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Religious Miscellany.

TRUST.

See how the wind is hauling point by point to
the south,
By the boats in the little harbor, that swing
to its lightest touch,
And the coasting craft emerge from the far-off
river's mouth,
And on the rocks the breakers relax their
impotent clutch.

At last is the tempest ended, the bitter north-
east appeased,
And the world will soon be sparkling in clear
white fire and dew,
And the sullen clouds melt swiftly, by the might
of warm winds seized,
And the heavens shine in splendor, where
broadens the matchless blue.

Carol the birds in chorus, glitters the snow-
white gull,
Screaming loud in mid-air, slow soaring high
with delight,
And the rose-buds loosen their petals, the
drenched flowers, sodden and dull,
Break out into stars of purple and gold and
crimson and white.

Where wert thou Spirit of Beauty, while earth
lay cold and dark,
And the chill wind struck to our hearts, and
the sky like an enemy scowled,
And we crept through the mists desponding
and never a glimmering spark
Shot a ray through the gloom while the storm
like a demon groveled and growled?

Where art thou, Heavenly Father, when thy
world seems spoiled with sin,
And darker far than thy tempest arises the
smoke of doubt,
That blackens the sky of the soul—for faith is
hard to win?
To our finite sight wrong triumphs and noble
things die out.

While shapes of monstrous evil make fearful
thy nights and days,
And murder stalks unhindered, working its
hideous will,
And innocence, gentleness, charity seem to for-
sake earth's ways,
And in the hearts of thy creatures are mad
ness and nameless ill.

Behind the cloud thou waitest, hidden, yet very
near,
Infinite Spirit of Beauty, Infinite Power of
Good!
At last thou wilt scatter the vapors, and all
things shall be clear,
And evil shall vanish away like a mist by the
wind pursued.

—*Celia Thaxter.*

EFFECTIVENESS IN THE PULPIT.

It has been estimated that, on an average, it takes several hundred pounds of lead to kill one soldier in battle. But when a skillful, brave, steady-handed sharp-shooter secures an advantageous position a single ounce ball will suffice to make a man bite the dust. Every rifle-shot means execution. There is no hap-hazard work. A few such sharp-shooters may harass whole divisions in battle.

The statistics are silent regarding the matter, yet it would be interesting—however disheartening—to know how many sermons, on the average, are preached for the conversion of one sinner. Mind, we do not say, "*must* be preached," for a Higher Power must slay and make alive again. From thousands of pulpits, thousands of sermons are preached every Sabbath-day. And tens of thousands go and listen, as to one "that hath a pleasant voice and playeth well on an instrument," and then depart, straightway forgetting what manner of persons they are. We grant that there are many glorious exceptions. Yet, as a rule, it is only during special seasons of (too often factitious, rather than natural) revival, that either the Church or the pastor expects conversion weekly. Not that there are too many sermons preached; but they are too aimless, too general. They do not hit hard hearts with the poinied, incisive shot of Divine truth; or, when they do strike the mark, they strike obliquely and glance off. There is need of cunning sharp shooters, who, with keen-glancing sight and unshaking hand, send the living Word of God, as a sure smiting missile, straight to the conscience of the hearer.

In this battle of truth against error, the weapons of our warfare are effective only as they are used wisely. The size of caliber and weight of projectile are quite secondary; for the power is of God. Those whose spirits bear the impress of profound conviction, who "believe and therefore speak," are as the rifled gun, with well-cut grooves, that gives such whirling impulse to the starting bullet as carries it unerringly to its mark. When these use their power according to knowledge and a discreet judgment, they do execution. Prophets of smooth things, utterers, of "glittering generalities" who hold the truth loosely, are like smooth-bore muskets that flirt forth their leaden pellets in a "happy-go-lucky" way that hits nothing, save by accident, shooting too high or to low, or otherwise, or short of the object aimed at. Ample caliber and length of ramffe in the pulpit are good, but, withou the love and courage and wisdom that know how to take sure aim, they profit nothing. The so-called "biggest guns" of a conference by no means always return the largest number of probationers in their reports.

Many in Northern Ohio still remember their pastor, E. Yocum, now "fallen asleep." It is said he was a man of moderate preaching abilities. His rhetorical periods may not have been very brilliant, or his logic very keen, or his philosophizing very profound, judged by human standards. But the people came out to hear him, and many were saved. He did not use slackness or partiality in pastoral visiting, but went to the houses of all, rich and poor, members and "outsiders," sometimes calling where there had not been a preacher within the doors for years. In his dilligent rounds he took all the dwellings by course, as it canvassing for souls, he was God's "agent." An incident will show his method of dealing with certain cases. In one community were two well-to do men, of mental abilities rather above the average. They came to preaching, but would not come to Christ. But at length, after he had fruitlessly tried his usual ammunition, he privately asked a trustworthy member of the Church if he could tell *where* these men stood He was told that they were trusting to their "good morality." Soon after, in a plain but cogent sermon, he aimed at them. He relentlessly haunted them from one position to another; he showed that the so-called "good moralist" must be classed among those who are the enemies of Christ; for their influence kept others as well as themselves from repentance and faith in the Lord Jesus. He pressed the assault vigorously and skillfully, until the two men reached a point where they saw in the light of the Spirit that they must either surrender and be saved, or pass on and be lost. Both yielded, and became witnesses of the power of redeeming grace. Yocum may have carried a homely squirrel-rifle rather than a polished needle-gun, but he knew how to take aim.

In every heart there is probably some vulnerable spot, some joint in the armour, where the projectile of truth, Spirit-sped, may enter and slay the "man of sin." True, the Holy Ghost may be resisted; but surely there would be many more slain of the Lord were there less aimless, easy, chance sermonizing, and more close, searching, well aimed preaching and working for definite results. Souls must be singled out, their surroundings noted, their life sympathized with, their peculiarities understood. Then the soldier of Christ can use his weapon with intelligent aim and most telling effect. He shall not fight as the raw recruit, firing wildly, but as the well-drilled veteran who, with, keen, practiced eye, can search the hostile ranks, pick out his man, and bring him down. This may, nay must, be done with a tact so loving, so wise, and delicate that it will not be repelled as a personal affront, but will convince, persuade, and win the hearer.

