

The Wesleyan.

289

Published under the direction of the General Conference of the Methodist Church of Canada.

\$3 PER ANNUM IN ADVANCE
Postage Prepaid.

HALIFAX, NOVA SCOTIA, FRIDAY, SEPTEMBER 16, 1881.

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VOL XXXIII.

THE "WESLEYAN."

OFFICE—141 GRANVILLE STREET.

All letters on business connected with the paper and all moneys remitted should be addressed to J. HUESTIS.

All articles to be inserted in the paper and notices to be noticed should be addressed to WATSON SMITH.

Subscriptions may be made to any Minister of the Nova Scotia, New Brunswick and Prince Edward Island and Newfoundland Conferences.

FROM THE PAPERS.

Longfellow has four times refused to hold political office.

On the first of July, 1881, the sale of the Moody and Sankey Gospel Hymns, all editions of the three numbers, had reached about 9,337,000 copies.

The Austrian ministry has informed the Rev. H. A. Schaffner that the missionaries of the Board in Austria must not read the Bible or pray at the grave of a deceased member of their congregations.

Texas bids fair some day to be the summer State in its educational provisions. The school fund, after the lands are sold, will reach, it is estimated, one hundred millions—an amount equal to the aggregate of all the school funds in the Union.

"Not less than five hundred people are to-day serving terms in the various penitentiaries for bigamy, but they are all Gentiles. The Mormon is the only man who has perfect freedom in this line."—*The Inter-Ocean.*

There is no reason why a pastor may not attend a dance as well as any member of his Church. If there is no evil or appearance of evil in so doing, he is at perfect liberty to attend.—*Methodist Messenger.*

The Salt Lake Tribune very sensibly suggests that the Mormons should consider the proposition to purchase the Sandwich Islands. It would require seven years' tithing to foot the bill of \$7,000,000, and they would have a kingdom all to themselves.

The Diocesan synod of New South Wales has passed a resolution that the Revised Version of the New Testament be not used until sanctioned by the bishop; but several of the clergy have already adopted its use on their own responsibility.

D. D.'s are thought more of in England than here. At the recent meeting of the Liverpool Presbyterian Assembly, the fact that the degree had been conferred on the Moderator was made the special subject of congratulations, which were duly recorded.—*Central Advertiser.*

Only one bishop from the Southern Church (Dr. M'Tyeire) attends the Ecumenical Conference. The bishop's cousin became the second wife of Mr. Vanderbilt, the New York millionaire; and the erection and endowment of the Vanderbilt University, at Nashville, was the result of the union.

The *Churchman* says that the question of exchanges of Episcopal ministers with those of other denominations is not one of courtesy but of canon. But which ought it to be? Which is the higher Christian duty? We remember a biblical injunction: "Be courteous," but none to canonize.—*Independent.*

The authorities of Rochelle have resolved to memorialise the Government of France to exempt Protestant soldiers and sailors from all compulsory participation in the ceremonies of Roman Catholic worship. According to the *Signal*, there was a movement before the elections against any attendance of the military on such occasions.

The interest I find is growing about this great Methodist Conference. The leading secular papers, such as *The Times* and *The Daily News*, are requesting seats for their reporters. The religious press is also on the alert, and attention is being directed from the ends of the earth upon the Conference.—*London Methodist.*

The Railway Temperance Society (England) is seeking to enrol a membership from among the railway employes, who, of all men, should be conspicuous for their sobriety. Considering the tens of thousands of lives entrusted to their care daily, it is anything but satisfactory to find that while 11 per cent. of the army and 15 per cent. of the navy are total abstainers, only five per cent. of the railway workers are teetotallers.

The American Association for the Advancement of Science, now in session at Cincinnati, has appointed a committee to confer with the Boards of Trustees of all colleges in the United States empowered to confer degrees, stating the objections to conferring the degree of Doctor of Philosophy *honoris causa*, and praying them to discontinue the practice if it exists in the colleges of which they have control.

Dr. Frazer, the Bishop of Manchester, and one of the most outspoken of Anglican prelates against ritualistic and other abuses, recently reminded one of his congregations that "while they [the church at large] were fighting and disputing about vestments, and ornaments, and chalices, and incense, the infidels and atheists at their doors were trying to destroy their people's faith in everything that spoke of God, of judgment, and of life beyond the grave."

There is a strange oversupply of teachers in the Province of Ontario. In some cases forty or fifty applications have been made by third-class teachers for situations with a salary of not more than \$300 a year. The trouble lies in the easy rules which permit young persons to take two months' instruction in the model schools and then to enter the profession, use it for a year or two, and then leave it forever.—*N. Y. Independent.*

The Times says: "Drinking baffles us, confounds us, shames us, and mocks us at every point. It outwits alike the teacher, the man of business, the patriot, and the legislator. Every other institution flounders in hopeless difficulties; the public-house holds its triumphant course. The administrators of public and private charity are told that alms and obligations go with rates, doles, and pensions, to the all-absorbing bar of the public-house."

The *New York Evangelist* says: "If we are rightly informed the venerable Bishop of the wealthy Episcopal diocese of New York, though in office for about twenty-six years, has during all that time consecrated but a single church! Scores of fine churches have meantime been erected within his ecclesiastical jurisdiction, but Dr. Potter's inflexible rule is not to consecrate a church until it is entirely out of debt; and hence the surprising paucity of his official duties in this regard."

Mr. Charles Darwin, the naturalist, recently wrote to Admiral Sir B. J. Sullivan to the effect that he could not believe that all the missionaries of the world could ever have made the Fuegians honest; but he confessed he was mistaken and added: "I had always thought that the civilization of Japan was the most wonderful thing in history, but I am now convinced that what the missionaries have done in Tierra del Fuego, in civilizing the natives, is at least equally wonderful."

There is a great awakening among the Jews at Hamadan, Persia. Forty men are believers, besides women and children, though some of them are now deterred from confessing their faith by fear of persecution. Five men have been received into the Church. It is of no ordinary interest to know that close by the reputed tomb of Mordecai and Esther, a company of the children of Israel should be meeting regularly twice a week to examine the Law and the Prophets, and to consider the Christian faith.—*Baptist Weekly.*

The *Christian Messenger*, Texas, puts a good deal of truth, in its own way, into the following paragraph: "Bro. Jones says he has hard work to get his church to go by the Book. The Book says: 'Upon the first day of the week let every one of you lay him in store, as God has prospered him.' They insist on the following interpretation: 'Upon the last day of the year (when the cotton is sold) let a few of you lay by them in store, as the boll-worm has spared them.' Jones says they go by the Book—go right by it, and never see it!"

In the opinion of *The Congregationalist* the present conduct of the Bishops and clergy in France will tend to bring about a separation between Church and State. "The Government," it says, "now pays more than \$10,000,000 yearly in salaries to prelates and clergy. And, notwithstanding this, they are openly siding against the State. The result is sure to be in favor of the Republicans, who are now thoroughly united against their common foe. Nine tenths of the French people are nominally Catholics, but with many it is based upon respectability of religion rather than allegiance to the Pope."

The *Sailors' Magazine* is keeping up a much-needed and well-conducted crusade against "advance wages." Under the present system the sailor spends his money before he earns it, and the worst habits of thrift and dissipation are fostered. It is proposed to introduce a bill into Congress abolishing "advance wages" entirely, and those who have studied the question, either independently or in the carefully prepared article published by the *Sailors' Magazine*, will certainly give this movement the heartiest support and co-operation. Sailors have long been the prey of the worst and most degraded sharpers in our great seaports, and no class more urgently needs or will better repay the thought and work of philanthropic people.—*Christian Union.*

THE SECRET OF METHODIST SUCCESS

Under this heading the *New York Tribune* has the following paper:

The London Conference of the Methodists of the world began its session on Wednesday, with a sermon by the greatest living Methodist preacher, Bishop Simpson, of Philadelphia. This incident will help us to the key of the Wesleyan mystery—for to most minds John Wesley's work seems to want an explanation. There are said to be 848 theories of happiness; and there are nearly as many ways of accounting for the vigor of Methodism. A few of these explanations are rather fashionable. One of our esteemed contemporaries has recently informed an admiring world that Wesley adopted the papal system as a model for the government of his societies. Anybody who has seen a Roman Catholic reporter struggling with the proceedings of a Methodist Conference—dazed, bewildered, reduced to helplessness by the singular spectacle—may judge for himself how badly Wesley succeeded in copying his model. Whether or not there be ecclesiastical resemblance between the Pope's church and John Wesley's societies we leave for the speculations of theologians; but to plain men it seems strange that Wesley as a pope did not so much as dream of having a church—only voluntary societies; and provided for no pope to succeed him, much less for an endless line of popes.

It is perfectly clear that Wesley had no model and no need of one. He did from time to time what seemed best to him; and being a good organizer he bound his societies together on very adhesive principles. The proof of the excellence of Wesleyan give may be found in the fact that so nearly all the Methodists of this country have the episcopal system—the others numbering less than three hundred thousand in a total of four millions. Methodism in this country cannot be said to have started as an Episcopal church through deliberate purpose; but having taken on that form the more central unifying forces have preserved the Episcopal complexion. Sometimes these people are offered gratuitous compassion on account of their subjection to bishops; but they do not seem to be oppressed. It is the bishops, they think, who have the hard time. For the theory that a bishop can do what he likes gets thinned down in practice to doing, as far as in him lies, what the churches like. Some years ago, a bishop found a rare snarl at one of his Conferences. A church, a presiding elder and a pastor were tangled up in a howling disorder. The bishop began the task of untangling the knots by a remark that "Methodism makes great use of common-sense;" and drawing on this original tool-chest of Wesley he soon found means to put things straight again. The truth is that the theoretical evils of the Methodist system are rarely realized in practice, because there is a historical tendency to administer the system on the principles of common sense. The system is doubtless a very effective one; the results should prove it to those who are perpetually studying the skeleton and forgetting the vital force. We come much nearer to the vital force when we consider Methodism as a system of popular preaching. We do not mean great preaching, or fine preaching, or wise preaching; though the Methodists could probably fill an order for any of these kinds of pulpit goods. By popular preaching we mean preaching that people will listen to and which will stir them to religious action. The Methodists have no monopoly in this kind of theological wares; but there was a time when they had very little competition. John Wesley was a popular preacher, and drew to himself other popular preachers. When he found a man who could move other men with his voice he was not at all curious about the man's gown and bands. This troop of talkers swept over England. Some of them who had never been ordained, or so much as dreamed of it, dropped into this country and started a blaze as if they had been coals of fire. They were such lay preachers as Philip Embury and Capt.

Webb, men who had securely planted Methodism here before Francis Asbury came over to be its bishop. The Wesleyan movement began everywhere with a hot-hearted preacher; and the new local beginnings have been starting in that way ever since. Lay preachers founded half of the new churches; but ordaining them has not spoiled them, and with or without orders the successful Methodist preacher is more or less of a popular orator.

It goes without saying that Wesley, his fellows and his successors have had something special to talk about; as orators they had a theme and a purpose; the subject was, indeed, a very old one, but they put it before men in a way that had gone out of use. Christian ages had made the shibboleth venerable, but these men gave it a new accent. It is only half telling their secret to write that they talked well. They talked well because the matter of which they were full inspired them. "Under ordinary circumstances," said a Hoosier, "I weigh 150 pounds, but when I'm mad I weigh a ton." The Wesleyan itinerants weighed a ton in their extemporized pulpits because they had gotten hold of a tremendous thought, or rather because it had gotten hold of them. This thought they called the "Witness of the Spirit." There is no metaphysic and perhaps no formal theology in the expression. It just meant that, after genuine repentance and true faith, there follows a conscious change of the inner man. He loves God, has the heart of a son in him toward his Father—and knows it. This is the Methodist accent of the venerable shibboleth of Christianity. When he says "experience" he utters the war cry of his race. There are those who believe that the sharp accent is wearing out; others who affirm that the Methodists have drilled it into the tongues of other ministers, and not a few who declare that, however muffled by theologians, the old accentuation is still the secret of the yet spreading Wesleyan conquest. It follows from all this that Methodism is less a theology and less a government than many suppose it to be. It now has thriving theological schools and not a few vigorous theologians; but the seminaries are schools of the prophets rather than of the philosophers, and a Methodist theologian sometimes has the air of being a person with no pressing home engagements in the line of his profession. The body of preachers and laymen keep a pretty stout grip on their thought about experience, and they do not yet take very kindly to scientific theology, preferring to stick to what one of them has called "experimental religion and practical godliness." The turning of this aspect of Christianity, by preaching, to the general mind has been successful because it has been thoroughly done. One of the quaint old phrases describes "the preachers called Methodists;" they were not quite all preachers, but they did a great deal of preaching, and did it to good purpose.

ANOTHER TRIBUTE.

