

The Wesleyan,

Rev. A. W. NICOLSON,
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REV. W. H. MURRAY, the Beecher of Boston, has been addressing a large assembly on the proposed visit to that city of Messrs. Moody and Sankey. The Rev. gentleman confesses to having undergone a considerable change of mind in respect to those evangelists. He proposes to give them a grand welcome. Should the visit be carried out it would pay Pastors and soul-seekers to go from these Provinces that their labours might be aided through a study of the means those honoured men employ. Here is Mr. Murray's opinion:—

MOODY AND SANKEY.

I have been asked by several of my people to say a few words at some time or other upon this matter of revivals. I do not propose to speak but a few minutes upon them. I will say, briefly, then, that I believe in them even in the technical sense, and I believe in them, I think, more than I used to three or four years ago—I mean in the technical sense. Of course I always knew that there were seasons of stagnation and points of stagnation in the currents of Christian experience and endeavor, and that the angels of God must now and then come down to quicken and stir the waters in order that men may step in and be healed. I knew all that, and, after my best way, endeavored to keep the salutary currents going, but I never was much in favour of this uproarious method of conducting religious services, I never was much in favour of what might be called the nineteenth century patent method of converting men, of making a great, formal, set religious effort, advertising it through a thousand newspapers by the novelty of it, or the extravagance of it, or by complicated machinery bringing influences to bear on the consciences and understandings and affections of the people. But I think I am growing more wise than I used to be, because I think other people know more than I used to think they know, some of them. I think, friends, there is room in the providence of God for every kind of work; I think there is opportunity for every fashion of endeavor. I think there is an audience for every style of preaching that is not irreverent and profane; I think there is a want for every kind and nature of supply that the ignorance, as well as the wisdom, of men may invent.

After some more remarks in the same vein, Mr. Murray concluded as follows: Mr. Moody, in the hands of God, is being made the instrument of great and lasting good to this country and the whole world. I think the church is really reaping the finest harvest from his endeavors. I think we ministers are getting the strongest hints from Mr. Moody and Mr. Sankey. I feel that Mr. Moody is converting the pulpit more than he is converting the pews, and many of us needed conversion mightily. He is teaching us plainness and simplicity in preaching the Gospel, the foolishness of excessive wisdom, and the needlessness of excessive eloquence. He is showing us how strong are the currents of God's grace poured through roughened and ungranted pipes, and I think it was a lesson, which we needed beyond what they did in England, Scotland or Ireland. I hail his coming to this city, if in the providence of God he should come here, and I hope the most cordial of invitations and greetings will be extended to him. So far as I can, representing the New England Church, I shall cause him to feel that his faith and his heart are upheld by heaven, and I shall throw my heart and sympathies in the scale of his labors. At the same time you know there are two sides to every lot, at least if it is properly enclosed, and there are two sides to the question of the treatment of Mr. Moody by the church. I think the church, if they are saints, are acting very selfishly.

THE ATTENDANCE AT THE CENTENNIAL EXPOSITION.

The attendance at the Centennial exposition for the one hundred and thirty-six exhibition days, ended and including October 14, aggregates 5,772,448 paying visitors, and 1,362,629 non-paying ones, showing a grand total of 7,088,077 people who have entered the grounds. The Philadelphia Ledger,

whence we take the above figures, makes a number of suggestive comparisons between them and those representing the attendance at prior world fairs. It appears that the pay admissions to the Centennial for the 236 days exceed the whole number of pay admissions at the Vienna show of 1872 for 186 days by 2,229,826, and the proportion of non-paying to pay visitors is far less. At the London Exhibition of 1851, 6,039,195 persons, paying and non-paying, attended in 141 days. Our Exposition already exceeds this by more than a million. At Paris, in 1855, the aggregate admissions were 5,162,330 in 200 days; and in London in 1862, the numbers admitted were 6,211,108 in 171 days—both of which aggregates were largely exceeded. At the 1867 Exposition in Paris, 8,805,969 people entered in 217 days. Judging from the present ratio of attendance, there is every probability that a million and three quarters will be added to the aggregate of paying visitors to the Centennial above noted, and a quarter of a million to the others, thus making over nine millions in all for 158 days, Sundays excluded against the 8,805,969 in Paris in 217 days, Sundays included.

In its pecuniary results, the Centennial largely exceeds those of any exhibition yet held. The greatest return was at London in 1851, namely, \$2,121,610; the next at Paris in 1867, when it was \$2,103,877. The cash receipts for the Centennial were \$2,686,008.75.—*Scientific American.*

DEATH OF CARDINAL ANTONELLI.

This famous ecclesiastic, who had more influence than any other individual at Papal headquarters, died a few days ago. We subjoin a notice of the event and the man, from the Halifax Herald of 7th inst: Cardinal Antonelli is dead. His life remains to be written. He was born in 1806, and was therefore 70 years old when he died. He served under two Popes, Gregory XVI and Pius IX. He was made a Cardinal by the latter, in 1847, with the title of St. Egidio. His offices under the present Pontiff were Secretary of State, President of the Council, Prefect of the Palace, Prefect of the Sacred Congregation of Legation, and generally he was Prime Minister and Advisor of the Pope, and the means of communication between His Holiness and the higher class of the outside world.

It is a singular fact, (or perhaps not singular to a scientific student of ecclesiastical history) that Cardinal Antonelli was not a priest. He never passed beyond the order of Deacon; and he had his chaplain to celebrate mass for him daily. The practice of nominating lay or non-ecclesiastical Cardinals is said to have begun in the twelfth century. Till the 17th century the Bishops took precedence of the Cardinals, but subsequently that was altered. Cardinal Patrizi who is reported dying is a very worthy and dignified gentleman of the old school, fascinating by his courtly manners all who have been entertained by him, among whom are several from this city.

JAPANESE AT THE EXHIBITION.

Rev. W. H. Withrow, A. M., Editor of the Canadian Methodist Magazine, has been at the great show in Philadelphia. From his very entertaining sketch of the Exhibition, we make the following extracts:—

The recent progress in Japan in all elements of civilization is wonderful. Seventy-five miles of well-equipped railway are now in operation, with iron bridges and viaducts of the best character. Electric nerves thrill through the country. Yokohama is lighted with gas. A steam navy is being rapidly created. The post-office department organized in 1871, has already four thousand five hundred post offices, many of which are also money-order offices and savings banks. Intelligent commissioners are thoroughly studying American and European systems of government, finance, industrial economy and education. I made the very agreeable acquaintance of one of the commissioners at the Exhibition. Among other things, I asked him if he was from Yeddo. He said "Yes." I then enquired if he knew either of the missionaries of the Methodist Church of Canada—the Rev. Mr. Cochran or Dr.

McDonald. "Know them! Very well," he exclaimed, and his dusky face brightened. "Why," he added, "Mr. Cochran baptized me." Hereupon he shook hands with me very warmly, and gave me his card, on which was neatly written his name—Mr. Wakichiro Tawara. At my request he gave me his autograph in Japanese. On being informed of the reinforcement of the mission his joy was very evident and sincere. He informed me that there was another of the native members of our Church on the grounds, but I did not succeed in seeing him. I asked him how it was that the Chinese at the Exhibition always wore their national costume, while the Japanese wore the European dress. "Oh," he replied, "the Chinese are fond of adhering to old customs, and we like to adopt new ones;" and this I think, is one radical difference between the two countries, and greatly favors the success of Christian missions in Japan.

MR. TUPPER THE POET IN AMERICA.

HOW HE READS AND LOOKS.

I had the pleasure of an interview with Mr. Tupper, a day or two after he arrived here, in the house of his friend and host, Rev. T. De Witt Talmage. I call it a pleasure, and the most of good-hearted Americans will do the same as they have opportunity, for Mr. Tupper is so good-hearted a writer, poet or whatever, and withal so good a friend of America, and everybody else, that any body must be badly bitten with the spirit of cynical criticism, not to welcome him with a shake of both hands, and to take both his verses and his readings of them for better or worse, with his own hearty good humor and good will. For he has come to read his works to us—to us, the American people, even from the rising of the sun to the going down of the same (which are the boundaries of our empire). Not content with his millions of readers in two generations already, he has exported and expatriated himself to add one more, even the Father of them all, as it were, and to show them all how Tupper should be read. Very kindly he showed me, in several short pieces. Of his style in reading, it is sufficient to say that it is worthy of his matter. In fact it seemed to me rather to popularize that which was popular as mere print could be, before. His readings will be more like his writings than they are like themselves, and I hope they will be proportionally more popular. For his writings are good—the very best thing in all writing, let the power-worshippers say what they will—and they are writings which the mass of mankind can and do read; and that is possibly, the very next best thing. At all events, it is a most useful thing. And let us never forget that Tupper owes most of the persistent ridicule with which he has been pursued to the motive of dislike to piety in literature which generally characterizes the literary class, and let us stand by him the more for that. He begins next Sunday, in Dr. Talmage's pulpit, and a very proper lay preacher he is, with his poem or essay on the Immortality of the Soul. I am sorry to see the profane and irrelevant light of that luminous production by pretended and complimented quotations like this:—

Why is the soul immortal? Chiefly, because it never dies.

The horsefly differeth from the canal boat, and mortality is not the same as immortality.

I feel called upon to assure your readers that these lines are spurious. Mr. Tupper will continue his readings after the election, in Chickering Hall, New York; following (save the mark!) the too prominent T. T. who brings out a new lecture, "The Master Motives." Would that he had learned from his spiritual father to teach the Master Motive from above, the filial fear of God, which both repudiate as a slavish, unchristian thing!

I should not omit a little personal description of our friend from England. His height is five feet and some barley corns, but he is well enough proportioned for five feet ten. His abundant hair and beard are well grizzled, but his nose and cheeks are still brightly tipped with the ruddy English glow. His manners and spirits are abundant, and all over him like a garment, or like many garments in a lively breeze. His egotism is as exuberant, as inoffensive and as English, as a boy's. He has an enormous library of scrap-books, containing everything the newspapers have ever said of him, good, bad and indifferent.—*Cor. Chas. Adv.*

OFFICERS ELECTED BY GRAND DIVISION, Sons of Temperance in Halifax, on the 8th inst.—Rev. R. A. Temple—Grand Worthy Patriarch; Mr. Halliday, Berwick, Grand W. Associate; Mr. Parsons, Halifax, Grand Scribe; Rev. J. Stothard, Grand Chaplain; Mr. Murray, Grand Conductor; Mr. Thomas Hunter, Grand Sentinel.

God's promises run parallel with His providences. A crumb with God's blessing is better than a feast without it.

OUR MISSION WORK.

BY REV. ROBT. WILSON.

MISSION, the great pulpit orator of France, was once called upon to preach a funeral sermon in the Cathedral of Notre Dame. The deceased was a Prince of royal line, a member of the then reigning dynasty. The King, the Queen, the various members of the Royal family were present, clad in the weeds of woe. The great, the noble, and the titled of France were there, to lend a mournful interest to the occasion, or to sympathize with the bereaved and sorrowing relatives. The spacious edifice was draped in mourning, while the few dimly lighted tapers upon the altar wreathed everything in gloom. The preacher arose in the pulpit and silently surveyed the scene before him. Fixing his eyes upon the coffin, which contained the mortal remains of the mighty dead, he seemed to be rising on the utter emptiness of earthly pomp and glory. And, in a voice tremulous with emotion, yet thrillingly expressive, he brooded the deep oppressive silence with the brief but comprehensive utterance, "There is nothing great but God."

Adopting the idea while varying the phraseology of the eloquent divine, we are disposed to say, in view of the daily increasing responsibilities of our Church in connection with her Missionary enterprises, "There is no work great but this one."

The work of the explorer has been called great. Columbus, Cabot, Raleigh, Cook, Park, and Livingstone, won for themselves imperishable renown. Believing in the existence of broad and beautiful lands with which Europeans were unacquainted, they went forth in search of them, and, in the face of difficulties the most formidable, of dangers the most appalling, of opposition the most deadly, and the contempt of the learned and the ridicule of the rude, they heroically persevered. Success crowned their efforts; the Eldorado of their dreams was discovered, and in succession, America, North and South, the Eden-like islands of the Pacific, and the interior of Africa, were laid open to the astonished gaze of Christendom, to be redeemed, regenerated, and disenthralled, to be civilized, refined, and made Christian. Enemies became friends, hisses were exchanged for hosannas, indignance gave place to independence, kings delighted to do them honour, and to-day their names have a charm, their words a power, and their deeds a glory. And viewing the stupendous results of their well directed enterprise, we cheerfully pronounce their work "Great."

The work of the inventor has been called "great." The names of Arkwright, Symington, Watt, Stephenson, Fulton, and Morse, never die. Their trials and their triumphs are the world's heritage. We are amazed at the magnitude of the work that has been accomplished through the instrumentalities they set in motion. The habits and ideas of civilized men have been completely revolutionized, the world has passed through the most important changes. The steamship, the railway, and the electric telegraph, are the results of their labours, and long as worth can be appreciated, and genius can be admired, so long will they be spoken of as the benefactors of the race.

The work of the statesman has also been called "great." He, who disdaining party or personal considerations, will sacrifice ease and comfort, and consecrate his abilities to the public good, and safely guides the ship of state through seasons of political commotion, or who will unite in one various territories and races, and lay broad and deep the foundations of a great empire, is entitled to the highest honours his countrymen can confer upon him while

living, and in their grateful memories when he has passed away.

We call, and rightly, too, the work of the teacher "great." He who devotes himself to the intellectual elevation of the rising race has chosen for himself an arduous but an honourable calling. In the youths before him he has the representatives of a coming age—the men and women of the next generation—the ministers, governors, judges, lawyers, and legislators, who will bless or curse society when the matured manhood will be laid low. Their own and their country's future will largely depend upon what and how he teaches. The chords of the instrument upon which he plays has been strung by the hands of the Infinite organist, but the music to be evoked therefrom will be determined by his skill; and the field over which he scatters the precious seed will wave with its golden grain, he but well and wisely does his work. Yes, the educator of the young is a public benefactor, and whenever and wherever he prosecutes his arduous calling—in the log cabin in the wooded wilderness, in the commodious school-room of our older settlements, or in academic, collegiate, or university halls—he is doing a great and noble work.

