

# The Wesleyan.

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## THE "WESLEYAN."

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### FROM THE PAPERS.

The town of Geneva, Ga., charges a \$3,000 license fee—an effectual prohibitory policy.

The proposition to open the London city library and museum on Sundays, has been refused by the Common Council, by a vote of 97 to 25.

The Chicago Board of Trade refused a rental of \$3,500 for one of their offices for a liquor-saloon, and took \$2,500 for it for a temperance restaurant.

A member of the Presbyterian Church in Venango, Penn., was suspended from the Church for dancing. He appealed to the Presbytery, and that body sustained the action of the Church by 22 to 1.

The Cincinnati Gazette of the 18th instant says: "Of the 500 deaths which occurred in this city from the effects of excessive heat, three-fourths, if not a larger proportion, are traceable to the immoderate use of intoxicating liquors."

Doré is described as finishing, in deep meditation and with a sad face, a great picture called the Vale of Tears. It represents sorrow-laden crowds of men and women of all races and of all creeds and conditions, wending their way to the Light of the World, a figure of substance.

The Salem Register tells of a Lowell liquor-dealer who advertised a free lunch at his restaurant every day. A lady took seven ragged and hungry boys to the saloon on the first day, nine the next, and twelve the next. The beer-seller soon concluded that the free lunch was an expensive advertisement.

The government of Liberia has given 200 acres of land for the foundation of a seminary for the education of young girls. Miss Margaretta Scott has gone to Liberia to commence the work. She carries with her \$5,000 for a commencement, and a charter from the State of Maryland, also an annual endowment of \$5,000.

In the first fortnight after the Papal interdiction was laid upon Father Curry's new book, 7,000 copies were sold in Italy alone, and a new edition is already in preparation. This result should be a lesson to the Holy Father not to advertise by mention in the "Index Ex-purgatorius" works which he does not want the people to read.

Dr. Charles H. Fowler's great address on "Foreign Missions," lately printed in all the [U. S.] Methodist papers, begins with these startling words: "With your hand on your headstone, your eye on the Judgment throne, and your heart naked and open to the All-seeing One, answer this question."—N. Y. Independent.

There will be nine coloured Bishops at the Ecumenical Conference—four of the African, four of the African Zion, and one of the Colonial coloured Church. Bishop Hulse, of the last named Church, is considered the most powerful preacher of the African race in the States. Bishop Hillery, of the Zion Church, was in England before. The Zion delegates are all ministers.

It is said that the Chinese Government is contemplating the recall of the students in the United States, and the abolition of the Chinese commission, for reasons that it is believed the students are becoming too liberal, and will introduce political complications on their return to China. The expense of these students to the Chinese Government has not been less than \$100,000.

One Rev. J. C. Blackmore, rector of an English church in a suburb of London, has made a sorry spectacle of himself by declaring that "whenever a Non-conformist funeral took place, the church door should be closed, no bell should be tolled, and the sexton should simply dig the grave and close the grave." It will not take many such intolerable bigots to bring about disestablishment.

One of the most pronounced Jewish congregations in New York City has decided to hold regular religious services on Sunday. The change has been contemplated for some months, and was vigorously opposed on the ground that services on any day but the Sabbath are opposed to the Jewish ritual. The men of business, however, can not or will not attend services on Saturday, and the change is a necessity rather than a choice.

The evangelical congregations in Rome are unitedly founding a Protestant hospital to render impossible the attempts to pervert the Protestant sick in the public hospitals.

To hit on a happy phrase is often better than to construct a labored argument. The Christian Intelligencer has hit on a peculiarly happy phrase to describe much of the maudlin religious talk that one hears and reads nowadays; it calls it "the Gospel according to St. Gush." A column of logical grape-shot would not be half so effective.

On Friday, July 1st, Lord Shaftesbury presided at Stepney Green Tabernacle, London, E., and afterwards made his first appearance as an open-air preacher, and delivered a short but earnest and pointed address in Mile End Road. It is somewhat remarkable to find a distinguished member of the proudest aristocracy in the world taking his stand in his eighty-first year, amongst humble Christian workers, and proclaiming the unsearchable riches of Christ.—Christian Herald.

The Bloomington (Ill.) Leader says: "Prof. Sue M. D. Fry, who has for the past six years filled the chair of Belles Lettres at the Wesleyan University with marked ability and success, has just received the degree of Doctor of Philosophy from the Syracuse University, Syracuse, N. Y. This is the highest literary degree granted, and is one rarely accorded to women." Her salary was recently raised by the board of trustees so as to equal the other members of the faculty, all of whom are gentlemen.

The Rev. Dr. Richard Newton, of Philadelphia, has resigned his charge on account of failing health. The Church of the Epiphany, of which he has been rector some twenty years, he leaves in a strong and flourishing condition. Dr. Newton has been unequalled as a preacher to children, and is universally esteemed for his generous and kindly nature and manifold works of benevolence. Among his many published works are a volume of sermons for children and "A Life of Christ for the Young."

The Rev. Dr. Newman, the distinguished Methodist divine of New York, has been supplying Dr. Cuyler's place during the absence of the latter in Europe. This is fraternal, and shows that the old doctrinal landmarks do not bristle so high as of old, but that cordial Christian intercourse can be held across them. Dr. Cuyler is a Presbyterian, and definitely Calvinistic. Dr. Newman is, of course, Arminian. But after all the difference between the two systems is more, perhaps, in seeming than in fact.—Am. Table-Talk in London Methodist.

The reports of the libraries for the year 1880 show a universal falling off in the circulation of books. The Nation thinks that this decline in circulation is owing to the revival of business. Of course a decrease in the number of books read would naturally follow the loss of the leisure which a good many people enjoyed, or otherwise, for several years after 1873, but it will be unfortunate if business interests are allowed to submerge men and women who have acquired reading habits in such a current of care and work as to cut off their intellectual life.—Chris. Union.

The "Dunkards" have just closed their Annual Convocation, held this year at Ashland, Ohio. One of the exciting questions before the body was the relief of the sisters in the matter of the old-fashioned Quaker bonnet. It was moved by some kind hearted brother that "they be allowed to wear a plain hat." One delegate, who evidently had studied the subject, said: "If these sisters are allowed to wear a plain hat, before we know it there will be a feather in it." That settled the business. The old bonnet still rules.—Richmond Advocate.

Since St. Ann's Church, Brooklyn, became a Free Church it has more than doubled its ordinary Sunday congregation, and has moreover enjoyed a larger income than it did as a pewed church. Its charities and offerings to missions have also increased. The Church of the Holy Trinity, Middletown, has had a similar experience, its income being larger than ever before since its adoption of the system of voluntary pledges. All the Episcopal Churches in Hartford have abandoned the old method of renting pews at a fixed valuation, and rely on voluntary pledges and the offertory.—Church Guardian.

We have received and read President Carter's inaugural address at Williams College. It is delightful reading and is pervaded by a beautiful and devout Christian spirit, as well as marked by fine literary style. He quotes the words of Ulysses to Nausicaa: "Recently I saw such a young shoot of a palm growing up in Delos, near the altar of Apollo," to suggest the truth that "the fairest growth in character and the noblest culture in modern scholarship will never be sown very far from the living oracles of Christ."

### OUR MISSIONS.

BRITISH COLUMBIA.  
From Rev. A. F. Green, dated Naas River, B. C., April 1st, 1881.

As the ice in the river is breaking up to-day, I hope to have an opportunity of sending some mail to connect with an expected steamer, and knowing that you will be anxious to hear how the work is prospering, I hasten to write you. The past winter has been one of great trial and toil; but we rejoice to say the good hand of our God hath been over us for good, so that the year has not been a barren one. By God's blessing we have received thirty-nine into the Church during the year. On the 6th of last month twenty adults were baptized and received into full membership. On the same day a Love-feast was held, the Holy Spirit was poured out, and many witnessed to the power of God to cleanse from sin, and at the evening service when an invitation was given for all those who were willing to consecrate all to God, to come forward, the whole congregation pressed forward, and the house was full of cries and prayers, and not only were our members quickened, but some who had hitherto been undecided came out "on the Lord's side." Several families leaving heathenism have united with our Mission during the winter months.

Eleven of our members have been called away by death, but our loss has been their gain, for they all left a blessed testimony behind that the Jesus they loved in health was their support in death, and that they have gone to "forever with the Lord." One young man who had stayed a short time in our village and learned about Jesus, going home with his parents, was taken sick in a heathen village. Against his wish the father called in the old medicine-man, who doubtless hastened the poor boy's death. He died in their midst saying, "Father forgive me, and wash my sin away in Thy blood," and so his ransomed spirit passed from that dark village to a mansion in the sky. Also, an aged woman died happy in Jesus. On her death-bed she saw what appeared to be four white women, who had come to carry her to her son, on the other side of the river, (this little one had died when quite young). It seemed a trial for her at first to give up her seven children, but grace was given, and she said, "Jesus will take care of my children," and she passed away speaking sweetly of heaven. A white man was also brought to Jesus and converted. His eyes were opened by the Master, he saw himself a sinner, believed in Jesus, and now makes a profession before all. In class last evening he said, "I was born in a land of Sabbath bells (Scotland), but yet knew nothing of religion, and after wandering in various parts of the world for thirty-five years I was led to the Naas River to find Jesus."

No sooner is an Indian converted than he becomes anxious for the conversion of his heathen friends, and never were our Christians more earnestly seeking to draw their friends to Jesus than at the present time. A young man from the interior, who came last spring and joined our mission, came one morning with his Testament, saying, "Please find me that text where it says, 'Jesus' blood cleanseth from all sin,' when I heard you preach that, it warmed my heart, and now I have heard that my mother is sick, I want to carry that word to her," and so he went one hundred and twenty miles to tell his heathen friends the good news that Jesus' blood "cleanseth from all sin."

Only the waters in the ship can sink the ship; but while kept outside, all the heaving deep of waters thundering over three-fifths of the globe can work no shipwreck. So, while kept outside of the Church, the floods of ungodly influence can only help to float it on its voyage of glory, or to hit it to its Ararat of rest.—Chas. Stanford.

I have lived to thank God that all my prayers have not been answered.—Jean Ingelow.

The excessive use of the interjection O! helps to spoil many public prayers and discourses.

### DISESTABLISHMENT.

The Bishop of Manchester has recently been drawing a doleful picture of the Consequences of Disestablishment. In a very spirited letter to The Manchester Examiner the Rev. Matmauke Miller has replied to the Bishop's remarks. He shows that Christianity flourishes without an Establishment in America, in the Colonies, in Ireland, in the Highlands of Scotland, and in Wales. He is also disposed to dispute the statement that the Church of England has ministered specially to the wants of the poor. This however he claims for the Methodists. He says:—"From the beginning of the Methodist revival to this day its chief work has been amongst the poor, who were neglected by the Established Church. Let it be borne in mind that the Methodists have received neither pay nor patronage from the State; for the building of their chapels they have received no grants from the Ecclesiastical Commissioners; for the sustaining of their ministers they have received no tithe rents. And now let us see what they have done. In the year 1801 the Methodists had in England and Wales 825 chapels; to-day they have 18,000 places of worship, containing upwards of 3,600,000 sittings. Next Sunday the gospel of the grace of God will be preached in these 18,000 places of worship; and the fact that the majority of the preachers will be laymen, is pretty conclusive proof as to the social position of the majority of the Methodist congregations. I know that there are clergymen who sneer at these tradesmen preachers; to such sneers one is tempted to reply with Milton, 'It were to be wished they were all tradesmen; they would not then so many of them want, for want of another trade, to make a trade of their preaching.' But notwithstanding all that has been done, and is being done, to meet the religious wants of the poor by the Free Churches, in America, in our colonies, in Ireland, in Scotland, in Wales, and in England—there stands the Established Church, the Church of the monarch, the Church of the aristocracy, the Church of the upper section of the middle class—rich in learning, rich in historical traditions, rich in worldly means; yet it is full of terror as to what should befall it if the aid of the State were withdrawn. And be it remembered that, whenever the Church of England begins her course as a Free Church, she will possess thousands of the finest ecclesiastical buildings in the land without a penny of debt upon them; and whatever principle of disestablishment be adopted, she is certain to begin her course with many millions of money; and yet, with all these appliances and means to boot, she is terror-stricken at the thought of disestablishment, and fearful lest the poor should be utterly neglected. Not long since the Bishop of Manchester told us that he 'had the courage of his impulses.' Would that he had the courage of his convictions in the inherent power of Christ's gospel to do its work in the world. To talk as the Bishop did last Sunday evening about 'the great body of the clergy of the Church of England' ceasing to be if the Church were disestablished, was unworthy of the Bishop and the Church to which he belongs. No doubt after such a change as disestablishment there would be considerable changes, and it is likely enough that there would be a weeding out amongst the clergy. In a sermon preached and published by Dr. Vaughan in 1868, when he was vicar of Doncaster, there is this sentence: 'If the Established Church of England, as such, be swept away, then, along with it will go all idle, inconsistent, scandalous ministers; those who are to serve at God's altar afterwards must be only such as are respected by their people.' Exactly so: the idle, inconsistent, and scandalous ministers will have to go, and the sooner they go the better; but the ministers to whom God has given a message for the poor will remain to do their work in freer and more healthy circumstances."

