HOW TO MAKE THE SABBATH

SCHOOL ATTRACTIVE. A paper read by Rev. A. W. Nicolson before the Sunday School Convention at Granville.

This is the topic of the day. The sanctuary is an established fact. It is the au dience-room of our world-empire, and the pulpit is the throne. The Sabbath-school is to the spiritual Church what the basement is to the architectural church-the our time is-How shall we sustain the Sabbath school, which is to sustain the Church? It has been said-I think by Adam Smith-that te who makes two blades of grass grow where only one grew before, is the world's chief benefactor. It may sarely be asserted that, in the moral fice, be who multiplies the Sabbath school by two is the best workman, provided the second supulation of my topic be met—the Sabhath-school made beneficial.

I shall offer five suggestions on the attractive element, and I call to my aid the power of afliteration-each word shall begin with the same letter. And by counting them on the five fingers of the hand, they may the more readily be carried in the memory. 1. Smiles; 2 Sunshine; 3. Stories; 4. Song; 5. Silver.

SMILES. Solomon, himself the wisest man, declares the first notion I had of "the Minister." I imagined of him much as the ancients did of their gods; or as the African does much about love and getting married, and his fetish at this day. He was always a all that" Well is not that a part of pretterror; might descend upon me at any moment; he did not need a cane-his very look would be chastisement. "I'll send word to the minister," was a threat equal to "I'll send for the constable" now. And -"the minister is coming!" was enough to chase all the joy out of heart and home. Why was this? Our Minister wore always the same faultless black coat and broad white neckerchief -- his head erect, his step slow and solemn, and his speech guarded and sepulchral. And his soul was dressed like his body. It never laid aside its professional clothes-never laughed or shouted or played leap-frog. Our minister had a Sunday body and a Sunday soul-neither had any week days. have seen, in this new country, a few changes is this particular, and in other particulars. I am afraid I have met ministers whose souls have no Sundays-they are always joking and jibing, and horse trading. And their bodies have even less of the professional symbol—they may be taken for auctioneers or shipmasters or commercial travellers—anything but clergymen.

I use this illustration for the benefit of teachers. When you stand before your looking glass on Sunday morning saying -now, I am a Sunday-school teacher, and I must preserve the character of a Teacher -must show the class that I am superior to them, and thus maintain my claim to up with cheer and comfort in the day of their reverence"—when you say this you are putting on your Sunday face, and the children will read it, saying, "O, my! what harm have I been doing?" But if you begin your work by asking-"How shall I get very near my scholars to-day? Let me see! Is there any little trouble that I can smooth away, any sour temper I can sweeten?" You will find the scholars reading you as much as their books, they will be there next Sunday-sure! Have you ever thought how Jesus studied his disciples, and brought all His great soul so bear upon their individual difficulties and weakness? Study that subject.

SUNSHINE. Many of our school-rooms-and our dwelling houses, for that matter-are more like prisons for criminals than places for happy souls to gather in. Bare, cheerless walls, small windows, closely blinded and seldom open. What a blessed transformation is wrought by a little tact and attention. Our women have immortalized themselves by going abroad to hospitals and nursing wounded soldiers; by going down among the squalid poor and carrying flowers to those who never see green fields or roll in the glorious sunshine. In our social condition this thing is reversed. We call in our people to worship, and our children to be taught, and they must leave all God's good things behind them. The mellow light and the gay flowers and the singing birds and the crooning brook, must all be shut out. Why not make the school room as "the garden of the Lord?" sweet-scented and joyful with all that sky and fields and forests can give us,-and which costs nothing! There are good people who object to those children of the sunshine-flowers-in a place of worship. They draw over their mouths and whine over the pride of these times, unless the old custom is continued. Bad-air, barewalls, Old Hundred-long-drawn-out, a long chapter, and an old-fashioned sermon-these are their standard. I take it as the best compliment people can pay me if they come to hear me preach under such circumstances, and I always feel much o'liged to them if they can keep awake right through the service. Open your School-room windows and let in the air and sunshine—they do not need to be coaxed or driven in, or bought or bribed; they cannot but come, for God sent them. Hang up nice, suggestive mottoes on the walls, and gather bunches of flowers for the desks and tables.