But greater, vastly greater, than all these is the mission work to which our Church is called, and in its presence they dwindle into insignificance, and pale away in the light of its superior excellence. They aim at man's mental or material enrichment, but this at his moral and religious; these prepare him for this world, but this for the next. Between the two there is a measureless difference, for what are the achievements of the former when contrasted with the glorious results of the latter. For to know what has been accomplished through the preaching of Christ crucified, we must take our stand on the sunlit summits of the everlasting hills, and listen to the song of "the multitude which no man can number." "Unto him who hath loved us, and hath washed us from our sins in his own blood, and hath made us kings and priests unto God and the Father, to him be glory and dominion for ever and ever. Amen."

The greatness of this work will readily be admitted when we look at the field to be cultivated. Notwithstanding all that has been said to the contrary, ours is unquestionably a great country, and of all the vast and magnificent regions over which waves so proudly the red cross-flag of England, none occupies so honourable a position as our own rapidly rising Dominion. Its vast area, its rich resources of river, forest, field and mine, and its intelligent and liberty-loving population are suggestive of the greatest possibilities. Here nature has done everything on the grandest scale. Contrasted with our mighty streams, the rivers of Europe are mere brooks. Were our grand Lakes found in the Old World they would be dignified with the name of seas. Were our valuable fisheries, our rich mines, our extensive forests, and our fertile fields, but found on the other side of the Atlantic, poverty would disappear, and the nations would sing for joy of heart. Everything that outward circumstances can afford, lies in abundance at our feet. We have room to strive and labour and grow; we have everything to encourage hope and confidence in our future, and as Westward the star of empire takes its way, and we hear the tread of the coming millions, be it ours to make the very best of our circumstances and lay deep and broad the foundations of a permanent prosperity.

But notwithstanding the broad and beautiful lands that have been committed to our care, the unimpaired privileges with which we are favoured, the glorious heritage to which we have fallen heirs, the recollections of a glorious past and the anticipations of a glorious future; if it be true that "Righteousness exalteth a nation, while sin is a reproach to any people;" if it be true that real greatness is inseparable from real goodness, and that the only fame

WESLEYAN ALMANAC, NOVEMBER, 1876.

Full Moon, 1 day, 7h, 16m, Afternoon. Last Quarter, 8 day, 1h, 3m, Afternoon. New Moon, 15 day, 4h, 3m, Afternoon. First Quarter, 24 day, 0h, 12m, Morning.

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

THE TIDES.—The column of the Moon's Southing gives the time of high water at Parrsboro, Cornwallis, Horton, Hantsport, Windsor, Newport and Truro.

High water at Pictou and Cape Tormentine, 2 hrs and 11 minutes LATER than at Halifax. At Annapolis, St. John, N.B., and Portland, Maine, 3 hours and 25 minutes LATER, and at St. John's, Newfoundland 1 hour 20 minutes EARLIER than at Halifax.

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

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

(Continued from first page.) that is enduring is that based upon individual excellence; if it be true that national decrepitude and decay result from national corruption and crime, and if it be true that the material prosperity of a people, the stability of their institutions, the undiminished perpetuation of their power, and the unsullied honour of their flags must ever be determined by their intelligence and virtue; then in no way can we so effectually promote the prosperity of our country as by the widespread diffusion of "the truth as it is in Jesus."

of the sobbing sinner;—and while multitudes are now glorified and enthroned on the plains of immortality, it is nevertheless true that very much yet remains to be done. Many of our settlements are still destitute of gospel ordinances; in many a place the voice of the Messenger of Mercy is never heard, and the spiritual destitution that prevails is painful in the extreme.

Yes, this work is a much-needed one. Souls are perishing around us in all directions. Every day adds to the dread number of the eternally undone, and upon the wings of every wind is borne to us the appealing cry, "Come over and help us."

THE DAIRYMAN'S DAUGHTER. (Concluded)

Within a year after her joining the Methodist society, she was obliged by ill health, to leave her situation at Southampton, and return to her parents at Arreton. Getting a little better, she went to reside in a pious family belonging to the Wesleyan society at West Cotes.

who took it at once to his needy brother, and carelessly throwing it on the table, said, with apparent unconcern, "I wish you may find a guinea in it."

She lived in the spirit of obedience to that useful direction of Methodism, "Exhort, instruct, reprove, all you have any intercourse with." None were spared; not even old professors, when she saw any hope of being useful.

Such was the Dairyman's Daughter, when she so providentially fell into the hands of the Rev. Leigh Richmond. Till that period it does not appear that she had intercourse with any other Christian friends but the Methodists.

As this account has been written partly to correct a mistake into which Mr. Richmond has fallen, it is necessary to take some notice of it before I close. He not only gives no hint of the fact, that "the Dairyman's Daughter" was a Methodist—this might have been very proper, circumstanced as he was,—but he conducts the reader to the full impression that she was indebted to a clergyman of the established Church for the instrumentality of her conversion.

sulting from the imperfect recollection he would have of the terms which he employed. Mr. Crabb would at times be called a missionary, as the tract of country over which his labours were spread would then be called a Home Mission amongst us; and as Mr. Richmond wrote from memory, some years after the events occurred, and when he had left the island, and resided in another part of the kingdom, he might easily confound the words which were floating in his memory, and suppose it was some wind-bound missionary who had come on shore at the island, while the vessel was detained on the coast.

As the Rev. J. Crabb is still living, now a venerable and highly respected minister of a congregation at Southampton, and has very kindly furnished the writer of this account with a letter on the subject, an extract from it will set the mistake in a clear and candid light. Mr. Crabb says—

"You request me to give you some information relating to the conversion of the late Elizabeth Wallbridge, known by the name of the 'Dairyman's Daughter.' Perhaps it is known to thousands that I was the honoured though unworthy instrument of leading her to Christ Jesus, her only and dearest Friend. Several friends have urged me many times publicly to correct the little inaccuracies in Mr. Richmond's narrative; but I have felt very unwilling to do it, lest I should in any measure lessen the value and importance of the tract; especially as these little mistakes no more affect the truth of the facts stated, than if a man were, through forgetfulness, to make a mistake as to the right name of the person by whom a very fruitful vineyard had been planted. What does that signify when it is seen that the tree lives and bears fruit? And no one doubts the fact that it is the Supreme Ruler of the universe who gave life to the trees, and who preserves them in life. I was well acquainted with that highly and deservedly beloved servant of Christ, who visited the interesting family in their affliction; and I once ventured to ask him at his own house, 'Pray, did you know the instrument of Elizabeth's conversion?' 'No,' was the answer; but I expect it was under the ministry of a missionary who was going abroad.—to New South Wales—I think it must have been Mr. Marsden. The remark evidently showed how he had misunderstood Elizabeth's reference to a missionary, I said no more, only rejoicing in my own heart that the Holy Spirit had converted her. Mr. Richmond must have fallen into the mistake by only writing from his memory some years after the events had occurred, and not having understood at the time the exact import of the words which fell from the dying lips of Elizabeth. I lost sight of her myself for several years, being obliged to retire from my public duties on account of ill health; but one day a friend came to me and said, 'I have a guinea sent to me by the brother of Elizabeth Wallbridge for you. It comes from her death bed, and she desires your acceptance of it as a small token of Christian love to you as the instrument of her conversion.' I valued the manner in which it was done, and received the token as the grateful gift of a dying Christian. I love her memory, and rejoice that the memoir has been the instrument of converting and comforting thousands of my poor fellow-sinners; and I most earnestly pray that it may long continue to be a blessing to the church and to the world. And I trust also, that your account of dear Elizabeth may satisfy all who have heard imperfect statements of the business. May all the glory be given to God for all his grace bestowed on us mortals!"

This sainted young woman, the influence of whose fervent and consistent piety has been so extensively diffused, and is still operating on so large a scale, died at Hale-Common, in the parish of Arreton, in the full triumph of faith and hope, May 30th, 1801, in the 31st year of her age. On this interesting spot, where "the Dairyman's Daughter" breathed her dying prayers, and where "the chariot of Israel and the horsemen thereof" rested for a moment to receive her happy spirit as it was delivered from the burden of the flesh, a very neat little Methodist chapel has, not long ago, been opened. As it is regularly secured to the use of the public, as a Methodist chapel, and as

there is a debt on it, which it is very desirable to cancel, pious and respectable visitors, who love the name and memory of Elizabeth Wallbridge, and respect the usefulness of that body of Christians to whose instrumentality she was indebted for her saving knowledge of Christ, might find in a donation to the funds of this little Christian sanctuary an appropriate and gratifying expression of the laudable feeling which guided them to the spot.

BENJAMIN CARVOSSO, Newport, Isle of Wight, July 1837.

OBITUARY.

MRS. S. WHITE.

On the 4th of September, that fatal disease, Diphtheria, was the means of terminating the life of Ella, beloved wife of Sebastian White. The deceased was, for some time previous to her death, an accredited member of the Baptist Church. During her sickness, the Saviour, whom she had chosen in health, was her comfort, and, though sorrowful at the thought of parting with her husband and little boy, she could yet say, "Not my will, but thine be done, O Lord."

Mr. Odber White, on the 4th of October, gazed upon the cold and silent form of his youthful wife, to whom he had been married only a year before. Mary Alice had become a follower of Jesus, and as an evidence of confidence in the All Wise, she sang, a little before the stillness of death, the hymn beginning with those beautiful words—

"My God is reconciled," Trusting in Christ, she found to die was gain.

Again the death angel came. On October 19th, Josephine, eldest daughter of Mr. Michael White, and sister of the above-mentioned young men, met her death by an accident of the saddest nature.

While warming herself by the stove, her clothing caught fire, and before the flames could be extinguished she was most fearfully burned. All that could be done to relieve her was speedily done, but to no avail. After lingering in great agony, a short time, she ceased to breathe, and the liberated soul passed to the land of which it is said, there shall be no more pain. This stricken family feel most deeply this sad trial so suddenly coming upon them. In the midst of their sorrow they rejoice that Jesus was precious in the dying hour. Calmly, without a murmur, she committed her spirit unto God who gave it. Her last testimony was—

"My heavenly home is bright and fair, No pain, nor death, shall enter there."

May the great comforter sustain and solace these stricken hearts, and lead them to trust in him whose ways are ways of mystery and love. R. W. W. Nashuaak, Nov. 3rd, 1876.

ISRAEL CHESLEY.

Precious in the sight of the Lord is the death of His saints. And precious in the memory of friends left behind is the triumph of their loved ones over the last enemy. Such is the feeling to-day of the mourning friends of Mrs. Israel Chesley, of New Germany, who exchanged mortality for life on October 7th. For two years she had been a sufferer, and sometimes her pain was intense. Willingly, however, she bore it as coming from him who knew what was best for her, and with a cheerful faith in him she rejected even in her sufferings. For about twenty-five years this sister had been a member of the Baptist Church, during which time she has let her light shine before her friends. She frequently attended the class-meeting of our own church with her husband, who is a Methodist, and those who heard her speak of her soul's life bear witness to the clearness and general joyfulness of her testimony. We visited her in her sickness, and left that dying woman not once, not twice merely, but again and again thanking God for a religion that could meet death without alarm. We have gone to see her with our own souls crushed and sorrowing; we have left cheer and rejoicing, feeling as if we had been renewing our strength. Her end was peace; she passed quietly into rest, and when we committed her body to the grave we did it feeling that then also which sleep in Jesus will God bring with him. She leaves a sorrowing husband and seven children to mourn for her and to be encouraged by her example to live for God. She has lived for God from her youth, having given him her heart when she was only 18 years of age, and after an exemplary Christian life in her 44th year she has been called hence. A. H. ("Christian Messenger" please copy.)

MONDAY— Act 10, 21-3. WEDNESDAY— ham. Gen. 1. THURSDAY— 1. 10-20. FRIDAY— 19. 11-21. SATURDAY— 12. 1-10. SUNDAY— 54-60. DOCTRINE— Mark 16. 13. TOPIC— GOLDEN of persons. The carried out time is com is to be op is the chos apostles' ed nations." iple all th the Gentile to Judist the Christ question, even us in this land of cised Jews believed t at first. But Jesus vation is lieving, as the means lesson; he Vision. pressed in pastor of tovic. No means the salvation lesson. The vision and 2. The is, The Go 1-8. The 1. CESA about sev forty-sev was built by him in Cesar. L estine, a tors, or g tus. Cha the nobl Julian t the few Christian hundred posed of men's. and levi 2. De Probably cere pa but unsa better. he learn received GOD—H HIS HO him in t parents ALMS— poor. a man o to find day w Christian but wit Gentile. to his There a then la salvati is now 3. V trance DENTI HOU— one of nelius was, d vation by his 4. A man B in disp of gra the ef kept C, 5 G where 43. the at havin in pu who with cause Gent and that the r at or 8. min. Corr

BEREAN NOTES.

A. D. 41. LESSON IX. PETER'S VISION. November 26.

HOME READINGS. MONDAY—The Lesson. Acts 10. 1-20. TUESDAY—The Vision of Cornelius. Acts 10. 21-33. WEDNESDAY—The Promise to Abraham. Gen. 15. 1-21. THURSDAY—The Vision of John. Rev. 1. 10-20. FRIDAY—"The King of kings." Rev. 19. 11-21. SATURDAY—The Third Heaven. 2 Cor. 12. 1-10. SUNDAY—Heaven Opened. Acts 7. 54-60. DOCTRINE—The Gospel for the world. Mark 16. 15. TOPIC—New Proofs of Gospel Grace. GOLDEN TEXT—God is no respecter of persons.