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If you want your neighbors to accept the doctrines of your church, live so that they will believe in you.

### THE LATE REV JOHN CUMMING, D. D.

The Rev. John Cumming, D.D., whose death is just announced, was till late years one of the best known and most energetic men in London. He was born in Aberdeenshire on November 10th, 1810, and was consequently in his 71st year. After a not undistinguished university career, he was ordained a minister of the Presbyterian Church, and came up to London in 1833 to assume the charge of the Scotch Church, Crown Court, Drury Lane, which was at this time in serious pecuniary difficulties. His eloquence, however, soon filled its vacant aisles, and before long he was run after as a preacher by all the fashionables in the metropolis, conspicuous among whom was the late Duchess of Sutherland, Mistress of the Robes to her Majesty. He was always distinguished by his rigid adherence to the Established Kirk. Indeed, so confident was he of her being able to hold her own against the efforts of the incipient Free Church party, that he said, semi-publicly, that for every man that came out and joined the Free Kirk in 1843 he would swallow a wine glass. This pledge he never redeemed, nor did he like to be reminded of it. To the public he is best known as the author of a number of books on prophetic subjects, some of which are original, others extremely valuable compilations. Among them may be mentioned "Apocalyptic Sketches," "Daily Life," "Voices of the Night," "The Great Tribulation," "Redemption Draweth Nigh," and "The Destiny of Nations," in which the future history of Europe was predicted, great events among them the end of the world, being set down for 1868. In "The Seventh Vial," published two years afterwards, Dr. Cumming still adhered to his belief as to the immediate approach of the great change. He admitted his mistake as to the date he had fixed, but would retract nothing else. He preached before Her Majesty on more than one occasion, the last time being at Dunrobin Castle in 1872, when he was personally thanked by the Queen. In character Dr. Cumming was of true sterling metal, large-hearted and open-handed, and it speaks badly for his congregation that, as soon as his health gave way, they forgot how he had impoverished himself for the sake of others, and while they could easily raise a thousand guineas as stipend for his successor, the Rev. Donald Macleod, of Jedburgh, an appeal had to be made to the general public to raise the sum of £3,000 needed to provide with an annuity of £400 a year their former pastor, who had made Crown Court Church what it is. The last days of this divine were spent in a lunatic asylum, his overwrought brain having given way under the constant pressure of his never-ending work.—Toronto Globe.

### THE CHRISTIAN RELIGION.

The discussion on "The Christian Religion," in the current number of the North American Review, will attract general attention. Judge Black concludes his argument with the following paragraph:—"Reflect what kind of a world this was when the disciples of Christ undertook to reform it, and compare it with the condition in which their teachings have put it. In its mighty metropolis, the center of its intellectual and political power, the best men were addicted to vices so debasing that I could not even allude to them without soiling the paper I write upon. All manner of unprincipled wickedness was practiced in the private life of the whole population without concealment or shame, and the magistrates were thoroughly and universally corrupt. Benevolence in any shape was altogether unknown. The helpless and the weak got neither justice nor mercy. There was no relief for the poor, no succour for the sick, no refuge for the unfortunate. In all pagandom there was not a hospital, asylum, almshouse or organized charity of any sort. The indifference to human life was literally frightful. The order of a successful leader to assassinate his op-

ponents was always obeyed by his followers with the utmost alacrity and pleasure. It was a special amusement of the population to witness the shows at which men were compelled to kill one another, to be torn in pieces by wild beasts or otherwise 'butchered to make a Roman holiday.' In every province paganism enacted the same cold-blooded cruelties; oppression and robbery ruled supreme; murder went rampaging and red over all the earth. The Church came, and her light penetrated this moral darkness like a new sun. She covered the globe with institutions of mercy, and thousands upon thousands of her disciples devoted themselves exclusively to works of charity at the sacrifice of every earthly interest. Her earliest adherents were killed without remorse—beheaded, crucified, sawn asunder, thrown to the beasts, or covered with pitch piled up in great heaps, and slowly burnt to death. But her faith was made perfect through suffering, and the law of love rose in triumph from the ashes of her martyrs. This religion has come down to us through the ages, attended all the way by righteousness, justice, temperance, mercy, transparent truthfulness, exulting hope, and white-winged charity. Never was its influence for good more plainly perceptible than now. It has not converted, purified and reformed all men, for its first principle is the freedom of the human will, and there are those who choose to reject it. But to the mass of mankind, directly and indirectly, it has brought uncounted benefits and blessings. Abolish it—take away the restraint it imposes upon evil passions—silence the admonitions of its preachers—let all Christians cease their labors of charity—blot out from history the records of its heroic benevolence—repeal the laws it has enacted and the institutions it has built up—let its moral principles be abandoned and all the miracles of light be extinguished—what would we come to? I need not answer this question; the experiment has been partially tried. The French nation formally renounced Christianity, denied the existence of the Supreme Being, and so satisfied the hunger of the infidel heart for a time. What followed? Universal depravity, garments rolled in blood, fantastic crimes unimagined before, which startled the earth with their sublime atrocity. The American people have and ought to have no special desire to follow that terrible example of guilt and misery."

### A CHILD'S THOUGHT.

Children are sometimes wiser than their grandfathers. One such child, on his grandfather's knee, heard the hoary sinner exclaim: "I cannot believe there is a hell. Who alive has ever seen it?" Looking innocently into the old man's face, the child said: "But you have never been dead yet, grandfather!" These words of a child are pregnant with suggestion. Will not one hour of life after death overthrow many a sinner's creed? "The rich man died, and in hell he lifted up his eyes." Terrible transition! His unbelief was quickly burned out in that undying flame. Happy, thrice happy, are they who prefer to lift up their eyes in this life that they may behold the crucified Redeemer, and find their unbelief which leads to sin swallowed up in that faith which moves the soul to righteousness!—Zion's Herald.

If a man has no disagreeable things to do, he is not working in any earnest cause. That which is habitually pleasant in this disfigured world involves a moiety, perhaps, but not more of real responsibility. "See," said an ecclesiastic, holding out a bowl of money before Thomas Aquinas, "the Church has no longer to say, 'silver and gold have I none.'" "True," replied the stern ascetic, "and no longer is she able to say to the laic man, 'Stand up and walk!'" God does not pay off every Saturday night; but he is sure to "settle in full" some day. A Christian preacher a sermon every time he goes to Church.—J. N. Buckus.

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OUR HOME CIRCLE.

AN EVENING PRAYER.

I come to Thee to-night, On this lone mountain where no eye can see, And dare to crave an interview with Thee, Father of love and light.

Softly the moonbeams shine On the still branches of the shadowy trees, While all sweet sounds of evening on the breeze Steal through the slumbering vine.

Thou gav'st the calm repose That rests on all the air, the bird, the flower, The human spirit in its weary hour— Now at the bright day's close.

'Tis Nature's time for prayer: The silent praises of the glorious sky, And the earth's orisons profound and high, To heaven their breathings bear.

With them my soul would bend In humble reverent awe at Thy holy throne, In tracing the merits of Thy Son alone, Thy sceptre to extend.

If I this day have striven With Thy blest Spirit, or how bowed the knee To aught of earth, in weak idolatry, I pray to be forgiven.

If in my heart has been An unforgiving thought or word, or look— Though deep the malice which I scarce could wash me from this dark sin.

If I have turned away From grief or suffering which I might relieve, Careless the "cup of water" I might give, Forgive me, Lord, I pray,—

And teach me how to feel My sinful wanderings with a deeper smart, And more of mercy and of grace impart, My sinfulness to heal.

Father, my soul would be Pure as the drops of dew's unclouded dew, And as the stars, whose nightly course is true, No would I be to Thee.

Nor for myself alone Would I these blessings of Thy love implore, But for each penitent, the wide earth o'er, Whom Thou hast called Thine own.

And for my heart's best friends, Whose steadfast kindness o'er my painful years Has watch'd to soothe affliction's grief and tears, My warmest prayer ascends.

Should o'er their path decline The light of gladness, or of hope, or health, Be Thou their solace, and their joy and wealth, As they have long been mine.

And now, O Father, take The heart I cast with humble faith on Thee, And cleanse its depths from each impurity For my Redeemer's sake.

THE JULY PRAYER-MEETING.

"It is a very warm evening! Really I cannot endure the thought of sitting in that close room for an hour. I don't believe I will go to prayer-meeting to-night." So said a young Christian man, as he wiped the perspiration from his brow, and settled himself in an easy chair on the verandah, to catch the coolest breath that blew.

"Not going out to night?" asked a cheery voice proceeding from an open door near by.

"No, Mary, it is so fearfully hot! Besides, so many people are out of town the prayer-meetings are rather dull."

"Well I was just thinking that is the very reason we ought to go. Come, may be you will catch a 'heavenly breeze' that will do you more good than these puffs, sweet as they are; for they only touch your cheek, and you want something for that parched heart of yours after the hot and busy tumult of the city."

He looked up into the face at once so cheery, yet so earnest. "I believe you have the refreshment of those heavenly breezes all the while," he said. "You know 'no change of season or place' in your heart-life, I think."

"O, yes, I do, but come, the bell is ringing," she replied. "Strange what power one soul can use over another despite the inertia of a July evening."

Very soon the leader of the prayer-meeting was encouraged by the addition, though a little late, of two more to the rather small circle gathered in the chapel. And the never failing promise met its fulfilment once again that evening.

That One, who is "the same" in July as in December, was "in the midst." He uses the most trifles sometimes, as the means of his richest blessings, and this was the way he brought good cheer to one soul that night. It was not only weariness of the body and the oppressive heat that had caused our friend to hesitate about going to the meeting. Business had fretted him that day—very perplexing questions had arisen—he had said to himself more than once, "I really am discouraged; I don't know what course is best for me to take." As he entered the meeting they were singing the well-worn hymn, "What a friend we have in Jesus," and as these lines fell on his ear.

We should never be discouraged, Take it to the Lord in prayer, a voice, deeper than human tones, sung the words right into the young man's soul. He felt the burden lifting; communion with God seemed very restful.

Once again during the meeting, some one, not remembering that the words had been used before, sung out:

Have we trials and temptations? Is there trouble anywhere? We should never be discouraged, Take it to the Lord in prayer.

Again the message came straight to his heart, and leaping to his feet

he said: "Friends, I have been greatly beset with testings and trials of various kinds of late. My way has seemed quite hedged up at times. I have been discouraged, but I am convinced that God sent me to this service to-night to receive this message from himself—that I should never be discouraged. You have sung those words twice this evening. They have been God's message to me. My doubts are gone. I know he will lead me in all things, temporal and spiritual, for faithful is he that hath promised."

What a loss it would have been had that young man, self-indulgently, lounged upon his verandah that evening. No breath of roses, or whisper of trees, from any garden or hill-side, could have brought that refreshment to his "parched-up heart," as his friend had truly called it. He might, indeed, have found the Lord and heard his voice, had he sought him at home; but as long as the Saviour's word abides, "Where two or three are gathered together in my name, there am I in the midst," we may be sure that is the chosen place where he will especially meet and talk with his people.

BLIND MEN.

Prescott the historian, and Prof. Fawcett, of England, illustrate the will-power of those who, stricken blind by calamity, have yet achieved success in life. Instead of mourning over the precious treasure of eyesight lost, they have gone to work. Adapting themselves to their situation, they have shown what training and persistent effort could do. But James Goodsell, who recently died in Burlington, Vt., was blind from his birth to his death—a period of ninety years. Yet what he did shows that even this terrible misfortune is not an insuperable obstacle in the way of a man determined to make the most of himself.

In spite of his misfortune, he would swing an axe with dexterity, and felled trees; he was an accomplished grain thresher, and would frequently go alone a distance of two miles to thresh for the farmers, climbing the mows to throw down the grain; he would hoe corn or garden stuffs as well as anybody, and having no trouble to distinguish the weeds; he would set a hundred beans with more accuracy than most people who can see; would load hay, and was so good a mechanic that he manufactured yokes and other farm articles with success.

He had an excellent memory, and was an authority on facts and dates. He could generally tell the time of the day or night within a few minutes.

One instance is given when he slept over one day, and awoke at evening thinking it was morning. For once he eat supper for breakfast, but when informed of his mistake slept another twelve hours in order to get straight again.

He was familiar with forest trees and knew just where to go for any timber desired. He could direct men where to find a chestnut, a maple or an oak, and the children where to go for berries.

He was a good mathematician, and could compute accurately and rapidly. In olden days he was quite musically inclined, and like most blind people he had a genius in that direction.

He was at one time leader of the Presbyterian choir. To crown all, he possessed one of the happiest dispositions, and was ever genial and cheerful. To this end his generally excellent health largely contributed.

THE RUSSIAN CLERGY.

