a very gratifying extent, and as we purchase the whole Spices in large quantities in the best markets of the world, we are enabled to offer our Genuine Spices at little, if anything, higher prices than are demanded for inferior goods of other brands. Be it understood, however, that we will never sacrifice the QUALITY of our goods to the rage for CHEAPNESS, but will always maintain the standard of purity which has given our brand of Ground Spice the preference wherever it is known.

Our Spices are ground by Steam Power, on our own premises, packed in tinfoil packets of 2 ounce and quarter pound, FULL WEIGHT, and labeled with OUR NAME. They may be had of all the leading retail grocers throughout the Maritime Provinces. We request the favor of a TRIAL of them by any who have not already used them, convinced that their own merits will secure their continuous use.

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THE WESLEYAN.

FRIDAY, DECEMBER 24, 1880.

CHRISTMAS.

We tender pleasant Christmas greetings to our numerous readers. To these congratulations no sermon need be appended. Over the homes of many of our friends Christmas-tide will have begun to throw its halo, and the appointed minister will have again reminded them of the more important lessons of the season, before the WESLEYAN reaches their hands.

The re-united families, upon whom our paper may look in on Christmas—that day of joyful anthems, of gifts, of closed school-rooms, factories, forges, shops, banks and parliaments,—will prize their pleasure none the less, when reminded how narrowly the festival has escaped removal from the calendar. The old Puritans, in their run to the opposite extreme of Popery and Prelacy, were bent on its destruction. They passed repeated laws against it, but in vain, and learned the strength of the current they had to stem by the insurrection which broke out in Canterbury on Dec. 25th, 1647. Those of their number who made their way to New England, whence their descendants exert so strong an influence upon the customs of their British American neighbors, continued to class it in the list of Popish idolatries, and by a wiser method than that of proscription—the substitution of an annual Thanksgiving Day—sought to repress its observance. In spite, however, of all such efforts, the time-honored festival has survived through its own worth. Even among the descendants of those New England Puritans, whose more vigorous protest, Christmas has been creeping up during two centuries, and a portion of Thanksgiving zeal and Fourth of July fervor has been transferred to the favorite festival-day of the Old World. Evergreen trimmings, joyful bursts of Christian song, well-laden tables and gathered families tell how gladly and universally we welcome its annual return.

It is well, meanwhile, to keep in mind that no law renders it sacred. Our great Lawgiver has fixed a limit to the allotment of time to be held sacred. He has enacted that "The seventh day is the Sabbath of the Lord thy God." Excessive observance may involve danger. We have known men who claimed for Good Friday a sanctity beyond that of the Lord's Day. Such men are frequently among the most willing to devote a part of the Sabbath to amusement. Those who thus "observe days and months and years" as sacred, are to be feared. The day which has survived such efforts at repression, and now holds hovel, factory and palace under control, is but a day on which, by human consent and with a beautiful propriety, a large proportion of the Church below has agreed to recall by special observance the grand fact of the advent of Jesus on that mission which shall furnish a theme for angels and redeemed men through unending ages. The proper recollection of such a fact must needs lead men to sanctuaries in the spirit of worship. To keep a day commemorative of that wondrous birth, whose influence is beyond all calculation, by more human and social pleasures, seems not unlike crowding Him again out of the inn into the manger.

A beautiful appropriateness may be seen in the methods by which even in our homes we observe Christmas. Do we give gifts? We give them in commemoration of God's grandest Gift. Is it the children's day pre-eminently? Christ came as an infant of days. Do we deck our homes and sometimes our churches with evergreens? This decoration may remind one of the unfading life which Jesus came abundantly to give. Do we sing cheerful songs? They are echoes of the only song which angels were ever heard to sing, and which should most of all interest us. Does joy fill our homes on that day? Joy was the burden of the message angels bore. Are the poor remembered in home and Church? They are Christ's representatives now, so far as deeds of

self-denial are concerned. "Me ye have not always," said he once, adding, "The poor ye have always with you." And around well-spread boards Jesus alone made possible the presence of redeemed men at the marriage-supper of the Lamb.

We do not forget stricken households, where frequent silences will reveal trying thoughts common to each survivor. Of late we have been startled by tidings of the departure of friends. For the sorrows of mourners, made all the more vivid by the bright households around them, to-day has its more subdued, yet perhaps deeper comfort. The Christ of Christmas is He who brought life and immortality to light by the Gospel; it is He who said, "I go to prepare a place for you; and if I go and prepare a place for you I will come again and receive you unto myself; that where I am there ye may be also." Not merry, but happy, will be the Christmas in which such a promise shall be grasped, even though with the grasp begotten of sorrow.

IRELAND.

One writes about Irish affairs with open ears. He feels it possible that at any moment a step may be taken which may lead to a conflict of arms. The whole island is in a state of hardly suppressed revolution. A leading American journal remarks that "the unanimity of sentiment is apparently as great as in the American Colonies just before the Revolutionary war, and decidedly greater than in the Southern States before the bombardment of Fort Sumter." Meanwhile the Government has apparently been slumbering, and the wretched enemy has been busily sewing tares. While the members of the Cabinet have been disputing about the maintenance of order by ordinary means, or by coercion, the governing power seems to have been quietly passing out of the hands of the Queen's ministers into those of the leaders of the Land League. The landlords, too, with a lolly which can only injure their own interests, continue the process of eviction, and furnish an excited people with reasons for taking the bit in their teeth, which the most defiant speeches of their leaders could not supply. That they have not taken greater advantage of their power, and proceeded from occasional acts of bloodshed to open rebellion, is to the credit of their leaders, who cannot yet be charged with having set in motion machinery which they are unable to control. But the successive defeat of Government prosecutions; the establishment of a system of terrorism which none dare stay to face, and which throws its shadow over even the most humble shopkeeper; the extension of the influence of the League into the more Protestant districts of the country; and the defiant statements of Parnell respecting the ultimate purposes of the movement, are, in the presence of this self-restraint, all the more suggestive of a danger demanding a Cromwellian mode of treatment.

It is a significant fact that a large portion of the American press suggests the application of severe remedies. This is by no means strange to those who remember that the American people are just emerging from the dark clouds caused by a comparatively recent struggle for the sovereignty of the nation in opposition to the rights of independent States. The tremendous conflict, the effects of which cannot be forgotten for generations, and of which mementos are everywhere prominent leads them to attach to such resistance to law and order as may each moment be seen in Ireland an importance which Englishmen, with civil wars far in the background, seem unable to understand.

One regret—all the more the course pursued by the Government since the power to do justice to Ireland must be postponed till respect can be secured for the law. Ireland has had grievances which must be attended to. Those Protestant emigrants whose children now form a most valuable portion of our Provincial population have known this, and to-day the Protestants of Ulster, who take no part in the measures of the Land League, are not unconscious of the oppressive influences under which they live, through present land-laws.

It is to be hoped that events may prove the rulers of the Empire to have been wise in their apparently rash delay in the use of decisive measures. The danger of a check to the plans of the Liberal party is not confined to the influence of the Irish landlords only; the hesitation shown in reference to tenants in the sister isle may lead English tenants to ask whether they, too, have not proprietary rights to be won from their landlords.

The Gladstone Government has had its full share of perplexing questions, in no case so difficult of solution as in this.

The recent publication of a hymn-book for the use of Canadian Methodists should remind them of the rare heritage they have in Charles Wesley's numerous and incomparable hymns. To-morrow, in at least one half of the Protestant Churches in which the English language is used, human voices will resume the song sung by angels on Bethlehem's plains. The deep bass and sonorous tenor of manhood, the sweet treble of womanhood, and the beautiful alto of childhood, will blend as they unite in Charles Wesley's "Hark, the herald angels sing." Our joy will be the greater because others find expression for their gladness in the same familiar words,—ours by inheritance, theirs by permission most freely accorded. How "forcible" are these "right words," which have been floating about in the religious press:

"The Church of England closed her pulpits against the living preacher. By a happy retribution, the undying voice of the dead poet sounds alike through her steeple and lowliest temples; and his magnificent anthem—'Hark, the herald angels sing,' the most popular Christmas hymn in the world, finds a place at the end of the Prayer Book. His Easter hymn, 'Christ the Lord is risen to-day, Hallelujah!' appropriately opens the morning service on Easter Day; and his Ascension Hymn, 'Hail the day that sees Him rise!'—the finest in our language—leads the praises of worshippers on Ascension Day. It is not enough that the Church from which he was driven should now hear his voice; but all Churches, orthodox and heterodox, accord him an honored place; and the hymns sung by millions of Methodists of our day are his, with very few exceptions."