GENERAL STATEMENT. The glad tidings have thus far been carried only to Jews and proselytes. The time is come when the door of the church is to be opened to the Gentiles, and Peter is the chosen messenger, chap. 15. 7. The apostles' commission was, "Go, teach all nations." Matt. 28, 19; literally, Go, disciple all the Gentiles; but they supposed the Gentiles must first become proselytes to Judaism before they could come into the Christian Church. This was a vital question, not for Judaism only, but for even us in this nineteenth century, and in this land of America; must we be circumcised Jews in order to be Christians? So believed the first Jerusalem Church; so, at first, Peter held. "Wholeness of body." But Jesus will now teach Peter that salvation is for the Gentile, on simply believing, as well as for the Jew. One of the means employed was the vision in our lesson; hence the Title given it of Peter's Vision. The great truth taught is expressed in the Golden Text, God is no respecter of persons, furnishing, as in the Topic, New proofs of Gospel grace. It means that God intends Jesus and his salvation for every one who reads this lesson. As the Outline shows, we have the vision 1. Of Cornelius; 2. Of Peter; and 3. The visions solved. The Doctrine is, The Gospel for the world.

BEREAN NOTES.

1-8. THE vision of Cornelius. 1. CESAREA—On the Mediterranean, about seventy miles from Jerusalem, or forty-seven in a straight line. The city was built by Herod the Great, and named by him in honor of the emperor Augustus Caesar. It was the Roman capital of Palestine, and the residence of the procurators, or governors, Pilate, Felix and Festus. Chap. 23. 23, 24. CORNELIUS—Of the noble family of the "Gens Cornelia." Julian the Apostate says he was one of the few men of distinction who became Christians. CENTURION—Captain of a hundred soldiers. BAND—Cohort composed of several companies, like our regiments. It was the governor's body guard, and levied in Italy.

2. DEVOUT—Worshipped the true God. Probably he had come to Palestine a sincere pagan, and doing the best he knew, but unsatisfied, and longing for something better. Groping in his darkness for light, he learned from the Jews of Jehovah, and received him as the true God. FEARED GOD—Reverently obeyed his law. ALL HIS HOUSE—He carried his children with him in the same service. Many Christian parents may learn from this heathen. ALMS—Liberal in charities to the Jewish poor. PRAYED ALWAYS—Continually; a man of prayer. He hoped in this way to find peace to his soul. Multitudes today would regard him as a first-class Christian; yet he was not a Christian, but without peace, and an uncircumcised Gentile, who was serving God according to his best light, and praying for more. There are many of like spirit now in heathen lands, waiting for the Gospel and its salvation, as Cornelius was. His prayer is now to be answered.

3. VISION—This was no dream, no trance, but an actual occurrence. EVIDENTLY—plainly; when awake. NINTH HOUR—Three o'clock in the afternoon, one of the Jewish hours of prayer. Cornelius had fasted all day, verse 30, and was, doubtless, praying for his soul's salvation. AN ANGEL—Known to be such by his shining raiment.

4. AYPATH—Because he saw a supernatural being, and feared he might be come in displeasure. But he was a messenger of grace instead. MEMORIAL—This was the effect of his prayers and alms; they kept God in remembrance of him. 5, 6. JOPPA—Thirty miles to the south, where Peter was still tarrying. chap. 9. 43. SHALL TELL THEM—Why could not the angel tell? Because God's plan in having revealed the truth, to employ men in publishing it. Why not use Philip, who was, doubtless, on the spot laboring with the Jews? chap. 9. 40; 21, 8. Because the admission of uncircumcised Gentiles, must have apostolic sanction; and the apostles were yet to be shown that this was in God's plan. Even the rulers of the church, did not know all at once the fulness of truth.

8. DECLARED—These directions, so minute that there could be no mistake, Cornelius carefully repeats, with the

whole story of the vision, to the servants and soldier, and sends them away.

9-16. THE vision of Peter. 9, 10. HOUSETOP—See how God prepares their way by a double vision, as in the case of Saul and Ananias. About noon, Peter went upon the flat roof of Simon's house to pray, and fell into a trance, a state of ecstasy, in which the Lord caused his mind to vividly conceive what occurred as if it were a reality. Yet it was not real, as was the vision of Cornelius. 11, 12. HEAVEN—Showing the source. VESSEL—Seeming a great sheet of white linen let down to the earth by ropes at its four corners. From the roof Peter could look into it. ALL MANNER—Not all sorts of animals, but clean and unclean of the classes named. Lev. 11. 13. VOICE—He seemed to hear it. KILL He was hungry, verse 10, and the vision is adapted to his mental state. EAT—Making no distinction between clean and unclean. This distinction was intended (1), to teach the difference between the morally pure and impure, and (2) by preventing Hebrews and heathen eating together, to keep the former a separate people. God will now abolish it.

14. NOT SO—By no means. Peter is a positive Jew. COMMON—Not set apart, and so made lawful. UNCLEAN—Ceremonially. 15. CLEANSSED—Made clean, and so lawful. CALL COMMON—Better, make common, and so unlawful. The Lord is commanding him to eat showed that he had made all in the sheet clean, and Peter was continuing a distinction where God no longer made one.

16. THREE—Three is a sacred number, meaning God. The vision, then, was from him, and the thing taught was certain. 17-20. THE vision solved. 17, 18. PETER DOUBTED—Perplexed in his own mind as to its meaning; but that it was from God, and meant something, he knew. God will himself explain. The men sent in consequence of the command of the angel had found Simon's house and were even then before the gate, the entrance into the court, calling the porter, and inquiring if Peter lodged there. 19. THOUGHT—He was revolving the matter in his mind, ignorant of the occurrence at the gate. THE SPIRIT—The Holy Spirit. There was no audible voice, THREE MEN—Finding them, as told he would be, if possible, better prepared to accompany them. 20. GO—The divine command. DOUBTING NOTHING—Although they were Gentiles. I HAVE SENT THEM—By the angel sent to Cornelius, of which Peter was yet to learn. The story he heard at the gate. Then he knew the great lesson (1) by the vision; (2) by the Spirit's command; (3) by the double vision, that it was MAN whom he must no more hold common or unclean.

LESSONS. 1. God's plans develop slowly but surely. He always meant his truth for the world, but the world compelled him to give it to the Jews to keep it from destruction until the Christ should come. We now know that the Gospel is for the world, yet the church has awaked to the great fact only for the last hundred years. Does she fully realize it now? Is it not time to send it to the world? Isa. 11. 9; 49. 6; 60. 3; Luke 13. 29; Acts 1. 8; Rom. 10. 13-15; Gal. 3. 19, 22. 2. It is not enough that the church shall be a missionary church; every disciple must be a missionary disciple, going personally to the heathen if the Holy Spirit calls, and, if not, sustaining those who do go by sympathy, money and prayers, and laboring personally at home. Isa. 60. 1; Acts 9. 15; 13. 24; 10. 20; 2 Cor. 11. 8, 9; Eph. 6. 18-20; Phil. 4. 15. 16; Col. 4. 8; 2 Thess. 3. 1.

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SATURDAY, NOVEMBER 18, 1876.

FAITH IN GOD'S ALMIGHTINESS, IS IT DECLINING?

Every devout mind must be really grateful for the extent of the spirit of prayer in our day. But it is more than probable, painful as it is to be obliged to make the confession, that underlying this very general prayerfulness there is a sad distrust of the divine power and willingness to bless, save and rescue. Within the limit of common wants, Christian faith is vigorous and confident enough. When we step outside the ordinary pale of individual conditions, however, there is a hesitancy to accept the unqualified promises of the Bible. Here the mind halts, throws out its philosophical pickets, and either waits for reinforcements or sounds a retreat. Religion, as it gains in expanse, seems to lose in intensity. In days of great emergency, when believers were thrust into all kinds of difficult situations, they found it easy to accept the most liberal promises of God. In their estimation, no foe could overcome, no fire consume, no pestilence strike down the true believers, if we may believe the history of religion in ages long departed, or, indeed, if we accept the testimony of our own Methodist fathers. It is curious, equally instructive, to trace the history of religious faith, in this respect, from the beginning.

All down the Biblical ages, every form of speech was employed, every necessary demonstration was made to impress upon human minds the illimitable power of the Lord Jehovah, and its free exercise for meeting human necessities. While it was necessary to teach mankind through their senses, God revealed Himself in the person of the Covenant Angel, always in the character of majesty and eternal mightiness. Men came to look upon God through the medium of frequent stupendous miracles which they witnessed themselves or heard of from the lips of others. By deluge, by the arrest of the sun, by the descent of fire, by earthquake, by the infliction and removal of pestilence, by the translation of living prophets, by the resurrection of the dead, men learned God's power, and learning, believed. Christ came at an age when faith in God's energy was rapidly declining. This confidence He signally revived where hearers or witnesses were willing to be convinced. From that period of unbounded trust in God's ability and willingness to save, the church went on, gathering great conquests in faith and obedience. Again we see the church's faith in God declining, except in a general sense. It was necessary that new examples should be produced to show that Jehovah's right arm was gloriously powerful and ever exerted in behalf of the trustful. The Reformation opened, with its amazing displays of Providential interposition, in return for the people's re-invigorated faith. Believers lived, prayed, fought as under the immediate eye of the Lord and His sufficient guidance. While this soul-energy continued, Luther, wrestling with the Lord for Melancthon's life one day, and flinging his ink-bottle at Satan's head the next, was just a type of the prevailing mental simplicity which regarded the latter as a veritable, powerful devil, and the former as an ever-present and omnipotent God. There was but one remedy in those days for trouble—God's power to save and help—and this men as fully trusted in as in the rising of the sun or the springing of the grass in its season.

Once more the church's faith lost strength. As a general, national providence, England never yielded its trust in Jehovah. That would have been infidelity. But, beyond its Liturgy, the confession was seldom made of even that. Scotland, more stern, and having imbibed much of the spirit of the Reformation, declined in faith less rap-

idly; but even Scotland lost that religious faculty which sees in God a present refuge, and an almighty defence, though its hills never ceased to reverberate with the echo of His praises. As to Ireland, it was locked up principally in Romanism; while surrounding nations were but nominally Christian or actually Pagan.

Then came the great revival of the seventeenth century. Like flaming prophets the evangelists went forth throughout Great Britain and sped their way to America, calling on the multitudes to believe in God's power and majesty, as present here and now, to heal, succour and save. Through that faith the world was brought under a new era of the Spirit's grace and favour. While the simplicity of faith endured, men could believe of God anything that was good. They only wondered that signal mercy had not followed the world all through. If sickness came, God possessed balm; if sorrow, He had ways of bringing comfort; if crosses, He could give strength; if danger he could rescue. So God honoured faith by saving from sin and healing diseases in instances so marvellous that sceptics could only disprove by persistent denial.

Where are we to-day? We heard a doctor in divinity recently appeal in a public assembly to another divine in support of an incident which he related. A helpless invalid, during the great Chicago fire, heard her niece describing with awful terror, the rapidity and force of the destroying element as it came down upon her dwelling. What could they do? No living aid was near, for all had fled. Throwing herself on her knees, the aged Christian cried—"O God, if you are going to save us, you must do it right now." It was a homely prayer, and surely simple enough. But it prevailed. Opening about the widow's house, like the calm sometimes seen in the heart of a tempest at sea, the fire swept round it, knit on the opposite side, and went its frightful way. The lowly house stands there as a token of God's power and mercy to this day. It means far more than Bunker Hill Monument.

But instances like this are almost as solitary as the house and women saved by miracle. Our religion, if it means anything of value, teaches that God is great, sufficient, willing to save. If He be not all this, our object of worship falls far below perfection. The world He made is under his government. Its laws he holds in His hands perpetually. Yet all our preaching will not fully convince those who hear us of the reality. Is this because of our superior knowledge? Quite the reverse. Our knowledge has reference to almost every subject but this. Wise men are, but in relation to God's character, very ignorant. The world by wisdom knows not God, and needs greatly that it should return to the first lessons of His faithfulness, goodness and power.

THE ATTORNEY-GENERAL OF NOVA SCOTIA has been dismissed. When the election of the Attorney-General came up in Guysboro', though under considerable pressure from different quarters,—this paper, simply because it was admitted as a religious organ into families on both sides of politics, was silent on the questions at issue. The subject has ceased now to be a political one, and takes rank with others of a purely moral colouring. Knowing this much we consider it our duty to say that the Government which found it had made a very serious mistake in taking this man to its councils, deserves great credit for its determination now to respect the moral convictions of the people. May the day be very far distant when any of our Provinces will again be asked to accept as their first legal officer a man whose private life will not bear strict investigation. Governments owe it to the country to consult their sense of right and decency before seeking to add a very questionable strength to their own administration, by calling to their aid persons who cannot be admitted to a level with the first gentlemen in the land.

WESTERN GOOD WILL.—By information recently received we learn that some members of the Central Board who visited the East for the first time in October, are heartily pleased with the appearance of things in the Mari-

time Provinces. Without at all intending it, we have captivated good Brethren. There must have been very genial intercourse as well, or the generous words which now return, like blossoms of good seed, would not have been borne on the Westerly breezes. More and yet more of this fraternity will help us all.

YOUNG MEN'S WEEK. Providence has been doing much for the youth of christian lands during the last ten or fifteen years. After the agency of the Sabbath School has completed its work—that marvellous work which has attained to almost scientific excellency—our young people are followed into public life with much sympathy and practical watchfulness. Young Men's Christian Associations have just held their week of prayer for those who are the objects of their special care and defence. Many pulpits have—last Sabbath—spoken out words of eloquent cheer, instruction and warning, in response to the call of the Executive Committee. It is good to think that God is thus throwing around the first element in society a shield of protection—opening up to our young men a perpetual well-spring of happiness. In Cities, particularly, all this is needed. Here are their principal dangers, and here they ought to meet the strongest helpful influence. A letter from some thoughtful friend to a member of the Association in the vicinity to which a young man is to remove, might often secure for him consideration, when otherwise he might wander and perish.