Russian society, sceptical to the core, has unfortunately a parochial clergy utterly incapable of putting itself into relation with the thinking portion of the community, a clergy among whom men of literature and men of the world alike have ceased to look for learning or moral elevation. Neither in their writings nor in their ministrations, still less in social intercourse, are the Russian clergy as a body able, or apparently willing, to enter into the discussion of those problems of life and mind which border on religion. But the negation of the infinite leads inevitably to Nihilism; and philosophical Nihilism, in its practical application, ends in the disintegration of the social and moral life of the nation. In fact, the influence of the clergy at this momentous crisis is most unwholesome, it is that of the salt which has lost its savor.

Illiterate themselves, furnished with scanty information picked up in ill-organized seminaries, they fail entirely as pioneers of culture among one of the most backward peasantries of modern Europe.

"God be thanked," a devout Russian layman is reported to have said,

"the Eastern Church has never ruled that religious light and instruction are confined to the clergy!" It is a pity that what light there is is almost entirely confined to the laity, who themselves are only in the possession of refracted light from German and French sources. But an ignorant priesthood will of necessity put impediments in the way of intellectual advancement. Thus we find the reading of the Bible not forbidden indeed, yet at the same time not encouraged. Priest and people kiss the book reverently, but otherwise neglect it. Cases have come under the notice of the present writer of copies of the Bible having been carefully wrapped up and put by in the houses of peasants with the remark, "Now little mother, the good God cannot be hard on us when we have such a sacred treasure in the house." Religious ignorance accordingly reigns supreme. An instance, related by an English traveller, of a Russian peasant who, being asked if he could name the three persons of the Trinity, replied without hesitation, "Of course, it is the Saviour, the Mother of God and St. Nicholas the Miracle worker," is by no means a very unusual exhibition of ignorance.

Religion amounts in many cases to mere Czar worship. "What kind of obedience do we owe to the Czar?" inquires the Catechism. Answer: "An entire, passive, and unbounded obedience in every point of view." The Czar, in short, is "the infallible viceregent of God Almighty." The devotions of the people are reduced to mechanical formulae, there are no service books in which to follow the prayers of the Church, and sermons are seldom preached to appeal to their minds and consciences. The sight of a small prayer-book in the hand of a lady at mass causes much concern to an old-fashioned churchgoer in one of Tourgenieff's novels: "What is she about?" he exclaims. "God forgive me! She must be a witch—or what?"

In the report on ecclesiastical matters by Count Tolstoi, already referred to—a rather portly volume—two pages only are occupied with preaching, where it says, however, very properly, that the religious and moral education of the people depends on Church schools and preaching in the first instance. Religious acts are regarded more in the light of magic incantations, and religious belief degenerates into degrading superstition. Faith in the wonder-working power of icons and sacred relics is unbounded.

The effect of this on the minds of the higher classes, half-cultured themselves, biases, and morally vitiated is most pernicious, whilst students of science and the Modern Russian party, with its strong leanings toward realistic views of life, turn away disgusted from the teaching of a clergy whom they consider only as ignorant bores. The Nihilist conspirators mostly belong to this advanced section, and it is a notable fact that not one of them when condemned in former State trials, would have anything to do with the "comforts of religion," but scornfully rejected the offices of the Church in the extreme moment. —Macmillan's Magazine.

THE WIFE'S SECRET.

"I will tell you the secret of our happy married life," said a gentleman of three-score and ten. "We have been married forty years; my bride was belle of New York when I married her, and though I loved her for herself, still a lovely flower is all the lovelier poised in an exquisite vase. My wife, I know this, and true to her genuine refinement has never in all these forty years appeared at the table or allowed me to see her less carefully dressed than during the days of our honeymoon. Some might call this foolish vanity; I call it real womanliness. I presume I should not have ceased to love her had she followed the example of many others, and considering the every day life of home necessarily devoid of beauty, allowed herself to be careless of such small matters as dressing for her husband's eye; but love is increased when we are proud of the object loved, and to-day I am more proud of my beautiful wife with her silver hair and gentle face than of the bride whose loveliness was the theme of every tongue. Any young lady can win a lover; how few keep them such after years of married life!"

In all the little courtesies of life, in all that makes one attractive and charming, in thoughtfulness of others and forgetfulness of self, every home should be begun and continued. Men should be more careful to sympathize and protect the wife than the bride—more willing to pick up her scissors, hand her the paper, or carry her packages, than if she were a young lady; and as no lady would for a moment think of controlling the movements

and engagements of a young gentleman, neither should she do so when he is her husband. If by making herself bright and attractive she fails to hold him, compulsion will only drive him farther from her. I do not believe it possible to retain the friendship of anyone by demanding it. I do not believe it possible to lose it by being lovable.—Alliance.

SELF LOVE.

Oh, I could go through all life's troubles singing, Turning earth's night to day, If self were not so fast around me, clinging To all I do or say.

My very thoughts are selfish, always building Mean castles in the air; I use my love for others for a guiding To make myself look fair.

I fancy all the world engrossed in judging My merit or my blame; Its warmest praise seems an ungracious grudging Of praise which I might claim.

In youth, or age, by city, wood or mountain, Self is forgotten never; Where'er we tread, it gushes like a fountain, Its waters flow forever.

O miserable omnipresence, stretching Over all time and space, How have I run from thee, yet found thee The goal in every race.

Inevitable self! vile imitation Of universal light— Within our hearts a dreadful usurpation Of God's exclusive right!

F. W. Faber.

WORK AND PLAY.

And then remember, my son, you have to work. Whether you handle a pick or pen, wheelbarrow or a set of books, digging ditches or editing a newspaper, ringing an auction bell or writing funny things, you must work. If you look around you, you will see that the men who are most able are the men who work the hardest. Don't be afraid of killing yourself with overwork, son. It is beyond your power to do that. Men cannot work so hard as that on the sunny side of thirty. They die sometimes, but it's because they quit work at 6 p. m. and don't go home until 2 a. m. It's the interval that kills, my son. The work gives you an appetite for your meals, it lends solidity to your slumber, it gives you a perfect and graceful appreciation of a holiday.

There are young men who do not work, my son; young men who can make a living by sucking the end of a cane, whose entire mental development is sufficient to tell them which side of a postage stamp to lick; young men who can tie a necktie in eleven different knots and never lay a wrinkle in it; who can spend more money in a day than you can earn in a month, but who will go to the sheriff's office to buy a postal card, and apply at the office of the street commissioner for a marriage license. But the world is not proud of them, son. It does not know their names, even. Nobody likes them, nobody hates them, the great, busy world don't even know they are there. Things will go on just as well without them. So find out what you want to be, and do this; take off your coat and make a dust in the world. The busier you are, the less mischief you will be apt to get into, and sweeter will be your sleep, the brighter and happier your holidays, and the better satisfied will the world be with you.—Burlington Hawkeye.

SAVED THROUGH A SCHEDULE.

The following instance of conversion through a Sunday-school schedule seems to be worthy of record. A Sunday-school union had lately been formed in the circuit. In connection with this organization, yearly gatherings of all the teachers in the circuit were held, for the purpose of conversation and prayer in reference to their work. On these occasions a schedule was read containing various statistics of all schools in the Union. It was through the reading of one of these yearly schedules that the conversion to which we have referred took place. One of the columns upon the schedule contained a statement of the number of teachers in each school who were members of society. The entry in this column, opposite the name of one of the schools, for a particular year, was to the effect that thirty of the teachers were members of society, and one not; and in this firm it was read out to the meeting. The teacher who constituted this single exception was present when the schedule was read, and the two words "one not" fell upon his ear with solemn weight. The meeting concluded and he went home; but he could not throw off the impression he had received. And his newly-excited emotions were the more disquieting from the fact that he had not yielded his heart to Christ. The sad anomaly of his position forced itself upon him. He saw himself isolated from his fellow-teachers. He thought that he alone of all the one and thirty teachers of the

school who were engaged in pointing the little ones to Christ, had not himself sought pardon and salvation at the Saviour's feet, lay like a load of lead upon his heart. That night he sought and obtained through Christ the pardon of his sins, and, at the earliest opportunity, fully and formally united himself to the people of God.—Christian Miscellany.

BUSYBODIES.

These persons are thrice referred to by name in the Epistles. It describes those who attend very diligently to other people's affairs and neglect their own. Paul avers concerning one church: "For we hear that there are some who walk among you disorderly, working not at all, but are busybodies." History repeats itself. Under given conditions the same traits of character are developed. In what church, ancient or modern, or in what religious society, or secular for that matter, has not this mischievous, idle activity prevailed more or less? Diligent in meddling! but latterly lazy as to any useful industry.

The same Apostle, with true Pauline force and point, referring to certain women of the Christian society, says:—"And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not." Of the three places where busybodies are mentioned, it is fair to say that only this one applies wholly and unmistakably to the better sex. There were such women in the church in apostolic times, women who gave both Paul and Timothy no little trouble, we should judge. They were women of a social turn, who neglected their domestic duties, and devoted much of their time to neighborhood and society gossip. It does not appear that this tattling about was connected with sewing societies and missionary meetings, or with women's exchanges or temperance circles. It was gossip, pure and simple, connected with no kind or pretence of useful work. It was perhaps merely tattle about other people, the unbridled tongue turned loose upon the world in general, and the members of the church at Ephesus in particular. Idle hands and busy, flippant, bitter tongues! How naturally, and almost necessarily, they go together. Modern society is not clear of this evil! Female busybodies we may hope are rare, but one sinner of this sort destroyeth much good. A woman perverted into a busybody is an angel fallen; the noblest work of God blighted, frightfully distorted and horribly deformed.

Peter places the busybody in very disreputable company: "But let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busybody in other men's matters." An overseer in the concerns of others seems to be the character here described; assuming to be bishop in another man's diocese. To put the busybody in such company is significant. Not so bad as a murderer, or a thief, perhaps, but bad enough to be named in the same connection. The Christian may go out of his own proper province or sphere, and thus awaken an opposition or even persecution, greatly to his own detriment and to the damage of the cause of Christ.—New Orleans Adv.

THE ABBE AND PENITENT.

In the reign of Louis XIV., a certain brilliant Abbe was one of a large party who had assembled round the Royal supper-table. There were clever talkers, sharp dealers in epigram, skilful bandiers of compliment and repartee. One lady, famous for her wit, being asked to name the three sights that gave her the greatest pleasure, replied: "A great general on a war horse; a great preacher on a platform; and a great thief on a gallows." The Abbe added to the mirth of the evening by telling the adventures of a gay and memorable career. "I remember," he said, "very well the first penitent who came to my confessional. I was young then, and little accustomed to hear the secrets of Court life. It was a murderer, who told me the story of his crime." The Abbe was pressed to tell the tale, or to give a clue to the culprit; but he kept a guarded and wary silence.

Presently in came one of the most trusty of the King's favorites. "Ah, M. l'Abbe," he said—recognizing an old friend; "gentleman, I was the first penitent whom the Abbe ever shrived, and I promise you, when I told him my story, he heard what astonished him!" That night the nobleman was carried to the Bastille, and the evidence of a crime, committed thirty years before, was complete and the culprit detected.—London Globe.

OUR YOUNG FOLKS.

EDNA'S TRIAL.

"Mamma, there is one thing I am sure of, and that is, that I can never be good as long as I have to live with Sandy."

"Oh, Edna, think a moment—do not speak so; you are blaming your brother for your own naughtiness!" "Well, he makes me naughty. I'm always worse when he's in the house. Doesn't that show that I'm not really so bad? I want to be good and keep my temper, but as soon as Sandy comes where I am, he is sure to do something to vex me, and I can't help getting cross and saying something hateful!"

"Come here, my dear; and the mother laid down her work with that pleasant way which mothers have of showing that they are willing to give their whole attention to the case in hand. Drawing Edna close to her side, she said: "I will tell you what it shows; it shows simply that you are not strong enough to resist strong temptations. Nothing is easier for us all than to think ourselves angelic because we happen to live with people of easy tempers, or who smooth our way for us with kindness and love. And I think it shows something else, too—that you have not that true sisterly feeling towards Sandy which should make you bear with him in spite of his faults and annoyances."

"I don't think he's got a very brotherly feeling toward me, or he wouldn't treat me so!" muttered Edna.

"I don't defend his conduct, replied her mother. 'You know that I have reproved and punished him for irritating you; but I want you to see plainly that what he brings out is really in you, else he could not bring it out. It might be possible for a person to live for years without doing anything flagrantly bad; he might, on the whole, seem to be quite good enough; and yet this same person might in the end do some very dreadful things, thus showing himself to have been full of the possibilities of wickedness all the time.'

"I don't think I quite understand you, mamma."

"Well, I will try to make it plainer. You remember the poor little girl with spinal disease whom I took you to see last winter, and you remember that her mother also was hump-backed. When Emily was born, though she was straight and well formed, yet the doctors said that it was unlikely that she would inherit her mother's disease—that is, that the germ or seed of the disease was probably in the baby's blood, and would develop some day, sooner or later. Yet for twelve years there was no sign of such a thing happening. Emily grew tall and seemed well and strong. But the day came at length when she had a fall, bruising her back, and then the dreadful disease, which had been laying quiet for years, just waiting for a chance to show itself, made its appearance, and poor Emily is helpless for life. Now, you know that many people get very bad falls without serious injury. They can even hurt their backs without having spinal complaint as a necessary consequence; but this case of Emily's shows that the bad seed was in her all the time. The fall did not put it there, but only brought it out. Some other fall, a bruise, some illness, would have been almost sure to have brought the same result. And now must I apply my illustration or does it explain itself?"