Not less worthy of note has been the general adoption of some of those triumphant songs, which the Methodists of Wesley's day sang as they bore their dead to the grave. From the Rev. Chas. Bullock's "Memorials of the Princess Alice," we learn that the hymn used at the funeral of her father—the Prince Consort, was "Happy soul, thy days are ended," a sweet hymn by Charles Wesley, sung to an air composed by the Prince himself. With their new hymn-book, Canadian Methodists will be more likely than ever to value their treasures in "psalms and hymns and spiritual songs."

In view of the important part to be borne by the President at the meeting of the approaching Ecumenical Congress, speculation is busy respecting the probable choice of the next English Conference. The correspondent of the *Central Christian Advocate* says:

It is probable the two chief nominees will be Dr. George Osborn and Wm. Arthur, and without claiming to be a prophet, or the son of a prophet, I hazard the prophecy that Dr. Osborn will be chosen. The Doctor has a history—a rich record of service. He has been fifty years and more in the ministry; he was elected into the Legal Hundred at the memorable Conference of 1849, and has been a decade Theological Tutor at Richmond. When the Conference was more Conservative than now, and when James Everett had just issued his first volume of the Wesleyan Takings, Dr. Osborn said he would not shake hands with the reputed author of the Takings. "What a calamity!" exclaimed the noble Joseph Beaumont, who stood alone, or almost alone, in those days when James Bunting ruled the Conference, on the Liberal side of the house. The branch of Methodism begotten of the action of the Assembly which elected Dr. Osborn into the Legal body will be represented at the approaching Council. The spirit of thirty years ago has disappeared never more to return.

An Irish correspondent of the *Richmond Advocate* takes a similar view:

The strength of the contest in voting will centre on Dr. Osborn and Wm. Arthur. Irish Methodists would prefer Arthur because he is an Irishman, and the only one who ever occupied the chair of the Conference but Adam Clarke, but they have no vote in the matter. Arthur has imperial influence in England, perhaps greater than Osborn on many questions, but in most respects Dr. Osborn is the most suitable man for the occasion, and I hope to be able to chronicle his re-election at the Wesleyan Conference of 1881. Re-elections are the exceptions, but the circumstances of next year will be exceptional. Dr. Osborn was sternly conservative and high handed during the last troublous times which disintegrated Wesleyanism, but nevertheless we have unbounded veneration for the fine and noble Nestor of the English Conference, and hope his brethren may rob him with his highest honors next year.

Several ministers of this city took occasion last Sunday to warn their hearers against the dangers of the holiday season, especially that consequent upon the social use of wines and liquors. Our elder acquaintances can testify to a marked improvement in this respect, yet in too many homes the first lessons in the course which leads to the dram shop and then to the ditch, may still be learned. Even in families in which indulgence in drinking habits has sent sons to the cemetery—to say nothing further—the evil is still kept in the way of other sons and other people's sons. How strange, beyond comprehension, the infatuation thus indicated. Years ago, when making a pastoral call, we were startled as a mother ran to her little boy, and sought to remove from his mouth some object, which in her agitation she was likely to fix in his throat. In a moment she explained the cause. She had caught a glimpse of a piece of glass in his mouth. Strange to say she had previously lost a child through that means. That fact once made known, we ceased to wonder at her nervous agitation. It was

at once seen to be only natural. More unaccountable by far is that calmness, with which a mother can teach a child to drain the glass which is every day sending degraded men to untimely graves. Any home in which our youth may be met by such temptations cannot longer be a safe resort for them. A yellow flag would be its most appropriate private signal.

The registrar of a Western Congregational Conference informs "brethren of other denominations," through the *Chicago Advance*, of the removal from that body of an unworthy minister. On investigation it came out that the same minister had been expelled eight years ago from the Congregational Union of Ontario and Quebec. "The mystery to us," writes the registrar, "is how he came to possess credentials from the Canadian brethren after being expelled, as above indicated." Others than those Congregational brethren have probably been perplexed by similar mysteries. How men, deemed unfit for work at home, can be sent abroad, furnished with letters that have in some cases enabled them to mount on stilts, and thence to look down on former associates, can only be explained by those who know that kindness of heart may sometimes override judgment,—shall we say in plain English—honesty.

Many ministers, it is to be feared, value their names at a too low rate, and too readily allow them to be appended to certificates, having reference to medicines or matters about which they know little or nothing. Still more reprehensible is the conduct of ministers, when, for some present gain, they make use of their position to lead their people into investments which promise much but afford no satisfactory guarantee of performance. Years hence, when the four hundred and ninety-ninth call shall make the deceived man slam his door in a way that Tom Hood says "means a swear," or shall cause him to regret the absolute loss of hard-earned cash, the names of such ministers will be recalled with sorrow and the Church which sent them forth will share in the blame. A wise pastor may often aid his people in their temporal as well as in their spiritual interests. There are men and women to-day who mention with loving emotion the names of ministers they have scarce seen. They have caught from a father's lips and look the regard he cherished for one who had taken a deep interest in his welfare, and they in turn may bequeath that regard to their children. And that wise counsel, that active effort, is linking generations to the Church under whose auspices that minister labored. But such services spring from the true pastoral spirit, breathed from the Great Shepherd, and never from selfish motives.

The *New York Methodist* quotes these statements from the pen of a local preacher of Baltimore. We fear they are equally true in our more northern latitude:

My soul is stirred within me as I casually discover such a lack of interest among so many well-to-do Methodist families in regard to our valuable religious periodicals. I am a local preacher and fill appointments in various country churches within a radius of about twelve miles from the city. And I am entertained hospitably by many families during the year, and at almost every house I cannot find a single Methodist paper taken or read. In most cases, these families are independent circumstances, and some of them may be termed rich, possessing good farms and houses and ground under rent in the city, with interesting children growing up around them, and yet they subscribe to no religious paper. Whose fault is it? Most of them take a daily secular newspaper. Some of them are well able to subscribe for half a dozen religious papers. Do the circuit preachers do their whole duty in this matter? Would they not be better paid, and other interests in our Church be more liberally supported, if the people were urged to subscribe to Methodist periodicals and read them?"

During the present year several religious papers in the United States and Canada have cautioned the public against lending a too ready ear to the appeals of the Rev. W. C. Van Meter. Mr. Van Meter, though professing to be a Baptist, was a "free lance," responsible to nobody, but fighting Popery at its headquarters in Rome, by means of money collected and expended solely under his own direction. On this ground, without any direct imputation upon his sincerity or honesty, so far as we know, the religious journals uttered and repeated their cautions. If these cautions were ever attributed to any improper motive, they now find a sad justification—most trying to the minister concerned, and extremely unsatisfactory to the parties contributing to the support of his evangelistic work in Italy. Mr. Van Meter writes from Rome as follows:

"To-day I have arrived from America, after the most stormy and dangerous voyage I ever made. The most distressing part was crossing the Channel. We were crowded in the saloon. I lay deathly sick. During the sickness and confusion my pocket was picked. The money I was bringing for the work was gone! Also the name of the bank in

London on which the draft was drawn. I immediately did what I could to detect the thief; but the officers assured me the search would be fruitless. I knew not what to do. First I thought of re-crossing to London, and asking those who had visited Rome and who knew the work to help. But, knowing how greatly I was needed here and that my Heavenly Father knows all about it, I said: 'I will leave all with Him and follow where He leads.'"

Mr. Van Meter issue an appeal to the public, asking for \$5000 to make up his loss. He may find some difficulty in obtaining that sum. His ignorance of the name of the bank on which so large a draft was drawn leaves reason to doubt his capacity for the proper outlay of so much money, while the occurrence will go far to convince a frequently-complaining public that the management of such funds by responsible committees may after all be the least expensive plan.

Dr. Stewart of Sackville sends five dollars towards the fund for the purchase of a boat for the Labrador mission. This sum reached him from a "Friend of Missions," whose letter bore the postmark of Charlottetown. Rev. S. B. Dunn, it will be remembered, has consented to take charge of any contributions for this purpose. Dr. Stewart adds:

It is gratifying to find that this matter is stirring the hearts of our people, and it would be a good thing if those to whom the Lord has given the ability, would make the completion of this scheme a Christmas offering to Him for whose cause the boat is so much required. I would again ask—Cannot our Sabbath-schools make an extra effort on this behalf?

You may benefit your friends and neighbors by inducing them to take the WESLEYAN for 1881.

EDITORIAL NOTES.

With new type and slight enlargement of page, the first number of the WESLEYAN for 1881, will present a most attractive appearance.