This principle applies also to the membership, as well as to pastors. Each live member can select one to pray for, work for, and bear burdens for Christ's sake. At the battle of New Orleans, where the foreign foe was so disastrously routed, the commanding general shouted to his men, as the lines of the enemy came sweeping up in good order, "Don't waste your ammunition; make every shot tell." The slaughtering fire that followed made the advancing ranks recoil.

The overflowing hosts of Satan are threatening the purity and integrity of the nation. They insidiously assault the Churches. No preacher can afford to waste sermons. "Make every shot tell." Before every sermon, the question should be asked: "Who, or what am I aiming at? What work of the devil will this help to destroy, or what Christian grace will it help to edify?" Intelligently and faithfull applied, such preaching would, with the help of the Spirit, speedly turn the "world upside down," and gloriously renovate humanity.—*Wes. Chris. Ad.*

THE CLOUDS WITH SILVER LININGS.

BY MARY COLBY.

There's never a day so sunny
But a little cloud appears;
There's never a life so happy
But has had its time of tears;
Yet the sun shines out the brighter
When the stormy tempest clears.

There's never a garden growing
With roses in every plot;
There's never a heart so hardened
But it has one tender spot;
We have only to pursue the border
To find the forget-me-not.

There's never a cup so pleasant
But has bitter with the sweet;
There's never a path so rugged
That bears not the print of feet;
And we have a Helper promised
For the trials we may meet.

There's never a sun that rises
But we know it will set at night;
The tints that gleam in the morning
At evening are just as bright;
And the hour that is the sweetest
Is between the dark and light.

There's never a dream that's happy
But the waking makes us sad;
There's never a dream of sorrow
But the waking makes us glad;
We shall look some day with wonder
At the troubles we have had.

There's never a way so narrow
But the entrance is made straight;
There's always a guide to point us
To the "little wicket gate;"
And the angels will be nearest
To the soul that is desolate.

There's never a heart so haughty
But will some day bow and kneel;
There's never a heart so wounded
That the Saviour cannot heal;
There's many a lowly forehead
That's bearing the hidden seal;

There's never a day so sunny
But a little cloud appears;
There's never a life so happy
But has had its time of tears;
Yet the sun shines out the brighter
When the stormy tempest clears.

"Why Everything Went Wrong."—A poor lame boy in Springfield, who became converted, whose home surroundings were very unfriendly, said, when relating his experience:

"Once everything went wrong at our house; father was wrong, and mother was wrong, and sister was wrong; but now that Jesus is mine, it is all right, and I know why everything went wrong before; I was all wrong myself."

Everything will go wrong with us if we are not right in Christ. Every heart has enough within it to make disquiet, and unrest, and unhappiness, until the love of Christ dwells there turning out all the enemies to happiness and peace.

SQANDERING TIME.

BY HENRY WARD BEECHER.

What does become of time? We constantly hear people complaining that they have no time; no time to read, no time to care for art, no time to decorate the house or plant the grounds, no time for meetings, no time for anything! Now, where does all the time go to, that young men and maidens have allotted to them? The good Lord made a liberal allowance of them to all the human family. If one had only a fly's life, or the time apportioned to musquoites or the tribes of ephemera, it would not seem strange if one were pinched for time. What becomes of it?

It is Sunday morning in June. Seven has struck on the clock. The sun is glorious. The whole air is full of softness and fragrance. Birds have long ago had matins, and are now eating and singing at intervals all over the neighborhood. John Tomkins heard the clock; says to himself dreamily, "It's Sunday;' turns over, pulls the sheet over his eyes a little, and falls off to sleep again. This is repeated at eight o'clock. At nine, he yawns looks confusedly round the room, lies awhile thinking whether it is worth while doing any thing; stretches his arms over his head with a prodigious gape, and at length rolls over and rets up on the side of the bed. Here for five or ten minutes, he combs out his hair with his fingers, rubs himself; gapes, and clears his throat. At length he gets fairly upon his feet, and begins to consider the problem of Sunday dress. A pair of socks, with many delays, in which he examines feet, rubs his ankles lazily, are finally drawn on, and a good beginning is made- He goes to the window, opens the blinds, looks out upon the charming scene, and dimly thinks what he will do all day. Another garment is at length placed upon his precious person—yea, a third; and now, after ablution with many pauses, he is ready to consider that wilderness of hair, which is his special glory, and in which whole hours have been entangled and lost. But before he enters upon the duties of the comb and brush, must come the duty of shaving; fifteen minutes is a short space for that; another fifteen minutes is consumed with the brush; the collar and cravat occupy fully another quarter; while between each function there are aimless walks, from one window to the other, then across the room for the sake of walking back again. It is half-past ten when he descends to breakfast. The church bells are ringing the air full of invitations. The walks are crowded with kindly neighbors, all dressed in Sunday best; little children are carefully holding on to the tender flowers which they have just plucked. But our hero is just beginning his first egg. It is after eleven before his meal is finished; it is twelve before his hat is brushed, his cane selected, and he is ready—ready for what? Why, a stroll down the street. The people are coming out of church. He joins the throng, and waits upon some damsel home; regrets that he had not been earlier at church, but really this morning he had not time to get ready.

Hundreds squander time in such ways, not alone in the morning, but during all the day. They waste time on both sides of dinner, at every little interval of business, at evening. Men waste their time in worse than frivolous talk, lounging and gadding, in needless sleep, in slow and lazy performance of the little duties of life. They read nothing but trash: they meditate none; they seek no useful information; they gild the surface of their lives with some slight accomplishments; and then, when the rubs and tugs of life come on, and they are shoved out of the way by rude but tough natures, they whine and complain of ill luck, of the world's cold heartedness, and envy the fortunate and long for good luck.

There was never a cask of wine so good at the making that it did not have to work before it was to keep. There never was a cask of wine so large that a small leak could not run it dry, it left for a while.—*New York Ledger.*

THE GLORY IN THE CLOUD AND IN THE CROSS.