It is quite possible the Presidential election for the United States may have to be settled through a patient count of Electoral votes. We hope nothing more serious will grow out of it, though certainly we have our fears. Both parties claim the victory, showing how closely party strength was waged in the contest. If a scrutiny were to be ordered now, as in our election disputes, what a mighty experiment would lie before the national politicians!

Prohibition seems to be commending itself more and more. A Rev. Mr. Gales, of Montreal, has been helping the good cause in Nova Scotia. Is it not remarkable that countries make rapid strides in Temperance reform till they reach just this last stage, and then some delay comes in to prevent Prohibition. There are subtle questions underlying the whole subject, or surely politicians could see their way clear to try an experiment when petitions measured by the yard are sent in to Parliament in favour of it.

The N. York Advocate intimates that Rev. T. Watson Smith is in that city 'delving' in all recesses where there is hope of reaching historic treasure to assist him in writing of the Methodism of our Provinces. "Delving" is the right word to use of Mr. Smith's labors. He toils patiently, and gets to the bottom of things sooner or later. His first volume would have been out before this but for the information that additional light might be thrown on his pages by American manuscripts to which he now has access.

The Nashville Advocate diagnoses a case: "A preacher has just stepped in and told us that only one copy is taken on the circuit to which he has been appointed.—And in that Circuit next to nothing has been done. Of course not—the Church is dead, or moribund."

The Church paper is a kind of curri-cumb to a Circuit. Every Cavalryman knows that a horse well-cared keeps brisk on half hay. It saves line upon line to circulate a Religious Journal. When our list runs down on any work it's a sign of death by mange there.—Richmond Adv.

Precisely. Where a good Church paper has once had a free circulation, and is reduced to a few names, it may be taken for granted that some one (unless through special mercy) shall be called in to read the funeral service. We always notice that a good state of piety sets people to enquiring for wholesome reading, and vice versa. People may argue as they please, but that is what it means—death or indifference.

THE WAR has lulled for a season. We fear it is but a lull. English papers are pondering gloomily over a speech recently made by the Czar of Russia. We quote a concluding sentence or two from the speech which may carry its

own meaning to our readers. Russia has begun tremendous wars before with similar language.

"In a few days negotiations will commence at Constantinople, and my most ardent wish is we may arrive at a general agreement. Should this however not be achieved, and should I see that we cannot obtain guarantees necessary for carrying out what we intended to demand from the Porte, I am convinced that the whole of Russia will respond to my summons, should I consider it necessary, and if Russia's honor require it Moscow will lead the van by its example. May God help us to carry out our mission."

JOHN MARSHALL, Esq., the worthy son of a worthy Methodist Minister of the same name, died last week in Halifax. He had been for many years an official of great value in the Custom House of this city. It is believed that his conscientious devotion to his duties helped to undermine his constitution. He died of abscess on the brain.

HALIFAX DISTRICT.

At a Convention of Ministers and Laymen, to be held in Grafton Street School Room on Wednesday and Thursday, 22nd and 23rd inst., the following order of exercises will be observed—

WEDNESDAY. 10 o'clock a. m. Prayer Meeting and address on the objects of the Convention. Conducted by the Chairman of the District. 2.30 p. m. Consideration of Divine promises in regard to the results of Ministerial and general Christian work. Addresses by Revs. R. Brecken, Geo. Johnson and others. The presence and power of the Holy Spirit as essential to the fulfilment of the promises. Addresses by Revs. E. B. Moore, J. Strothard and others. 7.30 p. m. Sermon by Rev. J. Coffin, to be followed by addresses from Rev. C. Parker and others.

THURSDAY. 10 a. m. Personal consecration. Addresses by Revs. G. Shore, G. F. Day and others. How best to reach the Individual Conscience, by J. B. Morrow, Esq. 2.30 p. m. Thanksgiving Service. Addresses by Rev. J. McMurray, E. Lloyd, Esq., Revs. J. Scott and L. E. Thurlow. 7.30 p. m. The best means of conducting religious services and promoting Christian work. To be introduced by Rev. S. F. Huesia. The public are invited to attend. It is hoped that all will come in a prayerful and expectant spirit. A. W. Nicolson, Chairman.

As will be seen by our English Letter, great good is resulting at home from District Conventions assembled to consider and prepare for the work of revival. A movement among ourselves, in the same direction, is yet but in its infancy.

THERE are but few who know the extent to which our Methodist ministers and their wives in these lower Provinces, have contributed to the literature of the day. We are sure of, at least, six good volumes from this source within the last year or two. Yet not one of the books carries the real name of the author.

We greatly regret to learn that the new Parsonage at Wallace has been totally consumed by fire. The fire, it appears, began in the barn adjoining the house. Rev. A. Morton, the Pastor, was absent in Pictou at the time. This was a fine building, just finished within a year or two. We have not heard whether there was any insurance.

THE BOOK ROOM has received its Fall Supply of Books and Stationery, for both Wholesale and Retail trade, equal to any assortment in the country. Full Catalogues will shortly be issued. The sales, we are glad to say, keep up wonderfully considering the times. A good, fresh, cheap article continues to command patronage, and this the managers are determined to keep in supply. For winter reading, home decoration, Christmas and New Year's presents, there is no better chance than is furnished here. See advertisement of periodicals this week.

OUR ENGLISH LETTER.

METHODISM AT ALDERHOT.

DEAR MR. EDITOR.—Our work has greatly extended and prospered at this great centre of military life. It is but a few years since it was begun, and now it can be compared favorably with almost any recent extension of Methodism. In many forms it makes provision for the temporal and spiritual necessities of the soldiers. The results have been visible in many sound conversions, and the diffusion of gracious influences which, as the troops are removed, are felt far and wide, almost to the ends of the earth. Last week witnessed the dedication of a new and beautiful chapel for the use of the soldiers at Alderhot. Its cost has been about £10,000, and is nearly paid for. It has a fine memorial window, to commemorate the services to the church and to the cause of God in the army of the late General Sir Hope Grant. The window was unveiled by General Sir Thomas Steele, and the opening sermon was preached by Dr. Funshon.

A MODEL MISSIONARY MEETING.

has again been held in Exeter Hall, in behalf of the two London Districts. We referred to this gathering last year, and would again direct attention to the enlistment of the services of the children who filled the spacious gallery, and sang missionary odes and hymns with great beauty and spirit. The immense Hall was crowded, and the speakers in adapting themselves to the younger portion of the audience, succeeded to admiration in delighting everybody, and securing a time of great enthusiasm and liberality. Revs. G. T. Perks, Dr. Punshon, W. O. Simpson and Jackson Wray were the famous men who were so successful in their addresses at this excellent meeting.

THE LEEDS ANNIVERSARY

including Breakfast, sermons, and public meetings, occupied over an entire week, and has been even more successful than in former years. The wonderful and gracious excitement, the enlarged liberality of our people in Leeds, and its neighborhood, sends a thrill of hopefulness throughout all Methodism, and it affords sure ground of encouragement, that the income of the society will not in the future be diminished, but probably augmented.

DISTRICT MISSIONS

and revival services on a very large scale are being organized in almost every part of the United Kingdom. The effort will be on a scale of very great magnitude, and will probably touch every circuit in Methodism. A whole-day meeting is called in some central town, and as far as possible the ministers of the District are present, together with the office-bearers and others, to discuss the best ways of doing the work, and to secure the wider descent upon all, of the power of the Holy Spirit. In future letters, more distinct mention will be made of some of these important meetings, and of the revival work in which as a church we are engaged.

AN UNUSUAL NUMBER

of missionary brethren are at present departing to their several fields of labour. Some are veteran ministers who have again and again proved their devotion to the cause, a few are men of good renown in the Home work, who for a season are going abroad, and many are fine hopeful youths, trained at Richmond, and consecrating their lives to the Redeemer's service. In my present circuit I am brought into closer contact with many of those missionary brethren, and not unfrequently witness their departure upon their voyages, and can testify to the sacrifice made by many, in parting with children, relatives and friends for long periods of years, if not for the whole of life. The true heroic spirit is still with our brethren, and is constantly called into exercise.

THE SWORD

is not yet drawn. The past fortnight has been a time of extreme uneasiness and direful rumors, securities have fallen, and confidence is greatly shaken. But war is not declared, and Russia pauses before taking so terrible a step, as a declaration of war against Turkey. It is well known that the Serbians are helped by Russian men and money, but Turkey dare not provoke a quarrel on that account. The attitude of England is considered doubtful. Our Government intensely dread Russian aggrandisement in that direction, but the nation will not sanction a war for the maintenance of Turkish power, with its present wretched misrule, and deplorable impotence. Our wishes and opinion do not appear to weigh much in the Councils of the Great Powers at the present crisis. There is yet some hope for a peaceful solution of the problem, but on the quiet there are unmistakable signs of preparation for war, even in England. The moment is intensely critical and from many hearts, the prayer is going up, "Give peace in our time O Lord, because there is none other that fighteth for us, but only thou O God." G. E. Oct. 30, 1876.

CORRESPONDENCE.

TO THE MINISTERS OF THE N. S. CONFERENCE.

DEAR BROTHERS.—The period is now approaching which it is usual for us to employ in special efforts to promote the revival of the work of God; and there is no question of greater importance to us, as having a manifest bearing on the success of these efforts, than that of our ministerial efficiency.

It is sad to know that the normal state of many of our churches is one of disheartening indifference to the church's great mission of saving souls. This indifference, growing, as it does, out of spiritual decay, operates as a contagion, and surrounded by it on every hand, we are in great danger of yielding to its influence, and relapsing into a mere official and perfunctory manner of discharging the duties of our sacred office. We can avoid this only by seeking and maintaining a most vigorous, mature and active spiritual life. Two facts should be ever kept in view

ist. The pastors, mitted first at should address person d thyself. thou sha thee." selves, a the Holy (Acts 2 should be sunlight acceptan Pastors. it is wit conversi must be evidence to Timot that thou in thee, a gift that sense; in and calle for need call of th will the it self suff to that d endange substituti solution of our effi continuall of the Wc Dear B holiest by acts of ent wholly" to dent love a desire honour a renounciati character t to the en soldiers, le dying pass the feeling when he little child an Christ Colossians hind of the for His Bc Let us go for the Pa with power how blessed For too we difficulties in our pre from intel from spirit unfitness. in intellect the Holy c closest affi spirit "sh standing in A further moting the labours," at the work o ject of pra meeting of mittee. In rent opinio that a Conv Local-preac ers, and o church, be call of-the may extend days, and t ing of pap stimulate t ministers at religious expi isterial suc hymns, &c. convention work of G held, an held after es ness Commi range the or Commend vices to you I remain Pre MISSIONA The follow mously adop ference Miss meeting— 1. Moved onded by Re That this recommend of reaffirmi by the law pr us; that invi isters can on panied with necessary res 2. On mot seconded by Resolved, " Missionary f

That we are Christians as well as pastors, and that of all the souls committed to our care our own demands the first attention, and towards that first should our ministry be directed. Paul, in addressing himself to Ministers, in the person of Timothy, says, "Take heed to thyself, and thy doctrine, for in so doing thou shalt save thyself and those who hear thee." (Tim. 4. 16.) "Take heed to yourselves, and to all the flock over which the Holy Ghost hath made you overseers." (Acts 20: 28.) Abiding in Christ, we should have, every moment, clear as the sunlight, the witness of the Spirit to our acceptance with God. 2nd. That we are Pastors as well as Christians, and that it is with our high vocation as with our conversion—that our call to the ministry must be constantly renewed as well as our evidence of Divine acceptance. Paul says to Timothy, "I put thee in remembrance that thou stir up the gift of God that is in thee." (2 Tim. 1. 6.) "Neglect not the gift that is in thee." Tim. 4. 14. In one sense we are converted and called but once; in another sense we are converted and called every day. The call of the pastor needs daily confirmation as well as the call of the Christian. (2 Pet. 1. 10.) Nor will the regular exercise of our ministry itself suffice for a confirmation of our call to that office; but on the contrary may endanger the spirit of our ministry by substituting function for feeling. The resolution of the apostles touches the secret of our efficiency. "We will give ourselves continually to prayer, and to the ministry of the Word." Acts. 6. 8.

Dear Brethren, let us "enter into the holiest by the blood of Jesus"—and by acts of entire consecration, "give ourselves wholly" to God and his great work. Ardent love and sympathy for souls, yearning desire for fruit, consuming zeal for the honour and glory of God, leading to the renunciation of whatever would lower the character and aims of our ministry, and to the endurance of hardness as good soldiers, let these be the paramount, undying passion of the soul. O for more of the feeling which the Apostle expresses when he says to the Galatians, "My little children, of whom I travail in birth as Christ be formed in you," and to the Colossians, "I fill up that which is behind of the afflictions of Christ, in my flesh, for His Body's sake which is the church!" Let us go to the "upper room," and wait for the Pentecost. Then, when "endued with power from on high," how easy and how blessed it will be to preach Christ! For too well do we know that the greatest difficulties with which we have to contend in our preaching, proceed not so much from intellectual as from moral causes—from spiritual declension, and a sense of unworthiness. At the same time we shall gain in intellectual power; for the baptism of the Holy Ghost, putting our souls into closest affinity with the things of the spirit "shall" make use of quick understanding in the fear of the Lord (Is. 11: 3).