STORIES. This is a large topic. It covers much ground, it needs careful treatment. Our Saviour taught in parables and the common people heard Him gladly. Religious teachers in His time, we can imagine were stately, strictly methodical, moving in the higher regions of thought. Christ took the same truths, broke them up, illustrated them by anecdotes and incidents of every-day life; the pulpit of our day is beginning to discover this secret. Guthrie in the Presbyterian Church, with his

rattling fire of red hot ammunition; but he fills a large tabernacle with worshippers and holds them. The successful teacher cannot afford to despise stories. Only, let there be a point to them. Telling stories for their own sake in the Sunday-school is much like telling yarns in the forecastle: -They create a laugh or a sneer-they touch not the conscience.

Then, this meets the objection as to entrance, the support; and the question of the books of the Sunday-school. You hear it said-" The books of the Sabbath-school in our day are trash-all stories!" Just as if they had degenerated from former days. What was the literature of former days in the Sabbath school? There was none, except the Bible and the Catechism and the hymn book. Besides, the aim of writers of Sabbath-school books is to secure the attention of children. That was what Christ did. He desired for instance to tell his hearers of the depravity of the human heart, the hopelessness of human methods for getting happiness, the necessity of conviction, of repentance, of faith. of obedience; the privilege of pardon and acceptance, the loving character of a father, the rich provision he has made for his penitent cuildren; and he told it all in that one story of the boy who went away and squandered and suffered, and came back to find his father standing at that he is wise who wins souls. A winsome | the door, his eyes so full of eagerness and nature is to the world of children what the his heart so full of love. I have seen Bun- you a more excellent way. sun is to tle planetary sphere-it just holds | yan's Pilgrims Progress illustrated, as if them and nourishes them. We are so apt it were not illustrated by the immortal to put on our professional face when we Bunyan himself! It is a matchless story, put on our professional coat! I remember and so next to the Bible, it has the largest circulation of any book in the world But the Sabbath-school books have so ty much everybody's life? All the good people that I have ever known loved and got married, if they were allowed to! The stories with the love left out, would not be true to life. True, there is always danger in Sabath-school books; but guardians of the school should see to that.

> Ah, how shall I do justice to this suggestion? We are only waking up to a sense of what a mighty energy is exerted by sounds properly and timely used. For four thousand years, David had been calling on people to come and sing; for two thousand years John of Patmos was describing heaven as a place of song and some one thought of the Sunday-school. queen, to let her listen to a thousand chil- am driven to look in. dren singing the old anthem of England. Think you the King of kings is not well pleased as they sing the doxology-"Praise is an instinct that delights in music. The birds do not sing to please us, but to please themselves. And there is another advantage with children-singing makes a channel through which many a holy thought finds a way to the heart, to come the soul's sore trouble.

I mean by this, money and good money —liberal money. We need it in the Sab-bath-school, and do not serve us there as you do in the churches-saving all the bad and doubtful bits of money for the collection-plate.

Paul suffered much evil at the hands of Alexander the coppersmith; and the Apostle has been ignorantly charged with a desire that the Lord should reward him according to his evil works. Paul rather declares that the Lord will so reward him. Very much in this spirit has Dante, in his Inferno, assigned to people in the future state a diet of the things in which they delighted in this world. And so his avenging angels are pouring melted gold and silver down the throats of misers and hoarders. Oh, pity the souls of some of our Christians if they are to feed upon the faults of this life! What a dose of nickel cents and brass buttons, smelling strongly of tobacco and verdigris, awaits them. If we are to furnish good books, and sweet music and mottoes; and wear smiles and introduce sunshine for your children, we must have money. What! deal as liberally by your children as by your animals. You will give thirty dollars dollars for a whalebone whip; but twentyfive cents for the Sunday-school would al most break the hearts of some of our good people. A man who spends twentyfive dollars a year for tobacco, will send taught in the principles of a pure religion which is our only hope for time and eterthe price of one pair would make the hearts of one hundred children glad for other denomination, he says:fifty-two Sundays of the year. We can and buckles and other ornaments, if you will but give us books and maps, and good rooms in which to keep them Now let me repeat the attractions :-