The effort of ambitious men is to do something great in order to secure renown, and it is only by great achievements that men come into notice; but God makes use of the most object thing for the accomplishment of the grandest purposes, and confounds the wisdom of the ages by the dignity which he imparts to the most trifling of his agents. He enriches a dew-drop with greater brilliancy and variety of colors than the brightest jewel any diadem possesses; he decorates a flower with a more gorgeous costume than was ever worn by an earthly monarch; he honors the gift of a cup of cold water to the most insignificant of men above the gratuity of an empire; he empowers a word with a mightier sway than a sceptre of royalty, and he adapts the feeblest and the simplest to the achievement of the wonders of his grace and providence. He guided and protected Israel for forty years in a barren wilderness by the rarefied moisture of a little body of water; he saved his perishing people bitten by venomous reptiles, by a brazen serpent erected on a pole, and he redeemed a ruined world by the power of the ignominous cross of Christ.

But God not only dignifies the most degraded objects, and intrusts them with the sublimest commissions; he also displays through them the glory of his presence *in the most unexpected and in the most trying hours.* As the darkest nights seem to make the stars shine brightest, so God may be seen in the gloomiest hours of human experience; and as the light and glory of the morning succeeds the darkest hour of the night, so God unvails the riches of his love in the hour of man's extremity; and so also, as the grandeur of the evening precedes the obscurity of the night, God imports the power of saving faith the believer in his dying hour.

It is when the sun is coming from behind a dark cloud that we realize its presence; and it is when the Spirit of God or some precious promise or sweet sense of the presence of God, comes to us in adversity, in sickness, in temptation, or in the dying hour, that we most fully appreciate the divine watch-care and love, and turn to God with thanksgiving and devotion. It was just after the children of Israel had reached the border of the wilderness, destitute for provisions and murmuring for bread, that they looked in the direction of the desert, and beheld the brightness of the manifestation of God's presence shining out upon the land before them.

HOW TO READ THE BIBLE.

1. Read it daily, not formally, but studiously and devoutly.

2. Mark on the margin with a pencil those passages which strike you most, which throw light on those subjects in which you feel especially interested—and which stir and strengthen your better feelings, and give comfort to your soul.

3 Commit to memory the richer passages, those which are specially calculated to nourish your soul in goodness, or to fit you for instructing, or converting, comforting others.

4. Write down the more important portions of scripture, putting those on one subject in one place, and those on another in another place,

Do not imagine that you are bound to understand everything you read in the Bible; and do not conclude that you are to blame because you do not find every portion of the book that you do understand equally adapted to englighten, to comfort, and to strengthen your soul. You are no more required to understand all you read in the Bible, than you are to understand all you read in that earlier Book of God, the great universe. Both are studies for eternity. You may understand enough of earth for your comfort and welfare, and with that you should learn for the present, to be content. If you are a diligent, godly student, and thus enjoy the blessedness of perpetual growth in knowledge.

The whole Bible is placed at your service, and so is the measureless universe, not to impress and weary you with impossible tasks, but to minister to your consolation and improvement. Learn as much as you conveniently can, and use as much of each as you find conducive to your welfare, and leave the rest for another time. A table is spread before you, laden with rich provisions. Eat and drink enough to satisfy your present wants, and convey away a little for your hungry neighbors; but do not cry because you cannot eat up or carry away all that is on the table. God says, "Behold, I have given you every herb bearing seed, and every tree to you it shall be for meat." But do we therefore consider ourselves bound to eat every herb and tree on earth? God has given to every beast of the earth every green herb for meat; but do the cattle consider themselves obliged to eat every green herb, and that at one meal? They have more sense. The principle they go on is this; 1. They take as much as they feel they need, and then lay down and rest, or go to work. 2. They do not eat things just as they come before them, but make a selection according to their wastes and wants. They pass by the thistles, the nettles, and the docks, and many, other coarse and unsavory herbs, and feed on the juicy, tender grass. Even the ass does not torture his palate with the thistles, nor will the oxen eat the nettles; they have eaten up all the better things provided for them. You cannot do better than to imitate the ox and the ass. Make your mouths bleed with the thistles, and break your teeth with hardwooded trees, when you have eaten up all the rich grain, and succulent roots, and juicy plants, and delicious fruits, which a bountiful Providence has placed within your reach. And act on the same principle with regard to the Bible. Feed on the rich and delicious food prepared therein for your souls. Keep in the rich and faithful valleys as long as you can, and go up into the dark and comparatively barren mountains when you find a famine in the garden like the valley below.

Call to mind—pass in review, at times the advantages you owe to the Bible. Compare your lot to that of the drunken profligate despiser of the blessed book. Compare the comforts of your Christian home with the dingy dens of vice and shame. Compare your trust in God and Christ, and your hopes of future blessedness with the gloom and despondency of the infidel. Compare the nation that respects the Bible with nations that despise it or know it not. And give God daily thanks for his unspeakable gift.—*Rev. Joseph Barker in Wayside.*

THE FATE OF THE APOSTLES.

All the apostles were insulted by the enemies of their Master. They were called to seal their doctrines with their blood, and nobly did they bear their trial. Schumacher says:

St. Matthew suffered martyrdom by being slain with a sword, at a distant city of Ethiopia.

St. Mark expired at Alexandria, after having been cruelly dragged through the streets of that city.

St Luke was hanged upon an olive tree in the classic land of Greece.

St. John was put in a cauldron of boiling oil, but escaped death in a miraculous manner, and was afterwards branded at Patmos.

St. Peter was crucified at Rome with his head downward.

St. James the Greater was beheaded at Jerusalem.

St. James the Less was thrown from a lofty pinnacle of the temple, and then beaten to death with a fuller's club.

St. Bartholmew was flayed alive.

St. Andrew was bound to a cross, whence he preached to his persecutors until he died.

St. Thomas was run through the body with a lance, at Coromandel in the East Indies.

St. Jude was shot to death with arrows.

St. Matthias was first stoned and then beheaded.