Edna looked up with a very knowing expression, and said: "I see what you mean, mamma; I know now that the badness is in me, and that if Sandy did not start it, somebody else would some day. I cannot be sure that I am good until I have resisted the hardest temptations."

"Yes; trials are not sent to make us bad, but good—or rather, they are to show us how much good and how much bad we have in us—how weak we are and how strong. Remember Jesus in the wilderness. If temptations have power in themselves alone to corrupt, surely it would seem he might almost have fallen. The devil tried him hard and long, but he found him unconquerable—incorruptible. Thomas a Kempis once wrote certain words which I will repeat to you, hoping you will think of them the very next time Sandy comes in your way. They are true, are they not?" "Occasions do not make a man frail, but they show what he is."

—N. Y. Observer.

"Aim at speciality in business," said a successful merchant to a young man. "Most people succeed, not by doing many things as well as others; but some one thing better than others."



YOUNG FOLKS.

PA'S TRIAL.

There is one thing I am that is, that I can never long as I have to live... think a moment—do you are blaming your own naughtiness!

SUNDAY SCHOOL LESSON.

AUGUST 7, 1881.

THE PASSOVER.—Exodus 12: 1-14. 1. The last great demonstration of Jehovah's power and his wrath against Pharaoh was preceded by special relations and instruction to the Israelites, in view of their departure from Egypt, which they were assured should follow.

GIRLS IN THE GARDEN.

If there is any one thing more beautiful than another in a garden of flowers, it truly is a beautiful girl with a sun-bonnet on her head so wide and capacious that you have got to get right square before her, and pretty near her, to see the glowing cheeks that are sure to be there if she is at all accustomed to garden walks and works.

LADIES.—Will find Dr. L. R. HERBICK'S SUGAR COATED VEGETABLE PILLS possessed of wonderful virtues, in certain cases, as an infallible cure for jaundice, colds, and all cutaneous affections.

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133 BARRINGTON STREET, HALIFAX. DEALER IN Sewing Machines ALL KINDS OF MACHINE NEEDLES SENT BY MAIL TO ANY PART OF THE PROVINCES. AGENCY FOR Mmc. Demorest's Patterns of Ladies' and Children's Garments. CATALOGUES OF WHICH WILL BE MAILED FREE. WILLIAM CROWE, 133 Barrington Street, HALIFAX, N.S.

A DANGEROUS VOCATION.—Photography is a dangerous vocation in Burmah. Not long ago two Armenian ladies attached to the Court of Mandalay went to Calcutta for the purpose of acquiring this art, and immediately upon their return were commanded by the Queen to furnish her with a proof of their skill by reproducing her royal person. All went well and the artists were congratulating themselves upon her Majesty's future favor when suddenly, to their great astonishment, the Queen, who was inspecting the picture, flew into a violent passion. It was found that one of the innumerable puddles which swam about the Court had strayed into the room and appeared in the picture side by side with the Queen of Burmah. This profanation was intolerable. Rough hands were at once laid upon the two artists, and when last heard of they were still in durance vile, pending the decision of the question as to whether such a flagrant insult to Royalty could be expiated by any lighter punishment than decapitation.

EPIDEMICS TRACED.—Some time ago the authorities of one of the largest hospitals in London took measures to ventilate all the drains and sewers in connection with their institution, and previous to which movement Pysnia and erysipelas had almost driven the medical staff to despair. When the whole of the ventilation was completed, and as soon as the pressure was removed from the traps of the closets and lavatories, no fresh cases were found to occur, and for months the hospital wards were free from both erysipelas and pyemia. Suddenly, however, there was a fresh outbreak of these diseases, but it appeared that the epidemic was confined to one of the surgical wards, built apart from the main building, on the pavilion plan, and having only one story. Close investigation proved that the ventilation pipe in this wing had been stopped up by a careless workman; and, on this being remedied, all traces of the epidemic disappeared.

USEFUL HINTS.

Mr. Miniar said that he had taken a switch to his Chickasaw plum trees, when in full bloom, and destroyed a large part of the blossoms, and thus made the rest do their duty and bear. Saw logs left in the woods should be covered about a foot thick with balsam brush and all the sun light kept from them. Lumbermen will find this an effective way of keeping logs green till next fall; even the sap will not be blackened. To make a cup of good tea is a matter of some importance. The plan that we use in practice is this: The teapot is scalded and at once filled with boiling water, the tea is then put in and allowed to stand five minutes in a warm place before it is used, the leaves gradually absorb the water, and as gradually sink to the bottom; the result is that the tea leaves are not scalded as when boiling water is poured over them, and you get all the true flavor of the tea. A California fruit dealer took 200 lemons fresh from the tree and buried them in the ground to see how they would keep. Four months after he dug them up and found them in perfect preservation, as sound and fresh and nice as the day they were buried. Every one knows how well potatoes keep when properly covered by earth. Apples will doubtless do equally well; and possibly the same method may answer for grapes and other more perishable fruits. It would not cost much to try a few experiments in this direction, and success could not fail to be advantageous.

INFORMATION.

FOR WHITLWS, FELONS AND BOLL.—Keep the parts affected covered with a cloth kept moist with Perry Davis Pain-Killer till the pain is relieved. Take the medicine internally at the same time. Mr. Daggett has been for many years a well known and highly respected member of the Bromfield Street Methodist Episcopal Church in this city, and an active member of the official board of that church. L. R. THAYER, Pastor of the Church. Sold by all druggists.

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"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 Linctum 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

SPRAINS. I had my ankle sprained so severely that I was obliged to use crutches for four days before trying Graham's Pain Eradicator. Having proved its efficiency I have since then, eight years ago, kept it constantly in my house, and always found it to be a valuable and I think the best family medicine in use. Charles E. Bishop. Port Williams N.S. May 10, 1881.

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THE WESLEYAN

FRIDAY, JULY 29, 1881.

ON MEMBERSHIP.

Entrance upon a new charge makes early acquaintance with previous records a matter of necessity. Both duty and impulse here point in the same direction. Of this, no one, perhaps, is more frequently reminded than the Methodist pastor, upon whose stay in any one locality, however attractive, a precise and authoritative limit is distinctly placed.

An acquaintance with the record of membership and a subsequent knowledge of the persons represented there often awaken some degree of perplexity on the part of the pastor. Here is one whose sense of the responsibility of membership in the Church of Christ seems so dim that he is inclined at first sight to find fault with him who placed the name there. And here is another whose estimate of the privilege of Church membership is so low that ordinary influences and motives must be powerless in his case as incentives to action. And often, among those who tenaciously cling to their position in the Church, so many discordant elements are seen by a pastor possessed of any degree of mental penetration, that a period of depression often follows arrival at a new post of duty. Fortunately, one learns to rise above these moods, cheered by the faithful and devoted members, who in larger or smaller numbers everywhere hold up the hands of the ministry; and often prepared by a consciousness of personal shortcomings to aid in supporting the weak and bearing with the unreasonable. What can we do with sister — ? said a perplexed young preacher to a venerable minister of former days in Nova Scotia. "Bear with her, brother, bear with her," said the old man, "she's one of the Lord's strange children."

Frequently, however, a new pastor is more perplexed by the absence of some names from his list than by the presence of others. It often happens that strange contradictions cause him no little surprise. The name of some prominent supporter of the schemes of the Church has reached him previous to his arrival at his designated field. On his arrival no one greets him more heartily, or shows a greater interest in his comfort, or gives more tangible proofs of the sincerity of that interest, and yet, strange to say, the name of that man has no place on the records of the Church.

Such cases, we regret to have to say, are not rare. They are found in many of our circuits. What minister, of even short experience, cannot name men whose homes are ever open to the ministry, whose purses are never closed against circuit needs, who, in short, are regarded as the main supporters of the work of the Church, in their own neighborhood, so far as finances and worldly influence are concerned, but whom he never hears in the social meeting, whom he sadly watches as they turn their back upon the table of the Lord as if it were nothing to them, and whose whole practice seems to say to the youth growing up around them that the institutions of the Gospel are worthy of their support, but not really necessary to their personal salvation.

These men cause searchings of heart to a faithful shepherd. Just in proportion to the love he bears them—and they are often men to be loved—will be his anxiety for them. Such love should lead him to deal faithfully with them. If their trust in the slightest degree be in money given to aid the cause of God, they should be reminded that "the gift of God cannot be purchased with money." If they seek to enter heaven under the auspices of some devoted Christian friend—a parent—a wife—a child, the necessity of personal faith to personal salvation should be pointed out. If a contradictory career be the result of a disposition to reverse the Divine command and postpone life's chief business to the last, the danger of such postponement, as regards their own eternal welfare, and in relation to the sadly injurious influence which they exert over the youth in their homes or in the neighborhood, should be clearly pointed out.

No class of men is more in danger of being neglected than that class of which we write—the wealthy business men who aid the Church after the fashion of Noah's workmen, and like them, do not enter it. And yet many of them are ready to be guided across the dividing line. We have read of a pastor who, late one evening, after a severe struggle, made his way to the home of a wealthy merchant, a member of his congregation, but not of the Church. "Humbly and prayerfully, he made known to the merchant that he had come to

his home to talk over with him the question of salvation, personal and present. To his great surprise, he found that his friend, to whom he feared to disclose the purpose of his visit, deeply desired such a call and wondered why it had not been given before. The interview, it may be briefly said, led him to Christ and His Church.

The very generosity of these men and the many indications of their nearness to the kingdom of heaven should lead each pastor to use every effort to guide them to Jesus, and into His Church. Otherwise they are in peril, as are all out of Christ, and their example, increased in power by their influence in the community, tends to keep out of the Church many a youth, who is thus exposed to dangers of which these men never dream.

A HINT TO TRAVELLERS.

Dr. B. K. Pierce, the well-known editor of Zion's Herald, is giving his readers the benefit of his trip to Europe. In reviewing the services of the single Sunday spent on the ocean he says: "We regretted sincerely not taking some of our exchanges and tracts for circulation. If our letter is printed in time to reach the eyes of those coming later, we heartily suggest to them this excellent field for usefulness."

Dr. Pierce's hint is warmly commended to all our roving friends, whether bound across the ocean or aiming at nearer points of rest or sightseeing. A history of the results reached by tract distribution would reveal truth "stranger than fiction." The marvellous work done by "the Dairyman's Daughter"—Lugh Richmond's narrative of the later days of a humble Methodist girl in the Isle of Wight, will itself be a study in eternity. In this department of Christian labor are few restrictions. Few, comparatively, may enter the pulpit; not many have time or tact for successful house-to-house visitation; to many even personal enjoyment of all the means of grace is prohibited; but who is there so busy, so restricted in his movements, so poor, that he cannot provide himself with a supply of these oft-blessed messengers of truth, to place at suitable times in the hand of a friend or neighbor, or stranger?

"Tracts," says a popular writer, "can go everywhere. Tracts know no fear. Tracts never tire. Tracts never die. Tracts can be multiplied without end by the press. Tracts can travel at little expense. They run up and down like the angels of God, blessing all, giving to all, and asking no gift in return. They can talk to one as well as to a multitude; and to a multitude as well as to one. They require no public room to tell their story in. They can tell it in the kitchen or the shop, the parlor or the closet, in the railway carriage or in the omnibus, on the broad highway or in the footpath through the fields. They take no note of scoffs, or jeers or taunts. No one can betray them into hasty or random expressions. Though they will not always answer questions, they will tell their story twice, or thrice, or four times over, if you wish them. And they can be made to speak on every subject, and on every subject they may be made to speak wisely and well. They can, in short, be made vehicles of all truth, the teachers of all classes, the benefactors of all lands."

Yet in the pursuit of a work so simple in appearance judgment and care are demanded. It is well to know when to give and what to give. We have received a tract at the door of a railway compartment, given in such a spirit that it would have been read, apart from any interest in its contents. Again, we have seen tracts distributed throughout a railway car in such a manner as to win little respect for the distributor, or his scattered package. Cases too have occurred which have provoked not a little mirth at the expense of a well-meaning agent. An incident is told of a hospital visitor whose inquiry respecting a smile which played over the face of the patient was answered by the statement that the recipient of a tract on dancing had lost both legs by a chain-shot. Here as elsewhere judgment and thought are needed.

Much time and money are wasted through lack of prayer. Self-sufficiency in any effort for God is not permitted. Bibles may be purchased as gifts, tracts may be freely distributed, and yet through lack of consecration results may be trifling. Let your Bibles and your tracts be taken to the secret place, let them be baptized with prayer, and better still with tears of love to Christ and Christ's erring ones, and then send them forth as Jesus's messengers. Then shall not labor be in vain in the Lord. Time may fail to show its full results, but eternity will reveal all, to the glory of the Master and the joy of the servant.

THE DEATH OF DEAN STANLEY.