Smiles, Sunshine, Stories, Song, Silver. Your next question assigned to me is-HOW TO MAKE THE SABBATH-SCHOOL

BENEFICIAL? There are 168 hours in the week. You are asked to employ one of those 168 hours in influencing the hearts, in moulding the consciences, of your class. You have one instrument to work with-Truth. How to employ it, to apply it, so that the most good shall result from your labors, is the question.

I have not much time to give to it. Happily, only a little time is needed. It is of the first importance that this conviction should go with us always—the teaching which does not win the scholar for Christ is useless. It is not intellectual benefits you are aiming at-those are furgrand metaphors of ocean and forest, of nished in the day schools; nor is it manbattle and pastimes, did much to revolu- ners-those are taught, or ought to be, at tionize the art of preaching. Similarly, home. You are to do, what parents per-Spurgeon among the Baptists. Talmage haps are not always so well qualified to do, does not meet the orthodox notions of because they are so familiar with their

This requires certain qualifications in the teacher—a sense of responsibility, consistency of life, constant and prevailing prayer, patience, purpose, unquestionable hope, abiding faith in the sufficiency of the atonement, an intelligent conviction that the work of soul saving is not an experiment, but a positive result which has always followed the right use of the right means. The Sabbatr-school that has no conversions is useless; the Sabbath-school teacher that has no conversions is wanting in some respects.

Hew to make the Sabbath-school beneficial ?-why, bring the school, the whole school, to Christ. How to bring them, I must now leave to you. We cannot all work alike. There will always be as many different methods of teaching as of preach. One carries thunder, another diffuses light, a third drops genial showers, a fourth sheds warmth—but all together make a wholesome atmosphere for the souls about them.

"And God hath set some in the Church. first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? do all speak with tongues? do all interpret? But covet earnestly, etc., and yet show I unto

WHERE ARE THE NINE

We take an article, bearing the above title, from the correspondence of the London Methodist Recorder. Some of its suggestions are worthy of thought on this side of the ocean.

receive a modern application. In some places it may do so yet. Of late I the fact that only one in ten of our Sunare they not where they ought to be? Many massive intellects have tried in vain to answer these questions fully, and it would therefore be an act of vain presumption on my part to attempt to do so. My non-members who regularly attend chapel? object in this article is simply to state a Surely they might manage more than one few facts, and point out the deductions I music, yet the world jugged along in its have made therefrom. A dear friend of old prosaic way, never trying its voice till | mine has lately written me a letter which has set me thinking afresh on this ques-Now there is glorious music in the world. tion. Up to now I have looked outside It is the first treat of our nation to its our loved Methodism for answers. Now I

Maybe some who read this will be horror-tricken at the thought of looking into so perfect a system as Methodism for God from whom all blessings flow!" There shortcomings. Truly it is no pleasant is an instinct that delights in music. The task to pick holes—no, not to pick holes, but to point out holes that exist-in so likely and unlikely places. Says my correspondent:-

"What do you think? I've just been told that the Rev. — has been to see man) visited me regularly all through. me! He's the first minister that's ever Here a good working member was lost troubled to look after me; and I've gone through pastoral neglect. So they have to chapel and school pretty regularly for gone. We are robbed on all sides. Do to chapel and school pretty regularly for over twenty years."