A further and special means of "promoting the efficiency of our ministerial labours," and at the same time, forwarding the work of saving souls, became a subject of prayerful consideration at a late meeting of the Conference Special Committee. In accordance with the concurrent opinion of my brethren I recommend that a Convention, composed of Ministers, Local-preachers, Exhorters, Prayer-leaders, and other leading members of our church, be held in each District, at the call of the chairman. The Convention may extend over a period of three or four days, and the exercises consist of the reading of papers on subjects adapted to stimulate the faith and ripen the piety of ministers and people, the relation of religious experience, reminiscences of Ministerial success, the singing of revival hymns, &c., &c. As one object of the convention should be the revival of the work of God in the locality where it is held, an enquiry meeting should be held after each evening service. A Business Committee may be appointed to arrange the order of proceedings.

Commending these thoughts and advice to your serious attention,
I remain, dear Brethren,
Your servant in Christ,
R. ALDER TEMPLE,
President of N. S. Conference.

MISSIONARY COMMITTEE, N. S. CONFERENCE.

The following resolutions were unanimously adopted by the Nova Scotia Conference Missionary Committee at its last meeting:—
1. Moved by Rev. Mr. Nicolson, seconded by Rev. Mr. Brettle—
That this Committee would strongly recommend to Conference the importance of reaffirming its purpose to be controlled by the law previously in existence amongst us; that invitations from circuits to ministers can only be received when accompanied with an official promise to pay the necessary removal expenses.
2. On motion of Rev. Mr. McMurray, seconded by Rev. G. W. Tuttle—
Resolved, "That it is highly desirable the Missionary fund should be relieved to the

utmost extent in regard to grants to dependent circuits—that this matter should be pressed upon the attention of all our dependent circuits or missions, and that such circuits should be encouraged to rise as soon as possible to a position of independence—that grants to such Circuits should be lessened year by year; also that this Committee recommend to the Conference the necessity of relieving the Missionary fund of the burden of sustaining circuits that are not in circumstances of great spiritual destitution, and that such circuits be apprized that in all probability the next Conference will take steps for lessening the number of our missions, in the hope that missions of this class may be aroused to liberality in increasing their receipts, if they wish the ministerial supply to be continued."

Mr. Editor, it is surely high time for the Conference to adopt some vigorous measures in dealing with a certain class of our dependent circuits that have been receiving aid from the funds of the church for many years. Some of these missions are situated in wealthy districts of the Province, they return a membership in some cases reaching 220—they have large congregations, and yet they consent to take money which is greatly needed for purely missionary work in poor and destitute localities. May we not indulge the hope that several of such circuits will, after this year, cease to be classed among the Missions of our Church.
Nov. 14. S. F. HUESTIS.

UNPROVIDED FOR DEFICIENCY.

N. B. AND P. E. I. CONFERENCE.

DEAR BROTHER—I should like to know for my own information as well as that of my brethren, how it came to pass that the Central Missionary Board in making their appropriations so far departed from the usual method as to leave the N. B. Conference with an unprovided deficiency of \$254, while that of the N. S. Conference is only \$214. I can see no reason why the brethren in N. B. should bear a deficiency of \$40 over and above that borne by the brethren in N. S. Why such is the case is a question which our delegate to the Central Board should be able to answer for the satisfaction of his brethren interested.

If the principle of equality was at all regarded by the Board in their appropriation of grants, it appears to me the Brethren in N. S. must have greatly under-rated their circuit receipts or over-rated their circuit expenditures, as to secure a sum that has placed them in a position so much more favorable than that of their brethren in N. B. Hoping that you may be able to give a satisfactory explanation of the matter.
I remain, your's, &c.,
WILLIAM TWEEDIE,
St. Andrews, N.B., Nov. 9th, 1876.

(We only know that the Nova Scotia Missy. Committee cut down and trimmed off several branches of expenditure very severely, and in some cases the Com. assumed that Circuits must raise more. The Central Board did not make any inequality. The distribution there was according to claims.—EDITOR.)

THE LATE A. S. DESBRISAY AND HIS WORK IN BERMUDA.

WENTWORTH,
November 4th, 1876.

MY DEAR BROTHER—About 10 years since, in the month of December, I sailed into St. Georges, Bermuda, in a vessel named the *James Holmes*, where I stayed six or eight weeks before returning home to England. During that time anxious to see and hear what I could of the great arsenal of the Atlantic I wandered through the barracks and batteries, churches and chapels, over hills among the cactus, and wild plants peculiar to Bermuda, and in the evening time strolled into a meeting house (it did not matter to me of what denomination) to listen to a sermon or exhortation or to pass away an idle hour in the prayer meeting.

One evening by accident I strolled into the Methodist Church, I hated Methodists heartily, they were such a noisy, ranting, over-religious lot of folks, at least so I thought. The reason is easily understood, I was attached to the Church of England—I was going to say a member—but was afraid to, although I suppose that if the laying on of the bishop's hands in confirmation constitute a member of the Episcopal Church, why then I was one. But to proceed, the preacher was sickly; it seemed hard work for him to proceed, yet he preached eloquently, my sympathies were with the preacher. I had heard nothing like it all my life; so enraptured was I that I kept my seat till almost every member of the congregation had left. The preacher saw me came and sat by my side and talked to me seriously concerning my salvation, his earnestness drew the tears to my eyes and I promised him then I would give my heart to God. I fulfilled my promise afterwards when listening to a missionary preaching in India. He gave me at the time a card with his name inscribed and taking a pen wrote "Which hope we have as an anchor to the soul, sure and steadfast."

And I am happy in believing that though no more with us on earth, his glorified spirit now realizes the great joy of heaven; for hope is lost in sight; and the late lamented ALBERT DESBRISAY is now, where, when my life shall draw to a close, I shall hope to be forever—at my Saviour's feet. I offer this as a tribute to his name to show that he was an earnest worker in the vineyard of the Lord.
Your's, &c., W. G. LANE.

NEWS IN BRIEF.

NOVA SCOTIA.

Mr. John H. Christie, North Sydney, has launched a new brigantine of 225 tons, called the *Lady Dufferin*.

The execution of the law which prohibits the carrying of deckloads to the West Indies came in force on Wednesday, the 15th inst., and expires on the 16th of March next.

The gale of last week was very severe in Kings County, and the schr. "J. P. Chandler," loaded with potatoes, lying at the Oak Point Pier, Canning, waiting fair weather to proceed on her voyage to New York, pounded very heavily, starting her planks and causing her to leak badly. She also pounded against the pier and chafed badly. The cargo was much damaged, and was sold for \$940.

Capt. Henry Rose, of the schr. "Leander Corkum," at Rose Blanche, N.B., reports having hoisted a wreck on the shore of Labrador, and found the dead body of a man on board. Owing to the roughness of the water he was unable to take the wreck in tow, but took the body off and had it decently interred at the first port he made. The wreck is supposed to be that of an American vessel, and we have since learned that it has been towed into port by the schr. "G. W. Moore," Capt. John Noel, belonging to North Sydney.

A little girl named Freeman was very badly burned at Westville on Friday week in consequence of her clothes catching fire while she was standing near the stove. She lies in a very precarious condition, but hopes of her recovery are entertained.

The Bridgetown Monitor says that the Sessions of Annapolis County unanimously resolve to petition the Government to remove Mr. Grassie from the office of Postmaster on account of illegal conduct in connection with the drawing of the Grand Jurors.

The schrs. "Gorilla" and "City Point," which have been reported missing, were out in the gale of the 15th ult., but subsequently put into Port Saunders, whence they sailed in company with the "J. W. Falk," the two schooners continuing their voyage coastwise, the "J. W. Falk" putting into the Bay of Islands.

Mr. Alexander McDonald, of the firm of McDonald Bros., Hopewell, met with a serious accident at Glenagray on Thursday week. While engaged in his saw mill his foot got caught by a circular saw, and before he could disengage himself his leg was completely split from the foot to above the knee. He was taken to Hopewell by the train, where a doctor was waiting. It was found necessary to amputate the leg.

The Prussian barque "Prita," from Liverpool, bound for Mitsinichi, 31 days out, was burned at sea on Monday, 18th inst. A West India brig, picked up the crew in an open boat. The brig, "John Good," Capt. Letteney, took three of the crew, and brought them to Sydney, C. B.

Launched at Canning, on Saturday, 4th inst., by E. Bigelow & Sons, a fine brig, of 250 tons register, called the "Osceola," which was sold to parties in New Zealand last year, and pronounced by them the finest specimen of naval architecture owned in that colony.

The body, believed to have been that of James Crox, who was drowned from the yacht Secret on the 18th October, was found at the mouth of Yarmouth harbor on Monday week.

The body of David Brown, master of the schr. "Aden," was found at the Joggins Mines. He is supposed to have fallen over the side of the boat.

The schr. "Lizbie," of Trigonmouth, on a voyage from St. John's to Glouce Bay, in ballast, went on shore at Port Nova on Friday night, and has become a total wreck. The crew were saved.

The *Ashcroft Gazette* says some evil disposed persons attempted to destroy the salmon in the Government mill at Oxford, by placing in the water upwards of a bushel of lime. The night watchman who was in the building, hearing a commotion among the fish, went to the tank, and finding the lime, immediately ran to the hotel and notified Mr. Wilmut, who forthwith happened to be in the mill. By the immediate removal of the lime and the admission of fresh water, the whole of the fish were saved from destruction.

The "Thorndean," Harvey, from Quebec, at Liverpool, reports, picked up the captain and crew, consisting of the schr. "Ann's Bell," from Cape Breton, for St. Pierre, Nfld., with a cargo consisting of cattle, hay, butter, &c. On the 3rd day of Oct. the day after she sailed, fire broke out by the heating of the hay or otherwise in the hold, and during so many days of rain fighting against it for a few hours, the crew had to leave in the small boat during the night. They fortunately fell in with the Thorndean within a few hours afterward.

The barque *Minerva*, of P. E. I., bound from London to Charlottetown, P. E. I., was on Saturday ashore in the thoroughfare at Main-a-dieu Harbor, C. B. She was in fire for some time, and the tide, struck heavily, and had an anchor out, making about 1000 strokes in 24 hours. The captain came to Cow Bay to get a tug boat to go round for her when the weather permitted.

Mr. J. E. Woodworth launched from his shipyard at Blomidon, another fine barque of 180 tons register. She is iron keeled, copper fastened, and called the *Ellershausen*. Classed 8 years in French Lloyd's. The *Ellershausen* was built on the same blocks as the barque *L. D. V. Chipman*, which Mr. Woodworth launched near a month ago, and is the third barque he has launched from the same blocks within twelve months.

NEW BRUNSWICK & P. E. ISLAND

Mrs. Hunt Morgan is to lecture in St. John in aid of a permanent Soldiers' and Sailors' Home in Halifax.

Rev. S. H. Weyman writes to the *Intelligencer* that "Diphtheria and slow fever are passing through Rouse Settlement and Corn Hill. The diphtheria is proving quite fatal, especially among the young."

Rev. R. Wilson, of Gibson, delivered the opening lecture of the Fairville lecture course, in the Methodist Church at that place, on 10th inst. No doubt a large number of people were present. "The Model Young Man" was the subject, and it was delivered in capital style. Rev. Mr. Ackman presided.

Mr. Alexander L. Wright, of Salisbury, Westmorland County, raised on one and one quarter acre 1000 bushels turnips this season.

An English paper states that the Right Rev. John Medley, Bishop of Fredericton, N. B., has intimated to the ecclesiastical authorities at home his desire to resign that see.

Mr. C. W. Godsoe's dwelling, on Brussels Street, St. John, was destroyed by fire on Sunday night. The fire broke out in the attic.

Andrew Coyle, the man who was fatally injured by jumping from the window of the burning room in Adam Young's workshop, on the night of Thursday, the 20th ult., died at the hospital on the 9th inst.

Rev. G. M. W. Carey, A.M., pastor of Germain Street Baptist Church, St. John, has declined a call from the Free Baptist Church, Montreal, the people of his church being unwilling to part with him.

A tramp entered the house of Mr. Scott Emery, Jacksonville, one night last week. After visiting a number of rooms he entered a bed room in which were sleeping Mr. Emery's daughter, and two female friends. Groping his way to the bed the intruder laid his hands on Miss Emery's face, who immediately cried out, when the villain beat a precipitate retreat. After his departure a bottle was found, in which was a liquid supposed to be chloroform.

On Wednesday night, the 25th ult., Hiram Applebee, a man employed in running rafts for Gilmore, Rankin & Co., fell over the bank on Beaubear's Island, striking his face on a stump below, and had his lower jaw badly fractured, but is now doing well.

On the 7th inst., the ship "Czar," 1,147 tons, from Grenock, with coal, arrived at St. John, and on the 8th inst., the ship "Czar," a Norwegian, 1,127 tons, from Liverpool, with salt, came into port. These vessels are both of the same name, and within 20 tons of the same size, and arrived in port, after much the same voyage, within one day of each other.

During the third week in December, the ladies of the Methodist Church, Portland, are to hold a bazaar, intending to apply the proceeds to the aid of the Sabbath School. It will be kept open several days. Their success in the past, with such affairs, is indicative of success in the contemplated bazaar.

At the Alms House, St. Andrews, on Saturday 4th inst., a colored woman, named Clara Richardson, died at the age of 110 years. She was in possession of all her faculties till within three years ago, when second childhood came upon her.

The store of Hilarion Hachey, Esq., Bathurst village, was robbed of about 1800 in goods on Sunday morning last.

Inflamed with liquor, a young man named Charles Doherty acted so badly in his mother's house, Main street, Portland, that he ultimately brought up at the police station. He had smashed the furniture and windows, and then threatened to kill his mother, so that she had to hand him over to the officers.

UPPER PROVINCES.

The Montreal doctors, to save a man's life who was suffering from cancer, have, within a few days, cut out his tongue.

The Prince of Wales Rifles of Montreal, celebrated their patron's birthday by a grand concert.

Mr. J. R. Grindley, local manager of the Bank of British North America, at Montreal, has been appointed general manager for the continent.

The reports at militia department about Fenian movements on the border are vague and uncertain. It is possible that a corps or two will be ordered to the Vermont frontier.