St. Barnabas of the Gentiles was stoned to death by the Jews at Salonica.

St. Paul, after various tortures and persecutions, was at length beheaded at Rome with the Emperor Nero.

Such was the fate of the Apostles, according to traditional statements.

Talking in Prayer Meeting.—All agree I believe, that the more our prayer meetings partake of the character of a family or social gathering, the more pleasant and profitable they are. No one goes to a prayer meeting to hear set speeches. Why, then, require every one—male or female—that wishes to express a thought or two, to assume the attitude of an orator? What would be the effect of our "evenings at home' were we to require every one that wished to introduce a subject of consideration, or give his views in any matter under discussion, to rise and do it in the usual prayer meeting style? The question is answered in the asking. I doubt not that with many, the mere act of rising before the congregation, is more of an effort than the expression of the thoughts they wish to give. Again when a person has risen, the feeling is that he must talk long enough to pay for getting up; and the probability is that he will not stop when he gets done.

A Sectarian.—Dr. McLeod, lately deceased, gives a definition that fits closely to some. He says:—'The man I call a sectarian is the man who is not contented with the blessings of number one in the street, but who is always throwing stones or mud at number two; who is not content with his own wife and family, but who talks and gossips about another man's family. Give me the man who has honest convictions about his own church, and I extend to him the right hand of fellowship. Love your church and do all you can for it; but try and imagine at the same time, that other men are not as conscientious as you are, and give them the right hand of fellowship when they do all they can for their church.'

General Miscellany.

HOW WE LIVE IN GERMANY AND WHAT WE PAY FOR IT.

BY C. C. BRAGDON.

What to put upon and into our bodies, and where to bestow the bodies themselves—these are the great problems of life with the most of us. To tell for what money it may be done will comprehend what may be called the essential items of the cost of living, to know which is necessary, in order rightly to judge the worth of the wages named in the previous article. Some figures given there, such as servants' hire and pay for work of all sorts, would probably find a place here also as elements of the cost of living, inasmuch as no "well-regulated" family now a days is without a servant, and even when it includes only husband and wife, there must be a "maid of all work" to help the wife to a genteel state of chronic weakness, and the husband prefers to recuperate his shattered nerves once a year by a spasmodic trip to the seaside or Europe, instead of in the more sensible but prosaic, way of sawing his own wood and making his own garden. I give now such facts in regard to rent, food, and clothing as contrast with our customs, and such figures as will enable any ambitious American desiring to emmigrate to do so with a fair idea of what he will be obligto pay out. One may spend more, but if he spend much less, I should hardly like to board with him. We had heard it so often and so emphatically asserted by those who had been there, that "Germany was a cheap place to live," that we half expected to come over here and live a year or two for nothing, and save enough out of that to pay for passage both ways. That we have not quite done this is the fault, no doubt, of our inexperience and inability to adapt ourselves perfectly to German ways. But we have come so near to it that I fear bankruptcy will follow close upon the heels of any extended visit we may make, on our return to the homes and tables of our friends. We give fair warning! Our conclusion is, that one can live for just as little money in the United States as here, provided he is content to live there *as* here. This far will do. For a visit of a year or two, many comforts can be dispensed with, which one would not like to do without when making a permanent home. Those Germans who can afford to, live well and—pay for it. Let it be kept in mind that, as before, the figures are for gold and for cities of from ten thousand so twenty thousand inhabitants.

Rent.

As is well known, but few families occupy an entire builing. The houses are large, and so built that each floor has all the conviences of a separate dwelling. Garden-spots are few. If any one thinks there is not much rent to pay, let him remember that there is not much room either. For the use of tenants, the cellar and woodshed are partitioned off, and each division furnished with lock and key, and there is a common washroom. For a floor of five or six rooms and kitchen, in a good locality, will be paid from one hundred to two hundred dollars per year. For two or three rooms and kitchen, fifty to eighty dollars. Family lodgings (by these are meant those with kitchen, whether of two or more rooms) are unfurnished, except with stoves. Necessary furniture for two rooms may be hired for twenty dollars and upward per year. A single room, or a room with sleeping closet, furnished, may be had for from twenty-five to fifty dollars per year. With the latter sort, generally occupied by students, but also often by man and wife, is no kitchen, and one must cook on the stove, which is in the room, if it happens to be available for that purpose, or take his meals in or from a restaurant. This sending meals to lodgings is quite common. As the clocks strike twelve, servants may be seen in the streets, hurrying along so that their patrons may receive their dinner hot. Sometimes a huge wooden tray, borne on the head, contains the different courses for a large family. For dinner for one or two persons, there is a set of dishes specially made, each one a deep plate, and also an exact cover for its predecessor. Upon the last cover is the piece of bread. On either side of each dish are an ear and groove, through which runs a strap. As the whole establishment is carried, it looks like an earthen or tin pail with a leathern handle all around.

Food.

I have been amused at some letters from Americans in Germany. Probably others are as much amused at mine. Different degrees of experience give different opinions. But I must take the other side of the food question. One writer says the reason the Germans are so healthy is that they eat no hot bread. For supper, granted. But I can only think of one reason (that he rose too late is, of course, not to be hinted) why he did not have hot rolls for breakfast every morning of his stay here—that is, that he lived too far from the baker; for almost every family has with early coffee, the rolls which are fresh, and often come hot upon the table. Another wonders how these people can be healthy when they are "all the time eating," "five meals a day," and so on, till I wonder if the Germans are not astonished to find out what gourmands they are! A little pains to notice what they eat and what they don't eat may change the case. There are hot and heavy soda biscuit for supper, (in fact it is hard to get soda for cooking purposes) to be forced upon a stomach already tired with the day's work. Cake, as we know the many-headed monster in America, is very little eaten, and I have not seen what we would call a pie since I came. The confectioners make a sort of fruit and custard pies (which by the way, they call "Kuchen" cakes), and also very delicate chocolate and nut cakes. But these are no more an article of diet than lemon drops or soda water. Now what are these "five huge meals?" The first is coffee with rolls; the second, at ten o'clock, is a lunch of bread with butter, or sausage or cold meat. In addition a glass of beer or wine. At dinner the proportion of light articles, such as soup, vegetables, salads, etc., to meat is much greater than in America. At four o'clock all Germans take coffee with the peculiar coffee-bread. For supper, probably something warm, a plate of soup or warmed potatoes, or perhaps a piece of cold meat with bread and butter. Pancakes, with stewed fruit for sauce, are a favorite dish for supper. Now, shake up this list, let it settle and put it in the scales over against the hearty meat breakfast, heavy meat dinner, warm supper, with hot biscuit and cake, usual in America, and which side weighs the most? That means, where must the stomach do the most work? And even allowing that both peoples take the same amount of food, is not *little* and *often* a more natural and sensible rule than *much* and *seldom?*