By the death of Dean Stanley, England loses one of her best-known sons and the Episcopal Church one of its brightest ornaments. Regret at his decease is not, however, confined to English territories, nor to the limits of the Church of which he was a minister. The readiness with which his deceased wife, the Lady Augusta, united with him in extending a cordial reception to visitors from this side of the sea, gained for them the love of many American hearts; while the Broad Church views which the Dean early espoused, and which occasionally impelled him beyond the following of many ardent admirers, led to such a recognition of the rights of Nonconformists in his general intercourse with them, and in his ecclesiastical position as Dean of Westminster, as won from them a strong regard. This recognition of their rights and tolerance of their opinions was so much the more valued from the fact that the Dean was on terms of more than ordinary intimacy with the reigning family of the realm. Though passionately a "Churchman," he prided himself upon having restored to the noted Abbey the remains of the Cromwell family, and often referred with pleasure to the tablets which, through his permission and by his co-operation, had been raised in the same national resort to the memory of such men as Isaac Watts and the Wesleyes. In the light of his many services to the world and in view of his loving, catholic spirit, the attempts to carry out certain schemes which placed him in opposition to the public sentiment of the nation will soon be forgotten.

Dean Stanley early won distinction. His college career was brilliant and was preparatory to early honors and long-continued literary labors.

His "Life of Dr. Arnold" came out in 1844, and he continued to make valuable contributions to literature before the publication, in 1861 to 1865, of his well-known lectures on the Eastern and Jewish churches. Through these he rose to be considered one of the greatest authorities on matters concerning the ancient church. The character of Dean Stanley as a thinker and writer has been sketched as follows by Mr. J. G. Rogers, of England, in his "Anglican Church Portraits":

It is hardly possible to commend too highly the character of the man. It is not only that he is amiable, for many men are that; but in him there is a rare combination of strength and beauty. A man whose thoughts are always thoughts of peace; who regards the region of controversy as a low-lying valley, ever wrapped in cloud and mist, which an earnest Christian will desire to avoid, he has the boldness of a lion in the vindication of his opinions, even though he is gentle as a lamb in his conduct to the champion of error. It is not easy, it seems almost impossible, to ruffle his temper, or to narrow the flow of that expansive charity which marks all his judgments of men and their opinions; indeed, the tenderness he shows to great evils or errors at times becomes almost provoking. Yet he never hesitates in the utterance of his own strong convictions, nor shrinks from the most compromising proceedings if he esteems them right, and feels that they may fairly be required of him.

The Dean is a prolific author, but his hand loses nothing of its cunning by constant exercise. His style is always charming, and he seldom touches a subject without presenting in it some new light and adorning it with fresh beauty. In his noble catholic spirit he is especially fond of doing honor to departed worthies whose creed and ecclesiastical associations were different from his own. Thus at Bedford he pronounced a magnificent eulogy on John Bunyan; at Kidderminster one not less striking on Richard Baxter; and still more recently he came out of the solitude into which his heavy sorrow plunged him to speak of the great work of John and Charles Wesley.

METHODIST WORK IN THE ARMY.

Recent advices from England inform us that the Methodists among the troops in this garrison are to be placed more directly under the care of our ministers who, with those in Bermuda, are henceforth to receive, from the "Horse Guards" a stated allowance per man. It is to be hoped that in future the utmost attention will be given to those sons of British Methodists who, having found their way into their country's service have reached our shores. A correspondent of the Methodist Recorder describes the commencement of the Christian work in the army and navy, where for a long time Methodists were not recognized:

The correct history of the inauguration of the Wesleyan Methodist work in the British army and navy is as under: In the summer of 1856, at the close of the Crimean war, a detachment of the Royal Marines was stationed at Lewes. The Rev. James Fisher (for three years superintendent of the Lewes and Eastbourne Circuit) visited the men in barracks, conversed with the non-commis-

sioned officers, told them of a Wesleyan chapel in the town, and invited them to attend the services. He also waited on the commanding officer, informing him of his ministerial office, and offering to accommodate any of the men at the chapel. "Sit down," Sir, said he; "how many men can you accommodate?" I am at this moment writing to the various clergy of the town to ask them how many men they can accommodate in their churches. Mr. Fisher replied at a venture: "We can accommodate eighty, Colonel." "I do not know, Sir," replied the Colonel, "how many would wish to attend the Wesleyan chapel, but I will ascertain next Sunday morning at church parade by asking those men who wish to do so to stand out." The interview closed. The next Sunday morning, to Mr. Fisher's surprise and delight, the very exact number mentioned by him (eighty) were marched by an officer to the chapel, much to the astonishment of the "natives." This continued for many weeks. Mr. Fisher frequently visited the barracks, and requested permission of the Colonel to visit the sick men in hospital. This was readily granted, and he held frequent spiritual converse with the sick and dying. He remembers specially being present at the death of one of the brave Crimean warriors, and pointing him to the Lamb of God as taking away his sins. After a time the Colonel one day said to Mr. Fisher, "Why should you not be recognized and appointed by the authorities as a regular chaplain to my men?" "We Methodists have no status in the army and navy at home, though one or two or more of our ministers abroad have been recognized, I believe, as chaplains." "Well, never mind that; you can I suppose enter yourself on my books as Presbyterian minister; for I find that there are only three classes of chaplains recognised in the two services—viz. Church of England, Roman Catholics and Presbyterians." "No, Colonel, I cannot sail under false colors; I am a Wesleyan Methodist minister, neither more nor less, and it is only as such that I can allow myself to be recognized as chaplain to any of your men." "You are an honest fellow, I declare; I will write at once for instructions to the Admiralty." Then Mr. Fisher also at once wrote to the then President of the Conference, the Rev. Isaac Keeling, for advice. No reply was ever received from the Rev. I. Keeling, doubtless by reason of the onerous duties of the Presidency, which have alas! broken down many a Methodist preacher. A long correspondence ensued between the Admiralty, the Colonel and Mr. Fisher. The latter had simply to act on his own responsibility and judgment, because no advice came to him in this entirely new position of a minister in British Home Methodism. In course of time an official appointment from the Admiralty was sent to the superintendent of Lewes Circuit as Wesleyan Methodist chaplain of the Royal Marines, dated July 27, 1857, authorizing the payment of 7s. 6d per annum for each man, from 25 to 100 of the detachment accommodated at the Wesleyan chapel, and which duty (the document says) you have performed. The document was signed "A. Fleming, Lieut. Colonel."

The original document from the Admiralty Mr. Fisher still holds; and it can be seen by any Methodist minister or lay gentleman who desires to inspect it. A weekly religious service was for about twelve months or more held at the Barracks Hospital by Mr. Fisher, the men (80) were regularly marched to the chapel on the Sunday morning; many voluntarily attended divine service on the Sunday evening; the money payments were regularly made to the minister by an orderly officer; and the ordinary military salute was given on every occasion to him by the Wesleyan men. Part of the money received was given to the trustees of the chapel in lieu of seat-rent, and the other part paid the minister's income-tax which at that time was heavy and was not paid by the circuit. All these circumstances were made known to the Wesleyan Home Missionary Committee, of which the late Rev. Charles Prest was then secretary, and to other estimable men, some of whom have been taken "home to rest." From this small beginning blessed results have followed.

EDITORIAL NOTES.

Young men looking forward to a Collegiate education should send to President Inch for a copy of the Calendar and Catalogue of the Mount Allison Wesleyan College. The College is conducted on strictly non-sectarian principles. The general denominational control under which it is placed furnishes a sufficient guarantee that sceptical license will not be allowed within its walls, but does not imply the existence of a purpose or a wish to interfere with the conscientious convictions of any. The fullest recognition, however, is given to the truth and claims of the Christian religion, and no pains are spared to lessen the education imparted with religious principle. The first term begins August 25th.

Students may enter the College either as regular undergraduates, having passed the Matriculation Examinations, or as Specialists who do not look forward to a University Degree.

Generous donations to the Theological Library are acknowledged from Alexander Gibson, Esq., Marysville, S. M. Brookfield, Esq., Halifax, and Rev. D. Chapman and W. H. Hearst. Further contributions are earnestly desired.

The Presbyterian Witness, in view of the fact that a "very large majority"

of the members of several of the religious bodies of the Province are "in favor of progress on the old lines," professes to regard the question of "consolidation" as being "as good as settled for the present." Yet the Witness, while thus appearing to yield the point for a time, endeavors to throw a Partisan shot by connecting with the names of the several Protestant bodies who have expressed a negative opinion that of the Roman Catholics. We think our contemporary in error. Roman Catholicism has everything to gain from "consolidation." On the one hand she might become a party to it, and thus seek to eliminate from the curriculum of a Provincial University every vestige of Protestant teaching, as she has done elsewhere; on the other hand she would only have to wait until a Provincial University should ask a large sum from our revenues by way of assistance, and then make an imperative demand for an equal sum to be used in an open and undisguised teaching of her soul destroying dogmas.

Various rumors respecting the minister likely to be chosen President of the British Conference are set at rest by the election of Dr. Osborn to that important office. Rev. R. N. Young has been chosen Secretary. Mr. Young, if we are not mistaken, is a native of Nova Scotia, where his father, after several years' service in the West Indies, occupied the Windsor and Halifax circuits, much to their benefit. Respecting the annual gathering the Methodist says: "The Conference promises to be a very large one—one of the largest, if not the very largest, which has ever yet assembled. Upwards of 900 tickets have been issued to ministers, and 238 to laymen. The exact number of laymen entitled to attend is 240, but as two of the general treasurers have died during the year, Sir Francis Lyceet and Mr. Samuel R. Healy, the number is reduced to 238. There will therefore be at the Conference, ministers and laymen combined, between eleven and twelve hundred persons. Ten years ago Dr. Osborn stated that the Methodist Conference was the largest ecclesiastical assembly in the world. That remark might be equally just at this time with greater emphasis."

The first Annual Report of the French Methodist Institute at Montreal has been published. The objects in view are: "first the training of missionaries; second, the education of French Canadians, especially converts from Romanism; and, thirdly, general educational work in French, provided it does not interfere with the other two objects. None are admitted but young men of the age of fourteen years and over." The Principal, Rev. L. N. Beaudry, reports that the experiment, viewed from every stand-point, has been a decided success. The whole number of students present during the term has been twenty-two. Nine of these were studying with a view to missionary work, and four others were English speaking students learning French. We would remind our readers that a valuable opportunity to learn French is here offered to English students, in case all the vacancies are not filled by French students. A copy of the Report, with any other information required, can be obtained by addressing a note to the Principal, No 1 Rue Ste. Elizabeth, or to Rev. Prof. Shaw, A. M., No 22 Windsor Street, Montreal.

Some remarks in the American Journal of Education are deserving of notice in Nova Scotia. They might indeed have been written for this latitude:—"There is a good deal of useless sneering at the smaller colleges by the young fellows who figure in the boat-crews of a few universities or go forth clad in the complete armor of what is called, in these higher regions, university education. But as long as the smaller colleges, as in the past and present, develop great men in startling disproportion to their scholastic opportunities, it were for the critic to look a little deeper into the significance of university education. The 'true inwardness of college life is a vital connection between a great teacher and a student, and that university is best which best secures this, even if a huge university, at Atlanta; or the little Williams College of long time ago, up in the mountains, with Bryant, Armstrong, Dawes, Dickinson and Garfield on the rough benches, and Mark Hopkins at his philosophical seminar writing match, in the professor's chair."

The changes are again to be rung on the "Prisoner of the Vatican," and perhaps not without some reason. It is possible that the isolation of the late Pius IX. may not have been altogether the result of that "pure sulkiness for

having lost his temporal rule over Rome and the States of the Church" or which a contemporary speaks. The recent brutal attack on the bones of the deceased Pontiff leads one to believe that fear of the Romans was as powerful a motive as any of those alleged by the outside world. The necessity of Italian soldiery to repel a populace whose hatred to the clergy and opposition to the revival of mediæval customs, were aroused afresh by the attempted removal of the bones of Pius to the altar of San Lorenzo, gives his successor, Leo, a good opportunity to continue his childish protest and work on the feelings of devout but ignorant Roman Catholics throughout the world. "Truly," as an exchange remarks, "the times have changed since a German emperor was compelled to stand all night hunched in a snow storm, before he could gain audience with a Pope, or when kings were compelled to hold the stirrup while a Pope mounted his horse."

Dr. Crary, of the California Christian Advocate, has evidently been suffering loss of sleep through editorial embarrassments. Yet he can afford to tell of his troubles in this pleasant way:

"If our paper was as large as a main-sail of a three thousand ton ship, we could probably publish one-half of the ponderous documents we get. Just now comes about a half acre of printed matter with a request to publish. We may have time to read it when we get to heaven. Earth and time are limited. A man who cannot tell how old he is in less than six solid columns, ought to keep his private matters to himself here. Eternity may give him the floor. For pity's sake, if you have anything to say, say it without going back to the pre-Adamites. We are delayed once a week with everlasting stupidities from all manner of semi-benevolences. We have just dismembered one of these, and put six columns in one inch of space."