Mr. Richey has introduced into the House of Commons a bill to enable the Police Magistrate to sentence juvenile offenders to detention in the Industrial School. The necessity for this law has been very great,—our management of youthful criminals having been by no means satisfactory.

A Christmas-supper and Entertainment will be held in the Mission Church, South Brunswick St., on Thursday evening, Dec. 30th. Members of the Mission staff will be in attendance during the day to receive contributions. Visitors' tickets may be had free at the Methodist Book Room, from the teachers of the School, or from M. Theakston, Missionary.

A special despatch to the *Chronicle* informs us that on Monday morning the "closing exercises of the Mount Allison Ladies' Academy took place in Lingley Hall, a large audience being present. They were of the most satisfactory nature and indicated a high proficiency in the pupils." We are glad to know that at the beginning of the next term other names are to be added to the list of those now in attendance at the Academies, from this city.

PERSONAL.

Rev. Henry Steinhaur, for a number of years connected with our missions in the Saskatchewan District, will probably visit the Lower Provinces towards the end of January. Mr. Steinhaur's presence may be expected at the annual missionary meetings in this city.

The last mail from Newfoundland brings intelligence of the death of the Rev. William E. Shenstone, of Brigus. This venerable minister will be remembered by some members of our Church in the Lunenburg, Barrington and Bermuda circuits. His earliest years in the ministry were spent in the Canadian Districts. His death took place on the 11th inst. An obituary notice may be expected at an early date.

Mr. Samuel S. Nelson, an esteemed member of our Church at Truro, died on the 15th inst. His mother was one of the small number who welcomed Rev. John McMurray to Truro, more than forty-five years ago, when that minister was stationed at Maitland. Mr. Nelson's loss will be felt, though, during the last few years, ill-health had lessened his active service. His family is scattered. We have met a son in Newfoundland, another resides in Manitoba. To his wife and children at home, and to those abroad, we tender Christian sympathy.

LITERARY NOTICES.

Harper's Monthly for January is the first magazine for 1881 to reach our table. Its list of contents is varied, and its articles will be read everywhere with interest.

I. K. Funk & Co. issue Dickens's *Christmas Stories* in two volumes, illustrated with 16 new full-page engravings, and printed from new plates. They form Nos. 48 and 49 of the Standard Series (octavo size).

These enterprising publishers have in press an edition of *Gode's Commentary on Luke*. We have not seen this work, which ranks high in the United States and in Europe. A Preface and Notes for the American edition, specially prepared by Rev. John Hall, D. D., will add much to its value. The English volume is sold in the United States at six dollars; the reprint, which will include all found in the other will be very much less in price. A copy is to be given as a Christmas present to all subscribers to the *Homiletical Monthly*, who will therefore be able to speak of its theological tendencies.

FROM THE MIS-

CASH RECEIPTS—BELL

PUNTS

Rev. J. G. Birney, 2nd inst.
Rev. W. J. Kirby, per Chair
Rev. W. E. Johnston, per C
Pugwash, per Chairman
Rev. J. M. Pike, 2nd inst
Windsor, N.S., per Rev. J.
Rev. Elias Skakford, 2nd in
Rev. W. Lawson.....

WESLEYAN UNIVE

CES

The twelfth annual York Wesleyan Univ place on Friday evening having passed since the town was founded, the commemorative by m dred members of the guests. In the list President Beach of the succeeded Bishop Fos mementum.

"President Beach s love for Wesleyan beg boy, and when he beca go to college he had n anywhere else than t though Yale College w to his home. When b best for him to go to sent him to Middletow ity of the college, the e so great that it was i country. In an ar in s so bountiful in gifta, closing, Mr. George L. the college \$200,000 in also was about to give acres of land in the p Mr. Seney also propos the friends of the c \$100,000 more. Refe of the college, Presid facilities had been in by adding two new p ritors. Still the o money and assistance students ought to be stummi could do much their character the ge the college, and Wesl be ashamed of in near If the proper work we could have \$1,000,000 professors and a corre students."

Forty six college Pr forth from Wesleyan town. In that instit ing guidance of the e our Drs. Pickard receiv many years of Educatio line of which to Metho try in general is beyon last week we named tw in important position Provinces, who are als dletown.

DANGER IN T

Timorous travellers statistics collected by Inspector-General of and not only save their premiums, but stop twelve months \$200, have been transported steamboats, and only lives; so that the co that there is no mode centage of loss so low. the year is very sma the Narragansett and ters. The number o officers and crews b passengers. Yet if c comparisons should b of every steamer on t every five passenger mented with a vague happen during the w In the same way n nervous people on eve who are invariably a boiler may explode river, although as a steam is carried that is utterly impossible.

On a recent Sunda men were present i Trinity Baptist Chu in the evening of th was baptized.

In remarkable effo scribers, many publ to overlook those re To add many nam scribers they offer r by which they cheap who do not get subs every one gained, pe subscribers drop off, per whose induceme sound equally attrac ers in their strugg scription list lose a gain at the other, an depreciate the price Montreal Witness. Its special endavo crease the value of make it a necessity, inducement to new through their old u subscriber gets equ special offer this ye of the celebrated pic ING THE PASTORAL scription to the WE sends a new subscri and the new subscri well. If the names ly of each other, 25 to the price of the p the picture, or \$1.3 means as these, bene new subscribers, the and NORTHERN MEE a constantly inc list, until together w WESS it numbers over sand.

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FROM THE MISSION ROOMS.

CASH RECEIPTS—RELIEF AND EXTENSION FUND.

Table with 2 columns: Name and Amount. Includes Rev. J. G. Bigney, Rev. W. J. Kirby, Rev. W. E. Johnston, etc.

WESLEYAN UNIVERSITY—ITS SUCCESS.

The twelfth annual dinner of the New York Wesleyan University Club took place on Friday evening last. Fifty years having passed since the college at Middletown was founded, the occasion was made commemorative by more than one hundred members of the Club and invited guests.

President Beach said in part that his love for Wesleyan began when he was a boy, and when he became old enough to go to college he had no thought of going anywhere else than to Middletown, although Yale College was in the next street to his home.

Mr. Beach said that his love for Wesleyan began when he was a boy, and when he became old enough to go to college he had no thought of going anywhere else than to Middletown, although Yale College was in the next street to his home.

Forty six college Presidents have gone forth from Wesleyan University, Middletown. In that institution, under the loving guidance of the saintly Wilbur Fisk, our Dr. Pickard received his training for many years of Educational work, the value of which to Methodism and our country in general is beyond estimate.

DANGER IN TRAVELLING.

Timorous travellers should read the statistics collected by the Supervising Inspector-General of U. S. Steam Vessels, and not only save their short-time accident premiums, but stop worrying. During twelve months 220,000,000 passengers have been transported by coast and river steamboats, and only 103 have lost their lives; so that the conclusion is obvious that there is no mode of travel with a percentage of loss so low.

On a recent Sunday twenty-nine Chinese were present in the Bible-school of Trinity Baptist Church, New York, and in the evening of that day one of them was baptized.

In remarkable efforts to gain new subscribers, many publishers seem entirely to overlook those already on their lists. To add many names to their list of subscribers they offer very great inducements, by which they cheapen the paper to those who do not subscribe for it, while for every one gained, perhaps one or more old subscribers drop off, and take another paper whose inducements to new subscribers sound equally attractive.

THE C. P. RAILWAY.

The attention of the House of Commons during the past week has been almost wholly devoted to the contract for building the Canada Pacific Railway. Hours have been spent by Sir Chas Tupper, Minister of Railways, and by others also in speeches on this important subject. The adoption of the motion introduced by Sir Chas Tupper involves the payment of \$25,000,000 in cash to the company, and the grant to that body of 25,000,000 acres of land.

The parties representing the Company are financially strong, and perhaps only agents of powerful moneyed interests. They are Duncan McIntyre, Montreal; John F. Kennedy, New York; R. B. Angus and J. Hill, St. Paul's; Morton, Rose & Co, London; and Cohen, Reinsoot & Co., Paris. The following advantages are claimed for the proposed contract by Sir Chas Tupper, in his late speech:

The contract provides for building 2,727 miles. The Act of 1872 authorized the giving of \$30,000,000 cash and 50,000,000 acres of land for 2,751 miles. This would be (valuing the land at \$1 per acre) \$84,700,000. This failed. In 1874 the proposal was to build 2,796 miles with \$27,970,000 cash and 55,940,000 acres of land. The whole cost under this offer would be \$104,884,500. This failed.