The letter then contains a few gossiping remarks on other subjects; but it returns to the matter of the visit, as follows:-

Twenty years is a long time to go to one place, and not to be looked after by the "pastor." Don't you think so? During that time I have come in contact with pastors who look after their flock-even those outside the inner sheepfold of membership. You know our bishop? Why even he has given me a few kind words more than once, though I never entered his church in my life. Then there is the Rev. ---, who has only been here two years, and who has a church of 1.100 members to look after, part of a congregation of about 2.000, and who looks after the whole. Upon my word, I really have thought sometimes, as I have looked into extravagant?" We ask only that you that man's kindly face, and felt his warm grasp of my hand, that I must really join his congregation and church. Twenty for a set of silver-mounted harness, three years! That means something like thirty ministers; for we formerly had four in

our circuit, and never less than three. Without losing sight of the fact that the road to membership has been open all dent believer in Methodism as now estab- end. lished and carried out must admit neglect nity, and he would groan for a week if he on the part of, at least, some of the discovered that his wife had spent two thirty ministers. The most painful part dollars on the library. There are in this of the letter is that in which my friend district of Lower Granville to-day, say lapses into flippancy. In seeking for fifty yoke of oxen ready for the market; reason for the neglect that is likely to drive him into membership with an-

Had I been a complaining old woman, afford to do with less ribbons and lace racked with the "rheumatics," or a wealthy business man, with servants and a good table, I might have been looked after better. Being a poor straggling sheep with precious little wool, I suppose it's not worth while. Sunday after Sunday I may go to chapel and get my share of the theological bones scattered broadcast from the pulpit. The "Super" may overwhelm me with polished rhetoric, the "second man" may "woo me like a sucking dove," and and the third shout at me like a pope gone mad—the result is the same, not one of them knows me when he meets me, or would speak to me if he did.

This part of the letter I call painful. because from my knowledge of the writer I am certain that he is himself deeply hurt. His is a nature that

Seeks to hide its pain Beneath a flippant covering, But seeks in vain.

"Where are the nine?" The proportion may be a little different now, but let "three years or the war."

Many a man the question stand. I am told of the attractions of the drink-shop and the sing- five minutes and then breaks out into the ing saloon; my attention is directed to sunshine of good temper again, will settle places of evil resort everywhere. Shall down into a three day's dismal drizzle if we look there for the whole of our ex-, he is weak enough to ineist on having certain stiff-laced Presbyterians in his children-force conviction upon the child's Sunday-scholars non-members? God for that last word.

mind-warn it, win it for the Saviour. | bid! Many of them go to swell the ranks of Churches, whose pastors have kind words and pleasant faces, not only for their own congregations, but for any who attend their chapels. Better this than worse; but this is not good. Years on years of lay-training in Methodist schools is spent on intelligent youths, and then they are, many of them, lost to our connexion for want of individual and pastoral oversight. How large a proportion are thus lost I cannot tell. My friend's case is not an extreme one. He lives in a large town of some 200,000 inhabitants. All around are churches and chapels in abundance. The peculiar people called the "Salvation Army" parade its streets. High Church clergymen, Low Church clergymen, Broad Church clergymen are ready and willing to take young man by the hand. Congregationalist and Baptists ministers find no member of their congregation too insignificant for their attention. Doors are thrown open in all directions by clergymen and ministers who invite you in and welcome you heartily. Go to a No. 3. few services and you are sought out and asked to "become one with us." A house 'clean swept and garnished" is very well in its way; but it is not of necessity homelike. The heart longs for something more. There may be (and often is) cleanliness where there is neither warmth nor comfort. People differ as to invitations. Some will accept a general invitation—a kind of "Come any time," and these are I fear such as join our society. Others require asking more particularly. They No. 5. like to feel doubly sure of welcome ere they come. These it seems to me are the Nos. 6 LIFE OF CHRIST. By Canon Farrar, kind our society loses.