Ward, whose death sentence for murder was not long since commuted to imprisonment for life, died a few days ago in the penitentiary. A medical examination of the skull by four professional experts, unanimously agreed that Ward must have suffered from mental derangement. This proves the entire propriety of the course of the executive in commencing the punishment.

Three seats in the Local Legislature of Quebec are now vacant.

The *Canada Gazette* contains the appointment of Mr. Laflamme to the Cabinet, and Judge Dorion as administrator of Quebec.

The sentence of James Ryan, sentenced to death for killing his wife at Peterboro, has been commuted to imprisonment for life.

The *Ocean Gem* has sailed from Quebec with the Canadian goods for the Australian Exhibition.

Two hundred cattle will be shipped next week from Toronto for the English market.

The Sherbrook meat factory was, on Saturday, destroyed by fire. Loss two hundred thousand dollars.

The Government have had under consideration the condition of the Montreal courts, brought under their attention recently by a deputation from the Montreal bar. Representations were forwarded to Local Government of Quebec, with view to remedying existing cause of complaint.

Diphtheria very prevalent in Ottawa.

A quantity of new assigned notes were stolen from the Consolidate Bank, Montreal, representing a sum of forty thousand dollars. The bank have taken the precaution to change their plates and so checkmate the thieves.

The Toronto *Telegram* has a special cable despatch from London, stating that the new Dominion loan of two millions and a half, put upon the market by the Minister of Finance, has been rapidly taken. Subscriptions to the loan came in so rapidly that the list was closed after being open for a few hours only.

Hon. Wm. Annand has been appointed Chief Immigration Agent of London depot.

It appears that out of 5000 cases of vaccination in Montreal, in only 4 cases have complaints been made and that these 4 were cases in which, as Mayor Hingston states, the lymph was not to blame.

Beautiful medals are being prepared for presentation to the Chiefs of the North West Indians at Toronto.

A telegram has been received from Lord Carnarvon that the Extradition Treaty is soon to be revived.

MISCELLANEOUS.

The district of Backer-Gunge, Calcutta, has been ravaged by a cyclone. One thousand native houses were destroyed, and one town totally submerged by waves 5000 persons perished. The Government has sent relief.

The Russian Minister of Finance has drawn up a report on the finances of the empire, in which he strongly deprecates war.

Cardinal Antonelli was buried on Tuesday night in the family mausoleum, cemetery of St. Lorenzo.

The United States Presidential question is still in doubt. Louisiana, South Carolina, Florida and North Carolina are now claimed by the Democrats, and the Republicans are equally persistent. The situation is remarkable, by reason of the persistence of both parties, and nothing can settle the difficulty but full returns properly authenticated.

Nine companies of United States troops have gone to Florida to prevent fraud, and a general movement is on foot to send prominent men of both parties to Louisiana to witness counting of returns. The latter movement embraces Everts, Charles Francis Adams, others equally prominent.

A Republican paper says a mob in Baltimore forced the *American*, a republican paper, to pull down its flag, and threatened to destroy the building, but 500 police turned out.

The Boston *Journal*, in an editorial, says, in reply to an alleged threat that the Democrats would not permit the inauguration of Hayes if he is found to have one of a majority: "The Republicans will see him inaugurated if it takes a million men to place him in the chair of State."

NEWFOUNDLAND.

We learn that the shipment of copper ore this season from Bett's Cove mine will reach the immense quantity of 20,000 tons, valued at over £200,000 stg.

We are informed upon reliable authority that France is likely to become a large market for our export of copper ore. We learn that two shipments have already been made in that direction, and that one of these shipments has been pronounced superior to anything of the kind yet received in France. The consignees of the cargo so shipped state that they are prepared to accept a contract for the annual delivery of 100,000 tons.

We understand that Dr. Eales, R. N., has arranged with the proprietors for the immediate opening and vigorous working of the Notre Dame Bay copper mine in the neighborhood of Betts Cove. Next year will also witness the active prosecution of several other mines in the same vicinity. The supply of the ore is inexhaustible; and there is no reason why Newfoundland should not mainly supply the world with copper. In this connection we would again point to the urgent necessity for a supply of labor from abroad, a necessity which will soon force itself upon the attention of our capitalists and the government, in order that the present staple industries may not be injuriously affected.—Star.

CIRCUIT INTELLIGENCE.

HILLSBURG MISSIONARY MEETING.

The above meeting was held in accordance with arrangements of Financial District Meeting on Monday evening, Oct. 30th. We were favored with one of the finest of autumnal evenings, and the attendance was said to be the largest known for many years in connection with a similar occasion in this place. The deputation consisted of Revs. E. Brettle, R. Smith, and J. L. Spongale, who by their presence and valuable services contributed vastly to the success of the meeting. After the array of names presented above it is needless to say the speeches were of a high order, practical, earnest and effective. Brother Smith excelled even himself in pointed and affectionate appeal. Bro. Spongale dealt with the principles underlying the Missionary enterprise in a logical and masterly manner, while Bro. Brettle the esteemed Chairman of the District, gave us a succinct account of the proceedings of the Central Missionary Board and the Committee of the N. S. Conference, and forcibly presented the claims of the Missionary Cause upon the sympathy and support of his hearers.

The financial results of the meeting were highly satisfactory. Notwithstanding the "hard times" and the pressure of local claims, the collection and subscriptions amounted to considerably more than those of last year, and it is probable that when the lists are completed there will be an advance of at least twenty-five per cent in the total receipts.

It is but right to state that our excellent choir rendered good service by furnishing appropriate music for the occasion.

LOWER COVE METHODIST SOCIAL.

Last evening the fourth social of the course at Carmarthen street Methodist Mission was, despite of the unfavourable weather, a great success, both in point of attendance and financially. Vocal and instrumental music, interspersed with readings and general conversation, formed a pleasant evening's enjoyment. Mrs. Pitts presided at the organ. The sum realized was \$27.—St. John Tel.

NEW METHODIST CHURCH.

We learn that the Hon. Wm. Muirhead has offered to donate a piece of land situate on Henderson street, to the Methodist denomination of Chatham, as a site for a new place of worship. This is all the more commendable as Mr. M. is neither a Methodist nor a member of the congregation. We understand that Mr. Snowball also has made very liberal promises to assist in building. The Trustees have so many kind offers that they seem to be losing time in making a decision or in talking over their good fortune. The original intention was to have improved the old building, which is in a good locality. But as matters now stand, it is in contemplation to build a new house. We hope they may soon be able to say: "O fortunati quorum jam menia assurantur."—Gleaner.

CIRCUIT INTELLIGENCE

During the past week the work of excavating under the Methodist Church has been going on, for the purpose of erecting a room in the basement, to be used for holding Sabbath School Service, Prayer Meetings, &c. It is the intention of the ladies of the congregation to get up an entertainment during Christmas week for the purpose of raising means to accomplish the object mentioned. We feel assured they will receive a liberal share of public patronage when the time arrives. Newcastle, (N. B.) Advocate.

LECTURE.—Rev. I. E. Thurlow delivered a Lecture "To Young Men" in the Methodist Church, Kentville, on Monday evening. Quite a large number of persons were present, considering the limited publicity given. L. De V. Chipman, Esq., was appointed Chairman. The Rev'd gentleman, in his Lecture, dwelt upon the objects and aims which should characterize every young man, and impressed upon them to walk and act in such a manner, as in the autumn of life they might be able to look back upon their past deeds with the happy reflections that they have done their duty. We regret that more of our young men were not present. At the close, remarks were made by the chairman, Rev. J. B. Logan, and Charles A. Masters, Esq. We trust that this is but the inauguration of a series of Lectures in Kentville.—Wes. Chron.

MISSIONARY MEETING.

On Monday evening there was a most interesting meeting in Providence Church of this town. The gathering was strangely small; but the devotional services and addresses were more than ordinarily impressive. The Rev. Mr. Temple was in the Chair. In opening the evening's discussion, he gave a luminous account of the extent, success and claims of the missions, which are sustained by the Methodists of the Dominion. It was shown that they have evangelical laborers in Germany, Japan, among the French Catholics of Quebec, the Aborigines in the far Northwest, &c., &c. He showed that a large increase of funds were needed at the present crisis. Some parts of his address were marvelously thrilling. Mr. Robson followed with modest and appropriate remarks. Rev. Mr. Smith then gave one of the most animated and animating missionary speeches to which we have ever listened. Rev. Mr. Brettie, who had previously read extracts from the general Report, concluded the discussion in an excellent speech. Collections were taken, and about \$75 were contributed and subscribed by the comparatively few people present.—Bridgetown Mon.

VERSES

SUGGESTED BY THE GALLANT FEAT OF WILHELM FRANCIS, THE HERO BOY OF WINDSOR, N. S.

Tales of the sea, the treacherous sea! Are borne upon the listening ear; Each dark and solemn tragedy Its heavy weight of woe doth bear. On speeds the news, spread far and wide, That four bright youths are borne away; And whirled beneath the eddy tide Of our own Chedabucto Bay! Eager to aid, unselfish, bold, Brave Noble, in his manhood's pride; Plunges into the waters cold, Only to sink beneath the tide. And, deep in their untimely graves, All victims on one fearful day; Their requiem, wailed by winds and waves, Sleep Tupper and his comrade Fay! Their stricken parents, sad and lone, Mourn at the hearthstone, side by side, For Mark, their darling younger son, And Obed Smith, his country's pride! Just as the Press, with trumpet tongue, Had heralded aloft his name, The pall of death was o'er him flung Before his country crowned his fame! Standing in Nova Scotia's name, Foremost with those who towed the race; His broad, blue, sparkling field of fame Became his spacious burial place! 'And as from these sad scenes we go, What is the tale from off the sea Which makes the rising tears o'erflow, Yet thrills our pulses joyously? We hear that a small boyish form Goes, battling with the waters wild, To save his friend, 'mid rain and storm, O noble, manly hero child! Off the high wharf, without a thought, He fearless plunged, and safely bore His charge, when sinking fast, and brought One hundred fathoms, to the shore! But those who wood upon the pier And watched him toiling with his prize, Behold no heavenly guardian near, 'Saw not God's angel from the skies! Surely an angel guard sees there, Else, how could Willie stem the tide, With superhuman skill to steer So each might gain his mother's side? His precious life, he did not heed, 'He risk his all, did not refuse, 'He's glad he did it,' yes, indeed! Although he "lost his hat and shoes!" And now, the glad thanksgiving rise, Where might have been a cry of woe; And many hearts' warm sympathies In deeds of just reward o'erflow. Brave Willie Francis' name shall stand, (Remembered in British waters,) With New Scotia's hero band To shine far down the centuries!

L. A. DeBARRY, Gaysboro', N. S., November, 1876. It is announced that Mr. John Tyler, a son of a former President of the

METHODIST TABLE-TALK.

Already there is a long list of arrangements made between ministers and circuits referring to next year's appointments. The Rev. Mark Guy Pearce's name appears on it for the Lunenburg Circuit. He is reported to have improved in health, and it is hoped that if sent to such a circuit as Lunenburg he will recover entirely. There he will find beautiful scenery, a delightful climate, good Methodism, and congenial work and friends.

Last Sunday was well observed as the special prayer day for Sunday-schools. The reports of interesting services are quite numerous, and we may expect to hear of the best results in a few months, when it will be possible to tabulate some of them with reference to Church membership.

The missionary meeting on Monday night, in Exeter Hall, was in several respects quite successful. Mr. Fowler fully maintained his reputation as an able and fluent speaker, and the children did their work well. It is surprising that more of our country friends have not taken the hint we gave two years ago, and which has made the London meetings so successful. Let choirs of scholars be formed, and let them be employed in the missionary meetings; chapels will be filled, the people interested, and collections improved.

The Editor of one of the Boston, Mass., religious papers, who is also a minister, has edified his readers by printing in parallel columns his own sermon on a given text, and that preached by one of the Queen's Chaplains at a parish church near a royal residence, on the death of Bishop Wilberforce. The two are almost identical. The English newspaper reporting that by the English vicar, says the respected clergyman preached with his usual eloquence and with much pathos! The American seemed amused.

The Methodist Episcopal Church of America has again to mourn over one of its bishops. Bishop Edmund Stores Jones died at New York, on Monday, September 18th. He was born April 27, 1807, in Sheffield, Mass. He was received by the Methodist Conference in 1830 as a preacher. In 1842 he was elected financial secretary of the American Bible Society, and in 1844 was chosen bishop. He visited the British Conference once or twice. Bishop Jones was a devoted, hard-working man. He was buried in St. Paul's Methodist Church, New York, on Thursday, 21st September, amid the regrets of many friends. The great strain of toil and travel put on our American bishops should command attention. Some of these are great and able men, whose lives are of inestimable importance; it will be a pity if our American brethren learn too often that nothing raises the value of a blessing like its removal.

It is said that a large and influential committee is busily at work preparing a new Sunday-school Hymn-book, and that it is likely to produce a very superior collection of hymns in a few more months. We have been greatly surprised, though not displeased, to hear that laymen are on the committee. I do not know their names, or the world should hear them.

We may expect to hear soon the date at which the Lay Representation Committee will meet to consider recommendations from district meetings, details of scheme, order of business, &c., &c. It will be interesting to see whether every one has learned to treat To-day with as much respect as Yesterday.

A Wesleyan minister, Mr. Stephen Cox, has sent to the Press a copy of correspondence that has passed between himself and the Bishop of Carlisle. It appears, in some charge or another, the bishop had said many Wesleyan ministers were discontented with their position, and looked longingly towards "the Church," or something to that effect. Mr. Cox seems to have admonished the bishop very solemnly, and it is to be hoped he will not offend again. It is well that these Right Reverend Lords should be kept right, and that when they say questionable things they should be questioned.