Under the present contract the total cost of the whole road will be \$78,000,000. He showed that the present contract is the most favorable, assuming the land to be worth \$1.50 an acre. The estimated cost under the Allan Charter would be \$112,000,000, that of the late administration in 1874 would be \$132,887,500, while that of the present scheme would be \$90,500,000. Going the whole length that the Globe gives, and assuming the land is worth \$2 an acre, how would the account stand? In 1873, it was \$130,400,000, in 1874 it was \$160,827,500, now it is \$103,000,008, or less than the amount placed at the disposal of the late Government reckoning the land at \$1.

THE LIVADIA.

The Osar of Russia is going to revolutionize the naval architecture of the world. The daily papers are to be believed. His new iron yacht, Livadia, is built in defiance of all hitherto recognized principles. Instead of being made long and narrow to go through the sea, it is made broad and shallow to float upon its surface. The model may be said to be taken from that of a duck. It is 235 feet in length and 153 feet in breadth, and draws but seven feet of water; is flat-bottomed and with very slight keel. According to the "London Times," she went through the gale on the Bay of Biscay with less disturbance of her surface than was ever known in an ordinary vessel.

The ordination of Rev J W McLeod as fourth missionary to Trinidad took place in St. Matthew's (Presbyterian) Church on Monday evening. The proceedings were of a most interesting character. A collection taken up in aid of the Mission Fund amounted to \$38.05.

IRISH AFFAIRS.

An "Irish Methodist," in a letter to the Methodist Recorder, describes the sad state of affairs in that unhappy country:

I am moved to write on behalf of Methodists. I do not plead the unrighteous cause of bad landlords. I do not forget how many of our families were driven away by exorbitant rents, when Roman Catholics succeeded them, promising to pay what neither they nor their predecessors could pay. Even then there were many who, in relation to the landlord's own interest, were wont to say, "Time will tell;" and surely time is telling with a vengeance. Nevertheless the present condition is worse than the former; if atrocity in its severest development afflicted with whips, mobocracy resorts to scorpions.

Take the following extract from the private letter of an influential Methodist: "You are aware I was B-yecotted early last month, and since that thirteen of my neighbors, merely because they befriended me and my family. Now, tell me what are we all to do (about fifty in number.) You say get police protection. Your saying so (with great respect for you) proves how little you know of the present reign of terror. 'Police protection' means in plain words our utter ruin (if we stay here) or immediate emigration or death to the whole of us. I cannot think with you that the brethren... are blameable. It was not considered so bad for Christians to submit to the rule of their enemies in those days of which I read in history. I affirm we have no Government here but that of the Land League, and for the time being at least, what can we do better than submit to the powers that be? You know I was a Liberal in politics, now I do not know what I am; but this I do know, that I urge all my prayers to the Almighty, with the old plea, 'Because there is none other that fighteth for us but only thou, O God.' None other—not even the Methodist, M. P.'s. Indeed, it seems as if they thought that a bill to provide us with a decent burial was more important than a bill to protect us from a cruel and bloody death."

This communication is perhaps too long; therefore, I abstain from other details. My object is to enable your influential readers to form a more correct idea of the existing state of things than they can from the ex-parte statements of conflicting political writers. I conclude with my deepest conviction that all the distress of the past few years was hardly worthy of being deprecated as a calamity when compared with the demoralization now resulting from the unrestrained coercion practised by the Land League.

Please renew your subscription for 1881 as early as possible.

GENERAL CHURCH NEWS.

The First Baptist Church, Brooklyn, has raised its income from \$3,500 per annum under the pew renting system, to \$10,000 under the envelope plan.

The Rev. Mr. Carey, (Baptist) it is understood, has accepted a call to Liverpool, G. B. General regret is felt at his departure from St. John.

The question of opening of the reading-room of the Society of Arts on Sunday has been decided at Sydney, Australia, against the opening.

St. Luke's Protestant Episcopal church, built by the Coleman family at Lebanon, Pa., at a cost of \$100,000, was consecrated October 18th.

The Rev Antonio Arrighis has collected \$10,000 in the United States for the benefit of the Free Church of Italy. He will return to Italy shortly.

Okrika is a town of 10,000 inhabitants, forty miles from Bonny, in the Igbo country, at the mouths of the Niger. A mission agent never visited it until recently. Bishop Crowther, of the O. M. S. hearing that the people there had built a church and were holding Christian worship, sent Archdeacon Crowther to inquire and report the facts. The Archdeacon found the church as represented, and that Christian worship was held in it every Sunday, a school-boy from Brass Mission reading the service and a congregation of five hundred persons in attendance. The people desired a regular teacher and offered to contribute to his support. In this remarkable manner is the Niger district being Christianized.

METHODIST ITEMS.

A donation gathering was held at the Clairmont and Glenville appointments on the River Philip circuit, on the evening of the 17th inst., when twenty-six dollars in cash were collected.

The Methodist friends of Pleasant Valley, an appointment on the Margate circuit, P. E. I., held a donation party on the 13th inst., which proved a great success. They paid off an old debt on the church, and also put quite a handsome sum into the hands of their minister.

Re-opening services took place at our church at Digby on the 12th inst. Sermons were preached by the Revs. E. Smith, President of the Conference; G. Parker, of Bridgetown, and W. H. Hearts of Granville. A statement of the improvement made, from the pen of Mr. Wasson, will appear next week.

The 21st anniversary of the Ermouth street Sunday-school, St. John, N. B., was observed on Sunday last. Addresses were delivered in the afternoon by Messrs. McKenna and Waddell and the superintendents of several Methodist schools. In the evening the scholars, who were seated in the galleries, were addressed by Rev. J. Head. The report of Mr. McKee—the superintendent, showed the school to be in a very flourishing condition.

At the late meeting of the Ecumenical Council Committee at Montreal it was resolved that the proportion of representation from the various Annual Conferences be fixed as follows:—London Conference, 3; Toronto Conference, 3; Montreal Con-

ference, 2; the three Maritime Conferences, 4. The following brethren were appointed delegates to the Executive Committee to meet in New York, viz., the Rev. George Douglas, LL.D., and D. Allison, Esq., LL.D. Alternates, Rev. A. Sutherland and John Macdonald, Esq.

On the 13th inst., after only seven weeks of preparation, the ladies of the St. John's N.F. circuit called the attention of the public to a Christmas tree and Refreshment table. The proceeds of the sale, continued for three evenings, reached the sum of \$856. "There can be no doubt," as Mr. Shenton remarks, "that whatever the ladies of the St. John's circuit undertake to do, they do with all their might, and succeed."

Rev. L. S. Johnson writes:—The new Methodist Church at Upper Nashwaak will be dedicated (D. V.) next Sabbath, 26th inst. There will be three services during the day—at 10.30 a.m., 2.30 p.m. and 6.30 p.m. The President of the Conference, Rev. E. Evans; Rev. W. W. Brewer and the superintendent, will conduct the various services on the occasion. There will also be a church and missionary meeting on Monday evening at 6.30 p.m.

The Rev. J. A. Dorion, Methodist missionary at Oka, informs the friends of that mission, through the Witness, that there are now two day schools in good working order on his mission, one in the village of Oka, with 65 scholars in attendance, taught by a graduate of the McGill Normal School of Montreal, and the other school in the country, about four miles from the village, with 23 scholars in attendance, taught by an Indian woman, who has been educated in the mission school at Oka. The English is the only language taught in the schools; there is also a very good Sunday school in connection with this mission.

ABROAD.

Wesley College, Dublin, increasingly prospers. Of this an attendance of some 200 day boys and 75 boarders affords cheering evidence.

It is stated that Messrs. Fowler Brothers, of New York, have intimated through the Lord Mayor of London their intention of contributing £1,000 to the Irish Thanksgiving Fund. Including this, it is estimated that the total already promised reaches nearly £13,000.

The whole of the Methodist churches of Halifax King, have set an example worthy of imitation. Forgetting their differences of Church government in the desire to show a united front to the world, and to stimulate each other to love and good works, the Wesleyans, the United Methodist Free Churches, the Primitive Methodists, and the New Connexion Methodists held a convention which continued during two evenings. So gracious was the influence attending this service, and so cordial was the brotherly feeling manifested, that it was felt on all hands that the event fully justified the wisdom of the promoters of the convention.

One gentleman gave a subscription of \$250 lately to the American Methodist Board of Church Extension, to be used to build a church in a community where every communicant in the church at its organization would sign the total abstinence pledge and promise to vote for prohibition. The place, however, must be west of Kansas. A prominent Iowa gentleman says: "Draw on me for a church every month." He holds the Board, however, to the following conditions: The church to be dedicated free from debt, and his contribution to be one tenth of cost. The Board of Church Extension is aiding one church a day.

SECULAR GLEANINGS.