Much undeserved blame has been laid on theitinerating system. "Three years does not give a man time to know his congre-This Scriptural question used to often gation." Doesn't it? We have in our town just now a pastor—though a Methodist, I like the word-with a large congrehave but seldom heard it used in the sense gation. Before he had been here three to which I allude—that is, with regard to | months he knew more of his congregation then anyone of our three ministers will day scholars becomes a member of the know of us when he leaves at the end of Church. "Where are the nine?" Why his term! It cannot be the three years' system. What is it? Have our ministers so many class-meetings and services to attend, and so many other duties to perform that they cannot find time to look after Surely they might manage more than one visit in twenty years anyhow? If not, the society must either lesson the number of their meetings, depute some of the ministers' work to lay agents, or to make up

its mind to a state of continued decrease. This is no new question. Many years ago I began to think about it. As a humble temperance worker I came to see how drink and vice robbed our chapels; but I thought even they together did not take nine out of ten. Then I saw one bright, clever, earnest young man slide away into Unitarianism. Not drink that, not vice! elaborate a fabric. Yet why shrink? If Wondering what were the attractions, I the piece has faults, let us see them! At too attended some Unitarian services. A this time, when our Methodist Church total stranger I went, got a hearty welcome, has to regret the fact that, in spite of | and during the week the preacher met me more numerous congregations, the membership is in home districts decreasing, it went to the Establishment. He had been is meet that a solution shall be sought for so staunch a Methodist member that I anywhere and everywhere and in both should almost as soon have expected the President to do likewise. The reason was not far to seek. Said he: "I was sick and the Rev. --- (the nearest clergyyou tell me that these are trifles, and not sufficient reason for the facts I put before you? If not give me reasons that are! s not our whole life made up of trifles? I commend the matter to the Connexion at large, asking for an extension to myself of that charity that "thinketh no evil."

WIT AND WISDOM.

"The sermon did me good," said one friend to another, after hearing an eloquent preacher. "We shall see," was the reply.

"In what condition was the Patriarch Job, at the end of his life?" asked a Sunday School teacher of a quiet looking boy. "Dead," calmly answered the quietlooking boy. From the answer no appeal was taken.

Said an old pastor to a student who had just accepted a pastorate, "Now you are at the end of your troubles." A short time after the young minister, meeting with some trials, complained to his friend, "You told me I had got to the end of my the twenty years my correspondent has troubles," said he. The reply was, "And six children to Sunday-school, to be attended chapel and school, the most ar- so you had, but I did not say which

Rev. Dr. Woods, of Andover, was once giving his class some instructions about preaching in such a manner as to gain No. 38. attraction and applause. "Young gentlemen," said he, "it's all contained in a No. 39. nutshell. When you go to preach in the city, take your best coat; but, when you go to preach in the country, take your No. 40. JOHN PLOUGHMAN'S PICTURES best sermon.'

The Rev. Rowland Hill one day heard two of his domestics disputing as to which of them should wash the hall, each of them declaring that it was not her business. Sending them both out on an improvised errand, the eccentric clergyman took up the mop himself, and when upon returning, they found him busy at his self imposed work, they each warmly protested against his being engaged in so menial an occupation. "Pooh! pooh!" said he, "it's not your business. Peggy; nor yours, Jane; so it must be mine, I suppose." It scarcely needs be mentioned that the hall was regularly cleaned after this without any dispute.

Quarrels, like thunder storms, would end in sunshine if it were not for the determination to have the last word. If you are scolded or criticised just bite your lips and keep still, and it will soon be who pours himself in torrents of rain for

BOOKS AT THE METHODIST BOOK ROOM

CROWD OUT THE "DIME NOVEL."

Standard Series.

BEST BOOKS At 10 to 30 Cents.

A Practical Solution of the Moral Problem of Counteracting the Sensational Novel

LIST OF STANDARD SERIES BOOKS No. 1. JOHN PLOUGHMAN'S TALK. By Rev. Charles H. Spurgeon; and ON THE CHOICE OF BOOKS. By Thomas Carlyle. Both in one. Price, 12 cents (usual price. \$1.50.)