Sir A. E. Havelock, Governor and Commander-in-Chief of the British settlements on the West Coast of Africa, was presented on his arrival at Sierra Leone in July last, with an address from the Wesleyan missionaries of the colony. To the address he replied substantially as follows:—

Reverend Gentlemen,—I have listened with sincere pleasure to your kind address on my appointment to the Government of this Colony. Your expressions of satisfaction at seeing myself and my wife among you are most gratifying, and I beg you to accept our best thanks. The brief sketch of your work in this colony which you have just given, conveys but a faint idea of the energy and self-devotion which your Church and its agents have displayed in their noble efforts to civilize and Christianize the west coast of Africa. And it has now been my good fortune to witness, in more than one remote region, the good results which have attended the missionary efforts of your Body. At the Cape and in the West Indies I have observed your work. In the Fiji Islands, the courage, organization, and zeal shown

by the Wesleyan Missions are beyond all praise. A whole nation has been rescued from heathenism and the most cruel barbarism; and in the achievement of this success the Wesleyans have been almost alone. You refer to your work here in the cause of education, and you express a hope that the Government may be able to assist you in this matter. I believe I may safely say that before long the Government will be in a position, under certain conditions, to meet your views in this respect. On all points touching the action of the Government with respect to education, any suggestions or information which you may think proper to offer will be gladly received by me, and will be most carefully considered. And now, reverend gentlemen, I will conclude by asking you to accept our thanks for your kind welcome, and by assuring you of my warm sympathy in your work, and of my earnest hope that it may continue to prosper and extend.

THE BEST SAFEGUARD.

Most notable will be the deliverance from various harassing questions concerning details and particulars of conformity to the world. We wholly fail to understand "the liberty wherewith Christ has made us free," if we suffer ourselves to become "entangled again with the yoke of bondage" in endless discussion as to the more or less harmfulness of this or that thing. It is not thus that we are to show forth "the victory that overcometh the world." The only way alike of safety and freedom, lies far above the distraction of these petty disputings. A life made strong and satisfied with the fulness of the love of God, and consecrated with joyous devotion to his service, passes on its way unhindered by the world's fashion and pleasure, and will not stop to argue about that which it neither needs nor desires.

On this ground only can we deal successfully with the young people of our families, our schools, and our congregations. We both commit a grievous blunder and put our Lord to shame when we try to attract these to his religion by making concessions to their worldly tastes. Such an attempt must defeat itself, for those whom we would thus seek to lure are keen to discover the meaning of the bait held out to them, and the practical insincerity of the faith which thus acknowledges that it hopes to succeed by false pretences. How often is the question anxiously discussed. How shall we attach our young people to us? The answer, is one, and plain and sure. Get them converted. You can never conciliate the carnal mind. It is as great a folly as a fault to try. Your own observation will bear out our assertion, that when our youth are saved through faith in Christ they very rarely leave us.

We are more disposed to lay affectionate stress upon this point, inasmuch as we have heard with great sorrow that in some places our chapel and school-premises, set apart as they are for the worship and service of God, have been unlawfully abused by the holding therein of entertainments, which were not only utterly devoid of religious tendency, but seemed to enter into undisguised competition with the music-hall and the theatre. Brethren, we call upon you everywhere to stand by us in an uncompromising opposition to this mistaken and dangerous policy. Even if any success could be gained thereby, it is too dearly bought to be worth having. And in truth, such gain is unreal, and must, in the end, bring damage and loss to the Church which seeks it. Here, again, the cure is to be found in the spread of fervent piety, and active devotion to the work of the Lord. Where these are, the evil will not only be escaped, but made impossible.—*Pastoral Address (English).*

There is no portion of our time that is our time, and the rest God's; there is no portion of money that is our money, and the rest God's money. It is all his; he made it all, gives it all, and has simply trusted to us for his service. A servant has two purses, the master's and his own; but we have only one.

FOR PASTOR AND PEOPLE.

My brethren, "Amen" is your subscription, consent, stipulation.—*St. Augustine.*

The time to push a thing is when you can. Do not wait until the ebb-tide before you launch the needed Church enterprise.—*Nashville Adv.*

When you quote second-hand profanity with gusto, it shows that you would use it at first-hand but for the looks of the thing.

When I met in class, I understood the preaching better; and getting an acquaintance with my own heart, and hearing the experience of God's people, I soon got acquainted with God himself.—*Adam Clarke.*

I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom, and that of all about me, seemed insufficient for all that day.—*Abraham Lincoln.*

The young men of the Church in many places are doing just what the young women are doing in the way of Church-work—nothing. These unbroken colts will be harnessed by Satan the first thing the pastors know.

Sublimar in this world know I nothing than a peasant saint. Such a one will take thee back to Nazareth itself; thou wilt see the splendor of heaven spring forth from the humblest depths of the earth, like a light shining in great darkness.—*Carlyle.*

"I expect to pass through this life but once. If, therefore, there be any kindness I can show, or any good thing I can do to my fellow human beings, let me do it now. Let me not defer nor neglect it, for 'I shall not pass this way again.'"

If I am between two moral evils, I will not have either. "There is small choice in rotten apples." I am to reject both. A man is not to lie, to save from the necessity to steal; nor to break the Sabbath, lest he should not be able to pay his debts. Never choose to do wrong.—*John Hall.*

"Thou shalt be sure to be assaulted by Satan," says Leighton, "when thou hast received the greatest enlargements from heaven—either at the sacrament or in any other way; then look out for an onset. This arch pirate lets the empty ships pass, but lays wait for them when they return richest laden."

That was a noble and, no doubt, a truthful saying of the late Bishop Duggett on his death-bed: "I may have been ambitious, but I have not been ambitious for place. I have been ambitious to excel in preaching. I desired and endeavored to preach just as well as I possibly could with the powers that God had given me."

The effort to get the greatest possible number of prayers and talks into a religious meeting within a given time, is a burlesque upon genuine devotion. The religious showman who boasts of such an achievement, ought to be employed in other feats of dexterity, and leave the worship of God for those who can engage in it without the spirit or the show of competitive zeal.—*Religious Herald.*

I am tired of hearing people say that they prefer to worship God in the fields in summer, by the side of some babbling brook. What if they do? We are not permitted to live for our own comfort or pleasure, but for the glory of God and the good of the world. United worship in the sanctuary makes the world better. Therefore we have no choice in the matter. It is our duty to attend the house of God regularly.—*Rev. E. E. Hale.*

A judicious pastor and a sensible choir always agree—if in no other way, by a compromise. There can, however, be but one head. The pastor knows what he is aiming at in the service. He knows what verses should be sung and what omitted, if any. He knows the state of feeling he hopes, by the help of the Holy Spirit, to produce by his discourse and Scripture readings and public invocations. A choir "independent of the pastor" is a monster, as much as a bookkeeper or salesman independent of his principal. Great discretion is necessary in the itineracy. The minister comes and finds the choir. He who has a disturbance with a choir is like unto a man going into a hornet's nest. A wise old woman said that "if Satan tried in vain to break into a peaceful, happy church, before he utterly gave it up he would try to climb in over the singing seats." But it is better to have some trouble (always as little as possible) than to stand forever in fear of a choir, certain that the service will be spoiled if they are left to themselves, and certain of trouble if a suggestion be made.—*Christian Advocate.*

OUR HOME CIRCLE.

THE WAYSIDE WELL.

He stopped at the wayside well,
Where the water was cool and deep;
There were feathery ferns 'twixt the mossy stones,
And gray was the old well sweep.

WHAT WAS THE MATTER?

Three men were walking home from the weekly prayer-meeting at Cherryville.
"Clark, I have been thinking about this thing, religion—and I feel that I ought to accept Christ and be a Christian. I am not a man subject to violent emotions. I have been studying the subject for some time, although people have not imagined it."

THE MINISTER AT THE CIRCUS.

The Rev. Mr. Brown, pastor of the church at H—, received a complimentary family ticket to the biggest show on earth, which would in a few days visit the city in all its oriental splendor and magnificence, it being a grand consolidation of seventeen aggregations, such as the world never saw.
Elder Brown (they always called him Elder) put his cordial invitation into his thin red wallet, and proceeded to his study to outline his next sermon. Presently the two little Browns entered—two boys of just the right age to smell the coming of a big show afar off. They told their father that there was going to be a big show of wild animals, all alive, and not any of 'em dead and stuffed. And they ran down stairs, full of diplomacy and hope, resolving to fetch the Elder around by degrees.

AUF WIELESEHEN.

Until we meet again! That is the meaning Of the familiar words that men repeat
At parting in the street.
Ah, yes, till then! but when death intervening Reads us asunder, with what ceaseless pain We wait for the again.

SLEEP AS A FARM CROP.

"Well, doctor," inquired Mrs. Bunker, "the railroads are built; the folks keep coming—what are you going to do about it?"
"Do the best we can, Mrs. Bunker," continued the doctor. "There is so much in society, and in our artificial habits, that sleep will no longer grow as a wild plant, and take care of itself. We must cultivate it as we do corn and potatoes. There is no health without sound sleep, and thrit on the farm, as everywhere, else largely depends on physical vigor. Sleep is a powerful medicine, which helps to cure irritability of temper, peevishness, uneasiness of any kind, like nervous dyspepsia. It is good for a broken spirit. We might change the hymn a little without damage, and sing, 'Earth has no sorrow that sleep can not cure.' Sleep, to be perfect and profound and restorative, should be so prepared for, that not a single discomfort should interrupt it. We should get ready for it just as we prepare for a day's work—have the tools all ready and every hindrance removed."

OUR YOUNG FOLKS.

THE LITTLE TODDLER.
Only beginning the journey,
Many a mile to go;
Little feet, how they patter,
Wending to and fro;
Trying again so bravely,
Laughing in baby glee,
Hiding its face in mother's lap,
Proud as a baby can be.

JOE'S TEMPTATION.

One morning Joe was up with the sun and down at the river, with his head through the bridge-rails.
"Ho!" he cried, "there is Jack Slack's sail-boat. I wish I was on it."
The breeze was so fine that on came the boat. "Wonder how I could make Jack see me?" thought Joe. "I'll run along the river path and shake my red handkerchief. Jack will come in for me."

NEW YORK AND CHINA.

A little girl named Mary stood at the study-table this morning looking over the map of Asia.
"Where is China, anyhow?" she asked me at last.
"Never heard of it," I answered. Then a pair of astonished grey eyes were raised to look at me.
"Why, auntie, you don't mean you never heard of China?"
"Ob, certainly not. I understood you to ask a question about 'China-anthow.' This is the place I never heard of."

A QUAK.

Years ago, seeing the Alleg stage. Among As considerate hands, they never conversation, which direction of te came quite an any did not j and of gentle ness and thos vased and hat while this get away in a corti cal silence. as he could, w terial manner, "Gentlema stand that I a public hous you know thi keep a decen loafers and lo and when a m can get no m decent people ices."

MISCELLANEOUS.

A celebrated Sunday school teacher and boys which had one after the f to take it, and t "How shall I b "The lesson w ciples, and Ju could have a b might interest somethin; he; that resource, b piece of chalk b the boys to kee di-turb the oth saying, "I am marks upon the green, and the then." He sin the floor, but l one remarked, going to tell ab he said, "we w By this time the terested, and o you've made e and I shall tell he begun the st ive disciple, o and forsaking a ship, his avow and then of the Peter's denial; the boys burst, be made crook "Let me tell said the judge, with the story, sorrow for his and love, and for Christ's sai ished one said him straight up ed it, the judg and he says th so careful to d Then the boy mark was horri cal, as were all teacher told th one of the c Christ's friend have been as n instead betraya and death." P then said, "P Judas?" The and then almo "You had be "Ye," said h have to, as he watched as he s Not one wor only the close during the who for the first tim thoughtful at t

MISCELLANEOUS.

THE SUNDAY SCHOOL.

A HINT FOR TEACHERS.

Joe knew that was Satan... Would Satan be so kind to get Joe to do this?

YUK AND CHINA.

named Mary stood at this morning looking at the map of Asia.

laughed. "What a little bit of it is! I shouldn't wonder if people could live there."

"Why, Mamie, people enjoy it in a hundred cities the size of your town."

"Don't you know it has only thirteen people in it, and are about four hundred in your town?"

"You think at that time?" a man asked. "Oh, we are doing about your me."

aid to the little girl, "You should conclude not worth bringing a tub of water, and hold your head up as if you were drowned!"

Such things?" They don't think raising. I heard of one poor woman who had six little girls."

missionary," said I wonder why? "Do you mean any errands for a, auntie?"

and undeviatingly while you express it in a pleasing picture, the frame that displays

tle allied to pomp and festivity. Think what it is to assume, in a large measure, the responsibility of another's happiness and future well-being!

CUT FLOWERS.

The cut flower business, another phase of horticulture, is perhaps greater in the United States than in any other part of the world.

THE FARM AND THE FARMER.

The farmer exists for the farmer, not the farmer for the farm. That is a very simple, but it is also a very radical statement, and its application would not only revolutionize life on many a farm, but would bring to an abrupt end many an agricultural journal and "department" which is wholly devoted to hogs and hoinny, and has little or nothing to say of the man, his wife, and his children.

USEFUL HINTS.

A small ice cream now and then is refreshing; but a continual use of it in sultry weather may have very evil consequences.

The farmer who never reads the papers, sneers at book-farming and improvements, always has a leaky roof, poor stock, broken-down fences, and always complains of "bad seasons."

Do not iron a red tablecloth at all; wash it carefully in warm suds (not hot); rinse well and when ready to hang on the line take great pains to pull it so that it will keep the proper shape. It will retain its color much longer than if ironed.

One of the prettiest scrap-bags for sitting-room or bedroom is made in a simple manner by taking a good-sized Japanese parasol, or small umbrella, take a piece of fine wire and make in a ring, catch it to the partly opened parasol with thread, tie a bright ribbon to the handle. Of course this is serviceable only for bits of paper and light scraps.