As in previous discussions, so in future ones on the subject of Lay Representation, we shall have striking illustrations of character—of excellencies and defects. We shall see both talent and tact—tact and lack of tact, probably. Well, talent is power, tact is skill. Talent makes a man respectable, tact makes him respected. Talent convinces, tact converts. Talent commands, tact is obeyed. Talent is something, tact is everything. What a proof of this we had at the last Conference!

Great expectations have been raised about the all-day conventions and revival missions which will follow in London. It may be that the vast crowds of outsiders will scarcely be reached, but if the thousands of unconverted hearers in the ordinary congregations are brought to Christ and so

A MONTREAL LADY AMONG THE MORMONS.

(From the Montreal Witness.)

My chief object in writing is to describe briefly the tabernacle, temple and the women of Utah. I was shown about the tabernacle by "Brother Thomas" on Saturday. He introduced me to the brother of one of Brigham Young's wives. We discussed theology for more than an hour. It was simply marvellous how much Scripture they could bring to prove (?) their doctrine. "Brother Thomas" and his friend thought they would make a good Mormon of me! As I was within the sacred enclosure, and had but that morning repeated to me the fearful details of the Mountain Meadow massacre, I thought it best to be cautious, especially as I had been told a little before that if I had made the remark a few years ago that I had made the evening previous, I would never have left Salt Lake City alive; so, as I desired to reach the end of my journey, I acquiesced where I could, venturing only to ask: "How many wives has Brigham Young?" Brother Thomas said: "That it is no more my affair than it is to others how many wives I have." I meekly replied, "Ah, I understand; those are family affairs." "Quite so," was the reply. There is nothing like a Mountain Meadow massacre and a few quiet murders to make ladies acquiesce! There is a universal feeling that while Lee does not get one-half his deserts for his base part in the transaction, it will be hard if he alone suffers when so many are equally guilty. The Sabbath before we were there was Brigham Young's last service for a time, being Conference. There were fifteen thousand people at the tabernacle. The Sabbath we were there some one quite contemptuously remarked: "There are only twenty-five hundred here to-day." The music was grand. They affirm that theirs is the largest organ ever made on this continent. A choir of over fifty sang, "How beautiful upon the Mountains"; and when the deep bass voices rang out, filling the Tabernacle, one almost felt it would repay one for coming to Salt Lake City, merely to hear the music in the Tabernacle. The speaker had seven bullets in him which he received at Nauveo. They have the sacrament every Sabbath afternoon; the bread and water are passed to that immense audience during the sermon. The temple is not more than one sixth built, though it has been over twenty years in building. God revealed the plan directly to Brigham Young, I was told. It is certainly a magnificent thing of polished stone, where the rites of the church are to be performed, the Sabbath services still to be held in the Tabernacle. The women seem far from unhappy; whether it is because they sincerely believe it is a Christian duty (as I think they do) to be one of many wives, or because, as a Canadian gentleman I met there ungalantly remarked, "such frightful-looking women may be glad to be married at all," I cannot say, but they must surely be models of amiability to live as many do, five wives in one house. Would the Montreal ladies show such "saint"-like qualities? Amelia, Brigham Young's last wife, is having an elegant mansion built for her; she will not have another wife where she lives; and as Brigham is old and she is young, he quietly acquiesces. He is especially attentive to his first and last, they tell me. Mrs. Zina Young presides at meetings (she is about No. 18,) and is very progressive in her ideas. I am told that her husband dines with her about once in six weeks. She is said to be by far the most clever of his wives; perhaps he thinks her strong-minded, for surely that is not very often to dine with one's wife.

THE COST OF BIG GUNS. The trials of the 81-ton gun which recently took place in England are reported as being conveniently satisfactory to the artillerymen; but it may be doubted whether those who are footing the bills, the tax-payers, will share in the officially expressed gratification. At every discharge of this monster weapon, over 300 lbs. of powder are exploded at a cost of from \$125 to \$150. To this must be added the expense of shell and fuses. Then the gun itself, originally estimated to cost \$40,000, has actually necessitated an expenditure of some \$125,000, besides the construction of a railway at Woolwich, a barge for its transportation, and several huge cranes. More over the firing of the gun at Shoeburyness has had the effect of blowing down or at least seriously shattering the huts or cottages of that military settlement, so that it will nearly all have to be rebuilt at government expense. Meanwhile, on this side of the Atlantic, we complacently view these rather costly proceedings, profit by the results of the experiments, and congratulate ourselves that we are not paying for them.

A SEVERE HURRICANE.

A cyclone of remarkable severity passed over the Central American states during October. The town of Managua, in Nicaragua, was inundated; four hundred houses were blown down, and damaged to the amount of \$2,000,000. In Blewfield, on the Mosquito coast, three hundred houses were destroyed, and the coffee crops over an immense district were utterly ruined. Twenty lives were lost, and several vessels on Lake Nicaragua were sunk by the disaster. The total damage is estimated, at an amount of over five million dollars.

EXIT BATHYBIUS.

A few years ago, when the deep-sea soundings detected a certain mucous-like matter at the bottom of the sea, Mr. Huxley at once jumped at the conclusion that it was a living organism. In his conception this living mucous lay over the bottom of the ocean, a mass of what might be called undifferentiated life. Here were the beginnings of life. Here was the fertile mother of us all.

The evidence was then and always has been against the position that there was life in this matter. But he was so certain that here was a body of protoplasmic matter and life that he named the substance *Bathybius* and it has passed under that designation in scientific literature. Whoever will read the article in the present October number of the "American Journal of Science" on "Sea-bottom Deposits," by J. Murray, Naturalist of the Challenger Expedition, will see Mr. Huxley's *Bathybius* quietly disposed of.

FALL OF A METEORITE IN KANSAS CITY.

Mr. J. D. Parker, in a letter to the *American Journal of Science*, says: "On June 25, 1876, between the hours of nine and ten in the morning, a small meteorite fell upon the tin roof of Mr. Isaac Whitaker's business house, No. 557 Main street, Kansas City, Mo. The meteorite came down with sufficient force to cut a hole in the tin roof on the front part of the house near an open window; but not passing entirely through the tin, it rebounded back a few feet and lay on the roof. Mrs. Baker, who occupies rooms in the front part of the house in the second story, and Mrs. Whitaker were standing near the window when the meteorite fell, and heard the sharp concussion when it struck the roof. Mrs. Baker immediately picked up the meteorite as it lay near her on the roof, but dropped it again, finding it too hot to retain in her hand.

SCIENTIFIC AND OTHER NOTES.

COAST LIGHTS INJURED BY BIRDS.

It is a curious fact that, during the months of April and October, keepers of lighthouses along the coasts are obliged to exercise the greatest vigilance in order to prevent injury to their lights through the breaking of the lantern glasses by birds flying against them at night. Ducks often dash against the panes with such force as to shatter heavy plate glass, and even wire netting, now used, is sometimes found in inadequate protection. The keeper of the new light near St. Augustine, Fla., states

FARMERS REVIEW.

From the *American Agriculturist*:

The last month of autumn has arrived at least it is so according to the almanac, but in most northern localities winter has practically commenced. The work of the year has closed, so far as the gathering in of its results is concerned, and the farmer who keeps accounts, can easily figure up how he stands with the world. There are people who say, and perhaps think, that farmers are never satisfied, and are forever grumbling. Unfortunately, scarcely a year passes but some farmers have reason to grumble, for what with drought in some places, floods in others, and insect pests everywhere, we farmers do have a hard time of it. But on the whole, leaving out of the inevitable isolate cases of loss and distress, farmers are not grumbling this year, for a beautiful harvest, and fair prices—for the times—have placed them in a better condition than the majority of their fellow-citizens. Everywhere signs of recovery are beginning to dawn upon the country, and hope is already taking the place of gloom in business circles. If the fair prospect continues, "dull November" will be more agreeable than usual, and we can think over our plans for next year with cheerfulness.

HINTS ABOUT WORK.

Corn Husking properly comes first; in fact, it really belongs to the previous month; but there are always laggards, and the corn is not all husked yet. This delay is costly, and no time should be lost in getting the corn into the crib, and the fodder stacked or into the barn.

What to do with the Corn-Stubble.

Fields that have been cleared in time should be plowed in readiness for early sowing of oats in spring. If roots are to follow the corn, the stubble may be plowed at once and sown with rye. Three or four bushels should be sown to the acre. The rye will furnish a heavy crop of green fodder next May, or an excellent early pasture in the spring, or may be plowed under as a green manuring. In either case the expense of the seed, which is the only outlay, will be many times repaid in the increase of the following crop.

Oats after Corn.

There is no question of the desirability of avoiding this rotation if possible, when wheat follows the oats. In most cases it is better to take a root crop after corn, and then oats may follow the roots, and clover be sown down with the oats. With very favorable experience in seeding down with oats, we never hesitate to do it, and wheat may follow the clover. A long rotation is made necessary, and this is advantageous. If this change is made, it necessitates a change in the fall work, and thorough plowing of the corn-stubble. Here is a point well worth close study.

Storms may now be looked for, and everything should be put under cover that needs protection, and the cover be made weather-proof. Stacks should be completed and thatched; sheds be tightened, and windows made good, and barn roofs well nailed down to prevent leaking. Yards should be drained, and all the litter gathered in where it will be kept dry. Every arrangement for economy in the use of material, and for the comfort of live stock of all kinds, should be made now, when it will cost less in time and labor than if done late.

Potatoes that are already dug.

should be secured in pits or cellars at once, before sharp frosts occur. If pitted, do not neglect to amply ventilate the pits. A one-inch drain tile, placed chimney-like in the top of the pit for every six feet in length, will be sufficient; instead of the tiles, wiaps of straight wheat straw, four or five inches thick, may be used. Any potatoes still in the ground should be dug, and secured without delay. What are intended for sale are best sold from the field; it rarely ever pays to store potatoes for sale until spring. It is well to remember that potatoes, when boiled, are worth at least 25 cts. a bushel for feed.

Cows.

As soon as Cows are put on dry feed, the milk falls off, but if they are well fed, what is lost in quantity is gained in quality. A cow that is milking should have at least two quarts of mixed cornmeal and bran daily, with as much chaffed hay as she will eat. A cow will usually eat two bushels of the chaff in a day. Some roots in addition would be useful. Dry cows should have one quart daily; it will not hurt a cow to take on a little fat at this season, nor make her milk any less when she comes in.

Calves and Yearlings should be kept growing.

A check at this season can not be made up through the winter. Horses.—Pasture has lost its value now, and the nights are too cold for horses to be kept out of the stable. Colts should have a pint of oats daily, and be halter broken. Their education should be begun now, and the first thing to be done is to accustom them to handling, brushing, and restraint. Patience and kindness with the colt will go far to form a good disposition in the future horse.

CHILDREN'S CORNER.
WHAT THE BIRDS SAY.

Something had gone wrong in the Martin household that bright summer morning; for when the old sun went looking so merrily into the sitting room he saw two or three young faces which were full of clouds and gloom. Alice stood by the window looking out, but not smiling back at all, at the pleasant sunshine. Rob was cutting a stick, and letting the bits fly all over the carpet. And even little Dick was cross at his playthings; called the beautiful Chinese top a "hateful thing," and pushed away the building blocks with his foot.

"I don't see any fun in having vacation if you can't do as other people do," said Alice, in a very fretful voice. "We are just as rich as the Hollys are and they are going away to stay all vacation, and May has lots of new things."
"Of course! And Tom Holly, and lots of other fellows, have gone with Professor Vesche on that mountain trip, and I have to stay at home," quoth Rob, giving his knife an extra jerk.

"I wish mamma had not gone away and I wish Aunt Celia wouldn't be sick and want her," complained little Dick, spreading himself out on the floor, and looking almost ready to cry.

Then Alice began again, and they grumbled all round once more, while sister Dora, the grown-up sister, who sat sewing in the bay window could not help smiling, though she looked sorry at the same time. After a little pause she spoke in a bright, pleasant way, not to any one in particular, but just so as to attract the attention of all three:

"I wonder if boys and girls know how birds talk."

A little silence. Alice would not be the first to speak. What had birds to do with what she was thinking of?

"Birds talk! I never heard of such a thing," said Rob, contemptuously.
"Pretty poll's," asked Dick, rolling over, and looking at his sister.

"No, dear, not pretty polls, but robin's and blue-birds, and wrens and yellow-breasts, and all the little birds that live in the trees and bushes, and fly all about our house every day."

"Pahaw!" said Rob, snapping one blade of his knife shut, and opened.

Dora went on without minding.
"Every morning, when you are gone to school, and mother is out attending to her household duties, I sit here with my sewing or writing; and then come and talk to me—sometimes one, sometimes another, of the little birds. They are sure to come if I am not feeling just right."

Dick got up and went and stood by Dora's chair, and a look of interest crept into his face.

"I never heard 'em," he said.
And Alice felt half angry with her sister for not paying more attention to their complaints, but she listened while Dora talked;

"Well, I am going to tell you how they speak, and then you will understand them yourself some day."

Dora put her arm around little Dick and looked at the other children as she spoke.

"Some mornings I feel disappointed, as you do this morning. I can't have what I want, or something I looked for doesn't come. Then, while perhaps I am singing, up by the window comes a cheery little wren, and says to me, 'Don't fret! There is plenty of joy left in the world. Peep! Let's sing and be glad. Some one is taking care of us all.' When I looked at his little, brown coat, and heard his merry voice, I feel that I must not fret; because He who made the little birds cares for them and me, and loves me, even when He takes away things which I want.

The tears came into Alice's eyes; but she looked out of the window and no one saw them. Dora went on.
"Sometimes I get tired, and my daily duties seem such old, dull things, and I wish I could drop them and find something new. Then a blue-bird perches himself right here on the window-sill, and chirps to me, 'Oh, what a beautiful world this is! Let us be happy in it. How blue the sky is, and how brightly the sun shines! And what trees and flowers and breezes! And how good the Giver of it all is! Let us thank him. Beautiful, beautiful life!'