MANLINESS OF CHRIST. Thomas Hughes, Q.C., author of "Tom Brown's School-Days," etc. A new and very pop-ular book. Price, 10 cents (usual price \$1)

MACAULAY'S ESSAYS. "Milton," "Dryden," "Bunyan," "History," 'Dryden," "Bunyan," "History,"
'Samuel Johnson," two Essays, "Athen ian Orators," and "Montgomery's Poems," (The Essays on Milton, Bunyan and Johnson are included in the Chautauqua Series.) Price, 15 cents (usual price \$1.)

THE LIGHT OF ASIA. By Edwin Arnold. Of this remarkable Poem Oliver Wendell Holmes says: "Its tone is so lofty that there is nothing with which to compare it but the New Testament." Price, 15 cents (usual price \$1.50.)

IMITATION OF CHRIST. By Thomas A. Kempis. Price, 15 cts. (usual price \$1.

Without Notes, Contents and extensive index complete. Issued in two parts. Price, per part, 25 cents, (usual price \$2.50)

CARLYLE'S ESSAYS. "Goethe, "Burns," "Luther's Psalm," "Schiller, "Goethe." 'Memoirs of Mirabeau," Price, 20 cents (usual price \$1.)

LIFE OF St. PAUL. By Canon Farrar. Without Notes. Contents and extensive index complete. Issued in two parts. Price per part, 25 cents (usual price, until lately, \$6.)

No. 11. SELF-CULTURE. By John Stuart Blackie, Professor in the University of Edinburgh. A valuable book. Price, 10 cents (usual price, \$1.)

Nos. KNIGHT'S CELEBRATED POPULAR 12 to 19 HISTORY OF ENGLAND. Notes, Appendix, and Letter-press complete in eight parts. Price, per part, 35 cents (postage, 5 cents extra,) or in two large volumes bound in cloth, price \$3.75. (Former price, \$18.)

Nos. 21 LETTERS TO WORKMEN AND LAand 22. BORERS-FORS CLAVIGERA. By John Ruskin, full of quaint Ruskinian advice. In two parts. Price, each, 15cts (usual price, \$2.)

No. 22 THE IDYLS OF THE KING. By Alfred Tennyson. Exquisitely beautiful. Price. 20 cents.

No. 23 ROWLAND HILL: HIS LIFE, ANEC-DOTES AND PULPIT SAYINGS. By Rev. Vernon J. Charlesworth, with Introduction by Rev. Charles H. Spurgeon. First American edition. Price, 15 cents. TOWN GEOLOGY. By Charles Kings-

ley. Price 15 cents, (usual price, \$1.50.) ALFRED THE GREAT. By Thomas Hughes, author of "Tom Brown at Oxford," "Manliness of Christ," etc. Price. 20 cents (usual price, \$1.50.)

OUTDOOR LIFE IN EUROPE. By Rev. E. P. Thwing A new book copyrighted. Fully illustrated. Price 20 cts. CALAMITIES OF AUTHORS. By I. Disraeli, author of "Curiosities of Literature," etc. Price 20 cents.

THE SALON OF MADAME NECKER. Taken from Documents among the Arch ives of Coppet. Translated from the French for the Standard Series publication, by Mary Stuart Smith. Price 15 cts. This remarkable book has created much interest in France, where it has been but just issued.

No. 29 ETHICS OF THE DUST; or, The Blements of Chrystalization. By John Rus-kin, author of "Modern Painters," etc. (Usual price, \$1.50.) Science made simple. Price 15 cents.

Nos. 30 MEMORIES OF MY EXILE. By Louis and 31. Kossuth. Translated from the original Hungarian by Ferencz Jausz. In two parts. First edition printed in America. Per part, price, 20 cents.