Paper barrels are among the recent inventions. They are made of straw pulp, and run into a mould shaped like a half-barrel, and then subjected to powerful hydraulic pressure. The ends are of paper protected by wood. They are lighter, cheaper and more durable than wood. For transit of flour they possess the advantage of preventing the sitting which is so much of a loss in transit by wooden barrels.

To keep insects out of bird cages, tie up a little sulphur in a silk bag and suspend it in the cage. For mocking-birds this is essential to their health, and the sulphur will keep all the red ants and other insects from the cages of all kinds of birds. Red ants will never be found in a closet or drawer if a small bag of sulphur be kept constantly in these places.

It has been clearly demonstrated that a dead branch on a tree makes almost as great a strain on the main plant for moisture as does a living one. It is one of the most important discoveries of modern botanical science to the practical horticulturist, as by this knowledge he can save many a valuable tree. When one has been transplanted, some roots get injured and the supply of moisture in the best cases is more or less deficient. Any dead branch or any weak one should, therefore, at once be cut away.—Gardener's Monthly.

INFORMATION.

WHOOPIING COUGH AND CONSUMPTION.—FROM JOSEPH HOFF, of Keyport, N. J.—"This certifies that I was for many years afflicted with a disease of the lungs, until I became so weak that it was with difficulty I could walk. My cough during this time was very severe, causing me frequently to raise great quantities of blood, attended by profuse night sweats. After using various remedies to no purpose, I was advised to try WISTAR'S BALSAM OF WILD CHERRY. I did so and before using the first bottle I was entirely restored to perfect health and strength. I would also mention that this Balsam cured a little girl of mine of a severe attack of whooping cough, when her life was given over by the physician, and all other remedies had failed." 50 cents and \$1 a bottle. Sold by all druggists.

Scarcely any disease to which human beings are subject, is so thoroughly discouraging as Fever and Ague. The periodical return of alternate chills, fever, and sweating, is terribly depressing. Ayer's Ague Cure is the only remedy known, which is certain to cure permanently, by expelling the malarial poison which produces the disease. It does this surely, and leaves no ill effect upon the system.

DAIRY PRODUCE.—It is now an ascertained fact, that if HARVELL'S CONDITION POWDERS are mixed with the feed of cows, the quantity and quality of their milk are vastly augmented and improved, while their health is rendered all but impregnable. These great specifics are sold everywhere.

THE PUBLIC ARE CAUTIONED against imitations of Perry Davis' Pain-Killer, and to be suspicious of persons who recommend any other article as "just as good"; many of these they make a little more profit upon, but which have no qualities in common with the Pain-Killer.

Fellows' Syrup of Hypophosphites, by restoring strength to the nerves and muscles of the stomach, cures dyspepsia which is but the result of loss of nervous strength, followed by muscular relaxation.

AFTER AN ATTACK OF FEVER, Measles, Diphtheria, or any wasting disease, HANINGTON'S QUININE WINE AND IRON is the best medicine to take. It gives lasting strength.

DIARRHEA IN CHILDREN is often attended with most serious results. Hanington's Blackberry Cordial gives relief at once and cannot harm the youngest infant. Price 25 cents.

IF YOU HAVE TO WORK EARLY AND LATE, and get little or no exercise, take HANINGTON'S QUININE WINE AND IRON to give you strength. sept-2-1m

IMPORTANT TO BEE KEEPERS.—Mr. Andrew Jackson, Canning, Cornwallis N. S. says.—"I have been engaged in Bee-keeping for the past eighteen years, and in that time I have tried about everything recommended for bee-stings, but never found anything to compare with GRAHAM'S PAIN ERADICATOR. It acts like a charm. The relief is instantaneous and the cure complete. I believe there is nothing made that is half so good for that purpose and should be kept by all bee-keepers. Try it and you will find it the best for that use and just as good for other forms of pain. Price only 25 cts. Sept. 9.

BEST AND MOST COMFORT FOR THE SUFFERING.

"BROWN'S HOUSEHOLD PANACEA" has no equal for relieving pain, both internal and external. It cures Pain in the Side, Back or Bowels, Sore Throat, Rheumatism, Toothache, Lumbago and any kind of a Pain or Ache. It will most surely quicken the Blood and Heal, as its acting power is wonderful. "Brown's Household Panacea," being acknowledged as the great Pain Reliever, and of double the strength of any other Elixir or Liniment in the world, should be in every family handy for use when wanted, "as it really is the best remedy in the world for Cramps in the Stomach, and Pains and Aches of all kinds," and is for sale by all Druggists at 25 cents a bottle. jan 28-ly

MOTHERS! MOTHERS! MOTHERS! Are you disturbed at night and broken of your rest by a sick child suffering and crying with the excruciating pain of cutting teeth? If so, go at once and get a bottle of MRS. WINSLOW'S SOOTHING SYRUP. It will relieve the poor little sufferer immediately—depend upon it; there is no mistake about it. There is not a mother on earth who has ever used it, who will not tell you at once that it will regulate the bowels, and give rest to the mother, and relief and health to the child, operating like magic. It is perfectly safe to use in all cases, and pleasant to the taste, and is the prescription of one of the oldest and best female physicians and nurses in the United States. Sold everywhere at 25 cents a bottle. jan 28-ly

A SLIGHT COUGH that we are so apt to consider a mere annoyance and treat with corresponding neglect, too often proves to be the seed sown for an inevitable harvest—CONSUMPTION. Immediate and thorough treatment is our only safeguard. A teaspoonful of Robinson's Phosphoric Emulsion of Cod Liver Oil with Lacto-Phosphate of Lime given when-ever the Cough is troublesome, will afford immediate relief, and if persevered in will effect a cure even in the most obstinate cases. Prepared solely by J. H. Robinson, Pharmaceutical Chemist, St. John, N. B., and for sale by Druggists and General Dealers. Price \$1.00 per bottle six for \$5.00. sept-2-1m

ALWAYS SUCCESSFUL! FELLOWS' Dyspepsia BITTERS

Are always successful when used to Cure INDIGESTION, JAUNDICE, BAD BREATH, SICK HEADACHE, BILIOUS COMPLAINT, COSTIVENESS, HEARTBURN, And all Diseases arising from Bad Digestion. PRICE 25 CENTS. Every Bottle bears the name of FELLOWS & CO.

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SPECIAL CAUTION OWING to the marked success of Fellows' Dyspepsia Bitters, the only acknowledged cure for Indigestion, Jaundice, Bilious Complaint, Bad Breath, Costiveness, Sick Headache, Waterbrash, Loss of Appetite, etc., base imitations are being placed in the market. The genuine Dyspepsia Bitters have the name Fellows and Co. on the Bottle. When you ask for Dyspepsia Bitters, see that you get the genuine article. PRICE 25 CENTS.

Summer Complaints FELLOWS' SPEEDY RELIEF only requires minutes or hours, to relieve pain and cure acute diseases. It is the best remedy known for summer complaints. It never fails to relieve pain with one thorough application. No matter how violent or excruciating the pain from which you suffer, Fellows' Speedy Relief will afford instant ease. Inflammation of the Kidneys, Inflammation of the Bladder, Inflammation of the Bowels, Sore Throat, Difficult Breathing, Hysteria, Croup, Diphtheria, Rheumatism, Cold Chills, Ague Chills, Chills, Frosts, Bruises, Summer Complaints, Coughs, Colds, Sprains, Pains in the Chest, Back or Limbs are instantly relieved. Travellers should always carry a bottle of Fellows' Speedy Relief with them. A few drops in water will prevent sickness or pain from change of water. Miners and Lumbermen should always be provided with it. It is the true relief and is the only remedial agent in vogue that will instantly stop pain. PRICE 25 CENTS.

Purify the Blood GOLDEN ELIXIR The Great Blood Purifier. For Cleansing, and Clearing the Blood from all Impurities cannot be too highly recommended. For Scrofula, Scars, Skin Diseases, and Sores of all kinds, it is a never failing remedy and permanent cure. It cures Blackheads or Pimples on the Face; cures Cancerous Ulcers; cures Blood and Skin Diseases; clears the Blood from all Impure matter, from whatever cause arising. As this medicine is pleasant to the taste, and warranted free from anything injurious to the most delicate constitution of either sex, the proprietors solicit sufferers to give it a trial to test its value.

GOLDEN ELIXIR. IMPORTANT ADVICE TO ALL.—Cleanse the Blood whenever you find its impurities bursting through the skin in Pimples, Eruptions and Sores. Keep your blood pure and the health of the system will follow.

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Filoseil, Floss, Embroidering Silk, Linen Floss, Silk, Mohair, Worsted and Cotton Braids; Stamped Strips, Yokes and Toilet Sets; Canvas, Cloth, Velvet and Kid Slippers; Fancy Work of all kinds, with Materials; Work Boxes; Jewel Cases, Glove and Handkerchief Sets; Cardboard Mottos; White, Black, Colored, and Gold and Silver Cardboard; Fancy Baskets; Bracket Saw Frames; Sorrento, Fleetwood and Dexter Foot Saws; Walnut, Holly, Rosewood, etc., for Amateur Fret Sawyers.

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THE WESLEYAN

FRIDAY, SEPTEMBER 16, 1881.

FAITH IN GOD.

Dr. Payson, of saintly memory, once remarked that one may easily tell the home of the wounded child, who at once leaves his comrades in the street, and seeks the help and sympathy of his home. Happily a similar remark may be made in reference to nations. In prosperity they seem to forget God, and pious souls, jealous of the honor of their Master, weep between the porch and the altar over such forgetfulness. But times of trial prove that faith in the Almighty still holds its place in the human soul.

The heir to England's throne is at the point of death, and in solemn procession the heads of the nation make their way to the great national temple and with bowed heads implore the help which men confessed themselves unable to give. Another nation is in sorrow. The hand of an assassin has prostrated its chief ruler. Life and death tremble in the balance. The love of fifty millions of freemen seems powerless. All that ingenuity can devise or affection suggest is done, but apparently in vain. The nation then turns Godward. It remembers the example of England's Queen in her sore distress, as well as rejoices over her sympathy in its own time of sorrow, and having done all that human skill and human love can do, leaves the issue with the Almighty ruler, not forgetting that He is to be inquired of for these things. His goodness in the growth of a mighty nation, and his power to bring back the ruler from the gates of death is readily acknowledged.

Christianity has yet her triumphs. She triumphs when a nation bows at the feet of God, and millions of prayers go up in strong yet submissive faith, and when men, not wont to use many words in behalf of religion, are prepared to ascribe the changed wind and falling temperature, and other favorable influences to the direct intervention of Him who in olden times wrought "wondrous works." Thus times of trial instruct, and

Darkness shows us worlds by night
We never saw by day.

Let Christian not blush for the Gospel or its author. Deep down in its heart of hearts the world still holds to God, and still honors the righteous men who are the salt of the earth. "How did Roger Sherman vote?" asked the proud John Randolph, as he once walked into Congress on the eve of a vote being taken; and yet out in the busy world he would probably have joined in a laugh at the honest Quaker. "Why do such men as you give that man money?" said a stranger to a number of gamblers in a San Francisco gambling-hell, as he saw them respond generously to a man who asked them for some of the Lord's misused money to aid in the erection of a place of worship. "Why," was their reply, "if it were not for men like that the earth would open and swallow us up." And at a dinner given to a number of successful generals, a King of Prussia once pointed out an evangelical but despised preacher as the man to whose prayers, more by far than to their prowess, Prussia owed her victories.

Yes, the world has yet faith in prayer, and in the Great God and Father of all, whom we approach in prayer, and in Jesus Christ, the Mediator between God and men. And blessed are those sufferers through whom God reminds their fellows of this thrilling fact.

MINISTERIAL VACATIONS.

A few years ago the absence of a minister from his pulpit for a succession of Sabbaths was a comparatively rare occurrence. Only some cause of a special character was held to justify the man who was missing from his post at any time from January to December, and often the weary city or country pastor was found counting the weeks that must elapse before the District Meeting, if perchance he might sustain the pressure of duty till that season should bring him brief rest.

Since then the churches have grown wiser. As though conscious of the increased mental strain arising from smaller circuits and greater general educational advantages, the leading laymen of many of our churches have seen fit to send their pastors off for rest and change, and in some instances have wisely sought, by prompt financial assistance, to give to absence its highest value. That the churches have been gainers by such action we dare not doubt. Often has a minister returned from his vacation, conscious of improvement of a physical, mental and religious character, in the advantage of which his flock must inevitably be partakers. A mem-

ber of a Methodist church once asked his pastor a question in relation to his spiritual life, and was astonished by the answer—"I haven't had time to think of it." The writer found fault with the reply, but years after, when the passage on an ocean steamer, and quiet Sabbaths abroad had permitted him to turn inward the gaze which had steadily been fixed upon his flock, he felt that the objectionable remark was not wholly without reason.

But even in this matter the tendency to extremes—often another name for Satan's devices—has become painfully evident, though happily not yet in our own country. A Western pastor, calling here lately in an ocean steamer, spoke with regret and surprise of the number of churches closed in a city through which he passed on his way to the seaboard. And our own surprise at the facts he stated has only been increased by other statements in American religious journals. The N. Y. Advocate tells of a town of twenty thousand people near New York in which for two weeks this summer there was not a single Protestant minister to preach the Gospel, visit the afflicted or bury the dead. A Boston pastor writes to Zion's Herald that from his windows he can count forty churches, not a single pastor of which is at home, and that from his door he can see a dozen churches, all of which are closed. One of them had a sign over the entrance, which reads, No service or Sunday-school in this house during the hot season. Some one, on reading the sign, had gone around to the side entrance and drawn, in colored chalk marks, a picture, life size and in full costume, of his majesty the devil, horns, hoofs and all, on the door, with the inscription underneath, "It is not too hot here for me." In some cases "supplies" are provided, but these "supplies," he says, "preach on the Sabbath, and then they are gone; but week before last there were two hundred and thirty deaths in Boston and last week about two hundred and twenty. The camp-meetings were in session, and I found I was the only Methodist pastor in Boston. I had two, three and four funerals a day, and in every instance the persons buried were strangers to me. In some instances I could not reach all of them, even when doing without my dinner. I have heard of several burials where no minister could be found."