NOVA SCOTIA.

The British Board of Trade will hold an official inquiry concerning the wreck of the barque John A. Harvie, of Windsor, N.S., on the Wexford coast.

John Bowden, a sailmaker, cut his throat in the City Prison, where he was confined, on the 16th inst., and died from the effects of the wound on Saturday. He was about 27 years of age.

It is estimated that over 8,000 bushels of wheat have been harvested in Yarmouth County this season, besides large crops of barley, oats and buckwheat. There are 8 threshing mills in the county 3 of which threshed over 5,900 bushels of grain this autumn.

A "Cape Breton County Temperance Association," for the better promotion of temperance work, was formed last week. The Rev. J. S. Coffin, of Sydney, was chosen President, and Mr. Jos McVarish, also of Sydney, Secretary of the Association. Corresponding Secretaries were appointed throughout the County.

Petit de Grat was the scene of a melancholy accident recently. Mrs. Edward Martell tied a child, eight months old, on a chair and left it in front of the stove while she went out. On her return she found that the child had tipped the chair and fallen forward on the hot stove. It died in a few hours.

The Windsor Mail states that the ship Hannah Morris is about given up as lost by her owners. She left Liverpool, G. B., on Sept. 6, for Philadelphia, and has never been spoken. She was in charge of Capt. Charles Danbar, of Windsor, who had his wife and family on board. The mate, Mr. James Duncan, also belonged to Windsor.

NEW BRUNSWICK.

There seems reason to believe that Mr. Gibson's enquiries into cotton making in the States will lead to a mill being established on the Nashwaak in a short time.

Mr S J Patterson, of Muniac, has contracted with the Woodstock Iron Company to have cut, and delivered to them in the woods, within two years, from 7,000 to 10,000 cords of wood.

The St. John City Council has appointed as Chamberlain, Frederick E. Adell, brother of the late incumbent.

The Moncton Sugar Refinery is in full operation, and its products are highly spoken of.

The Petitoodiac River is still open for shipping. The schr. Laurel left Moncton a few days ago. The Times says navigation is possible for nine months of the year.

S A Perkins, of Centreville, Carleton Co., N. B., was fined fifty dollars and costs for violation of the Canada Temperance Act, before G W White, Esq.

The remains of Mrs. Jout, wife of Beverly R. Jout, Esq., and sister of the late Judge Wilmet, were interred at Fredericton on Monday.

PRINCE EDWARD ISLAND.

The barque Transcript stranded at Tignish has lately been stripped of her sails, rigging, spars, &c. All hope of getting her afloat has been abandoned.

A very melancholy accident, occurred to a young man, son of Phillip Train, of Brae Station. While hauling a house in Campbellton, he was caught by one of the runners and dragged under it. He was immediately rescued, but died in about six hours after the accident.

UPPER PROVINCES.

Charles Belford, Secretary of the Dominion Board of Appraisers, and formerly editor of the Toronto 'Mail,' died at Ottawa, on Sunday night, aged 43 years.

A number of American shoel, hard ware and other manufacturers, have engaged premises at Cote St. Paul for manufacturing, which will be opened next spring.

A despatch from Belleville says the Grand Trunk has received first consignment of 500 tons of Nova Scotia coal for use on the road. This is the first lot of coal that the Grand Trunk has taken so far West.

NEWFOUNDLAND.

Diphtheria is raging with great violence at Heart's Content. Already twelve children have succumbed to its attacks. Twenty new cases were reported on the day the above was written.

A despatch to the Citizen from St. John's, Nfld states that along the whole coast from Cape Ray to the entrance of St. Georges Bay wreckage of vessels has been discovered, indicating vessels of large capacity. Thousands of seals are floating about. Five bodies were seen on the surf. At another part of the coast a large quantity of wheat in bags was found in the land wash. A relief party of seventy men has been equipped with every means to succor any unfortunate seamen.

The barque Nonantum, from Miramichi for Gibraltar, with a cargo of deals, encountered a gale, in which she lost topmasts and deckload. Three days afterwards, the crew abandoned the vessel in two boats. One of them containing six men was swamped, the other containing eleven of the crew reached Bay St. George, N.F., on the 23rd ult. Nine of the men who landed died from starvation and cold. The other two were accidentally found, 10 days after the wreck, and taken to the village. They were not expected to recover.

ABROAD.

Edward Baines, the proprietor of the Leeds Mercury has received knighthood from Queen Victoria.

The first Battalion of the 20th Regiment at Malta, has been ordered to Ireland. Cable despatches report that a ship is to be sent to Gibraltar at once to take the 97th to Queenstown.

2,000 persons attempted on Saturday to wreck the residence of Mr. Downing, at Bonmahon, County Mayo, after he had served writs of ejectment on some tenants. The police kept them back at the point of the bayonet. Downing escaped to Dublin.

A large force of Boers occupied Heidelberg, in the Transvaal, on the 16th inst., and established a government under Kruger. The inhabitants were forbidden to leave the town without a pass. The losses of the Basutas in the fight with a patrolling column from Mafeteng were the heaviest yet inflicted.

Lurd Kenmare is about to quit the country in consequence of employing skilled carpenters at his house in Killarney to exclusion of local workmen. He has received notice that unless the carpenters are immediately dismissed, the house will be burnt down. Last year he borrowed £20,000 in order to give employment to his people.

The five story building occupied by Birge & Sons, of Buffalo, wall paper manufacturers, caught fire on the 16th inst. Twenty minutes after the alarm the walls crumbled and fell and probably buried 20 to 30 of the employes. The terrified workmen took to the windows and many escaped with broken bones and bruised bodies, but those in the upper stories, unable to escape, appeared for a moment at the windows and then sank back suffocated in smoke and flame.

Volunteers from the second battalion of the Scots Guards have started for Ireland. A battalion of the Rifle Brigade has arrived at Cork. They will remain there with a regiment of infantry and three troops of dragoons. A company of the Army Service Corps, Commissariat and Transport departments has been ordered to proceed to Ireland.—A demonstration was made by 5000 Irishmen in Manchester on Monday night for the purpose of expressing sympathy with the Land League and raising money for the Parnell defence fund.—An enthusiastic demonstration by Orangemen and Protestant farmers took place on Monday at Coleraine, at which resolutions were passed, energetically denouncing the Land League agitation and the inaction of the government relative to affairs in Ireland.—A tenant farmer named Mullin, while returning from Ballinacree market last night, was fired upon by six men concealed behind a wall on the road to Hollymount. He was immediately.

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Memorial Notice.

The many friends of Brother Horatio Wright will learn with sorrow of the severe and prolonged affliction to which he and his household have been subjected.

The first was the pet of the household, little "Maunie." She was one of the most patient little sufferers, never murmuring even in the midst of the greatest pain, which was only relieved by the call of the angels to bear her "over the river."

The second was Aretas, a fine young man of twenty seven, who with his wife, not much more than a bride, came all the way from Illinois to minister to the loved ones at home, in their affliction. His arrival brought hope and bright expectations to the mourning and depressed spirits, but alas, in six short weeks, he too, who was the personification of health and manly beauty, was cut down in the flower of life—leaving a broken hearted widow, a stranger amongst strangers.

On Sunday, Nov. 7th, we committed his body to the tomb, and commended his soul to the mercy of God, as others will commend our souls to His mercy when our time of departure shall come.

By such experiences as these are we taught that sorrow is absolutely necessary to make us perfect. We are disciplined only through tears. "Griefs are but God's angels which bring good news of other spheres and lift our hearts up to hopes we never should have had if we had not bent in grief."

Pugwash. E. E. E.

AN EXPERIENCE.

Having been the subject of many prayers, and of close and constant pious training by loving parents, I was led in early life to give myself to God. Surrounding circumstances tended to make my religious life exceedingly bright and happy, and for many years I was content with the assurance of sin forgiven and condemnation removed.

During the last three years my soul has been stirred by a sense of my weakness in the Lord's service, and also of the unevenness of my hidden life. I fully believed I was willing to make every sacrifice the Lord demanded. I longed to be perfectly His. This was my supreme desire, and yet my hidden life was strewn with broken promises and disregarded vows. To be freed from the "sin which did so easily beset me," was my earnest wish, and yet I failed. Circumstances tended for a time to lessen this desire—when suddenly—like the tornado sweeping everything before it—so did Satan visit my soul!

"When I would do good, evil was present with me." To myself the power of sin appeared supreme. Awakening to my condition, and turning myself to see what could be done, I made resolutions—but alas they were broken. The writing of solemn covenants and the frequent entries of my experience in my diary during the day, all proved useless. Fasting and prayer availed but little; I saw that all these exercises, however good and profitable in their places, could not save me from my foe.