How ashamed I am of myself then! I can't help thinking of all my blessings, and being hopeful and brave."

"Well, you're grown up," proclaimed Rob, and don't care for things as we do!"

"Don't I Rob? Oh, yes!" and the young lady's face grew expressive of feelings which the children did not understand; "grown-up people do care for things a great deal, and it is a big care, too, very often; and sometimes nobody knows about it but God—the good God, who cares for the little birds, and so much more for his children on earth."

"Birds don't know about God, do they?" asked little Dick, with his eyes full of childish wonder.

"No, Dick; but God knows about birds. And I think He sends them to us, to teach us and help us. Why, sometimes when I'm feeling cross or tired, and a little bird hops up here, and sings to me, I feel as if God had sent it right to me, to tell me to be cheerful or contented. See here, all of you

Dora called with something in her voice which drew both Alice and Rob to the window.

On a bush near the house, and looking right in the window, was a little brown bird, singing so sweetly and tenderly; and while they all looked, down flew another, a brilliant blue-bird, right on the window-ledge, and chirped away merrily at them.

"Oh, Dora! tell us what they are saying?" called Dick, laughing at the little bird's head, leaning first on one side and then on the other; and at the queer little eyes that seemed to look right at him.

"I think they must be saying, 'Boys and girls, don't be cross? Don't fret? God is very good to you; He gives you so many pleasures.' Go out into His bright world and be happy."

Dick clapped his hands with glee, as the blue-bird held up its head, and seemed to repeat the words, "Be happy! Be happy!" in its gay little notes. And Alice said, "What a beautiful color it is!"

Then away flew the little messengers, singing as they went. And I think they had said something to the children which made things seem different the rest of the day, although it was vacation time, and mother had gone away, and they could not have some pleasures which they had hoped for.—*Churchman.*

CHARLIE ROSS AGAIN.—The mystery of the disappearance of Charlie Ross has again been the courts. In Philadelphia, last week, Samuel A. Bekners, James Pickett, and Sarah Brown, were brought up on a charge of aiding and abetting the abduction of Charlie Ross. In letters introduced as testimony allusion is made to a new "jewel," the owner of which would be obliged to come down handsomely in order to receive it. Mosher and Douglass are spoken of as running a powder wagon. The death of Mosher is referred to, and the "jewel" is reported safe. The "jewel" alluded to is believed to represent the lost boy. All the evidence was in the form of hints, intimations, &c. The prisoners were all committed for trial.

A MOUSE PLAGUE.—The Scotch farmers appear to be at their wits' ends for means of ridding themselves of the vast armies of mice which are threatening to overrun the border country. The land is represented as resembling the ground in the neighborhood of targets for rifle practice, being literally riddled with holes. All the vegetation is destroyed in certain localities in Teviotdale, not merely the blade of grass, but the roots also, having been consumed. The farmers are encouraging the increase of hawks, owls and weasels, and other carnivorous birds and beasts.

A BUFFALO RUSH.—Mr. Joaquin Miller tells a curious California story, which recalls that of the cattle in Harte's "Gabriel Conroy." He describes an immigrant train passing over the prairie and meeting a herd of buffalo at full speed and moved by one of the apparently insane impulses which sometimes seize these animals. In an instant the immense herd had passed—there was no wagon, there were no men, oxen, horses left; even their bodies were obliterated. The one survivor was a woman, who was carried out of the horrible struggle on the back of one of the herd—how she never knew; her first consciousness was that she stood in safety upon a little hillock and the whirlwind had gone by.

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

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

MENTAL & MORAL PHILOSOPHY.
Noah Porter's Human Intellect. Hamilton's Metaphysics. McCosh's Defense of Fundamental Truth. Wayland's Elements of Moral Philosophy.

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

HOMILETICS & PASTORAL THEOLOGY.
Farrer's Life of Christ. Robert Hall's Sermons. Thomas Arnold's Sermons. Wesley's Sermons, Robertson's Sermons, Bushnell's Sermons, Fish's Masterpieces of Pulpit Eloquence, Spencer's Pastors' Sketches.

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

BIOGRAPHY.
Augustin's Confessions, Tyerman's Life of Wesley, Stanley's Life and Letters of Thomas Arnold, Brooke's Life and Letters of F. W. Robertson, Memoir of Francis Wayland, Southey's Cowper, Boswell's Life of Johnson, Arthur's Gideon Ousely Thomas Jackson's Life and Times, Coley Life of Collins.

NATURAL SCIENCE.
Hugh Miller's Footprints of the Creator. Guyot's Earth and Man, Marsh's Man and Nature, Cook's Religion of Chemistry, Sketches of Creation by Winchell, Argyle's Reign of Law. Correlation and Conservation of Forces by Yorkman, Peck's Geology.

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PREACHERS' PLAN, HALIFAX AND DARTMOUTH, SUNDAY, NOV. 19th.

11 a.m. Brunswick St. Rev. R. Brockton. 7 p.m. Rev. W. H. Hearst. 11 a.m. Grafton St. Rev. W. H. Hearst. 7 p.m. Rev. E. R. Brunyate. 11 a.m. Kays St. Rev. E. R. Brunyate. 7 p.m. Rev. D. W. Johnson. 11 a.m. Charles St. Rev. D. W. Johnson. 7 p.m. Mr. J. Bond. 11 a.m. Cobour St. Rev. W. Purvis. 7 p.m. Rev. W. Purvis. 11 a.m. Dartmouth. Rev. G. Shore. 7 p.m. Rev. E. R. Brunyate.

Intercolonial Railway.

On and after MONDAY, 20th inst., Trains will leave Halifax as follows: EXPRESS for TRURO, PICTOU, ST. JOHN and WAY STATIONS, at 8.25 a.m. EXPRESS for TRURO, MONCTON, RIVIERE DU LOUP, and all points West at 1.30 p.m. For TRURO, PICTOU, ST. JOHN and WAY STATIONS, at 5.30 p.m. TO ARRIVE AS FOLLOWS: From ST. JOHN, TRURO, and WAY STATIONS, at 9.15 a.m. RIVIERE DU LOUP, PICTOU, TRURO and WAY STATIONS, at 1.30 p.m. ST. JOHN and WAY STATIONS at 8.30 p.m. C. J. BRIDGES, General Sup't. Govt. Railways. Railway Office, Moncton, 19th October, 1876. Lov 18

MARRIED.

At Halifax, 8th Nov., by Rev. Henry Pope, Philip Morris, of Newfoundland, to Annie Pratt, of Shells Bay, Halifax County. At Centerville, Digby Neck, on the 9th inst., at the house of the bride's father, by Rev. J. C. Breittle, Franklin A. Dakin, to Hepzibah, youngest daughter of Mr. David Graham. At Summersfield, Carleton Co., N.B., Nov. 1st, by the Rev. J. J. Colter, Mr. Charles Brown, to Miss Louisa Brown. At the Methodist parsonage, Florenceville, Nov. 1st, by the same, Mr. John Smith to Miss Eliza Reid. At Williamstown, Carleton Co., Nov. 2nd, by the same, Mr. Charles L. Merridew, of Good Settlement, to Miss Margaret Reid, of Williamstown. At Westworth, Hants County, on the 9th inst., Charles Hatfield, Esq., of Port Greville, Cumberland, to Miss Frances Baxter, of Wentworth. By Rev. Joseph Gaetz, Sep 27th, Alexander McConnell, of Torbrook, to Georgina Ritcey, of Nictau, Annapolis Co. At Lunenburg, Oct. 24th, by the Rev. E. Mills, Miss Julia E. Brennan, to Mr. Bedford D. Turner, of Tidnish, N.S. By the Rev. Isaac N. Parker, Mr. Henry S. Pease, to Miss Alice C. Brooks, all of Gagetown, Queens County, N.B. By the Rev. Isaac N. Parker, on the 8th inst., Mr. George Stewart to Miss Augusta J. Parr, all of Hantsport, Queens Co., N.B.

DIED.

On Wednesday, Nov. 8th, John Marshall, of H. M. Customs, in the 62nd year of his age, eldest son of the late Rev. John Marshall, Methodist minister. At Canada, Kings Co., N.B., on Sabbath evening, Nov. 6th, after a few hours illness, George Perry, aged 84 years. For many years he had been a follower of Christ. His last days were peaceful; his life was good one; he died in Jesus. At Riviere, Riviere, Oct. 12th, Sarah Felt, aged 79 years. Her end was peace. At Canaan, Nov. 2nd, Frederick H., son of John H. Clark, aged 64 years. Sarah Alice, child of George and Susan Straker, aged 8 years and 9 months. "Today lovely a flower for earth, she has gone to bloom in Heaven." Receipts for "WESLEYAN," for week ending Nov. 16th, 1876. B. Weldon, 2. Rev. E. BELL. Rev. C. LOCKHART. Jas. Warren, 5; Mat Fisher, 50c; \$3.00. Rev. J. B. GILES. Capt. N. Bryant, 1; Wm. Hoskins, 1; Ed. Hines, 5; Jas. Letcher, 1; Thos. J. Scott, 1; 6.00. REV. J. CRAIG. S. Kent, 2; Valentine Troop, 2; Fletcher Bond, 2; Ch. B. Durland, 1; Thos. Chesley, 2; Mrs. Whelock, 1; 10.00. REV. MR. KENDALL. Mrs. P. Lake, 7; Rev. Mrs. PARKINS. Mr. Bonnell, 2; Rev. E. J. COLTER. Wm. E. Estey, 2; A. D. Dewolf, 2; J. E. Foster, 2.

MARKET PRICES.

Table with 2 columns: Item and Price. Includes Butter, Eggs, Pork, Beef, etc.

GREENVILLE, P.Q., May 2, 1870. I had suffered with Rheumatism for several years - I could not sit, and could scarcely walk, and was cured by less than two bottles of GRAHAM'S PAIN EXPELLER, used last August, although my case was considered hopeless, as I am 88 years of age. I have since enjoyed a good health and am free from pain. The success attending its use in my case has induced many others to try it, and its use in every case that I can hear from has been completely successful. ALEXANDER DEWAR. October 20th, 1875. - Mr. Dewar still remains free from Rheumatism.

YARMOUTH DISTRICT, MISSIONARY MEETING.

Yarmouth, South. Local Arrangements. Arctica. North. Local Arrangements. Shelburne, Oct. 24th, Town: 26th, Jordan - F. Pickles, W. Ainley. Barrington, Nov. 30, 21, - J. Taylor, W. Ainley. Port La Tour, Nov. 22, 23, 24, - J. Taylor, J. Howie. N. E. Harbor, Nov. 27, 28, 29, - J. Tweedy, F. Pickles. Lockport, Local Arrangements. F. H. W. PICKLES, Fin Secy. Oct. 14. Gius.

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127 & 129 PRINCE WILLIAM ST., WEST SIDE. One door South Bank of New Brunswick. KING STREET DINING ROOMS, South side. Near King Square. St. JOHN, N.B. The subscribers beg leave to say the above places are fitted up in a neat and sumptuous manner, with all the modern improvements. Both places are conducted in strict accordance with the wants of the travelling public. Dinner, Breakfast and Tea served at the shortest notice. Oysters served in every style. Pastry, Ice Cream, Fruit and all the delicacies of the season always on hand. Strictly Temperance principles. The proprietor would say further that the above establishments are patronized by the respectable of the city of St. John. GEORGE SPARROW, Proprietor. Nov. 1876.

MAIL CONTRACT.

TENDERS addressed to the Postmaster-General, will be received at Ottawa, until noon on FRIDAY, the 8th December, for the conveyance of Her Majesty's Mails, twice per week, each way, between Lunenburg & LaHave Cross Roads. And once per week, each way, between LaHave Cross Roads and Kingsbury, under proposed contracts for four years, from the 1st January next. Printed notices containing further information as to the conditions of the contract may be seen, and forms of tender obtained, at the Post Office at Lunenburg and LaHave Ferry, and LaHave Cross Roads, or at the office of the subscriber. F. M. PASSOW, Post Office Inspector. Halifax, 8th Nov., 1876. nov 18-2ins

MAIL CONTRACT.

TENDERS addressed to the Postmaster-General, will be received at Ottawa, until noon on FRIDAY, the 8th December, for the conveyance of Her Majesty's Mails, six times per week, each way, between Barrington and Port Clyde, under a proposed contract for four years, from the 1st January next. Printed notices containing further information as to the conditions of the contract may be seen, and forms of tender obtained, at the Post Office at Barrington and Port Clyde, or at the office of the subscriber. F. M. PASSOW, Post Office Inspector. Halifax, 8th Nov., 1876. nov 18-2ins

MAIL CONTRACT.

TENDERS addressed to the Postmaster-General, will be received at Ottawa, until noon on FRIDAY, the 8th December, for the conveyance of Her Majesty's Mails, six times per week, each way, between NEW GLASGOW and SHERBROOKE, under a proposed contract for four years, from the 1st January next. Printed notices containing further information as to the conditions of the contract may be seen, and forms of tender obtained, at the Post Office at New Glasgow, Sherbrooke, Upper Cross Roads, St. Marys and Sherbrooke, or at the office of the subscriber. F. M. PASSOW, Post Office Inspector. Halifax, Nov. 3rd, 1876. nov 18-2ins

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REV. GEO. W. GROUT, Stirling, Ont., says: -

"Mrs. George Francis was severely afflicted with kidney disease, and had been under the care of three physicians without any beneficial result. She has taken four bottles of the 'SHOSHONEES REMEDY,' and now enjoys the best of health." REV. T. C. BROWN, Brooklyn, Ont., says: - "My wife was very low with lung disease, and given up by her physician. I bought a bottle of the 'SHOSHONEES REMEDY,' and at the end of two days she was much better. By continuing the Remedy she was perfectly restored." Price of the Remedy in pint bottles \$1; 25 cents a box. Oct. 14 - ch. 2 mae.

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