Well does this minister, after the statement of these and other facts, write "My brethren, these things ought not so to be." In reference to our own country we earnestly add, "May they never be." Such a state of affairs must result in part from lack of arrangement and in part from positive neglect. Any necessary absence of the pastor should be preceded by careful preparation for the uninterrupted continuance of his pulpit and pastoral work. No large circuit should be left to its own undeveloped resources for a single week, as is too frequently the case at the time of our annual gatherings. Satan is as busy in the summer as in the winter, and death like him knows no season as purely its own. The popular idea that men can only be saved in the winter season is a fallacy which Satan loves to encourage, and which we too readily receive.

It is to be hoped that this evil, so apparent among our neighbors, will soon be brought under heroic treatment. This wholesale abandonment of churches, the most of whose attendants cannot go abroad, is producing painful results. The more thoughtful grow distrustful of their spiritual guides, the more thoughtful see in closed churches a justification for the Sunday excursion, and the youth, in the absence of continued influences of the better kind, have the opportunity for evil, which human nature is not slow to embrace, and—the end of these things is death.

THE GREAT METHODIST ASSEMBLY.

According to announcement the delegates constituting the Ecumenical Conference met on Wednesday, the 7th inst., at City Road Chapel, London.

Arrangements were made by the Executive Committee to devote several evenings to accounts of Methodism from the various countries—the best speakers being selected for description of the progress of the Church in the lands they represent. Dr. Osborn—President of the British Wesleyan Conference, Bishop Peck, of the Methodist Episcopal Church, Dr. Stacey—of the New Connexion Methodists, and Dr. Douglas, President of our own General Conference, were to preside at the sessions of the Conference for the next four days.

Bishop Simpson, of America, delivered the opening sermon on Wednesday

morning, from John vi. 63. At the close the assembled delegates and their friends partook of the Lord's Supper. In the afternoon, during the opening prayer, special petitions were offered for the recovery of President Garfield. Dr. Osborn, in an address of welcome, against the success of the Conference as already assured. Responses were made by Bishop McTear of the M. E. Church South, and Dr. Douglas, of Canada. In the evening about nine hundred delegates and others assembled at the Mansion House, at the invitation of Lord Mayor McArthur, who expressed great pleasure at the presence of so many American representatives. With other addresses, proceedings were continued until a late hour.

On Thursday morning, in view of special prayer being made in America for the recovery of the President, W. S. Allen, M. P., led the Conference in a prayer of similar import, after which an appropriate hymn was sung. Several American delegates then expressed their satisfaction at the interest shown in the welfare of their chief national officer. The essays for the day on "Grateful recognition of the hand of God in the origin and progress of Methodism—Statistical results—Methodism a power purifying and elevating society, and the influence that Methodism has exerted on other religious bodies, called forth remarks from a number of American delegates.

The Itinerancy and several kindred topics were discussed on Friday morning. Various testimonies of loyalty to this central idea of Methodist polity, and in favor of a system of Lay preaching, were given in the course of the discussion.

EDITORIAL NOTES.

Another point has been reached in the proceedings against Dr. Thomas, of Chicago, for "disseminating doctrines contrary to the Articles of Religion or Established Standards of Doctrine" of the Methodist Episcopal Church. The secular papers generally credit the Presiding Elder—Dr. Willing—with having given Dr. Thomas "generous scope" in his statements in self-defence, in spite of the efforts at limitation put forth by Dr. Parkhurst on the part of the prosecution. On the evening of the 9th inst., after several witnesses had been called to prove the charge of heresy and Dr. Thomas had been heard from the stand, the case was given to the committee. After brief deliberation they returned a verdict sustaining the charge, which must therefore be carried to the Conference. There was no little excitement caused when Dr. Parkhurst, in addressing the committee said: "There are gray-haired, godly men in this city; there are broken-hearted mothers in this city, who are weeping over the ruin of their sons, whose downfall in theatre going, dancing and beer drinking and card playing began with accepting these views from Dr. Thomas." The Dr. was charged with denying the inspiration of the Scriptures, and the doctrine of the atonement, and with teaching the idea of a probation after death.

The Financial Meeting of the Halifax District was held at Wolfville last week. Messrs F. H. W. Pickles and H. P. Doane were unable in consequence of illness to be present, temporary indisposition detained Mr. Teasdale at home, and Mr. Brecken had not arrived from England. Provision was made by those present for two District scholarships of \$25 value each at Mount Allison, and hopes were entertained that a third would be provided for by absent members. Attention having been called to the expected visit of Messrs Inskip and McDonald, commendatory resolutions were passed in reference to these gentlemen and the object of their visit. From a letter received from the President, at Yarmouth, it was thought likely that Messrs Inskip and McDonald would commence their evangelistic services in that town. A wish was expressed that meetings might be arranged for our city in such a way as to have them terminate about the time when the members of the Conference Missionary Board will be in session. These evangelists are well-known ministers of the Methodist Church in the United States, who have recently returned from India and other parts of the Old World, where they have labored with much success.

The Dominion Government having declined to defend the Canada Temperance Act, in the appeal soon to be heard by the English Privy Council, steps are being taken by the "Dominion Alliance" for the suppression of the Liquor Traffic" to secure competent counsel and meet the necessary expenses of the defence

For this purpose a call has been issued for \$2000. The action of the Dominion Government in this matter is somewhat mysterious. While thousands of dollars may be readily found for other purposes, a comparatively small amount cannot be used in maintaining the war against the giant curse of our country, and that by means of a law introduced and carried through Parliament by the Government of the Dominion, declared to be constitutional by the Supreme Court of the country, and accepted by twenty-five out of the twenty-nine constituencies which have voted upon it! In the meantime it is a satisfaction to be able to note that both in Charlottetown and in Digby, the Act is being sustained by judicial decisions.

The Public Gardens now present a scene of rare beauty. Our daily walk through them has but one drawback—the lack of leisure to linger among their attractions. All the details of management seem to have been thoroughly mastered by the competent superintendent. The proportion between lawn and flower plot, the contrasts between various colors, and the selected spot for tree and shrub, leave little to be desired. Here, however, as elsewhere, beauty is short-lived. A very fine border of pansies, which often caused us to turn from the most direct path, has been despoiled of much of its beauty by the worm at the root. And soon the frosts will extend their blighting influence over this fragment of paradise. We shall be glad if the floral beauty can be spared until our numerous friends visiting the approaching Exhibition can enjoy "the right of the eye" as we have done.

A somewhat interesting decision has been given by the Supreme Court of the State of New York. The Independent states the case:—"A man who had been a member of the Methodist Church, but at that time was not, several years ago took part in revival meetings connected with the Methodist Church at Waterport, N. Y. What he said was well enough; but he was excise commissioner and had signed all the liquor licenses given in the town. This was offensive, and, being a violation of the Discipline of the Church, which would have subjected him to the discipline, if a member, his speaking gave offense. The minister, accordingly, forbade him to speak, and on his insisting, had him arrested by a justice and fined. The Supreme Court decides the pastor was justified in stopping such a disturbance."

The ordination charge lately delivered by Rev. E. Evans, ex-President of the N. B. and P. E. I. Conference, has just been published at the Wesleyan office, in accordance with the wish of many who listened to it. Mr. Evans, without pretension or display, has quietly taken a leading position among our most thoughtful and effective preachers. The charge will be read with no mere momentary pleasure, but with lasting profit by our ministry and membership, whose faith in God and attachment to our Church will be rendered more intelligent and vigorous by its perusal. A large number of copies have been sold, but others desirous of obtaining them can still be supplied from our Book Room.

From the many newspaper articles on Methodism, called forth by the great gathering in London, we have selected one which appears on our first page. A misapprehension as to Wesley's "Societies," and a misquotation of their well-known phrase, "The People called Methodists," do not at all weaken the force of the views set forth by the writer; they only prove the article to be the production of one not likely to have been swayed by denominational influence or prepossession.

Friends coming to the Exhibition are invited to visit our Book Room, where they will find the useful and beautiful, in books and stationery, in great variety and at lowest prices. Any who may pass our old stand will see at a glance that our Book Room is not there, but a few steps northward will bring them to our present attractive establishment at 141 Granville St. Ask for it, as the best place at which to buy books for home reading, or gifts, or Sunday-school libraries.

The subject of Sabbath desecration is receiving much attention in New Brunswick. Bishop Medley gives an express denial to the statement that Bishop Doane, during his late visit, made application for a special Sunday train, but in making this denial the bishop gives expression to views which are scarcely in harmony with orthodox teaching on this subject.

LETTERS FROM BRITAIN.

NOS. III. AND IV.

THE TROSACHS.

Let me not appear absurd. To attempt a description at which any one in his senses might well hesitate, is not my aim. I can but record the impressions made upon my own mind while passing through scenery itself grand enough, and made tenfold more important by history, poetry and romance.

We left Glasgow on Monday at seven o'clock, by the Columbia, a steamer remarkable for her great length, beauty, accommodations and speed. The tourist season was in full majesty, rendering the villages a universal holiday. The Clyde like a universal holiday. The day, which began with poor promise, darkened by degrees till we reached Loch Lomond, where the shadows of the clouds hung heavily over the lake. Before reaching the head of this fine sheet of water, it became plain that we were not to be favored beyond the ordinary multitude coming this way. No mountain could be seen beyond a height of 200 feet or so. Ben Lomond was, if possible, more sulky than usual—a virgin modesty, with a tinge of indignation that found vent in tears at length. (The figure, as your readers must know, is by no means inapposite, as Ben in Gaelic is really feminine.) By coach to Loch Katrine is a drive of six miles. With a kindred traveller, having sufficient muscle for the hills, and with soul enough to drink in their inspiration, I made the tramp in true Highland fashion. Such a walk, too! James Fitz James, Malcolm Greime and Rhoderick Dhu always in our thoughts, as we trod the journey over which they (Scott's "Lady of the Lake" being true) walked and stormed and fretted and fought. Loch Katrine is far the finer piece of landscape—is indeed beyond the finest of even the Highlands of the Hindson River, and that is the ideal of scenery in America. The trip is made here also in a steamer, occupying two hours, and "two and sixpence, if ye please." It really shocks one's poetical sense to find these children of the mountain and the mist—speaking Gaelic by preference—transformed into veritable vultures! For, the farther you go, the more unmercifully do they devour you. If you can imagine yourself in Paradise during a shower of rain, and inquiring your way from the river to the garden, you have a picture of what and where we were. Anything more perfectly enchanting—a precious lady's bower, where eternal silence is broken only by a rude splash of paddle-wheels—no one ever saw. A mile or so, through a gorge between two mountains, composing the Trosachs, so-called, brings us to a hotel, like everything else here picturesque beyond imagination. Aye, and you may well enjoy it! Niagara is brought under control; New York, even, is no longer exorbitant; but the Trosachs continue fairly savage in the matter of fees and tips and charges.

"The guide, abating of his pace, led slowly through the passes' jaws, And asked Fitz James by what strange cause He sought these wilds! Traversed by few, Without a pass from Rhoderick Dhu." So runs the poem. Fitz James pointed to his sword in reply. The modern traveller must meet his guide with a golden pass—two or three of these indeed.

For long hours we stood before that hotel, waiting for Ben Venue to unveil her charms. But deeper grew the darkness, heavier hung the mists, till showers of rain drove us to shelter. Next morning the mountain emerged from its sulks just long enough to excite our wonder and admiration, then drawing about it the folds of a thicker drapery, if possible, it bade us depart. I write this in Bridge of Allan, a retired village in the neighborhood of Stirling, twenty miles from the Trosachs; and you may believe me when I declare that Ben Lomond and Ben Venue, in the one glorious day of sunshine we have just terminated, seem no farther away than they did during the solitary glimpse I have alluded to, though then we stood within what seemed only hailing distance of their glens and silvery cascades.

STIRLING.

No one having any reasonable knowledge of Scottish history needs to be told that this was long a centre of royal influence and power. By a street of rather steep ascent, and winding and broken, we came the castle. This is one of the remaining strong military posts of the olden time, still occupied by soldiers. That venerable drawbridge, flanked by loopholes for musketry, and overtopped by grinning cannon—what associations did they awaken! How many schemes of villainy and blood were entrusted to this sufficient protection! How many storms of hurting ammunition had fallen upon these walls. Through open courts between the palace and the chapel—where Mary of Scots went to worship during her stay here, for she never relaxed that, whatever else unlearned almost, when we enter the "Douglas Room," so called from an Earl of that name, very powerful in the North, and very defiant. All the other chiefs having submitted to the royal authority, Douglas, still discontent, was invited to see the King. In an altercation over their wrongs James plunged his dagger to the heart of Douglas; and from the window of this room the bleeding body was thrown by courtiers. It is now peaceful enough in its purpose. It includes a sort of museum of weapons, furniture &c belonging to those stormy times. And among them all, as if to awe them into peace, are the pulpit and communion table of John Knox. It may have been from this very desk that the Reformer so terrified Mary into the historic admission—"I dread Knox's preaching more than Elizabeth's armies." He is said to have "dinged the pulpit," and certainly this one—for several

Knox's pulpits are in existence—bearing ample traces of "dinging" from some person or cause. It is a rude piece of workmanship, and very like the spirit of a man who looked before him more than about him. From the pine floor, which the grand old preacher must have trod with a prouder step than King and Queen who went to hear him, I brought away a small piece as a memento. Brother Coffin would covet it, I dare say!