There is, to be sure, another side to the question of five meals, which has, however, no reference to the amount of food eaten. I told one of the German women that we eat but three times in the day. She heard me with surprise, but quickly said: "That must be easy for your women not to have to cook so often. We are all the time in the kitchen or pantry, or clearing off the table!"—*Meth.*

A RARE TREASURE.

We understand that a volume of very great interest has recently been acquired for the library of the British Museum, namely, one of the rarest works of Tyndale, the great reformer, and first translator of the New Testament into modern English. It is entitled, "The exposition of the Fyrste Epistle of Seynt Jhon with, a Prologge before it; by W. T." There is no place of imprint mentioned, but there is every reason to believe that it was printed at Antwerp, and the date of publication is given at the end as "the yere of our lorde, 1531, in September." Tyndale was then living at Antwerp, a copy of this very work fell into the hands of one Vaughan, who had been commissioned by the English government to watch over Tyndale's movements, and, if possible, inveigle him to return to England. Vaughan sent the book to Cromwell, requesting him to lay it before the king, which we presume was done. In the following year it was strictly prohibited, and Sir Thomas Moore, in his "Confutacyon of Tyndale's Answere," alludes to it in the following sarcastic and bitter terms:

Then have we fro Tyndale the fryste pystle of Saynte John in suche wyse expowned, that I dare say that blessed Apostle rather than his holy words were in suche a sence byleved of all Crysten people habde lever his pystle hadde never been but in wrytynge." Sir Thomas Moore used every exertion to get Tyndale into his power to have him burnt as a heretic.—*Athenæum.*

THE INTEREST LAW.

The following is a copy of the interest law, passed at the last session of the Dominion Parliament, and which is now in force in this province:

An Act respecting Interest and Usury in the Province of Nova Scotia

Her Majesty, by and with the advice and consent of the Senate and House of Commons of Canada, enacts as follows:

1. In the Province of Nova Scotia in all cases where interest is or may be chargeable or recoverable by law or by any contact express or implied, and the rate of interest shall not have been agreed upon in writing as hereinafter provided, such rate shall be six per cent. per annum.

2. Any person may, nevertheless stipulate and agree in writing for any rate of interest not exceeding seven per cent. per annum, for the loan or forbearance of money to be secured on real estate, or chattles real real: any person may also stipulate in writing for or may receive in advance any rate of interest not exceeding ten per cent per annum, where the security for the payment of the money consists only of personal property, or the personal responsibility of the party to whom forbearance is given, or others.

3. In any action brought on any contract whatsoever in which there is directly or indirectly taken or reserved a rate of interest exceeding that authorized in the second section of this Act, the defendant may, the same being duly pleaded as in other cases, prove such excessive interest, and it shall be deducted from the amount due on such contract.

4. The foregoing provisions shall not extend to any hypothecation or agreement in writing entered into for money advanced upon the bottom of a ship or vessel, her cargo or freight.

5. Sections one, three and six, of chapter eighty-two of the Revised Statutes of Nova Scotia, second series, intitulated "*Of Interest,*" continued in force in the Appendix to the Revised Statutes of Nova Scotia, third series, page 741, are hereby repealed, except as provided in the next following sections, with respect to the cases therein mentioned.

6. Nothing in this Act shall extend to or be construed to extend to contracts or securities entered into before the passing of this Act, or to legalize any previous contract, security of loan, made, entered into, given or taken before the passing of this Act, but all such contracts, securities or loans shall be construed, considered, and dealt with, as well in civil suits as in proceedings for penalities as if this Act had not been passed; and for all such cases the said chapter eighty-two of the second series of the Revised Statutes of Nova Scotia, intituled "*Of interest,*" shall be considered in force and unrepealed.

7. Nothing in this Act shall extend or be construed to extend or apply to or affect any chartered bank.

CHARGE IT.

A simple little sentence is this, to be sure, and yet it may be considered one of the most insidious enemies with which people have to deal. It is very pleasant to have all the little commodities offered for sale in the market, and it is hard sometimes to deny one's self of the same when they can be obtained by just ordering them and saying charge it. But the habit of getting articles, however small the expenses may be, without paying for them, keeps one's funds in a low state most of the time. 'I have not the money to day, but I should like the article very much,' says a young man, who happening to come into a store, sees something which strikes his fancy. 'Never mind,' says the gentlemanly clerk, 'you are good for it. Well, I'll take it, and you may charge it.' And so it is that little accounts are opened at one place and another, till the young man is surprised at his liabilities, which, though small in detail, are sufficiently large in the aggregate to reduce his cash materially when settling day comes. In many instances if the cash was required the purchase would not be made, even had the person the money by him; but to some, getting an article charged does not seem like parting with an equivalent. Still, when pay day comes, as it does, his illusion vanishes, and the feeling is experienced of parting with money and receiving nothing in return.

COLLISION WITH A SWORDFISH.