No. 32. MISTER HORN AND HIS FRIENDS or, Givers and Giving. By Mark Guy Pearse, author of "Daniel Quorm and His Religious Notions." etc. (Usual price \$1.) Illustrated, 15 cents.

Nos. 33 THE ORATION OF DEMOSTHENES and 34. Translated by Thomas Leland. Complete in two parts. Per part 20 cents. No. 35. FRONDES AGRESTES; or, Readings in Ruskin's "Modern Painters." Revised

by the author. A book for summer read ing, 15 cents. No. 36. JOAN OF ARC. By Lamartine. 10

cents. THE THOUGHTS OF THE EMPEROR MARCUS AURELIUS ANTONINUS. (Usual price \$1.50.) 15 cents.

'Noblest product of Paganism."-N. Y. Tribune. THE SALON OF MADAM NECKER. Vol. 2. Issued in August. 15 cents. THE HERMITS. By Charles Kingsley

Issued in August. (Usual price \$1.75. 15 cents. or, More of His Plain Talk for Plain People. By Charles H. Spurgeon. This is a new book by Spurgeon, after the style of his celebrated "John Ploughman's Talk." Each of the thirty-nine short chapters is illustrated by a quaint, apt pic-

should carry it everywhere. These books are printed in large type, s good paper, and bound in heavy card manilla Address,

> S. F. HUESTIS, 125 Granville St., Halifax.

ture. Its humor and homely wisdom

Wright and Macgowan, COMMISION MERCHANTS

General Agents, QUER 'S WHARF, CHARLOTTETOWN, P.E.I GE EGE J. WRIGHT A H B MACOWAN.

FOR

Berkshire Swine & Pure Bred Poultry Write Prichard,

BROWN'S ESSI Ginger. Brown

184 GRANVII OPPOSITE H. M CUSTOM T.

GENERAL

THANKFUL to my SUPPORT since re again solicit not only

creased P FITTER, GOOD MECH best to procure GOOD MATERIALS to please kindly patronize me. William Cu

aug. 6-3m

ORGAN : BEANWORMAN STATE Strops, Stat G. Kuen Swells, Walnus Case, war New Planson, Stool, Cover Allyou buy leasure for write me. It!
Address DANL, F. BEATT Oct 24 79 1y

STAMM

HESITANCY, LOSS for Life at the H. London STAMMERING here and elsewhere can te S tammering and as mine sible cases others need no being cured.

Circular forwarded on I intend to open a cla SEFTEMBER, and will

83 Upper W aug 20-3m pd

Summer

FELLOWS' SPEEDY REL not hours, to relieve pain It is the best remedy k plaints. It never fails thorough application. excruciating the pain fro ows' Speedy Relief will flamation of the Kidne Bladder, Inflamation of Difficult Breathing, Hys Influenza, Headache, Too matism, Cold Chills, Agu bites, Bruises, Summer C Sprains, Pains in the C instantly relieved. Travry a bottle of Fellows' S A few drops in water will rom change of water. should always be provide relief and is the only reme will instantly stop pain.

14 STOP SUBBASS \$125 and Upwards sent Address DANIEL F BEA

\$777 A YEAR ar'

WOODIU DEANTISTS,

DR. H. W Graduate of Philadel Office over T. B. Con CORNE

GE RGE&GRAN Halifax

Lovely ! Chromo all Flora Cards w 10 Cent

Aug. 13, 1880 THE ORIGINAL MENEELY BE ESTABLIS

Bells for all purposes. ddurable.

Aug. 13, 1880.

BIBLE CO





SACKVIL OURSES of Study degree of B. A.

MUSIC, FRENCH, AND directed by Specialist August Catalogues on applica

HASTING 73 GRANV (A Few Doors South of HALIF The above Hotel have

ted by the Subscriber, public that it is now op of permanent and trans TERMS: \$1 per da A share of patronage is : july 23—3m

BBOTT'S DIAL. Brown