From the parapet of the castle the view is beyond description. There is nothing like it in Scotland, that I have seen. At a height of 300 feet you look down the face of the rock—a sheer precipice—to the royals and nobles on the grounds where they played their tournaments. The squares and circles by which those peculiar games were followed are clearly seen cut into the soil. To the North and West a chain of mountains rises strongly marked against the sky, conspicuous among which are Ben Lomond and its associates. Lesser mountains break in upon the landscape at intervals, partially concealing villages that nestle in the greenest foliage or exhibiting castles and other picturesque structures to better advantage than on the plain. For wide miles of level ground between these and the spectator nature seems to delight in every form of contrast that colours and objects can afford. The serpentine River Forth; trees with overhanging branches; fields green and yellow and golden; villages with church spires, and little cemeteries, dotted here and there; and all bathed in the most mellow sunlight, Ben Lomond excepted, which, true to its traditions, still puts on and off its misty drapery.

Returning from the castle we went our way through the cemetery of Stirling, like the generality of burying places in Scotland now kept with superb taste, and at much expense. Here are monuments to the brave of battlefields at home and abroad, to the heroes of arms and religion. Among these is one, adorned with glass, that commands our special attention. It was that of the virgin martyrs—Margaret Wilson and Agnes, who, rather than forsake their Master by worshipping contrary to their conscience, submitted to be fastened to stakes in the tide-way of the Solway till the rising flood carried their heroic souls away with it. A martyr's grave is not difficult to find at any time in these regions. There is "bonny dust" of this kind in almost every town and village. A more impossible task, if possible, still awaits me. The Queen has just visited Edinburgh, from which venerable and classic capital I mail this letter. We have beheld a spectacle which Scotland itself never saw before—a review by Her Majesty of more than 40,000 volunteers! But of this anon.

CHURCHES, PUBLIC WORSHIP, &c.

As a sort of buffer between subjects of a natural and artistic character, allow me to say something on matters ministerial and ecclesiastical. Having spent four Sabbaths in Scotland I may be permitted to form certain conclusions without being considered unadvised or unobservant.

First, as to religion in general. It is impossible to spend even a week in this country without seeing the marvellous power of a thorough religious education. An American stranger looks with astonishment at the contrast between Saturday and Sabbath in the streets of the principal cities. In Glasgow, and here in Edinburgh, where it is difficult to make one's way Saturday afternoon and evening, there is scarcely a living object on Sunday morning till the church bells sound out on the air. Then the morning crowds, to all directions, each holding a Bible, is something exceedingly impressive. After walking different times in the vicinity of great railroads, occupied through the week with immense traffic, I have seen but a solitary locomotive in motion on the Sabbath, and that seemed hurrying off as if utterly ashamed of itself.

Entering the churches, and taking a seat—always freely offered to strangers—it is seen that every head is bowed on coming in, and as the benediction is finished every worshipper is seated with head down for a minute or so, giving an appearance of great solemnity to the congregation. The singing is always general, in good time, and hearty. The fine old tunes which wafted the praises of the reformers and martyrs to the throne of God, are here still. In the Free and U. P. churches no organs are in use; but the singing suffers little in consequence.

I have heard but little preaching. Sermons are usually read here; and the readers are not always of the best either. The preaching is almost generally doctrinal, seldom lighted up by a glim of imagination. Strange that Guthrie's example itself has not left very much imitation in the use of figures. I have longed sometimes to hear a preacher give a slight indication at least that he lived in the nineteenth century, or had a life and experience of his own. The preaching is mostly back in the old, old ages. In Glasgow, Stirling and Edinburgh there is not to-day, that I can find a preacher who can thoroughly stir the masses. True, this is the "Seaside" month, and the great men may be away; but in every instance the preachers whom we heard were the regular pastors, and we cannot say they are amazingly eloquent. Dr. Marshall Lang, of the Barony Church, Glasgow, is perhaps the strongest we have listened to, yet even he had only one listener out of every twelve or fifteen worshippers. The other eleven or fourteen were either not attending to the discourse or wondering what it was all about. That is, unless Scottish congregations have great power of discerning an observer. Dr. Pulpford, Congregational, of Trinity, Glasgow, gave us one evening, a sweet, very thoughtful, plaintive discourse on "I

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drew them . . . with cords of love." It lingers in the memory like the apostrophes of the Prophet from whom he drew his text. He did not read. We missed yesterday the loving, poetic Bonar, who is away on vacation; and hid us to hear a substitute for the regular pastor of Nicolson Square Wesleyan Chapel of this city. Everything about the place evidenced a decided accommodation to Presbyterian tastes and customs. A plate received the collections on entering, a guardian official standing by. A beadle preceded the preacher with Bible and hymn-book to the pulpit and afterward shut him in. The preacher wore a gown. Before his pulpit was an enclosure where communicants received the sacrament in sitting posture. There was even a chair beneath the pulpit like that used by preceptors.

Blessed are the Scotch people with the quality of patience! The brother occupied one hour and five minutes with his opening exercises. When he closed, the hands of the clock stood at 12.45, the service having opened at 11. Following the preacher into the vestry, I there met, also proffering salutations, Dr. McFerrin, of the M. E. Church, South, and our own Dr. Ryckman, from Ontario. Dr. McFerrin was, of course, laid under an obligation in which we all joined, to preach in the evening. This he did to excellent advantage. Seventy-four years of age, and having served a ministry of fifty-six years, he is still fit for good service. He must have been a man of great power in his prime. Original, very clear, and direct in home thrusts, he gave his Edinburgh audience a taste of what he meant when he stipulated that he was to be permitted to preach in his own American fashion.

This was our first occasion of meeting transatlantic acquaintances. Brother Marshall, of the New Brunswick Conference, with his wife, came into Nicolson Square at the beginning of the service. There were several others present from American territory, some delegates undoubtedly. We must have followed closely on the heels of W. E. Dawson, Esq., and Miss Dawson, as their names were scarcely dry in register books we consulted at the Trossachs, Stirling Castle, &c. But they sped too swiftly for our movements.

Methodism has, and probably will long continue to have, but a slight hold upon Scotland. Its itinerancy, its buoyancy, its economy, are barriers to even a greater extent than its doctrines. Venerable pastors, sedate habits, measured speech, complicated formula of discipline, are the ideals here; Methodism has neither. And Methodism does not appear to us as good advantage, even to its own children, here as elsewhere. Dr. McFerrin's allusions to his own ripe experience, and his testimony to the power and preciousness of religion, ought to have called out some response. They would have done so assuredly anywhere else. But even the warm blood of Southern visitors—there were others present from the Southern States—was chilled by Edinburgh sobriety of demeanor. So we just sighed and wept in silence.

A quiet hour of Sabbath morning we spent in "The Grange" of Edinburgh—the sleeping-place of Scotland's most illustrious dead. On the left, as we walked along one side, was a monument to the memory of Dr. Duff. Farther on, against the high wall, was a huge marble slab, well corresponding with all else that was massive about the man, bearing the name of Thomas Chalmers, D. D. Still farther on, in a similar position, was a granite slab with Hugh Miller's name. That, too, was consistent; for his thoughts were on the greystone and granite more than any other objects, except the One, higher, which inspired his pen. After walking to a third angle of the square, we came upon Dr. Guthrie's grave. Others, only less illustrious, were all the time coming in to notice; but I have named the four representative men of Scotland, each in his own sphere—missionary, philosopher, scientist and orator—the greatest that Scottish history can boast. Great brains were those, pulverized now to poor earthly powder; one day, however, throbbing with thoughts, each one of which, as Lamartine said of Napoleon, was an empire; and another day to be anew charged with life more vigorous and immortal.

To name all the spots here which quicken the pulsations, would be impossible. The old Tolbooth, where Covenanters were summarily tried and condemned; the cross in the Haymarket—always preserved by a cross-mark in the pavement, and reverently passed by by truckmen and pedestrians—where the sentences of death were carried out; the "Close," into which the trembling fugitives were driven for shelter, only to find themselves prisoners; martyrs' graves and martyrs' inscriptions—are they not numerous as the very stones which now bury them till the resurrection! Then as to John Knox—his dwelling, the church, the abounding monuments of his useful life, and the little place where men only suppose he was buried! It was fitting that this should be an uncertainty, even as Moses' grave, who led multitudes from bondage to liberty, has been hidden from human view. What do such men need of monuments, anyway? Slabs and inscriptions are only for petty mortals. Great souls have always been independent of memorial chieftain and poetry. Their names are written among the stars. Their monuments thrust themselves upon the attention of the ages, instead of hiding themselves where men must search to discover.

But ah! what a resurrection awaits the dust of this old Edinburgh! When the archangel's trumpet shall pierce the clouds of "The Grange," how glorious shall be the company that shall leap forth to meet their Lord in the air! A. W. N.

MISSIONARY DEPUTATIONS.

Some timely thoughts are presented in a letter here appended. The writer might have added that the length of meetings often affects their financial results. A deputation of two or three ministers, conscious of this fact, and yet hampered by the recollection that they have come from a distance by District appointment to give an address upon missions, frequently fails to present the topic as it might be presented by one earnest speaker, acting under a conviction of personal, sole responsibility.

As the time for holding our annual missionary meetings is again upon us, would it not be well for those who have the management of such matters to be as economical as possible in the expenses in connection therewith. If a penny saved is as good as a penny earned, it is as much our duty to save as to get. Our deputations cost a great deal, and some, at least, are of the opinion that retrenchment is possible here. I am afraid the thing is overdone, and going on missionary deputations has sometimes the appearance of a pleasure trip, at the expense of the Society. To have the cause well and forcibly represented is of the first importance, but when two or three are on the same platform, the addresses are necessarily scrappy and neither has time to do justice to his theme. In my humble opinion, not worth much perhaps, if we had one good forcible speech of from 40 to 50 minutes together with suitable music and short addresses from the chairman of the meeting and superintendent of the circuit, it would be found much more satisfactory than having two or three strangers.

Some one perhaps may ask, "Is this expense so great as to need looking after?" That of course is a matter of opinion, but I will let certain figures speak for themselves. The Missionary Reports for the years since 1877 are not at hand, but the one for that year gives the following rather formidable showing.

Table with 2 columns: Location and Amount. Toronto Conference, \$ 798.82; London, 938.74; Montreal, 816.65; Nova Scotia, 129.57; N. B. & P. E. I. Conf., 227.35; Newfoundland, 69.25; Miss. Districts, 74.60; Total, \$3,055.18.

If we add to this what was paid in the several Conferences as "Chairman's expenses," \$600, we will have in one year the sum of \$3655 paid in this way. Now, I have no idea that a single item was wrongly charged, or that any brother received more than he was entitled to, but in view of the crushing deficiencies now to be borne, I would simply ask—"Is such expense a necessity?" X. Y. Z.

FINANCIAL DISTRICT MEETING.

The Financial meeting of the Sackville District was held on the 7th inst., in the Methodist church, Shodic, under the superintendence of the Rev. Robert Duncan. All the brethren were present with the exception of two, to whom leave of absence was granted. There were present also Adam Tait and W. B. Deacon, Esq., of Shediac, and Wm. Avard, Esq., of Bristol. In the absence of Bro. Marshall, Financial Secretary, who is on a visit to England, Bro. Fisher acted in that capacity. The usual business was then transacted, which occupied nearly all day. The financial prospects for the present year are somewhat encouraging, as on the whole the estimated receipts are in excess of last year. If, however, the missionary grants are no larger than last year's, the unprovided for deficiency will be very large. Careful preparation, were made for the holding of Missionary and Educational meetings, the former of which in the majority of cases will be held before Christmas. Extra efforts will be made to increase the receipts in this department of our work. The "Wesleyan" accounts were submitted in order, and a conversation took place on the improved tone of the paper. Several brethren expressed their opinion that if it were more widely circulated it would be a great benefit both to minister and people. The following resolution was carried unanimously: "That this meeting believing that a wider circulation of the WESLEYAN would be greatly beneficial to us on our respective circuits, would respectively suggest that while the single subscription be retained at \$2.00, that clubs of five be retained at \$1.50, of ten to \$1.25 and of fifteen and over to \$1.00." and further, that a copy of this be sent to the Executive Committee."

The following services were held in connection with the District. On Tuesday evening the Rev. L. S. Johnson preached a very earnest and practical sermon from Isaiah 63, 1. "I that speak in righteousness, mighty to save."

On the evening following a public meeting was held. We were favored with a large attendance and the people were favored with excellent addresses on the subject, "Methodism." The Rev. B. Wilson of Baie Verte delivered a thoughtful and suggestive address on its origin, history and success, and Rev. G. W. Fisher followed on the Institutions, and took up successively, lay preaching—class meetings, prayer meetings and love feasts. The Chairman of the District presided and introduced the subject with an earnest and appropriate speech. J. H.