The *Times* of India, in a recent number says: This morning we were invited to inspect, in the Mazagon dock, the bottom of the *David Aughtersen.* The ship had been stripped of her metal sheathing. On the port side, right on the floor, about four streaks from the keel, and about fifteen feet from the forefront, is a hole made by the Xiphias, or swordfish. The sword was broken off and remained in the hole, leaving four inches projecting from the bottom. All attempts, however, to get it out, failed, and they had finally to cut away the wood and to loosen it and then they succeeded in breaking away a piece nine inches long. The point, which has pierced right into the timbers, still remains imbedded, and, judging by the dimensions of the pieces extracted, it is twelve inches long. When it occurred, no one on board can tell, but from the appearance of the broken sword it must have been some considerable time. The amazing force of the shock may be imagined when it is sufficient to pierce through the copper, and for thirteen or fourteen inches into the solid oak plank and timber. From the position of the hole, the swordfish must have risen right up under the ship. It is well known that it is in this way from beneath that this fish attacks the whale. The xiphias is one of the mackerel family. No doubt this was a case af premeditated collision, and it was not a case of either lights or lookout. It is well it struck on a timber; had it gone through a plank between timbers; the effect to the ship might have been fatal.

The *Baptist Weekly* says that "seven carloads of Mormon recruits from Europe are now on their way westward for Utah. This is the first lot of several thousands of new dupes that Brigham Young's missionaries have picked up in the Old World during the past year and who are to be transferrred to the imaginary Eden west of the Rocky Mountains this summer." This is the only way of recruiting Mormonism. The American converts to the system now amount to about nothing. The "ism" has long since lost its interest to our people, except as a social and civil abomination. For years the Mormons have been mostly a foreign population, gathered from the lowest dregs of the British and Scandinavian people. This is the secret of the power of the leaders at Salt Lake. A more intelligent, and, especially, an American trained population would soon make havoc of the ecclesiastical despotism of Utah.

A Jewish Commission to Jerusalem from New York, has returned. In speaking of their report, the Jewish *Times* says, "it is an additional argument against the emigration of the Jews to a country which has no other claim than that of a venerable monument of the past." The squalid nuc eus of sixteen thousand Jews now there does not promise well for a general gathering of that people thither. It suggests no more praying for the the restitution of the Holy Land to the possession of Israel, and the rebuilding of the temple of Divine Providence.

Depths of the Sea.—In a summary of Professor Wyville Thompson's *Depths of the Sea,* the *Popular Science Monthly* says: "The main theatre of sounding operations has been the Atlantic Ocean, which from its relations to the leading commercial nations, and for intercontinental telegraphic purposes, has been more carefully surveyed than any other great body of water. Open from pole to pole, participating in all conditions of climate, communicating freely with other seas and covering 30,000,000 square miles, it is believed to represent general oceanic conditions, and to contain depths nearly, if not quite, as great as the other ocean basins of the world, although but little is known, it is true in this respect, of the Indian, Antarctic, and Pacific Seas. The general result of its soundings would indicate that the average depth of the Atlantic bed is not much more than 12,000 feet, and there seems to be few depressions deeper than 15,000 or 20,000 feet, a little more than the height of Mont Blanc."

Provincial Wesleyan.

WEDNESDAY, JULY 30, 1873.

THE APPROACHING ENGLISH CONFERENCE.

The oldest and largest of the Annual Conferences has still to meet. Its convocation will complete our long list of ministerial gatherings within this ecclesiastical year. It shows, perhaps as significantly as any other evidence, the strength of Methodism, when we remember that there is scarcely a month without a Conference, while in some there are four or five. The movement begins somewhere on the Pacific coast, passes over the Southern and Northern States, takes Canada and Eastern British America in its course, is continued in Ireland, and culminates in the old Island where it found its birth. To say nothing of the Continent of Europe and Australasia; omitting the numerous branches of the great Methodist family, but including the M. E. Church, there is a chain of Conferences stretching throughout the whole year, and connecting California with Great Britain.

The report which has everywhere been of signal prosperity, promises to speak similarly in England. From the Irish Conference—which has usually been a kind of key-note, there are some very cheering details, as our readers may gather from extracts in our present issue. Rising above the effects of an extraordinary emigration, which has annually depleted their membership and exhausted their strength, the Brethren in Ireland are bravely seizing every opportunity of consolidating their cause and attempting noble schemes of Education, which must, ere long, repay them an hundred-fold. Methodism loses none of its fire and energy through the process of culture. It carries gradually onward, with all the refinement and wealth divinely bestowed, the zeal of its founders with their directness of aim.

What will be the character of President James' services in the English Conference, may be inferred from his sermon in Ireland. Terse, learned, comprehensive, it is imbued with spiritual excellency. Should the crowning honour of election to the Presidency this year fall upon Dr. Punshon, (and who would better adorn the chair?) Americans need not be told what is sure to follow should Providence spare his useful life. Endowed with rare gifts to a degree that never fails to impress and even astonish his hearers, he nowhere appears to better advantage than in legislative and executive administration. Since the days of Clarke and Bunting there has been no such royal combination of learning, eloquence and strength, as William Morley Punshon would bring to the Presidency.

The measures which will meet the English Conference from Australia and Canada in reference to Union, cannot but affect its present session very materially. The future of Methodism in those two useful nations will be influenced by the voice of great men and the vote of the legal hundred. May they have even more of that wisdom from above which has hitherto guarded the Church from evil, and directed it into the ways of prosperity!

A CALL FOR MISSIONARIES.—We have received another interesting communication from Nova Scotia, urging the opening of a mission in that department of the Dominion. We have conferred with the proper officers of the Church and of the Missionary Society, and are enabled to promise the friends who desire the ministers of our Church among them, in that field, that a deputation will visit them at an early day, with a view to meet their wishes. We have delayed the publication of this item until we could speak in the name of the Church. We hope that success may attend this proposal.

We clip the above from the *Christian Advocate*, the organ of the M. E. Church in Canada. As every sentence in it begins with a "we" it must be authentic. The "Church," the "Missionary Society" and the Editor are in entire accord as to the exigencies of the case, and the necessity of sending Methodist missionaries to this destitute Province.