What could I do? By a system of rules and discipline, all of which were good, I had sought to root out sin from my heart and I had failed. I felt my utter helplessness, and also that sin would, if not destroyed, submerge my soul. In my extreme need and bitter anguish of spirit I went to the Lord. I was willing to renounce everything if He would only save me from sin. Something whispered "He is able to save to the uttermost." I responded "Yes." Again "He is willing to save you." Response, "Yes," but I could not believe that He would do it.

For a day or two I rested here. The gracious Spirit then led me to see that He was a perfect Saviour from all sin to those who made a full surrender of themselves to Him. I was made willing. Unconditionally I surrendered to Christ, "My body, soul and spirit I gave to Him," and in a moment the bondage was gone—freedom came—fears vanished, and for the last two weeks I have enjoyed a sense of divine security and peace that I never dreamed was possible to mortal man. He is a perfect and All-sufficient Saviour and I can say,

"Then O Christ, art all I want, More than all in thee I find."

Perfect submission, and trust in Christ, has brought to me perfect peace and safety?

I write this to encourage others. The great source of my joy is not so much the anticipation of Eternal Happiness as a "blessed confidence of the presence of Christ—saying, keeping and directing me now. He is a present Saviour.

"Every moment, Lord, I feel The merits of thy death."

I know that as with myself in the past some will ask, "How can these things be?" "Who can bring a clean thing out of an unclean?" It is wonderful but true. Our admiration is greatly excited by the appearance of pure and gorgeous tinted crystals—and our wonder is increased when we are told by the chemist of the process of their formation. But the gospel of Jesus, which publishes a full and perfect salvation from sin, tells of a greater wonder than this. From the darkest condition of sin—from the soul polluted by iniquity—from the life robbed of its purity and transparency of character, there may spring forth, through contrition and humility and faith, the loveliest and most transparent of all lives, the "Life of Je-

sus"—"Christ living in us." This is the nucleus around which the motives and desires of the soul crystallize into a pure, transparent and divine character. Christ dwelling in us by faith is a living, new-creating power. "Old things pass away and all things become new."

Sin is within us, and hence the power that is to extirpate and drive it out must also be within—dwelling in the fountain of life itself. The great remedy for sin is to receive and venture upon Christ wholly. A perfect and unconditional surrender to Him. This is the spring of all power. Christ is what we want—Christ is all we want. Having and abiding in Him we have comfort and joy and safety and perfect rest from sin.

Receive Christ, dear Brother or Sister, as your All-sufficient Saviour and so shall the blessing of perfect peace, safety and joy be yours.

N. S., Oct. 1880. CHELT.

AN IMPERISHABLE NAME

Those were ringing and heart-touching words of Bishop Duggett as he was quietly breathing his life out: "I claim to have lived above reproach as a preacher of the Gospel." And the beauty in these words is that the statement was true. More than twenty-five years have rolled by since we heard Dr. Duggett preach for the first time. It is true that we were not personally acquainted, and yet we have been in a position during all these years to hear it, if there had been anything in the minds of the people detrimental to his character. We have never heard one breath of suspicion against his fair name. He was a man who had travelled far and wide and held many positions of trust among his brethren, and when he had filled up his threescore and ten years, and fifty of these in the ministry, not one among his own people or of the world could accuse him of sin. While he readily ascribed it all to Christ, the eternal Son of God, yet it must have thrilled his soul with inexpressible joy as he realized, at life's end, and when life's work was done, and life's opportunity gone, that he had lived above reproach. It surely must have given him a joy above the angels to have cast his eyes back over a life of purity, honesty, uprightness, disinterested labors and fidelity to convictions, and one more step and the river is crossed and the reward comes! This reminds us of the words of Paul when he was surrounded by the elders of Ephesus, "I am free from the blood of all, for I have not shunned to declare unto you all the counsel of God. I have coveted no man's silver or gold or apparel." And years after, when he had passed through deep waters, and was then in the midst of the fires and life was drawing to a triumphant close he said, "I am now ready—I have fought a good fight—have kept the faith and finished my course." He was then almost within reach of the crown. Such a life—one "above reproach," is of priceless value. When Bishop Duggett was gone and his family and friends were gathered to see his face for the last time, we judge that all riches would have appeared as dust in the balance compared with his spotless character. Such names will not be blotted out in the Book of Life.

Such a book is of infinite value to the saints. In our infirmities and conscious imperfections, it lifts our souls to contemplate the triumphs of grace in the life and death of one whose name is without a stain.

How will it be with us at death? It will be sad and a day of clouds if then we are silent because we are conscious that we have not lived "above reproach." One who was also a minister, and whose life had been shadowed by reproach and scandal, said, among his last words, "The world can no longer harm me." Thus he went down to the grave with a bitter complaint on his lips. The world had not and could not seriously harm him—he had harmed himself. Which, dear reader, will be your end? One of conscious rectitude, or one of conscious guilt? Let us lean on conquering grace and through its power make all in this life subordinate to faithfulness to Jesus, and we may know how sweetly and triumphantly life will close with us.—Biblical Recorder (Baptist).

THE HUMBUG OF SNAKE-CHARMING.

I had not been many years in India when I had an excellent opportunity of seeing the so called snake-charming, and satisfying myself that it was only clever legerdemain. Two snake-charmers appeared in the compound and offered to purge it of all the snakes it contained. I embraced the opportunity with great alacrity, but insisted on dictating my own terms, which, after some demur, were agreed to. I selected one man (the other remained with the basket), and offered him the choice of accompanying me, either in his dhotee only, and bare head; or with his pugree and a langotee. He chose the latter costume, soon made his toilet and stood before me all but naked. I satisfied myself that the langotee could not possibly conceal a snake, and I had yet to find whence the reptile could or would be produced. So we proceeded to business, accompanied by a crowd of gaping servants. I led the way to a great prostrate trunk, beneath which a cobra (imaginary) was said to lodge, and he started his rude bagpipe, and began his incantations and gesticulations. But the snake refused to be charmed for the very good reason that it was not there and the charmer could not evade my searching gaze. He now took the lead, and drew up before a tempting looking hole in a bank, where he felt sure he could seduce a snake. "Very well," said I, and we formed a semicircle, in the middle of which he stood, and resumed his incantation. Suddenly, to divert my gaze, he pointed to the hole, and exclaimed, "Dekho, Sahib" ("Look, Master"), and, in a moment, extracted (apparently) a cobra from it. But he did not see that at that moment I had observed his hand, like a lightning flash, extract a snake from the folds of his pugree, and simultaneously appeared to ab-

stract it from the hole. The modus operandi was clever legerdemain, but unmistakable cheating. One of my servants saw the trick too, and was about to exclaim, but I silenced him with a gesture, and appeared convinced at the marvel. "Now," said I, "as you have found the snake, you must prove to me that it is poisonous," and so a poor chicken was sent for and placed under a coop with a snake; but here again the snake charmer overdid his performance, for, dislocating the chicken's neck with his finger and his thumb as he placed it under the coop, he immediately raised it, and exhibited the poor animal dead. If it had been struck by the snake, ten or fifteen minutes would have elapsed before death. I still seem convinced, and on his coolly asking for the chicken for dinner, I said I could not think of allowing him to eat a poisonous animal, and so ordered it to be buried. Having received their basishah, both men asked me for some brandy; as, at the moment, there was none in the house, and telling them so, one pointed to a large bottle of saturated tincture of ginger which was standing in the sun, and asked what it was. On my telling him, both asked for some, so I bade them sit down, and poured a mouthful down each gullet. The unexpected pungency of the shrub astonished them, but one of them passing his stomach with both hands, and with his eyes streaming with tears, gasped out, "aur do" (give more.) The other man said he had had enough. Both of them arose and shouldered their baskets, saluted and left the compound.—Nature.

THE WHITE HOUSE DINNER SERVICE.

A duplicate autograph set of the White House porcelain service made by Haviland & Co., of Limoges, for the Executive Mansion, has been recently received by Haviland, Merritt & Co., of No. 14 Barclay street. The set comprises 135 pieces, decorated with designs by Theodore R. Davis, illustrating exclusively American fauna and flora.