ALLIANCE CONVENTION.

I take the liberty of asking space in your columns to refer to the annual meeting of the Nova Scotia branch of the Alliance which will be held in the National School, Halifax, on Thursday, the 22nd inst. The meeting will be a Provincial Convention, and will probably discuss the whole question of Alliance organization and work, as well as general action for the submission, adoption and enforcement of the Canada Temperance Act, the local license law, co-operation with the council of the Alliance, &c. The necessity and best means of securing adequate financial support should be considered and decided upon, and a vigorous policy announced.

The Central Executive of the Alliance proposes to engage competent counsel to defend the Canada Temperance Act before the Privy Council, and appeals to the several Branches for funds for that purpose. The advanced position Nova Scotia has taken is well known throughout Canada. We expect the Nova Scotia Branch of the Alliance to be thoroughly efficient. We are deeply interested in the approaching Convention, as its discussions and decisions will affect our work not only in the Province but throughout the Dominion. It is hoped there will be a good attendance of ministers and others who take an interest in the question of prohibition, whether connected with any of the temperance organizations or not.

THOMAS GALES, Corresponding Secretary Dominion Alliance. Montreal, Sept. 12th, '81.

PERSONAL.

Rev. Ralph Brecken, A. M., and Mrs. Brecken are expected to arrive per Sardinian, due at Rimouki to-morrow.

Professor Burwash, of Mount Allison, was with his uncle, Dr. Lachlin Taylor, for two or three days preceding the departure of the latter.

The Moncton Quarterly Board is disposed to act promptly. The Times reports that at a meeting held last week the members decided to extend an invitation to the Rev. T. J. Deinstadt to become successor to Rev. R. Duncan, who has now entered upon the third year of his pastorate. Mr. Deinstadt is not a stranger in Moncton, having been already stationed there.

Rev. Ingham Sutcliffe preached an interesting sermon from Matthew 19, 27, on Sunday evening at Ermoth Street Church, St. John. The Daily News, in a notice of the sermon, says that Mr. Sutcliffe "appears to have lost but little of his youthful fire or manly vigor, and in appearance has ceased to grow old." Many of his hearers were reminded of blessings "of which they had been made partakers while listening to that same voice many years ago."

Rev. E. A. Telfer, of London, will be in this city about the last of the month, and will spend about three weeks in the Lower Provinces, having engaged to return to Toronto to take part in the services of the Missionary Anniversary. Mr. Telfer, whose services as a preacher and lecturer are highly appreciated at home, will be glad to make good use of his time while with us. He will be the guest, in this city, of Mr. J. Wesley Smith.

OUR OWN CHURCH.

Three hundred and twenty-two dollars were collected at the tea-meeting at River Philip on the 8th inst. This sum is to be used in the erection of a parsonage.

A Bayfield (N. B.) correspondent of the Moncton Times reports that on the 21st ult. the Rev. W. J. Kirby gave the right hand of fellowship to six new members in the Upper Cape Methodist Church.

Rev. W. Maggs writes: "Our church at Margate has been closed for some weeks, for enlargement and general renovation. It was reopened on the 28th of last month. Our chairman, the Rev. J. S. Phinney, preached three admirable sermons on the occasion."

The minister to whom we are indebted for a report of the Truro District Financial meeting writes us that "the prospects for the year are good, though a number of the circuits deplore the loss of influential members who are removing."

The bazaar in the Exhibition Building at Fredericton received such patronage as must have been very pleasing to the ladies and gentlemen who expended so much effort and showed so much taste in preparing for it. Their efforts have been rewarded by receipts amounting to \$830.

From Rev. J. Wier, Lauretstown, Halifax County, we learn that "the annual picnic of the Cole Harbor Sabbath school was held on Wednesday, the 7th inst., on the grounds of Mr. Beck, Cole Harbor Road. The rapid growth of the Sabbath-school, and the interest and attendance of parents and friends, rendered it the most successful Sunday-school picnic yet held in the place."

Rev. B. Hills, of Acadia Mines "likes the place and people." It will do his people no harm to know this. "This is a good field," he reports, "for missionary effort." It is hoped that a church will be begun if not finished, before the winter. As none of the small membership are wealthy outside aid will be gladly accepted. We learn with pleasure that a gentleman in this city, who has given a number of books to Sunday-schools, has ordered a small library to be sent from our Book Room to Mr. Hill's address.

Rev. James Cripp writes from Cardigan, N. B.: "On Monday the 19th inst., the corner stone of the new Methodist church at Cardigan will be laid. The Rev. W. W. Brewer will preach in the afternoon at 3 o'clock. Immediately after the service the corner-stone will be laid with the usual ceremonies by the Rev. Mr. Evans, (chairman of the District), who will also deliver an address. After the laying of the stone donations and subscriptions will be received upon it to aid the committee in this very laudable undertaking. As there will be no public tea provided, any strangers coming from a distance will be hospitably received by the friends in Cardigan."

ABROAD.

In South Africa fifty or sixty native men have been this year received on trial in the Wesleyan Mission Conference. They will work under the superintendency of the European missionaries, and will receive their support from the native Churches.

At a recent session of the British Wesleyan Conference fifteen young men in training for the itinerant work were accepted by the Conference for the mission field, and are to go to Richmond College. There will be in the home college next year at Headingly, 41; at Didbury, 70; and Birmingham, 44.

Rev. Julius Soper reports that at Ten-do he recently baptized twenty-nine adults, "the largest, and in many respects the most promising, class I have baptized at one time since coming to Japan." Many of those persons are of the Samari, or warrior class.

We were not a little surprised to hear that, within the territory embraced in the Southern California Conference, our Church outnumbered all the other Protestant denominations.—Bishop Bowman, in Cent. Adc.

MISSIONARY & EDUCATIONAL ANNIVERSARIES.

YARMOUTH DISTRICT. MISSIONARY MEETINGS. Yarmouth South, Local arrangement. Yarmouth North, Local arrangement. Acadia, Nov. 2nd, Dep. Deputation—Sutcliffe, Hebert, Mellish. Hebron, Time to be fixed, Dep. President, Sutcliffe, Borden. Barrington, 29th and 30th November and 1st December, Dep. Hockin and Ogden. Port of Tour, January, Dep. Hart, Mack, Ogden. North East Harbor, 6th, 7th and 8th December, Dep. Hart, Mack, Hockin. Shelburne, November 2nd and 3rd, Dep. Brown and Ogden. Lockport, January, Dep. Mack.

LIVERPOOL DISTRICT.

MISSIONARY MEETINGS. Liverpool, February, Dep. J. M. Fisher and R. Williams. Caledon, November 1st, 2nd and 3rd, Dep. D. Hickey and J. Gee. Port Mouton, November 1st, 2nd and 4th, Dep. C. Lockhart, C. Jost, J. M. Fisher, J. Johnson. Mill Village, October 26th, 27th and 28th, Dep. D. Hickey, J. Johnson, and J. G. Bigney. Petite Riviere, December 6th and 7th, Dep. C. Lockhart, D. B. Scott and J. M. Fisher. Lunenburg, November 27th, 28th and 29th, Dep. D. Hickey, C. Jost, D. Hickey, J. Gee, L. Daniel. Chester, November 8th, Dep. D. B. Scott and A. S. Tuttle. Ritzy's Cove, November 30th and December 1st, Dep. C. Jost, D. Hickey, A. S. Tuttle. New Germany, November 7th, 8th, 9th, Dep. J. M. Fisher, D. Hickey and R. Williams. Bridgewater, Local arrangement, Dep. J. M. Fisher.

SACKVILLE DISTRICT.

The following are the arrangements made for the holding of the Missionary Meetings for the Sackville District. Sackville, Local arrangements. Tinturage, Local arrangement. Point de Bute, Local arrangement, Dep'tation Shenton and Kirby. Baie Verte, Local arrangement. Bayfield, December 6th and 7th, Dep. Fisher and Hickey. Moncton, Sermons November 27th, Meeting November 28th, Dep. Shenton and Hamilton. Coverdale, November 23rd, Dep. The Chairman. Shediac, Local arrangements, Dep. The Chairman and Wilson. Dorchester, Local arrangements. Hopewell and Alma, November 1st, 2nd, 3rd and 4th, Dep. Shenton, Hamilton and Penna. Hillsboro, November 7th, 8th, 9th and 10th, Dep. Johnson and C. Williams. Petitcodiac and Havlock, November 7th, 8th and 9th, Dep. Chairman, Shenton and Hickey. Salisbury, October 4th, 5th and 6th, Dep. Chairman, Manston and Lawson. Elgin, Local arrangements, Dep. Lawson and C. Williams.

ST. STEPHEN DISTRICT.

MISSIONARY. St. Stephen, Local arrangements. Milltown, October 6th and 7th, Dep. Evas. Blackford and Colwell. November 2nd and 3rd, Dep. President and Sprague, A. M. St. Andrews, January, Dep. Dutcher and Lucas. St. David, October, Dep. President, Dutcher and Lucas. St. James, October 3rd, 4th and 5th, Dep'tion, Sprague, A. M. and Lucas. Cocabec, September 29th and 30th, Dep. Lucas and Estey, October 11th and 12th, Dep. President and Colwell. Deer Island, Local arrangement. St. Stephen, May, Conference deputation. Milltown, May, Conference deputation. St. Andrews, May, Conference deputation. St. James, Local arrangement, Dep. Blackford. Cocabec, Local arrangement, Dep. President. Deer Island, Local arrangement, Dep. President.

GLEANINGS ETC.

THE DOMINION.

It is expected that through trains on the Grand Southern will be run during the first week in October.

The Charybdis is to be partially dismantled, and moored at the new railway wharf at St. John.

Anthracite coal has been discovered at French Vale, C. B.—the first discovery of this kind in the Island.

Three large vessels were launched from Maitland and Noel shipyards last week.

The Charlottetown papers are noticing the British war-ship, the "Northampton," as the first iron-clad armored vessel ever seen in that harbor.

We are pleased to learn that Charles W. Strong, Esq., of the Customs department here, is recovering from his late illness.—Sun. Pioneer.

A lad named Taylor, aged 14, while lying asleep on the track near Brudenell Station, on Saturday, was run over by a train and killed.

The Western Counties Railway shows a continued increase in freight and passenger traffic. 4,598 passengers were carried over it in August.

Mrs. John Walsh, of Maccan, N. S., shot herself on the 8th inst., with a revolver. She has been melancholy for some time past. She was living a few days ago.

The St. John Telegraph has received some specimens of silver and galena ore from Shubenacadie, N. S. The assay of these ores is said to show that they are very valuable.

The Dominion Government has appointed Mr. Rogers and Dr. McRoberts of Nova Scotia, to inquire into the way the salmon fisheries in the Restigouche and Metapedia have been managed.

A girl fifteen years of age, named McKay, was thrown from a cart on New London, P. E. Island, one day last week and the horse kicked her and killed her instantly.

Mr. J. H. Fletcher, formerly of the P. E. Island Argus, but now of Nevada, has returned to his old love. He is now editor of a lively, thriving little paper called the Gothic Miner.

The annual sales of the productions of the Oxford Woolen Mills amount to \$70,000, some of which are made to houses in Manchester (Eng.), Quebec, Montreal, Toronto, London, Hamilton, Halifax and St. John.

One night, last week, while sleeping in his cabin, Capt. Doane, of the steamer "Edgar Stuart," was robbed of \$15 in cash, two pairs of pants, and the handsome gold watch and chain presented to the Captain some years ago.

Mr. A. L. Blackman, representative of the company building the Newfoundland railway, arrived this week from St. John's. He advertises for a lot of ties. The railway work is being rapidly pushed forward; several miles are already graded.

Acadia College has received a large donation of valuable books from the Rev. Dr. Pryor, comprising upwards of 600 volumes from his library. They were carefully packed in boxes, and the whole expense of their transmission from Boston to Wolfville was paid.

E. Churchill & Sons, J. E. Newcomb, of Hantsport; John Dart, D. C. L., A. P. Shand, C. W. Knowles, of Windsor, N. S., have applied for letters patent of incorporation as the Windsor Cotton Co., limited, with headquarters at Windsor, N. S.

At Lorne Valley, P. E. I., on the 6th inst., a little girl about four years old, had one of her legs nearly cut off by a reaper. The child is still living and doing well. The poor father was driving the reaper, and did not observe the child till it was too late to avoid her.

A despatch from New York states that Capt. Tower has been arrested in that city, at the instance of several insurance companies on a charge of scuttling the barque "Brother's Pride" off the coast of Florida, for which he had been previously tried in St. John, N. B.

Judge Henaley has decided that the Scott Act is legally in operation in Charlottetown. Those who have broken the law and have or will be fined, must now pay up. After the scene which he witnessed last Tuesday, the Stipendiary Magistrate is not likely to deal easily with law-breakers.—Evam.

H. D. Troop, Esq., who went to England to purchase a steamship for St. John capitalists, with the intention of securing steam communication between that port and Europe, has purchased a suitable vessel in Liverpool. She will not be ready for delivery till next June. She is 1,900 tons, and cost about £30,000.

A fire broke out early on Saturday morning in the large block known as the Cordova tannery and Robbins' grist mill, at Yarmouth. The firemen, with their engines, were promptly on the ground, and after a hard fight succeeded in saving the grist mill. The tannery was entirely destroyed. Only \$2,800 insurance.