The Camp-meeting at Berwick will be commenced (D. V.) on Wednesday next. Persons intending to be present should make arrangements, if possible, to attend the first service and to remain on the grounds until the close. The Book Room and WESLEYAN will be represented by Mr. James A. Knight, who will be prepared to transact business on account of the establishment with any of the ministers or visitors present. Mr. Knight will take with him a good supply of Revised Testaments, Hymn Books and such other books as have usually been found at our Book Room tent. After the close of the Camp meeting he will probably visit several of our circuits in the interest of our establishment.

There seems yet great reason to fear that President Garfield has not passed through the most critical period. It is said that his physicians have concluded to cut for the ball, in consequence of their conviction that he cannot recover without its removal. If, as a last resource, such an attempt must be made, the world will await the result with the deepest anxiety. Colonial sympathy, like that of Britain is keen and watchful. Throughout the neighboring Republic, and beyond its limits, prayer is ascending in his behalf.

Miss Rankin, in her narrative of "Twenty years among the Mexicans," says: "It has been a fixed principle with me not to attack their religion, but to present the truth and let that do its work. If you wish to enlighten a room you carry a light and set it down in it, and the darkness will disperse of itself." Forgetfulness of this important fact has rendered the work of many able men of little value.

It is announced that the Eleventh Annual Convention of Sabbath School workers in the Maritime Provinces will be held at Woodstock, Carleton Co. N.B., on Friday, August 12th and following days. The Convention consists of one delegate from each Sabbath school in the Maritime Provinces, in addition to teachers and superintendents, who are members ex officio.

The Calendar of Dalhousie College and University is now issued. Intending students will find in it all necessary information relative to that Institution, its Board of Governors, Faculty, Course of Study, Exhibitions and Bursaries, etc. The session will begin on Monday, Oct. 24th.

McAlpine's Halifax City Directory for 1881-2 supplies a want which not only each business man, but each citizen, must frequently feel. Those who have once had it will be sure to have it again.

A very neat edition of the Bible and the Hymn book, in one cover, has just been issued from our Book Room of Toronto.

The offer of Pell to take command of the British mission, with satisfaction, the 10th insuperintendent Sunday-school was formerly with a pleasant "appreciation" wishes for address, sign, and teachers, of the regular evening service Church. After which led Mr. mission work had offered an earnest live is Christ, course Mr. S. Chappell, at Toronto com service.

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The offer of the Rev Benjamin Chappell to take charge of the Nicola Valley mission, British Columbia, is regarded with satisfaction by his 'kinsfolk and acquaintance' at Charlottetown. On the 10th inst., Mr. S. F. Hodgson, superintendent of the Prince Street Sunday-school, with which Mr. Chappell was formerly identified, presented him with a pleasing address, expressive of appreciation of his motives 'and best wishes for his future welfare.'

Mrs Martha Kent Mason Clayton has read the Christian Advocate of New York City for libel. The publishers of that paper, Phillips and Hunt, 805, Broadway, New York, would be glad of any information in regard to her history which may be of service to them.

The girls of the Wolfville Methodist Sunday-school have forwarded the Rev. S. F. Huestia, through the superintendent, Mr. J. W. Caldwell, a donation of \$4.15, towards the purchase of the Labrador Mission boat.

PERSONAL.

Rev. Joseph Pascoe, a supernumerary minister of the Newfoundland Conference, with his family, has arrived at Charlottetown, P. E. I.

Rev. Lachlan Taylor, D. D., was in Charlottetown last week. He intends, we believe, to spend a part of the summer at Sackville, N. B.

Rev. Drs. O. H. and C. C. Tiffany, and Oliver Hoyt, Esq., of the Methodist Episcopal Church were among the passengers for England, per Britannia, lately ashore on the Irish coast.

Col. M. H. Chambers, one of the foremost men of the Methodist Episcopal Church, South, a Professor in Auburn College, Ala., and a delegate to the Ecumenical Conference, died July 4th. Dr. Summers reports his death as a great loss.

Miss Leake, of the Methodist Training School, St. John's, Nfld, is now on a visit to her friends in Nova Scotia. Dr. Stewart, on his recent return from Newfoundland, bore testimony to the valuable work being done by Miss Leake, in her present position.

Prof. Borden P. Bowne, of Boston University (Methodist), has been invited to the Chair of Philosophy at Yale College. He, however, declines the tempting salary of \$3,500, with other splendid opportunities, and remains at Boston. The Ohio Wesleyan University has conferred upon him the degree of LL. D.

The North Sydney Herald of the 20th inst. says: "Rev. E. A. Stafford, of the Dominion Square Methodist Church, Montreal, and son, were passengers last week by the Tiverton Abbey. The gentleman preached most acceptably in the Methodist Church on Sunday evening, leaving town on the following morning by the Neptune for a farther holiday ramble."

PASTORAL ADDRESS OF THE NEW BRUNSWICK CONFERENCE.

Dear Brethren, -Assembled again in our Annual Conference, to deliberate upon matters pertaining to the binding up and consolidation of the interests of Christ's Kingdom in connection with our beloved Methodism, we greet you in the name of the Father, and of the Son, and of the Holy Ghost. In devout recognition of the manifold blessings and mercies of Almighty God to us, your pastors, we salute you in Jesus Christ; for in Him 'we are our hope, our joy and our crown of rejoicing.'

We have been much gratified in holding our Conference this year in the town of Moncton, now the centre of very extensive railroad and manufacturing and mercantile activities, whose enterprising people have given us hospitable welcome; and furnished us with every facility, not only for the prosecution of our business, but as well for profitable spiritual exercises in their homes and in the sanctuary. We have endeavored to come with prayerful spirit to the review of our work; for we have felt how profound and sacred are all those things which relate to our personal salvation, and the building up of Christ's Kingdom; and we turn now to address you in the same spirit; for we would have you confirmed and established in all that belongs to the doctrine and practice of our holy religion.

Beloved brethren, we approach you with a keen sense of our debt, and with earnest prayer that God may vouchsafe unto us—under shepherds of the flock of Christ—the plentiful baptism of the Holy Ghost. We would not address you in the spirit of censure or with words of unlawful accusation. 'The love of Christ constraineth us.' 'We seek not yours but you.' We, ambassadors for Christ, would come to you 'as though God did beseech you by us.'

Our friends at Gagetown provided dinner and refreshments for the grand political gathering on the 18th inst. The receipts from the sale of these, including a donation from a worthy citizen of St. John, and a second from a visitor from Fredericton, were about \$200. 'Our little church stands to-day,' writes one of its most valued members, 'with a very fine new organ in it, both clear of debt, and we have a nice surplus beside.'

and then permitted to gain respectability through the feeble resistance or tacit consent of the Church, until at length the most dangerous license is taken when the dictates of morality even ought to be imperatively written these things, beloved, not to shame, but to warn you; for in Christ Jesus we have possession you in the gospel. We would therefore with earnest earnestness urge you to guard well the life of God within your own souls, and to avail yourselves of any and every means whereby that life may be sustained and increased.

The arrival of the Rev. Joseph Sellar, A. M., and his family, at the Fairville parsonage on the 21st inst., was awaited by about forty members of the congregation. After tea, J. Nealy, Esq., took the chair, and addresses were given by the retiring pastor, Rev. W. V. Lodge, and by his successor. The Fairville Methodist choir added to the pleasure of the evening.

The Methodist of St. John's, Nfld., having raised the noble sum of \$2,080 for the relief of ministers on the mission stations of the Island, are now proving their appreciation of those who have occupied the pulpits of the capital. We learn from exchanges that at the close of a recent Tuesday evening service at the George St. church, an address, and a purse containing a handsome present, were presented to Rev. J. Wilson, and that on the following Thursday the Rev. C. Ladner received a handsome silver watch from the ladies of the Gower St. church.

OUR BOOK TABLE.

The beauty of the illustrations and reading matter furnished in the August number of Our Little Ones makes one wish to be a child again. Parents would do well to send for it to the Russell Publishing Co., Boston, Mass.

The British American Workman is a new monthly illustrated paper for the Home, the Sunday-school, Reading Rooms, Workshops, Hospitals &c., of which Messrs Bengough, Moore & Co., Toronto, have just issued the first number. The illustrations and articles are good, though not yet presented in a style quite so attractive as the English paper of similar name, which seems to have served as a model. We need scarcely say that a wide circulation of this cheap monthly will serve the interests of religion and morality.

The August number of the North American Review devotes a large share of its space to a discussion between Col. Ingersoll and Judge J. S. Black, the eminent jurist. It is well that the blatant infidel should be met by such an antagonist. Other articles in the August number of the Review are: Obstacles to Annexation, by Frederick G. Mather; Crime and Punishment in New York, by Rev. Dr. Howard Crosby; A Militia for the Sea, by John Bosch; Astronomical Observatories, by Prof. Simon Newcomb, and The Public Lands of the United States, by Thomas Donaldson.

The Popular Science Monthly for July has been laid upon our table by Mr. D. McGregor 145, Hollis St. A glance at its "contents" must satisfy any one of the value of the publication. Several illustrated articles—The Races of Mankind—Production of Sound by Radiant Energy—on Fruits and Seeds—Degeneration, each from the pen of an author well-known in scientific circles, will repay perusal. Other papers, on Physical Education—Improvements in Electric Lighting—The Phenomena of Death, are no less interesting. These do not exhaust a list of topics, the study of which would be of untold value to readers generally and to our youth in particular.

THE LOSS OF THE "TARARUA."

The Rev. James Buller, of New Zealand writing on May the 4th, referring to the loss of the Tararua and the deaths of the Rev. Jos. Waterhouse and others, says: The melancholy event has made a deep impression on the public mind, and on our own Church especially. Our loss is a great one. We can only bow in meek submission to the Divine will, and say, 'It is the Lord, let him do what seemeth good in his sight.'

The services at Ocean Grove on Sunday week were largely attended. At the "holiness meeting" in James Tabernacle, led by Dr. and Mrs. Palmer, about two thousand persons were present. Fully three thousand persons listened to the evening services, and nearly five thousand assembled at the surf meeting of song and praise held on the beach.

Our brethren of the African Methodist Episcopal Church report encouraging success in their work in Liberia.

the widows and fatherless children. I was voted into the chair, and was glad to see many belonging to other Churches. The Dean of Christchurch (the Rev. H. Jacobs) and the Rev. Mr. Watson, of St. John's (Episcopal), both spoke very kindly and very feelingly. A beloved and generous friend gave £100, and other liberal contributions were subscribed. An appeal is to be made throughout the Connexion in the colony and it is believed that a substantial amount will be forthcoming. -Methodist Recorder.

OUR OWN CHURCH.

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Our friends at Gagetown provided dinner and refreshments for the grand political gathering on the 18th inst. The receipts from the sale of these, including a donation from a worthy citizen of St. John, and a second from a visitor from Fredericton, were about \$200. 'Our little church stands to-day,' writes one of its most valued members, 'with a very fine new organ in it, both clear of debt, and we have a nice surplus beside.'

A large number of the members of the church and congregation at North Sydney, attended a meeting held in the church on the evening of the 18th inst., to welcome Rev. J. B. Giles and family to the circuit. Mr. Giles' predecessor—Rev. David Hickey,—writes from Bridgewater, N.S., to the N. S. Herald, "embracing the first opportunity" to assure his friends of all names of his recollections of their kindness. In his letter he refers to a donation of nearly \$100, towards which his "Presbyterian brethren very largely contributed;" another, of \$30, to Mrs. Hickey, from ladies of our own Church, and also to a delicate gift of Wesley's complete works in seven large volumes, beautifully bound, from a donor whose native modesty would shrink from publicity.

Rev. J. G. Angwin writes from St. George's, Bermuda: 'We have lately carried through a most successful festival at St. David's Island. The affair was held under canvas on the grounds of Mrs. Brangman, and was largely facilitated by the kindness of Capt. Luckenbach, who placed the steam-tug Leticia at our disposal for the day. We shall net over \$250 for the reduction of debt and to assist our St. David's congregation in placing an organ in their church. Too much praise cannot be given to those who had the work in hand, and special thanks are due to the people of St. David's for their sympathy and help, freely extended to us. Though the summer is on us, and the mercury ranges well up to 90 degrees in the coolest places, we know how to stick to our work and carry it through in these sunny islands.

Bro. Prestwood has arrived and has been heartily welcomed. He is at his work. May the Master give him success.

The St. George's Beneficent Society, for many years connected with our work here, held its twenty-first anniversary in our basement on the afternoon of Tuesday, the 19th inst. Though somewhat weak in numbers, it has done and is doing a good work in the relief of suffering among the colored population.

ABROAD.

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The Methodist leaven in the city of Baltimore is represented by thirty-six churches, having a membership of 11,500.

At the Irish Conference, the Rev. T. A. McKee, D.D., presented the report of Wesley College, Dublin. There are 92 boarders and 175 boys, showing a larger total by 20 than in any former year. The income is £3,633, and the expenditure £3,338 2s. 4d.

The meeting at Wimbledon was brought to a close by the presentation of the prizes by the Princess of Wales, who was accompanied by the Prince of Wales and the young princes. An immense throng was present. The Canadians carried off £260 in money prizes, two badges of the Queen's Sixty, two of St. George's, three grand aggregate badges, and the Kolapore Cup.

GLEANINGS.

THE DOMINION.

Times are extremely brisk at the Drummond Colliery.