In the oyster plates the colors are laid upon the china clay under the glaze, both being fired at the same time. Five Blue Point oyster shells cover the principal portion of the plate, beyond which is a cluster of the racoon oysters of the Southern States, surrounded by seaweed on a background representing the ocean. The soup-plates are shaped like a ten-sided angular bowl, the contour conforming to the base and edges of the laurel flower. An Indian sitting on the verge of a cataract, the palmetto cabbage, the harvest moon shining upon a field of Indian corn and pumpkins, a mountain cabin with tomatoes placed on a board to ripen in the sun, a green turtle crawling between the ribs of an old wreck on a Florida reef, a clam-bake, a frog sitting on a stone in a summer shower, and an old-fashioned open fireplace and swinging crane of a New-England home are among the designs of the soup-plates. The fish-platter is rectangular in form, with the corners rolled in and enriched with gold. The design represents a huge shark struggling to free itself from the meshes of a net. Each plate gives a spirited representation of a different kind of fish in the water.

The platter for the roast shows a magnificent turkey standing proudly out upon the snow against a high-colored sunset. Among the designs on the plates, which are coupe in form with narrow rim, are the mayflower, a bear which has disturbed a hive of wild bees while his mate enjoys the situation from underneath the trees, a buffalo dying in a "blizzard" surrounded by hungry coyotes, a "coon" hunt by torchlight, the collared peccary of Texas, a deer startled and gazing at a "jacklight," and the "cranes" walk around." The game platter offers a canvas-back duck floating about and plucking wild celery. Several kinds of game birds, from the grouse and ptarmigan to the rice bird, are represented.

Among the chinacaps, papaws and grapes adorning the fruit plates is a design showing a New-England sugar camp, and another of bears revelling in patis of huckleberries, the owners of which have been frightened away. The artist's studio on the sea shore at Asbury Park is also shown. The form of the coffee cup is derived from a joint of bamboo, a sprout springing from the eye simulating the handle. The handle of the teacup, which is shaped like a mandarin's hat inverted, is formed by the stem of a tea plant, the leaves decorating the outside. The interior is a delicate green, the saucer and outside being enlivened with dead gold. An independent butter plate represents the leaf of the white water lily, upon which is a drop of water.—N. Y. Tribune.

At a recent farmers' meeting a speaker gave a receipt for making farming pay, as follows: "Have but one business, and get up in the morning and see to it yourself."

We sleep, but the loom of life never stops, and the pattern which was weaving when the sun went down, is weaving when it comes up to-morrow.

A Georgia Baptist minister, of a former generation, who began to preach in middle-age, in order to improve his defective education went to school with his own children! He made a man of himself, and wrought a work of power.

"I have been burning midnight oil over my sermons," said an ambitious pastor to old Mr. Goodman, "and still they do not come up to the mark." "Suppose you try a little midnight sleep," was the wise rejoinder.

A coating vessel was tossing about in heavy storm when one of the sailors, hanging to a rope, thoughtfully observed to a companion similarly employed: "Think of the poor wretches caught at a picnic in such weather as this."

Richard Baxter said a good thing when he said of some who lived in his day, that they had a "wheelbarrow religion." They "went when and where they were shoved." It would be hard to find a better name for the religion of many who live now.

Out in Nevada a school trustee had just got everything fixed to run away with the school fund, when to his indignation, he found that the other trustee had squandered every dollar of it. He now says the world is too full of thieves and scoundrels for an honest man to have any sort of a chance.

It is thought it will not be long before the fashion of wearing a ring suspended through the female nose will be the rage in so-called civilized countries. Travelers in the East have asserted that such an ornament is highly becoming, and the way in which Oriental ladies kiss their husbands through these rings is extremely coquettish and graceful. So, of course, the ladies on this side of the world will be determined to try it.

An infidel out West recently boasted that his two acres of "Sunday corn," on which all the work had been done on Sunday, and which yielded seventy bushels to the acre, upset the Bible idea that Sunday-work never prospers. To this the editor of an agricultural paper replied thus: "If the author of this shallow nonsense had read the Bible half as much as he has the works of its opponents, he would have known that the great Ruler of the universe does not always square up his accounts with mankind in the month of October."

These symptoms pointed to trichiniasis, and on Nov. 23rd a decisive test was made, which fully established the existence of that disease. This was done by making an incision down to the deltoid muscle, and with a delicate barbed instrument, called a "harpoon," removing a minute shred of the muscular fibre for microscopical examination. Under the microscope living trichinae were found in this shred, thus leaving no doubt as to the nature of Axler's disease. From this time the patient grew weaker, although in three or four days his pains seemed to disappear. This may, however, have been due to the fact that he became somewhat delirious at this time, and was thus to a certain extent unconscious of suffering. He sank rapidly, however, and died from the exhaustion caused by the parasites feeding upon his muscular system.

The post-mortem examination, which was made yesterday by Prof. Janderway, assisted by Drs. Moller and Adderton, revealed the presence of a most astounding number of trichinae spiralis. The entire system was impregnated with the parasites, the muscles and tissue of every part of the body except the heart were filled with them, and in the intestines were found parent trichinae in various stages of reproduction. A slight shred of muscular fibre half an inch long and as thick as ordinary spool thread was flattened out on a piece of glass for examination under the microscope. When thus prepared it was as large as the end of a lead pencil and as thin as writing paper. Yet in this fragment were counted no less than thirteen of the parasites. They were smaller than grains of the finest sand, but under a good microscope, they looked like earth worms—rolled up into coils. It was roughly estimated that there were 56,000,000 trichinae in the whole body. The rapid progress of the disease and the astounding number of the parasites were the most marked features of this case, and make it one of the most remarkable on record.

The victim was a stout and hearty young man, with a good appetite, and it is known that he was in the habit of eating small pieces of pork, beef and other meats in a raw state. To his eating of raw pork the introduction of trichinae was clearly traceable, and the presence of a small tapeworm, which would probably have grown to troublesome proportions if the patient had lived, was probably due to the eating of raw beef.

WIT AND WISDOM.

When our cup runs over, we let others drink the drops that fall, but not a drop within the rim, and call it charity.

Those who think that in order to dress well, it is necessary to dress extravagantly or grandly, make a grand mistake. Nothing so well becomes true feminine beauty as simplicity.

In describing a new organ, a rural musical critic, says: "The swell died away in a delicious suffocation, like one singing a sweet song under the bedclothes."

At a recent farmers' meeting a speaker gave a receipt for making farming pay, as follows: "Have but one business, and get up in the morning and see to it yourself."

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A coating vessel was tossing about in heavy storm when one of the sailors, hanging to a rope, thoughtfully observed to a companion similarly employed: "Think of the poor wretches caught at a picnic in such weather as this."

We hate to see a man's arms drop down as if he was shot before the clock fairly strikes, just as if he had not a bit of pride or delight in his work. The very grundle will go on turning a bit after you loose it.

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Christmas Annual No. 11. Contains 16 pages new songs by the best authors. No. 11 surpasses all other collections in quantity, quality, and variety. Only \$1 per 100 copies. Sent by mail on receipt of 5 cents. Back numbers supplied at same prices.

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Christmas Cantata. "SANTA CLAUS," by W. H. Ward Doane. This superb Cantata was brought out last season by several large schools and Societies with great satisfaction. The music and words are very attractive, and the Cantata, when properly rendered, is the most effective holiday entertainment ever offered to the Public. Price for Music and Words complete, 25 cents. An edition of Words only is issued at 10 cents per copy.

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RECEIPTS for "WESLEYAN"

Table of receipts for 'Wesleyan' magazine, listing names and amounts for the week ending December 24, 1880.

MARRIED

At Somerset, Kings Co., Dec. 14th, by Rev. John Cassidy, Mr. Isaac Morton, to Eliza M., daughter of the late Augustine Brydon, Esq.

At Halifax, on the 9th inst., at the Grafton Street Methodist Church, by the Rev. S. B. Dunn, James P. Crane, Esq., to Sophia, eldest daughter of the late Hugh W. Blackadar, Esq., both of Halifax.

On the 8th inst., at the residence of the groom's father, by Rev. W. Magge, Mr. William Henry Wickett of Granville, Lot 21, to Miss Jane Rebecca Gaimster, of Springfield, Lot 67, P.E.I.

At the Methodist Parsonage, Murray Harbor South, on the 8th inst., by the Rev. John C. Harris, Isaac M. Acorn, to Mary Elizabeth, daughter of Mr. William Stewart, all of St. Peter's Road, King's County, P.E.I.

At the residence of the bride, Long Island, Tobique, on the 14th Dec., by the Rev. R. Opie, Mr. Reuben Knowlton, to Mrs. Elizabeth J. Traflet, both of Lorne, Vic. Co. N.B.

On the 9th inst., at the bride's residence, by Rev. Edwin Mills, Miss Mary McEgan and Mr. Hezekiah Stoddard, of Wilnot, Carleton Co., N.B.