There seems to be no lack of enterprise in New Brunswick. It is understood that Messrs. E. D. Jewett & Co. will commence to rebuild their mills at Drury Cove at an early date. Messrs. Shaw Brothers, of Pokioik, whose bark extract factory was burnt a few days ago, will have the works running again before the end of the year.

The New Brunswick Railway authorities are changing the junction of the Woodstock Branch from the present site to Hartland. Trains now run across the new bridge at Upper Woodstock, and the engine house and station building at Northampton, opposite Woodstock, are being removed. The Town Council of Woodstock is offering inducements to the company to have their workshops located at Woodstock.

The Liverpool Advance reports that one Matilda Brown, formerly a servant at the hotel kept by Reuben Heckman, at Petite Riviere, says that about ten years ago he killed a stranger who had put up at his house, and aided by his wife and herself, hid the body under the stable floor. Heckman died a year later, and his wife a few months ago went to the States. No evidence has been found on the premises, and many persons treat the confession very lightly.

ABROAD.

The yellow fever is raging in several of the West India Islands.

The village of Reichenfoch, Bernese Oberland, is almost destroyed by a fall of stone.

A large flock of sheep in the Blue Mountains of California stampeded a white goat, and leaped over a precipice, killing 950 outright.

The train robbers at Glendale last week expected to capture \$160,000 going by express, but it passed safely on the preceding train.

Cattle raising on the River Platte, in South America, has made a great advance within a few years past, and in the south of the republic, particularly, the business is fast extending.

A passenger train was wrecked near Louisville, Ky., last week by collision with a cow. Seven persons were killed and nearly all the others on the train were more or less injured.

The New York Silk Manufacturing Company with factory at Marion, N. J. has failed. Liabilities \$150,000. Three hundred operatives are thrown out of employment.

The stories of suffering caused by bush fires in Northern Michigan are heartrending. Many entire families have been swept away. The total number of deaths will reach 300. Fifteen hundred families have been burned out.

Taxation for state purposes in Nevada this year is at the rate of ninety cents on the dollar, which is the highest rate of any state in the Union, and yet even this falls short of paying the current expenses of the state government.

Underground wires are being laid from Paris to Nancy, inclosed in iron tubes which are accessible by doors 500 meters apart. This will obviate the necessity of opening the street when repairs are made.

A private letter from St. Pierre states that the accounts telegraphed to the press from St. John's, Nfld., concerning the recent plot by the convicts were greatly exaggerated in many particulars.

Sydney advices to August 11th state that the bill to restrict Chinese immigration has passed the Assembly and Council of New South Wales. A hearing was given to counsel on behalf of the Chinese in opposition to the bill.

The Viceroy of India telegraphs that the Amer camped, on the 10th instant, eight miles from Candahar. Firing was heard in the direction of Candahar at noon on the 10th, and from morning until four in the afternoon on the 11th. Access to Candahar is closed.

A number of Portuguese agricultural laborers were brought over to Louisiana a few years ago, and they proved so industrious and steady that it is proposed to make special efforts to secure a large immigration to Louisiana from Portugal, Southern Spain and France.

Matagalpa Indians have again revolted at Panama and committed murders and depredations. They number 10,000 warriors. On August 5th the capital of Matagalpa was besieged by Indians, who were finally routed with a loss of 500 killed and wounded.

The Government engineer states that he made observations which satisfied him that the Mississippi was cutting for itself a channel to the Gulf through the Atchafalaya River, which would in no great time become its outlet, and New Orleans be left in a shallow stream. He considers the situation serious.

Sergeant Mason, of Battery B, Second Artillery, when relieving the guard at the jail on Sunday afternoon, shot at Giteaux through the window of his cell. The ball grazed his head, and was embedded in the cell wall. Mason was promptly arrested, taken to the arsenal and imprisoned.

There lie in Chicago goals, one hundred persons charged with having been concerned in the killing intentionally or otherwise of some of their fellow creatures, and in one month thirteen persons have been indicted there for murder, and many murders have been committed by unarrested persons.

The following was cabled on Tuesday evening to Mr. Lowell, at London:—"There has been no material change in the President's condition during the last twenty-four hours. He was moved, at his own request, this forenoon, from the bed to an extension chair, in which he remained half an hour, and has been less inclined to drowsiness than usual. The weather is now very favorable, and the physicians think they discover signs of slight improvement in his condition. They expect to pass a very comfortable night."

PEACE.

I. John 14, 27th. The gift of our Saviour the Lord, So sweet and so precious is given, So plainly 'tis told in His word, To all who are striving for heaven, Peace I leave with you, My peace I give unto you.

II. Is. 32, 17th. A peace, an assurance secure, A righteousness here while we live, A comfort and joy ever given, A blessing the world cannot give.

III. Rom 5, 1st. By faith we are justified here, By faith we have peace with our God, Made free by His love from all fear, We walk where our Saviour hath trod.

IV. Phil 4, 7th. The peace of our God from above, Which passeth the knowledge of all, Shall keep our glad hearts in His love, While on Jesus our Saviour we call.

V. Col 3, 15-16th. Our Saviour has called us to take That peace which He freely has given To rule in our hearts for His sake, And help one the other to heaven. Halifax 10th Aug. 1881. R. T.

CORRESPONDENCE.

THE N. B. AND P. E. ISLAND CONFERENCE.

INEQUALITIES OF THE CHILDREN'S FUND ASSESSMENT.

Since receiving a copy of the Minutes of Conference, I have been trying to decide what principle guided the Committee this year in assessing the circuits for the above Fund. That membership is not the basis of assessment is evident; for some circuits with a membership double that of others are not assessed as heavily. The principle of assessment, I believe, is professedly (if I am wrong, I shall be glad to be corrected) the financial ability of circuits as estimated from the amounts raised under the head of "Circuit Receipts." Yet the amounts for which the circuits are assessed this year, bear little or no relation to this return. After examining the assessment with some amount of care, I have concluded that it presents a very good illustration of the weak helping the strong. I will give a few examples of the inequalities of which many circuits and ministers are justly complaining. To the receipts of the circuits I have added the Missionary grant, where there was any, but excluded all amounts granted for rent and removal expenses. So that the amounts I name include the full amounts that were received by ministers on dependent as well as independent circuits. Some may object to this, and say that the amount granted by the Missionary Society varies from year to year. This is quite true, but for the last few years it has not varied materially. Neither is the amount this year likely to be very different from last year.

I trust that some member of the Committee will be able to explain these seeming inequalities to the satisfaction of those interested. If such explanation is not given and if an improvement is not made in the mode of assessment the days of this Fund are numbered. It is imposing a burden upon some which they are not able to bear. But let us look at some of the inequalities of taxation. Bate de Verte and Sackville receipts were respectively \$855 and \$880; yet the former is taxed just \$50 less than the latter. Point de Bute receipts were just \$200 less than Summer-side; but its assessment is exactly the same. And it ought to be added that the Point de Bute minister cannot work his circuit without the additional expense of a horse; while the Summer-side minister does not require one. Bedford receipts were only three dollars less than Derby; yet its assessment is \$40 less. Florenceville receipts were only \$341 and St. Stephen \$100; but there is a difference of only \$39 in the assessment. Fownal raised \$612 and Moncton \$1,100; but there is a difference of only \$20 in the tax. Newcastle receipts were \$567 and Baie du Vin and Tadoussac \$220 yet they are both assessed alike, although the Newcastle minister requires no horse; but the Baie du Vin minister does. Little York raised \$300 less than Fairville and is assessed \$10 more. Tryon receipts were \$850 and Arthurette \$275 but the difference of assessment is only \$20. Florenceville receipts were \$341 and Cornwall \$840—and again the difference of assessment is just \$20. In the Fredericton District there are the strongest anomalies. With the exception of a few circuits each circuit is assessed for the sum of \$90. No matter whether its receipts amount to \$700 like Sheffield or only to \$275 like Arthurette. But I must stop, not because I have exhausted the list of inequalities, but because I have given sufficient to show that an explanation is really necessary. I trust that some one will now "rise and explain." In concluding I would say that it is a great pity that the assessment cannot be placed on the table of the Conference a day or so before the Conference is asked to vote upon it. The present hurried mode of voting this assessment has the one redeeming feature of preventing discussion as to its merits. I am quite certain that if the brethren had had sufficient time to see the unequal way in which this burden would have been done with the view of equalizing it.

To Editor of WESLEYAN. September 8th. 1881.

FLAT ISLANDS, Nfld.

On Friday last the teachers and scholars of Hay Cove Methodist Sabbath-school, with their pastor, Rev. S.

Snowden, assembled in the school room and marched to the principal places in the Cove, singing on the way. Having arrived at the house of James Joyod, Esq., they were on his grounds regaled with buns and tea. A very pleasant evening was afterwards spent in innocent recreation, ending with cheers for the pastor and his wife, as well as three ringing cheers for the Queen. It was the first Sabbath-school treat, and was much appreciated.

On Monday evening last the "March On" Band of Hope, in connection with our Sabbath-school at Flat Islands, was inaugurated, S. Snowden, Superintendent of Band, presiding. Fifty-nine members were initiated, and the following elected and installed into office, viz: Samuel Senior, President; Hy. Wm. Crann, Vice-President; Harriet Taylor, Secretary; Mrs. Snowden, Treasurer; Eliza Butler, Guide; Sarah Parsons, Conductor; Walter Parsons, Sentinel.

The Band was thus started under most auspicious circumstances, and closed its first meeting by ritual. Yesterday our Sunday-school picnic on Flat Islands passed off satisfactorily.

We expect to start on a missionary tour for Sound Island and the Bay in a few days. S. S. Flat Islands, Aug. 18, '81.

FINANCIAL MEETINGS.

TURO DISTRICT.

The Turro District met in Financial District on Tuesday, Sept. 6th, in the East Mountain Church, Onslow circuit. With two exceptions, all the ministers of the District were present. The time was occupied principally in routine business, such as receiving estimates for the current year, and making arrangements for missionary and educational meetings. Yet there was time for several interesting and profitable discussions on the various subjects presented. A cheerful tone characterized the sessions. All the brethren appeared to be well pleased with their fields of labor, and to be anticipating a year of successful toil.

The following resolution adopted shows that the District is in sympathy with our educational work, and is ready to do all in its power to promote that educational work: Resolved, That this District meeting, appreciating the work of our Educational Institutions, become responsible for a scholarship of \$25.00 for the Mount Allison College.

In the evening a lively and earnest educational meeting was held. Short but effective speeches were delivered by Revs. W. C. Brown (Chairman), J. W. Shepherdson, H. Davis, T. D. Hart and S. B. Dunn. Devotional exercises were conducted by Revs. J. Tweedy and L. E. Thurlow. We venture to say that the large congregation assembled gained more light on the subject than they have ever before received in so short a time. The collection exceeded the amount which the whole circuit contributed last year to the educational fund.

Brother Robinson is doing a good work on the Onslow circuit. We enjoyed our visit there, and are indebted to pastor and people for the kind efforts for our comfort. B. H.

LIVERPOOL DISTRICT.

The Financial Meeting of this District was held on Wednesday, the 7th inst., in the Methodist church at Point de Bute. Those who are conversant with the affairs of this southern portion of the Province know that many of our congregations and circuits have been seriously depleted by a very considerable "exodus" of Methodist people. Lunenburg a desirable exception to this state of things. The congregation of the town is one of the largest and most important under the oversight of our Conference, devolving upon its minister pastoral labors and responsibilities probably greater than those sustained by any other of the brethren.

By arrangement a meeting in the interest of the Sabbath school was held on Tuesday evening under the auspices of the District. It was estimated that four hundred and fifty persons, chiefly youth, were present and listened to attractive addresses by Bros. Williams, Gee, Fisher and John Johnson. Also on Wednesday evening an Educational meeting was held. S. A. Chesley, Esq., occupied the chair and made some appropriate opening remarks upon the advantages of education to the people generally and especially to the ministry. The audience was somewhat smaller than the previous evening, owing to the Sabbath school picnic of the afternoon, but the excellent speeches of Bros. Hickey, Bigney and Fisher were received with marked attention.

The routine business of the District was carefully and conscientiously prosecuted, and it was agreed to offer for competition a Liverpool District Scholarship to the Theological Institute of our Conference who shall excel in the English branches. The annual session of the District will be held in Mill Village. By order of the District. C. J. Sept. 9, 1881.

MEMORIAL NOTICES.

HENRY NEARY, OF GREENWICH. How rapidly are our aged brethren, who have long stood by the ark of God, passing away! We ask with great anxiety—Shall the Church have the children, in the place of the fathers?

Bro. Neary was made partaker of the converting grace of God under the ministry of Rev. William Croseomb,

of blessed memory. For more than forty years he had been a most useful member of the Methodist Church, and had with untiring vigilance sustained the offices of leader and steward. His experience was calm and ever confident in all the relations of life commanded the love and respect of all who knew him; the cause of God was ever dear to him, and his anxiety for the welfare of his minister was manifested down to the day of his death. In one word, his whole Christian life from the time of his conversion to God was a most pleasing demonstration of Christian character.

Many years ago the Lord was pleased to call from earth his excellent wife, and subsequently his beloved daughter, Mrs. Lovitt Bishop. In these painful bereavements, Brother Neary, though feeling his great loss, was enabled to say: "Thy will be done." During a series of religious services in Greenwich last winter, his beloved pastor—Rev. Thomas Rogers, writes, "Brother Neary was a great help to us, and was much exercised concerning the salvation of all his family. Let all who attended those services remember that that voice which so earnestly recommended personal salvation, is now silent in death, while the immortal spirit unites with the redeemed around the throne. From Greenwich have gone up to God many of our beloved people, and we hope that many, if not all, of succeeding generations will follow them. O let us sing with greater solicitude and deeper feeling, "Shall we gather at the river."