Eight square rigged vessels were in the port of Shediac a few days ago.

Diphtheria is prevalent in Chatham, N. B. Several fatal cases are reported.

The Alpha, Crowell, made the last passage from Bermuda in only 68 hours.

There are more men now employed in Cape Breton mines than at any period during the last seven years.

Work in the Lake George Antimony Mining Co.'s mines at Prince William, is about to be resumed.

In its large and commodious bathing houses Summerside is said to be in advance of many of our Provincial towns.

The season's catch of salmon in British Columbia is estimated at 200,000 cases, valued at \$1,200,000.

The boy Buchanan, who was so severely injured by the explosion of a bomb shell at Sussex, is dead.

The people of Prince Edward Island are making great preparations to send a large exhibit to the Dominion Exhibition, to be held in this city.

Warren Smith has, after an examination by Hon. Dr. Almon, Dr. Cameron, and other medical men, been ordered to desist from rowing for a year.

Land is now being surveyed in the settlement of New Denmark, N. B., for several hundred Danish immigrants who are expected to arrive next spring.

The bogus monk who stole \$300 in this city and went to St. John by steamer from Annapolis and was there arrested has been brought back.

Harry Nash, who escaped from the Carleton Lunatic Asylum a few days ago, is supposed to have fallen into the river and been drowned.

Sitting Bull, after spending two years in Canada has concluded to return to the other side of the line, and last week surrendered himself to the U. S. authorities.

The work of building the addition to the Asylum at Fairville, N. B., is proceeding slowly. There are now 350 patients at the Asylum; the additional room will accommodate fifty more.

Sometimes as many as seventy or eighty sturgeon are caught per night, in the St. John river. Twenty-five cases were shipped for New York a few days ago.

Mr. Frank Huntington, a son of the editor of the Yarmouth Tribune, has been elected Recording Secretary of the Maritime Provincial Association of Boston.

The Acadian Convention at Memramcook, N. B., resolved to make August 15th a "national holiday." All the speaking and transactions of the Convention were in French.

The new woolen factory at Charlottetown has begun to place its tweeds and other goods in the market. They are said to be superior in many respects to those imported.

At Woodstock, N. B., new buildings are going up or have been recently erected on every street, and most of the old ones are bright with fresh paint. Several of the new residences are fine large structures.

The trade returns of the port of Sackville just published, show that the trade of the place has just doubled in a year, the imports having grown from \$23,000 to \$44,000; and the exports from \$23,000 to \$55,000.

On Thursday, Judge Henry commenced a session of the Exchequer Court at Charlottetown, to try several petitions of right, claiming damages against the Government for injuries sustained by the petitioners in the railway accident of last August.

The Newfoundland has placed off Louisburg harbor a new automatic signal buoy; a bell-buoy off Fourche harbor, and landed at Scatarie the materials necessary to construct buildings for the boiler and engines for the fog whistle to be placed there.

The Yarmouth Herald says: "Quite a number of our American cousins have come to Yarmouth, where they are enjoying everything they could desire in the way of invigorating, healthful atmosphere, and ocean, river, lake and forest scenery of the finest description."

At the Toronto General Hospital a young man's leg was recently amputated at the hip by a platinum wire raised to a white heat by an electric current. The great heat contracted the ends of the arteries as the limb was cut by the wire so that it was necessary to tie the larger ones only.

The wooden frigate Charlybidis, recently presented to Canada by the Imperial Government as a training ship for boys, had just arrived in England from a nine years cruise in Chinese waters, and is, of course, not in the best of condition. The Charlybidis is 23 years of age and is 1507 tons gross.

NEWFOUNDLAND.

Sir John Glover, the late Governor, left St. John's per Nova Scotia on the 13th inst. Sir F. B. T. Carter, K.C.M.G., has assumed the administration of the Government.

Later advices from Labrador respecting the fisheries are more favorable. A large amount of property had been destroyed by a heavy gale, in which many boats were dashed to pieces. Fortunately no lives are reported as lost.

Two sudden deaths took place lately at Harbor Grace. Mr. Francis Ash was found dead in his garden, where he had been at work. Mr. John Fennel, Clerk of the Peace, was found at the foot of the stairway in his house, where he had died, it is thought, from disease of the heart.

ABROAD.

The mills of the Pennsylvania Pulp and Paper Co. were burned last week. Loss \$1,000,000. Insurance \$60,000.

Two employes of the Spanish Bank of Cuba, with two accomplices, have fled after robbing the bank of £200,000 in specie.

The English War Department has decided that all newly appointed military officers must have a knowledge of the French language.

The census for 1881 gave Ireland a population of 5,150,847. Forty years ago the population was two-thirds greater than it is now.

The Czar has granted the petition of Hessa Helfmann, convicted of complicity in the assassination of the late Czar, and commuted her sentence to penal servitude for life.

Lord Colin Campbell and Miss Gertrude Blood were married last week at the Chapel Royal in Savoy. The Princess Louise and the Duke of Argyll were present.

A new machine, that can assort and cancel 400 postal envelopes a minute, has been put in practical operation in thirty post-offices throughout the United States and one in London.

In the Cork Assizes the trial of criminal agrarian cases was stopped by Justice Barry on the ground that the juries persistently declined to return verdicts of guilty despite the plainest evidence.

Santa Cruz, Cal., has passed an ordinance making it a misdemeanor to sell or give a cigarette, cigar, or any tobacco to any person under sixteen years' of age.

In the House of Commons on Tuesday Sir Michael Hicks-Beach moved a vote of censure in relation to the course pursued by the Government in regard to the rising in the Transvaal, etc. The motion was rejected by 314 to 205.

The British House of Commons struck out the word Canada from the section of the land bill limiting aid for emigration to such as chose the colonies. The bill now appropriates one million dollars to help impecunious Irishmen to emigrate.

By an arrangement between the German Telegraph Company of Berlin and the German Union Telegraph Company, an independent cable will be laid from Germany to Valencia, and thence to the United States, at a cost of \$165,000.

The Pall Mall Gazette says more goods entered New York on British vessels last year than the whole tonnage of British vessels entering Liverpool. It seems that "the American mercantile marine is fast disappearing from the sea."

In the case of Clark against Bradlaugh before a special jury, an action to recover \$500 penalty from the defendant for having sat and voted in the House of Commons without taking the Parliamentary oath, the jury on Friday rendered a verdict for the plaintiff.

Mr. Edison is about ready to illuminate a portion of New York city by his electric apparatus. He has connected his wires with some 800 houses, and put up 30,000 lamps. The mains are laid in most of the streets, and the engines are expected to be ready in September.

Great alarm has been aroused in the West by the appearance of the army worm. It is reported to be making sad havoc in the oat fields of Iowa. It has done much damage in Michigan and has also injured the crops in Wisconsin. In Iowa and Southern Minnesota the wheat and barley are said to be so much injured that there will be barely half a crop.

During the year 1880 the French railway companies issued 139,000,000 of tickets—11,000,000 for first class passenger, 42,000,000 for second class, and 86,000,000 for third class. There was only one passenger killed for each 7,000,000, and one wounded for each 350,000, including the victims of their own imprudence.

Arrests continue at St. Petersburg. The German Government quite recently informed the Russian Government that another plot to assassinate the Emperor was known to be on foot among the officers of his household, and reminds Russia that Germany had vainly given a similar warning just before the explosion in the Winter Palace. The Emperor will pass the winter at Gatchina.

A most extraordinary discovery was made in Liverpool on Sunday. A number of clock-work machines with quantities of dynamite in casks were found among the cargo of the steamship Motta. The casks were supposed to contain cement, as the manifest called for packages of that article. Other casks of a similar nature were also found on the steamship Baccaria. One of the machines was sent to the Home Office, and the dynamite was taken out to sea and destroyed in thirty fathoms of water. Efforts will be made to discover the maker of the clock-work, which was certainly made in the United States.



CONTRIBUTED. COME AND REST. (AIR—There is a fountain filled with blood.) You have heard the old, old story, O heart with sin opprest; The voice of Jesus calling thee, "Come unto me and rest."

THE RELIGIOUS PRESS ON THE WESTMINSTER REVISION.

As thus far expressed, the opinions are in the main favorable, with some eminent instances of decided condemnation. The Southern Presbyterian thinks the changes always going on in a living language make the revision necessary, which is only designed to make better what is good, and to make more beautiful what is already beautiful; the early translators were thorough masters of their own language as it was in their day, and of the Latin, but in Greek and Hebrew they are easily surpassed by scholars of the present time.

The Christian Advocate believes the revision is a natural outgrowth of the fundamental principle of Protestantism. The right of private judgment implies the constant study of the Scriptures, with all light which further discoveries can give. The united scholarship of different sects in the 19th century declare this to be a true translation. The Advocate, however, in an able editorial of June 23, gives a strong condemnation of the many unfortunate and unnecessary changes of language where the sense is not affected—the uncalculated dilution of the classic beautiful English of the authorized version, and tanks on this account the new will never (and ought never to) supersede the old. In fact the condemnation of these changes is very general. The Christian at Work (Dr. William M. Taylor's fair and able paper) gives a similar judgment.

Where they have substituted entire sentences for others in King James's version, they have fallen below the style of that exemplar. Their amendments of this kind are stiff and ungainly, the effort to secure verbal accuracy has paralyzed the spirit and energy of their renderings." It instances John xvii, 24. It will be a companion to the old, although it may not displace it. "With all its defects, and it has defects, it makes God's message to man clear, and to know God's message just as it is our chief concern."

The Christian Intelligencer is one of the ablest and most scholarly of the New York religious weeklies. It is also conservative and very zealous for the interests of Christianity. Its judgment therefore is of great weight. "This New Testament," it says, "we believe to be the most accurate in existence, more accurate and more trustworthy than any Greek manuscript however venerable, or any of the most ancient version. It is probably the best. The Greek manuscripts have been collated, and the remains of Biblical civilization unearthed. It is difficult to see from what quarter any light, any additional information can come. The faith of the Church stands on a firmer basis than it has done for a century." This is high praise but it comes from a sober, sound quarter.

The Northern Christian Advocate thinks the Westminster version should be read in the pulpit and the family and Sunday school, and ought eventually to supersede the authorized version. The Independent gives also a hearty verdict in favor of the version. "The judgment of the revisers was as good as that of all possible critics. But their original advantage has been immeasurably increased. They have been about fourteen years in this one task. There is no consideration affecting the translation of a single word which they have not carefully studied. If there are five reasons for a different translation of any passage, they have considered them all, and also the six or ten reasons for the translation they have adopted. By long study these thirty-eight men have made themselves more competent to have an opinion than all the English speaking world beside. This is a simple fact. Probably almost any one of them would carry more weight of reason than any hundred of their captious critics. It cannot be superseded the old."

The Methodist regards the Testament as now more intelligible, but thinks that time only can decide as to the merits and fate of the version, and deprecates hasty judgments. The Churchman does not take kindly to some features of the revision. In its view the archaic beauties of the old version have been sacrificed to pedantic grammar in the new. A bad effect is produced by the ill and discordant tone of the new renderings, as contrasted with the familiar, rhythmical beauty of the noblest classic in the English tongue. We regret also the omission of the last 12 verses of Mark, believing that Dean Burgon has established the canonicity of that much

disputed passage, and think the substitution of "evil one" for "evil" in the Lord's prayer is unfortunate, as well as "occasions of stumbling" for "offences."

In the opinion of the Sunday School World the dropping of the doxology in the Lord's Prayer, and the closing verses of Mark, assures us of the fidelity of the revisers. The Baptist Weekly catechizes Dr. Kendrick, the eminent Baptist Greek scholar and member of the Committee, to know how he could give his indorsement and support to such a revision as that in Rev. xix, 13, where for the faithful rendering and sublime diction of our fathers' Bible, he was "clothed with a vesture dipped in blood," we are asked to substitute the lower expression and false reading of this high created reversion. "He is arrayed in a garment sprinkled with blood." The veriest tyro in Greek, says the Weekly, knows that behemmenon does not signify sprinkled, and the most ordinary scholar in textual criticism knows that the rerantismenon of Origen is not supported by any adequate authority. To our mind, the Baptist Weekly here indulges in a very disingenuous and unfair method of reasoning, unworthy of any scholar. It surely must know that the reading adopted by the revisers is rerantismenon, following, if I remember rightly, the Vatican manuscript and the Syriac and Italic versions—very ancient authorities—and the reading behemmenon is now discarded by Tischendorf and the best modern critics. The word adopted means "sprinkled."

The assurance and haste with which criticisms have been expressed upon the vast work of the revisers is astounding. Within a few hours after the revision was published, the daily papers of London and New York came out with long articles, sometimes finding fault severely with various features of the performance, condemning on a few hours examination changes that had only been decided upon after long and prayerful consideration by a large company of devout and learned men—men, too, who love and revere the old English Bible as much as any of us. On this point, I have seen nothing better than the sensible words of the Bishop of London: "I deprecate hasty criticism by half trained scholars on the deliberate decision of so scholarly a company; and in the justice of this warning, we hope the public may be disposed to concur. At present there is too much of a disposition to condemn hastily, as a matter of mere taste, changes made deliberately by a company of trained scholars as a matter of deliberate, scholarly conviction. It should be remembered that the object of the new version is to tell the unlearned public, with as little shock as need be to their associations, exactly what "the best Greek text," if they could read it with accurate scholarship, would tell them." It is true, however, that both the secular and religious press quite generally speak in terms of high praise of the work of the revisers—a work that some consider the most important contribution to literature since A. D. 1611, and others the most accurate translation of the holy Testament ever made by man. J. A. FAULKNER.