Every Christian denomination would hail with pleasure the co-operation of any new agency in advancing the Kingdom of Christ amongst our population; but there seems to us something incongruous in the intention announced above. Very painful, even in the distance, has seemed to all Wesleyan Methodists of the Maritime Provinces the attitude of the Methodist Episcopal Church in Canada toward the Wesleyan Methodist Church. Invited by the latter to form a union, urged by their own brethren in the General Conference of the Northern States to seek such consolidation, and seeing the general spirit of amity prevailing among Christian bodies in our day, the Methodist Episcopal Church of Canada has scarcely been courteous, to say nothing of being conciliatory.

Hitherto we, as a Methodist Body, have been saved from unseemly wrangling among Churches of the same name. Having outlived principally our difficulties with other denominations, it is delightful to contemplate a long reign of peace and love. Are we now to see the introduction of an element which must bring some degree of agitation and discord? Are there, really, so many Methodist Episcopal families in Nova Scotia who cannot worship with Wesleyan Methodists that missionaries must be sent expressly for their benefit? Our doctrines, means of grace, ordinances, are the same; all but the discipline. Is the order of church government of so very much importance as to require this specific action? All the members of the M. E. Church from the United States whom we have ever met in these Provinces,—and we have met many—were happy and contented in our Church's fellowship. They have always been an energetic and earnest class of Christians. But if there be Canadians of that Church among us who are really discontented with our ecclesiastical associations, and so numerous as to require distinctive missionary visitation,—though we have no knowledge of the facts, we have of course, nothing to do with their action.

To the broad field of evangelistic enterprise, then, we would gladly welcome the brethren of the M. E. Church; but if the object be merely to summon any of that Church's members who may have gravitated toward our communion, to leave and form themselves into a distinct Body, we can foresee endless trouble which is most earnestly to be deprecated.

THE PACIFIC SCANDAL.—A member of the House of Commons at Ottawa rose in his place last winter and charged the Government with having used the monies of the new Railway to the Pacific, for the purpose of securing its own continuance in power. An investigation was demanded, which seemed to be readily and cheerfully granted. At the Board of scrutiny many papers were presented purporting to be copies of letters which had passed between certain members of the Government, Sir Hugh Allan, and other public men. These contain revelations, some of which seem to surprise members of the Government themselves. That very large sums of money were employed for some purpose seems now quite clear. What the object was is a question in dispute.

It is not surprising, in view of all the facts, that the press, the pulpit and the public are speaking strongly on this subject. We are a youthful nation; we have a reputation to earn and sustain; we have been severe in our judgment of delinquencies among our neighbors. Can it be that our peaceful, confident repose is to be thus early broken?

But still, we would counsel forbearance with our rulers till they have a full measure of opportunity for making a defence. If they be really guilty, nothing can save them from thorough and lasting condemnation. If circumstances be such as to enable them successfully to defend themselves, all this indignation and censure will only subject us to regret from ourselves and scorn from our fellow-men. Besides, it is wrong to cherish the disposition which gloats over infamy. Shame and sorrow would fall upon all good men in this Dominion, with the proof of great iniquity in high places. For ourselves, there are men in both the Government and opposition respecting whom nothing short of positive evidence could lead us to the conviction that they have defiled themselves by such monstrous bribery as is now laid to the charge of several ministers.

THE CHURCH CHRONICLE presents an improved appearance. In regard to an interesting ordination service in South Africa, the *Chronicle* makes these remarks:

We read in the *Kafir Express*, of May 1, the following very remarkable account of an Ordination of Wesleyan Kafirs, in which the forms of our ordinal were followed:

"A few years ago not a single native was to be found in the Wesleyan ministry in this country. . . . . At the meeting just held at Aunshaw seven were present who were actually engaged in the work, and five candidates from Heald Town who were under training for it. . . . . Whilst the entrance to this ministry is fairly open, yet the tests are of such a nature as to repel any man who has overweening self-conceit, or is not prepared to devote the whole energies of his body and mind to the work. *Lay hands suddenly on no man* is an Apostolic injunction very carefully carried out in the reception of these men into the important office of the Christian ministry . . . . . The service was conducted by the Rev. W. Impey, general superintendent, the hymns being given out by the Rev. W. C. Holden, the resident minister; the very appropriate form of ordination in the Church of England Service being used, and the native ministers engaging in prayer." Who will not pray God to hasten the day when our Wesleyan brethren will be altogether one with us; not only in empty form but in grace and truth!

We would be sorry to think that the Wesleyan brethren are one with the Episcopal Church "only in empty form." In all essential principles of truth we are surely one with Christ's Body wherever it exists. That we are not under Episcopal jurisdiction today is not to be charged against us as a fault; our relation to each other is the result of circumstances most painful to all true followers of John Wesley. As to any organic union between the bodies, there seems but little favorable prospect at present. Still, we may all be equally faithful to our common Head and glorify Him in our several organizations.

SABBATH DESECRATION.—That artificial humbug called a Circus, came in to Halifax, very gaily, last Sunday morning about 9 o'clock. Only the Sabbath previous, we are informed, another Circus struck its tent-poles in this city. If those temporizing Christians who patronize such exhibitions, require any arguments as to the morality of their action, let them think who the men are and how they conduct themselves. Moreover, the return for the money expended by the public is but a fraction of its real value. If any imposture of our own people were practised upon us equal to this, we would never hear the end of it. But we are easily duped by foreigners of great shrewdness and very little talent.

Is the violation of the Sabbath to be countenanced?

ENGLISH CORRESPONDENCE.

The confessional in the Church of England—Parliamentry items—The weather and holiday-making—The Newcastle Conference.