Brother Neary's sickness was not of long duration. His only desire for life was to do more for God, and in his position as collector for the minister to persuade others to do more for the support of those who devote their lives for their spiritual interests. As he drew near the end of life he said "I have no fears that Jesus who has been with me so long will leave me now. His departing message to all who stood by him, was "Prepares to meet thy God." And when his voice failed we could hear his faint whispers of such words as "Triumph," "Rejoice," and "Precious Jesus."

This small tribute is made to his memory by one who knew him for many years. He died 18th of May, 1881, in the 76th year of his age. JAMES G. HENNINGER. August 1881.

MISCELLANEOUS.

A NARROW ESCAPE.

The celebrated French aeronaut, M. Eugene Godard, and three companions, narrowly escaped a tragic ending of a balloon voyage, near Vienna, a few weeks ago. An auspicious start was made from the pleasure gardens of Schonbrunn, and for an hour the sail through mid air was a pleasant one. Then the huge craft floated into the midst of a violent storm, and the terror-stricken voyagers were surrounded by flashing thunderbolts. M. Godard alone retained his presence of mind, and endeavored to rise above the storm by emptying the sand bags. Finding this impossible, he decided to descend at once. The balloon was then 3,000 feet high, and moving at the rate of thirty-four feet per second. The gas-pipe was opened, and the balloon began to descend with fearful rapidity. Suddenly M. Godard exclaimed, "We shall fall into the Danube." A fruitless attempt was made to use the chutes, but the ropes were too far below and the speed too great. At any moment it appeared that they might be engulfed in the stream, whence, owing to the storm, all escape would be impossible. M. Godard hereupon cried out, "Gentlemen, we are one too many!" But as none of his companions appeared disposed to withdraw, he threw over twenty-five kilograms of rope, and with the anchor attached to the remainder, endeavored to catch the brushwood on the river edge. This, fortunately, succeeded, and the car was secured within a few feet of the water.

BRIGANDAGE.

A return has been issued respecting British subjects captured by brigands since 1860. There have been fourteen such cases in the time. Fear of the outrages took place in Spain, three in Mexico, two in Greece, two in Turkey, two in Italy, and one in Sicily. The amounts of ransoms paid varied from £13,638 for Mr. and Mrs. Carter and their child, and £10,835 for 31 and fifteen gold watches and revolver costing £42 18s. 6d., for Colonel Sygne, to £200 for Mr. and Mrs. Robert Rankin and Mrs. Taylor who were captured in Spain in 1871. Except in the last two cases in Turkey, the English Government has never advanced the ransom moneys; but in 1870 the Governor of Gibraltar advanced the ransom money for Mr. John Bonell, and Mr. John Anchoy B. Bell, who were captured four miles from Gibraltar in Spanish territory, from the colonial chest. In almost all cases the sums were eventually paid by the captives or their friends, and no amounts were repaid or compensation or other payments made. There were exceptions in the case of the Bonells just mentioned, in which the Spanish Government repaid the amount of the ransom, and in the case of Lord Muncaster's party, captured in Greece, some twelve miles from Athens in 1870. In this last case Mrs. Lloyd, whose husband was murdered by the brigands, received from the King of Greece £1,000 for her immediate wants, and subsequently from the Greek Government £10,000 as an indemnity.

BREVITIES.

Too much courtesy is discounteered.

You will find poetry nowhere unless you have some with you.—Joubert.

It is easier to tie a knot in a cord of wood than to do an evil deed and get rid of the consequences.

The slander of some people is as great a recommendation as the praise of others.

When the grumbling citizen rushes into print with his complaint, he "writes his wrong" whether he obtains redress or not.

A little girl in a London Sunday-school, being asked why God made the flowers of the field, replied: "Please, ma'am, I suppose for patterns for artificial flowers."

Some people's bad habits resemble the periodical headache of the Frenchman, who declared that it came on regularly once a month and lasted about six weeks.

When a rural-resort landlord thinks a city man is putting on too many airs he merely says, as he hands him his key to his room at night: "Be careful to turn out the gas. Don't blow it out."

"What is the best remedy," asked a preacher of a shrewd observer, "for an inattentive audience?" "Give them something to attend to," was the significant reply; "hungry sheep will look up to the rack if there's hay in it."

The Boston Post gives the following advice to a temperance inquirer: "The way to resist the invitation to drink, so that the insult will never be offered again, is to take something that costs twenty-five cents a glass."

Nevada papers regret to see five-cent pieces in circulation on the Comstock. They say that "no surer sign of the decay of the locality could be presented." They hold that a "bit," a dime, is small enough for any country that isn't going down hill.

A little boy (aged four) who had been left at home while his mother made some calls, said to her on her return,—"Mamma, I prayed while you was gone." "That was right, my dear, what did you say?" "I said: 'God, please to make mamma a lady that loves to stay at home.'"

When Benjamin Franklin proposed marriage, his mother hesitated about giving her consent, on the ground that there were already two printing offices in the United States, and she was not sure that a third would be successful, and that was young Ben's only visible means of support.

When a Methodist preacher of any prominence in this State does or says anything worthy of note, half the papers in the commonwealth make a local of it and say, "Rev. So-and-so, formerly of this city." Such is one beneficial feature of the itinerant system.—Lowell Courier.

"Where is the island of Java situated?" asked an Austin school teacher of a small, rather forlorn-looking boy. "I dunno, sir." "Don't you know where coffee comes from?" "Yes, sir; we borrows it ready parched from the next-door neighbor."—Texas Sittings.

"Any letter for me?" asked a young lady of a postmistress in a country town. "No," was the reply. "Strange," said the young lady aloud to herself, as she turned away. "Nothing strange about it," cried the postmistress through the delivery window. "You ain't answered the last letter he write ye."

The Sunday-school was in debt, and the superintendent got up an excursion to wipe it out, and was successful. At the next meeting of the Sunday-school the superintendent congratulated the scholars on what had been accomplished. "Now, children," said he, rubbing his hands, "we are out of debt; what shall we do?" "Get in again!" piped up a shrill voice from a small boy on the front seat.

While a youth of thirteen was playing with his fellows, he ran against the stand of a poor, dilapidated apple-man, and came very near tipping his treasures into the gutter. He instantly raised his hat, and politely asked pardon for the affront. When asked by his mates why he lifted his hat to a poor old apple-man, he replied: "I didn't do it because the apple man was a gentleman, but rather because I am a gentleman."

On one occasion, when Sir Walter Scott was in Ireland, he came to a gate which he could not open. At that moment a shoeless lad came up and opened it for him. He wished to make him a present, intending to give him sixpence. He found he had only a shilling. "Here, my boy," said he, "is a shilling, and remember that you owe me sixpence." "Och," said the lad, "may your honor live till I pay you!" How could any one have paid a more delicate compliment? It simply wished him immortality.

"A river of lava" in a manuscript, got changed in the office of one of our contemporaries so as to read "a river of lead." We do not wonder that the author cried out in his indignation; but the editor responds that the manuscript was in fault. We have had to employ an expert in the hands of an expert on some manuscripts, and we are about tired of such work. There are newspaper correspondents who should get rid of the delusion that they already know how to write, and proceed to learn or cease to torment innocent printers with their hieroglyphics.—N. Y. Meth.

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HENRY W. C. BOAK, Barrister and Attorney-at-Law, Solicitor, Notary Public, Etc. Office: 5 & 6 Queen Buildings, 177 Hollis Street, HALIFAX, N. S.

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BOOK STEWARD'S DEPARTMENT. RECEIPTS for 'WESLEYAN' For week ending Sept. 7th, 1881

Rev. J. M. Pike for Miss Steiwright 1 00 Rev. H. Abraham 1 00 Alonso Taylor 1 00 John Harris 2 00 Rev. John Prince, for Rev. C. W. Dockrill 2 00 Daniel Pattinson 1 00

MARRIED

At Canning on the 7th inst., by Rev. R. A. Daniel, Mr. Frank Cassidy, of Arleyford, to Miss Bessie Brown, of Percus, King's Co.

At Five Islands, by Rev. R. O. Johnson, Anz. 23rd, Mr. Joseph Robinson, of England, to Mrs. Mary Shea, of Five Islands.

On the 8th inst., at the Hotel Lyme, Yarmouth, by the Rev. W. H. Beatty, William H. Anderson, Esq., of Lynn, Mass., to Mrs. James E. Jones, of Clementsport, Nova Scotia.

At Sackville, N. B., on 4th inst., by Rev. J. Shenton, Mr. Thompson Estabrooks and Miss Mary Towse, daughter of the late John Towse

At Sackville, on 7th inst., at residence of bride's father, W. F. George, Esq., by Rev. J. Shenton, assisted by Rev. Dr. Stewart, Mr. Alfred S. Eaton, of Canada, N. S. and Miss Bessie J. George.

On 7th inst., by Rev. Dr. Pickard, at residence of bride's mother, Cherrylton, Sackville, Mr. Elijah H. Smith, of Dorchester, and Miss Mary Ella, daughter of the late George Milton, Esq.

At Fredericton, on the 6th inst., by Rev. E. Evans, James E. Parent, of Queensbury, to Annie Hay, of Fredericton.

At the Methodist Parsonage, Granville Ferry, Sept. 8th, by Rev. Jas. Strothard, Mr. Isaac Anderson, of Hillsburg, Annapolis Co., to Miss H. Lizzie Coates, of Pictou.

At Bridgewater, on the 19th Aug., by Rev. David Hickey, Mr. Clarence Adams to Miss Matilda Hirtle, both of Summerside, Lunenburg Co.

At Turco, Sept. 8th, by the Rev. S. B. Dunn, Edward J. Seabrook, of Nova Scotia, to Elvira W. Sterling, of Matitand.

On the 7th inst., at the residence of Z. M. Kempton, M. D., brother-in-law of the bride, by Rev. J. A. Mosher, assisted by Rev. I. N. Parker, the Rev. Cyrus N. Wells, of Campbellton, N. B., to Louise J., youngest daughter of the late Stephen Sulphur, of Wallace, N. S.

On the 6th ult., by the Rev. J. J. Traudale, Mr. James Spears to Miss Isabel Pither.

At Halifax, on the 14th inst., by Rev. S. F. Huestis, Mr. John L. Shaw, of Berwick, to Mary M. daughter of Mr. John Young of this city.

DIED

At Mill Village, Parrisboro, N. S., on Sunday, 4th inst., in the 81st year of his age, Elizabeth, widow of the late James Hatchford, Esq., and daughter of the late J. Richard Peniston, Esq., of Peniston's Hall, Peniston, Bermuda.

Aug. 31st, at East Wallace, Joseph W. beloved child of William and Addie Thompson, aged eight months. "Of such is the kingdom of heaven."

At Baccaro, of diphtheria, on the 25th Aug. John Hawkins aged 19 years. He died in great peace.

At Fort la Tour, of the same disease, Aug. 30th Bertie, and on Sept. 4th, Horace, second and youngest son of G. A. Crowell, Esq.

At Chelsea Mass., Mrs. Daniel Pattinson, aged 85 years, formerly of St. Martin's N. B.

At Summerside, P. E. I. Sept. 12th, at the residence of Charles W. Strong, Esq., Hannah Baker, widow of the late Nathaniel Treadwell, of Fredericton, in the 87th year of her age.

PREACHERS' PLAN HALIFAX AND DARTMOUTH

SUNDAY, SEPTEMBER 19th., 1881. 11 a.m. BRUNSWICK ST. 7 p.m. Rev W H Evans Rev S F Huestis 11 a.m. GRAFTON ST. 7 p.m. Rev W G Lane Rev J J Tensdale 11 a.m. KAYE ST. 7 p.m. Rev G F Donkin Rev W G Lane 11 a.m. CHARLES ST. 7 p.m. Rev T Angwin Rev W H Evans 11 a.m. COBOURG ROAD. 7 p.m. Rev J J Tensdale Rev G F Donkin 11 a.m. DARTMOUTH. 7 p.m. Rev J J Tensdale Rev A H Hart BEECH STREET 3.30 p.m. Rev R A Temple Services at the JOST MISSION CHAPEL every Sabbath evening. Preachers' Meeting every Monday morning at Brunswick St Church, at 10 o'clock.

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Middle Musquodoboit and Wyse's Corner. under a proposed Contract for FOUR YEARS from 1st January next.

Printed notices containing further information as to conditions of proposed Contract may be seen, and blank forms of Tender may be obtained at the Post Offices of Middle Musquodoboit and Wyse's Corner or at the office of the Subscriber.

CHARLES J. MACDONALD, P. O. Inspector. Post Office Inspector's Office, Halifax, August 26th, 1881. sep 9 81

MAIL CONTRACT. SEALED TENDERS, addressed to the Postmaster General, will be received at Ottawa until Noon, on FRIDAY, 7th OCTOBER, for the conveyance of Her Majesty's Mails, TWICE PER WEEK each way, between

Antrim and Gay's River. under a proposed Contract for FOUR YEARS from 1st January next.

Printed notices containing further information as to conditions of proposed Contract may be seen, and blank forms of Tender may be obtained at the Post Offices of Antrim and Gay's River or at the office of the Subscriber.

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