CORRESPONDENCE.

A PLEA FOR A SUNDAY-SCHOOL.

Our object in writing these few lines for the WESLEYAN, is to solicit the sympathy, and aid of the Methodists of Halifax, towards our Sunday-school at Port Mulgrave, which for want of books is now almost in a dying condition. It is now, (if we recollect rightly) three years since we have had any books in our school. We, as teachers, have done all we possibly can, to keep up the interest of the school and collect papers for it, have proposed various ways of raising a few dollars to purchase books—but not meeting with the cooperation of the parents, have had to relinquish that idea. We know that the Methodists of this place are not wealthy, and that many who would willingly help on the cause here are unable to do so, yet we are at a loss to understand how Christian parents, members of our own church, can so ignore the claims upon them as guardians of their children as to be so indifferent to the interest of the Sabbath school, which we were always taught to consider "the nursery of the church."

The children complain of having no books, and the consequence is that many remain at home on the Lord's day. This we feel keenly, for we realize the importance of striving in our humble way to lead them to Christ, and the injunction of Holy Writ to "gather in the children" is forcibly impressed upon our souls. Will not some of the Christian workers of Halifax, who desire to promote the cause of Methodism and religion in other places, listen to our plea and send us some books? Are there not schools in Halifax which have read their libraries, and laid them away, that can now collect them together and send them to us? We know the loyal heart of true Methodism over our land throbs with love and devotion for each sister church in the Lord's vineyard. Can you pass us by? No! we feel you will not. If it were in the power of the teachers to furnish the books, how gladly would we do so, but not being possessed with means we appeal to the hearts of those who have the ability and inclination to help us. "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."

A METHODIST. P. S. If any person should respond to our appeal for books, please send by the "M. A. Star" or "Edgar Stuart" and address to Mr. James A. Burgess or Fannie C. White, Port Mulgrave.

NEW CHURCH AT GIBSON, N. B.

Rev. J. S. Allen, of Gibson, sends us an article furnished by the Fredericton correspondent of the St. John Daily Sun, in relation to the new church opened on the 17th inst., just a year from the beginning of Mr. Allen's pastorate. We can only give extracts.

The new Methodist church at Gibson is the first place of worship in this thriving community owned by the denomination, though for some years past services have been regularly held, first in a room over the railway depot, and later in Phair's hall. The first settled pastor was the Rev. Mr. Jenkins, who was followed by Rev. Mr. Wilson, Rev. Mr. Fisher, and Rev. Mr. Knight, who was succeeded by Rev. J. S. Allen, the present minister. In 1879, under Mr. Knight's lead, the plans for the present edifice were decided upon, Messrs. James Pickard, P. A. Logan, and Alex. Gibson raising \$3,000, the balance, \$400, being made up by the congregation and their friends. The lot, 100x60 feet, pleasantly situated about 100 rods from the Gibson ferry landing, is the gift of Messrs. Robert and Joseph Macklin. On October 1st, 1880, the contract was let to Robert McIlvaney and Moses White, Mr. H. M. Black, of Fredericton, being the architect.

The general exterior dimensions of the building are: Length, 63 feet; breadth, 36 feet; height of post 22 feet; length of rafter, 28 feet. In the end fronting on the street is a handsomely stained circular light, red and blue alternately, eight feet in diameter; and over the entrance is a similar semi-circular light. A handsome tower graces the church, rising from the ground 70 feet, which is surmounted by a spire 39 feet in height. The general style of the exterior is Italian. The entrance is in the centre of the front, and is through triple doors, panelled in imitation of walnut, 9x12 feet, which lead to a coal room on the left, 10 feet square, and on the right to a class room 10x12 feet. From the main entrance access is gained to the auditorium through double doors, 9x6 feet.

THE AUDITORIUM is 53 feet by 36, and is divided by two aisles 3 feet 3 in. in breadth. The seats are of a neat design, are of ash finished in walnut, and a comfortable pitch of 4 1/2 inches is given the bottom and back, the latter being 19 inches in height. Mr. White, one of the contractors, got the idea from a visit to Trinity church, St. John. The seating capacity is 350, exclusive of the gallery choir and organ. The ceiling is 38 feet in height, being finished to the peak, and the truss work is stained in imitation of hard pine. To the rear of the pulpit is a handsome arch 3 feet deep, the columns of which are stuccoed.

THE PULPIT is of ash and walnut, elevated on a platform 7 feet by 14 and three steps high. The communion platform in front of the pulpit, circular in front, is 5 feet wide in the centre, 4 feet at the ends and 16 feet long, and is surmounted on the front by a handsome railing of ash and walnut, 2 ft. 3 in. in height. Both the pulpit and communion platform are carpeted with a neat design of tapestry.

The heating apparatus is from stoves placed on either side of the entrance to the auditorium, from which pipes run to the chimneys in the rear of the building, and four chandeliers of four lights each will illuminate the church. The contractors have done their work well and promptly. Mr. E. T. Foster, of Fredericton, did the masonry and plastering, and Mr. John Coll, of this city, the painting.

A neat picket fence is erected on either side of the church, and a slate fence runs to the rear. These were constructed by Mr. White. The entire cost of the church was \$3,400, and at its opening there was not a cent of debt and the seats are declared free.

At the dedication service at 11 a. m., many were present from this city, &c. The Methodist church at Marysville was closed and the pastor, Rev. Mr. Brewer, Mr. Gibson and other leading residents of the place, were present at the opening of the service. Every available seat was filled and the aisles were crowded. The ushers, P. A. Logan, Moses White and Turner Howard, were extremely attentive to strangers.

The service commenced at 11 o'clock. The Rev. D. D. Currie, of St. John, gave out the 54th hymn, and prayer was offered by the Rev. Mr. Evans. Mr. Currie preached the D-dictory Sermon from 1st Peter 2:10. By all who heard it was pronounced an able effort. After the collection Mr. Alfred Rowley, one of the Trustees of the church, addressing the officiating minister, said: "We present unto you this building, to be dedicated as a church for the worship and service of Almighty God." Mr. Currie then repeated the usual declaration and offered the dedicatory prayer. At the conclusion of the sermon a collection was taken up for the purpose fund, during which the efficient choir, directed by Mr. Geo. N. Basteen, with Mrs. David Coombe as organist, and assisted by Aid. Wilson, of Fredericton, rendered the anthem, "Lift up your heads ye everlasting gates." The choir sang hymn 579 and Rev. Mr. Allen closed the service with the benediction.

At 3 p. m. there was another large congregation present, when Rev. Mr. Evans officiated, and again this evening, Rev. Mr. Allen preaching. Of Dr. Sanderson, his chaplain, Charles the First was wont to say, "I carry my ears to hear other preachers, but my conscience to hear Dr. Sanderson."

BREVITIES.

They who educate the Nation's children shape the Nation's destiny.

Whoever entertains you with the faults of others, designs to serve you in a similar manner.

A man should always be polite to the minister who married him. Any other treatment might be misconstrued.

"Doctor, examine my tongue," said a giddy woman, "and tell me what it needs." "Rest," replied the doctor.

You can't hire a man to be honest: if you do, he will want his wages raised every morning.—Shaw.

Excess of ceremony is always the companion of weak minds; it is a plant that will never grow in a strong soil.

When you read the seductive legend in the tobaccoist's window, "Our five-cent cigars can't be beat," remember, if they can't be beat, they may be cabbage.

Do not think of knocking out another man's brains because he differs in opinion from you. It would be as rational to knock yourself on the head because you differ from yourself ten years ago.—Horace Mann.

Nothing will arouse a woman's curiosity quicker than to receive a paper with an item cut out. She will have another copy just to see what was cut out if she has to send to the other end of the world for it.—N. Y. Mail.

A negro's idea of ministerial qualifications: "De new preacher is more learnt than Mistuh Bles was; but bless you, sah! he ain't got de doleful sound like Mistuh Boles had. No indeedy."

A Michigan farmer heard that music would prevent bees from stinging, and he took his accordion and went out and sat down by the hive. "Only forty-four bees had got a show at him when he jumped into a lake.

The words of Mr. Joshua Billings are pointed: "Thar iz advice enuff now laying around loose to run three just such worlds as this; what we are suffering most for iz sum good examples."

"When I wath a little boy," lisped a society man to a young lady, "all my ideas in life were centered on being a clown." "Well, there is at least one case of gratified ambition," was the sharp reply.

Every increase of knowledge may possibly render depravity more depraved, as well as it may increase the strength of virtue. It is in itself only power, and its value depends on its application.—Sydney Smith.

A little boy of our acquaintance was going past a liquor saloon—the door of which was wide open—with his dog Sport. The dog, not knowing any better, went in; and his little master was soon after him, with the following piece of good advice: "Come out of there, Sport; don't be disgracing the family."

A husband who lately went to execute a few little commissions for his wife gives it as his experience that there are two dozen different brands of lilac sewing-ink so exactly alike that no male eye can tell the difference, and a wrong choice means ruin to a new silk dress and no pie in the house for a week.

In an article on "Hot House Education," the New York Herald says:—"For our own part, we believe the forcing process to be entirely wrong. The first boy in his class is rarely the first man when the real contest comes. This may be disheartening to the young men and the young women, to the juvenile orators, the poets, and philosophers, who now lead the class rolls, but it is the verdict of history.

Many an illness is caused simply by imagination. In connection with this the Arabs tell the following story:—One day a traveller met the Plague going into Cairo, and accosted it thus:—"For what purpose are you entering Cairo?" "To kill 3,000 people," replied the Plague. "Some time after the same traveller met the Plague on its return, and said:—"But you killed 30,000." "Nay," answered the Plague. "I killed but 3,000; the rest died of fright."

Mr. James Parton says that a curious circumstance occurred many years ago, when a testator in England left two hundred pounds to a friend, but with the condition that one-half the sum should be buried with him in his coffin. The legatee took advice on this matter. "Where is the money now?" asked his friend. "In the bank," was the reply. "All right," said the adviser. "Write a check for a thousand pounds, and put it into the old gentleman's coffin, payable to his order."

"I dread the arrival of an American ship," said John Williams, the martyr missionary of the Pacific Islands; "for though she may have more missionaries in her cabin, she brings in her hold the death waters of damnation." Quite as emphatic was the testimony of the late Archdeacon of Bombay, who, after thirty years experience, said at a public meeting in London: "For one really converted Christian as the fruit of missionary labors, the drinking practices of the English made one thousand drunkards. If the English were driven out of India to-morrow, the chief trace of there having been there would be the number of drunkards left behind."

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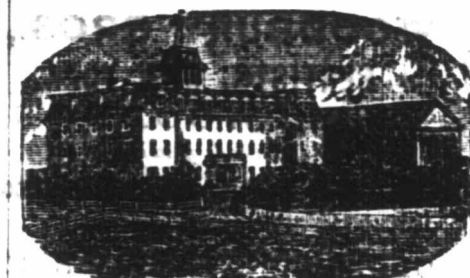
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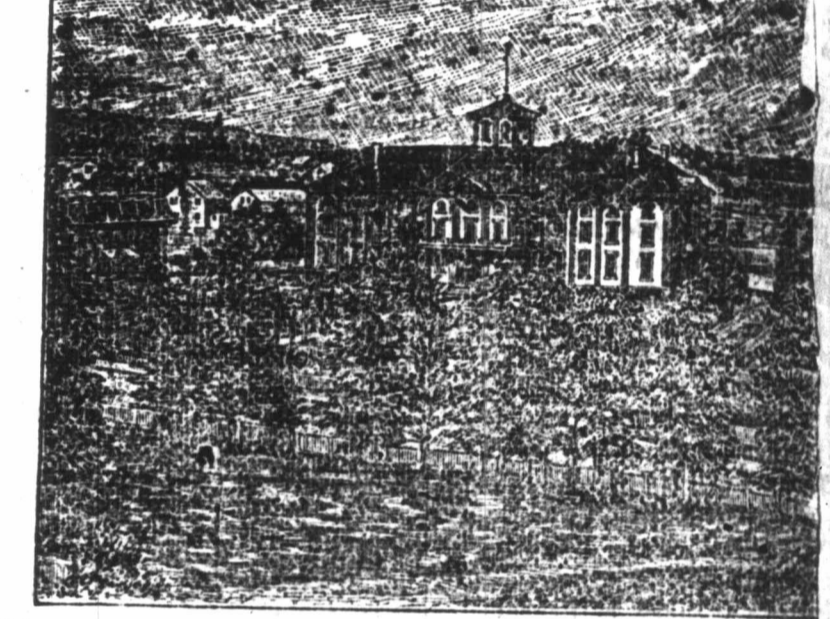
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