On the 24th ult., at the residence of the bride's father, Bears Cove, Nfld., by the Rev. John Goodson, Mr. Edward Pippy, of Otterbury, to Miss Lavinia Adams.

At the Parsonage, Harbor Grace, Nfld., on the 27th ult., by the same, Mr. John Charles Kennedy, to Miss Blanche Bartlett, both of Bears Cove.

On the 4th inst., at the same place, by the same, Mr. John Frampton, of Harbor Grace, to Miss Mary McCarthy, of Carbonear.

On Nov. 15th, at Flat Islands, by Rev. Samuel Snowden, Mr. Stephen Butler, to Miss Selina Collins, both of that place.

On Nov. 27th, at Flat Islands, by the same, Mr. John Jarvis to Miss Jemima Butler, both of Flat Islands.

On the 10th inst., at Hay Cove, by the same, Mr. William Mouton to Miss Caroline Monks, both of Hay Cove.

At the Parsonage, Montague Brides, Dec. 16th, by the Rev. E. Bell, David Young, of Sturgeon, P.E.I., to Mary Campbell, of the Whymn Road, P.E.I.

On the 19th inst., at the residence of the bride's father, by the Rev. W. Harrison, Mr. George W. Kimball, of Orancton, Sunbury Co., to Miss Annie Lindsay of Shirley.

At the residence of Mr. Henry Ritcoy, Ritcoy's Cove, on the 9th inst., by Rev. A. Hockin, Mr. David Ritcoy and Miss Amanda Lobnes, all of Ritcoy's Cove.

At Wallace, on the 15th inst., by the Rev. J. A. Mosher, Clifford Thompson, of Oxford, to Mary E., eldest daughter of Silas Fulton, Esq.

DIED

At River Philip, on the 9th inst., of bronchitis, Mr. John Donkin, aged seventy-five years.

At River Philip, on the 13th inst., of inflammation of the lungs, Charles E. Donkin, aged 39 years, son of the late Mr. John Donkin.

At Liverpool, N.S., on 10th inst., of brain fever, William Henderson, aged 15 years, fourth son of Henry D. and Susan G. Frost.

At Bridlington Quay, Yorkshire, England, on the 20th ult., of typhoid fever, Elizabeth Alice, wife of T. M. Edwards, Esq., and youngest sister of Rev. G. P. Story, Hants Harbor, Nfld., aged 20 years.

At Fort Lawrence, on the 5th inst., of water on the brain, Arthur D. Chapman, aged 20 years, eldest son of the late J. Owen Chapman.

At Spring Hill, on the 14th inst., Ruth Augusta, beloved wife of Stephen Herritt, aged 34 years.

At Truro, Colchester Co., on the 15th inst., Samuel S. Nelson, aged 67 years.

At Truro, on the 14th inst., Edward Heustis, son of Samuel and Elise Fletcher, aged three weeks.

At Windsor, suddenly, on the 14th inst., Annie, wife of Allen Haley, in the 37th year of her age.

At River John, on the 10th inst., of measles, Catherine, daughter of the late Joseph Langille, aged 73 years.

On the 14th inst., also of measles, Phebe, widow of the late Joseph Langille, aged 92 years.

A MERRY CHRISTMAS AND A HAPPY NEW YEAR.

G. GATES, SON & Co., wish to thank their numerous Customers for the patronage they have extended to them during the past year and from the numerous testimonials and letters of thanks received from all parts of the Lower Provinces during the year they feel doubly confident that all their preparations are making the most remarkable cures and giving the most complete satisfaction, standing foremost among the many medicines before the public. If you would be healthy and free from the numerous diseases so prevalent keep your blood pure and system cleansed by taking a few bottles of the BEST BLOOD PURIFIER known—Gates' Life of Man Bitters No. 2 and Invigorating Syrup No. 1—during the winter and spring of each year. For Drops no medicine has ever been found to work so complete a cure, it extracts the water and all impurities from the blood and brings the liver to its proper working order. Lung diseases are frequently cured by their use, in fact there is scarcely a disease that may not be cured entirely or greatly benefited by these remarkably safe and good medicines. Their ACACIA LINIMENT stands foremost among that class of medicines for Pains, Rheumatism, Diptheria, Colds, etc., as it is free from the opening ingredients so common in popular liniment, which most invariably cause the patient to take cold after using them. Their NERVE OINTMENT for Burns, Scalds, Bruises, Cuts, Eruptions of the skin, etc., VEGETABLE PLASTER for Boils, Abscesses, Hemorrhoids, Lame Back, and EYE RELIEF for Sore Eyes, need only to be once tried to ensure their continuance as family medicines.

PREACHERS' PLAN HALIFAX

SUNDAY, DECEMBER 6th, 1880.

Table of preaching schedule for Sunday, December 6th, 1880, listing times and locations.

THE NEW YORK TRIBUNE FOR 1881

THE LARGEST CIRCULATION AMONG THE BEST PEOPLE.

During the past year THE NEW YORK TRIBUNE reached the largest circulation it ever attained, with the single exception of a short period in the first Lincoln campaign. It is a larger circulation than any other paper published in the whole country than any ever enjoyed by any other newspaper in the United States. This fact may be taken as the verdict of the American People on THE TRIBUNE's political force, its fidelity to sound principles, and its merits as a newspaper.

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An Analytical Concordance to the Bible, on an entirely new plan, containing every word in alphabetical order arranged under its Hebrew or Greek original, with the literal meaning of each and its pronunciation, exhibiting 1,000,000 references, 118,000 beyond Cruden; marking 3,000 various readings in the New Testament; with the latest information on Biblical Geography and Antiquities, etc., etc. By Robert Young, LL.D., author of a new literal Translation of the Hebrew and Greek Scriptures, etc.; etc.

In one handsome quarto volume, containing over 1,000 heavy octavo pages, very suitably bound in cloth. The paper and type are the same size as those of Webster's Unabridged Dictionary. It is at once a Concordance, a Greek, Hebrew and English Lexicon of Bible words, and a Scriptural Gazetteer. Every home that has a Bible in it ought also to have this great help to Bible-reading and study.

This great work was originally published in England in October, 1879, and was sold at \$15. We can now offer it in connection with THE TRIBUNE at the following remarkably low rates:

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For \$20 the Concordance and twenty copies of THE Weekly Tribune one year.

The postage on the Concordance is 40 cents, which the subscriber will remit if wishing it sent by mail. Except for short distances the mail will be cheaper than the express.

Our second new premium for this year is the following:

The Library of Universal Knowledge.

Embracing Chambers' Encyclopaedia complete, omitting only some of the cuts with extensive additions by a large number of American writers, treating about 15,000 additional topics, thoroughly Americanizing the entire work, adding to it over 25 per cent. of the latest, freshest and most valuable matter, the whole making 15 Handsome Octavo Volumes of 6 by 9 1/2 inches in size, printed in large type on good, strong, calendered paper, and neatly and substantially bound in cloth.

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Mrs Valeria G. St. has given to education for charitable purposes money amounting to

General R. E. Rye, in issue, which is war effect in modern warfare since, in Paris.

One of the largest in the north of Scotland sheep, has in order that it may forest.

Six cases of antiquations at Babylon British Museum. T inscribed tablets and them is a Phoenician

The Pennsylvania has paid \$50,000 for of the May's Landing West Jersey railroad two daughters were k

By a vote of 96 to 1 tory of Glasgow was the action of the Com assembly in suspending Smith.

The receipts on in London this year is an increase of \$20, the largest amount ev nominations contrib

A New York book been causing a sensation publishers by a reprint of Endymion price charged by the is thirty-one shillings

At the re-opening Chester, England, wh for repairs, twenty-f unable to give money five days of hard lab churc.

The reading matter into many Christian the teachings of the the Sunday-school a parental precept and family, brother, is one Advocate.

The Signal: "Then to every church in keepers to every min opens its doors two weeks. The saloon g of destruction, all the all the months of eve

Mr. Charles Wood English Church Unit sent a letter expressi the Union with the ings in the "persecut der. He says that b bishops, 2,500 clergy men.

The following, cut of Nov. 9th, speaks f respondent of a Queen a few days ago says numerous on the Ten some check be not put Kuffs in the district. What with brandy at our traders have to the tiredly for the present.

The writer of "Per Christian World is m mind because of the re is Lyoett has left \$2 the death of his widow to the building of "Fine houses require grand chapels require purtenances of many they are to be of any wealthy city knight a but it will strain the Methodism to provid ministry capable of tu to the best account."

friend need trouble his dist Conference has p all the demands which a hitherto made upon it, found equally capable legacies Sir Francis L ed to it, however larg for the spiritual good and for the advantage London Methodist.