DEAR MR. EDITOR.—The petition addressed to Convocation by 483 clergymen of the English Church, "for the education and licensing of duly qualified Confessors," has raised a tremendous storm of opposition from the laity. The Bishops took the matter very quietly, referred it to a select committee and then went off to their dioceses, or languidly attended in the House of Lords. They could not report upon the matter until July, and a number of gentlemen, under the leadership of the Earl of Shaftesbury called a public meeting in Exeter Hall, in order to protest against this flagrant and wicked proposal. The meeting was duly held, was densely thronged by an earnest and excited audience of 4,000 persons, and the speeches and resolutions were of such a character as to afford evidence of the strong and unmistakeable loathing and disgust with which the proposal is regarded. The speech delivered by the noble Earl, alluded to the great and violent inroads upon the peace, purity and comfort of domestic life which the confessional would undoubtedly make. He dwells upon the perfidious manner in which it puts itself in the place of Christ, and with matchless impudence displaces our great and only High Priest from his glorious office. If English men and women were prepared and willing to receive this system, and submit to it, they would declare themselves unworthy of the Church of their fathers and of the revelation which God had given them. These sentiments forcibly expressed by the chairman, gave a tone of earnestness and intense indignation to the whole meeting. The Bishops are either unable or unwilling to bestir themselves in the matter. It is true they have very little real power, except over the poor unbeneficed Curates. They could suspend or remove these smaller men, but prosecutions are costly affairs, and may terminate very disastrously even for a Lord Bishop. A clear decisive deliverance from the Episcopal Bench would be a great relief to thousands of troubled souls within the Church, and might convince many without that they desire to preserve the English Church from Ritualism and Romanism. But it appears as if no relief is likely to come from the Bishops; the Laymen are disposed to try their strength, and from this recent specimen in Exeter Hall, they intend to make themselves both heard and felt.

The Imperial Parliament is still in session, but very little business is transacted. It is with difficulty that enough members to form a House can be got together, and all things indicate a speedy break-up. Mr. Gladstone has already announced the withdrawal of six important bills which cannot be proceeded with, and further "slaughter of the innocents" is expected daily. Mr. Foster's Education Amendment Bill has not yet passed its second reading, and it is generally understood that there is a strong desire on the part of many members of the Government to abandon this vexed and troublesome question for the present, and let affairs run as they are for another year. The impending dissolution in Parliament is not much talked of, and the Liberal Government will probably conduct the public business for another session, and then comes the inevitable appeal to the British public. There are many indications that it will prove rather a disastrous appeal to Mr. Gladstone and his once formidable party. So many constituencies have elected Conservative candidates where vacancies have occurred, and preparations are being made stoutly to contest seats that have long been considered strongholds of Liberalism, that it is not at all unlikely we may again witness a temporary triumph of Mr. Disraeli and his party.

The early summer has been surpassingly beautiful and pleasant. It is a time for galas of every imaginable kind. Fêtes to celebrate all kinds of events are constantly occurring. Excursions for the day, week or month are planned by all the leading Railway Companies. Vast trains filled with pleasure seekers are to be seen at all the principal railway stations, and a spirit of pleasure taking and holiday enjoyment possesses all ranks of the people. Our really fine season is so very short that all are eager to avail themselves of the present delightful weather, and make the most of it while it lasts.

The arrangements for the Newcastle Conference are now complete, and before another letter will be despatched the Preparatory Committees will be in full session and the "First draft of stations" published. It is away in the far North, and will not be as largely attended as the recent ones in London and Manchester. Yet it will be an imposing gathering of our Fathers and brethren, and questions of great interest are to be submitted to it. It is a pleasing indication that much prayer is being offered on behalf of the forthcoming Conference. There is much solid prosperity over which to rejoice and many hopeful signs for the future. "B"

July 14, 1873.

THE BERWICK CAMP-MEETING.

MR. EDITOR.—The Camp Meeting just closed has been one of great interest. The congregations were large and attentive, the preaching very faithful and accompanied with unusual power, the members of the church of Christ deeply in earnest; and God honored the means, leading His people into the enjoyment of more intimate communion with Himself, restoring backsliders and convicting many of their need of a present salvation. It was our delightful privilege not only to see the tears of penitence but to hear the thanksgiving of the pardoned. The beneficial effects of the Camp Meeting will be felt in the greater interest manifested by those who were present, in the welfare of the church generally, while they labor with greater zeal and stronger faith for the conversion of souls in their different homes. A little anxiety was felt by those who had charge, with reference to the Sabbath, and arrangements made to meet any difficulties which might arise, but we are thankful to state that though upwards of four thousand persons were present, every thing passed off quietly. Magistrates who made it their business to be present where it was feared liquor might be sold or given away, saw nothing to awaken suspicion, and one said he would rather answer for the conduct of the people, than for the falsehoods circulated by some who profess better things. The grounds have been much improved during the year, involving a heavy expense to the committee, which has not been met by the collections. If any lovers of the cause desire to aid an undertaking, which with the combined blessing of God, will be felt for good to the extremities of the Conference, they can make remittances either to Mr H. Jefferson, Secretary, at Berwick, or to Geo. W. Fisher, Esq., Treasurer, at Somerset, who will we are sure be ready to give any information. Several visitors from the M. E. Church were present and expressed themselves much pleased, both with the natural advantages of the situation and the character of the meeting. The committee intend putting up a large building during the coming autumn, in which to place the comfortable seats they have provided, until needed at the next meeting, and then to be properly fitted up as a boarding house. They will continue to make improvements, and so to conduct the affairs of the association, that the camp meeting may live down all misrepresentation and win that place in the confidence of the ministers and laymen of our church, which is necessary to the full accomplishment of its God-honoring purpose, the salvation of souls.

W.

LETTER FROM SECRETARY OF THE EXAMINING COMMITTEE.

TO OUR PROBATIONERS.

DEAR BROTHER,—I have received letters from several of our probationers complaining of errors or supposed errors in connection with their examination papers written at the late District Meetings. To answer them and satisfy all, let me offer a word of explanation

It was distinctly stated at Conference when the comparative estimate of these papers was made that the examination had not been in all respects a fair one. In one or two cases, for example, young men had been allowed to take the questions home with them and to prepare the answers at their leisure. Besides, in some unaccountable way several papers were lost, so that I could not make up and announce the average standing of each person.

Now it would be manifestly unfair to compare a paper prepared at leisure with one prepared in a given time, under the eye of an examiner, or, in estimating the average standing of a person, to omit a paper accidently mislaid.

As this was the first year in which the examinations were conducted according to the new method, it is not surprising that some irregularity has occurred, but, every effort will be made to avoid error for the present year.

I am yours, &c.,
CRANSWICK JOST.

Avondale, July 24, 1873.

Circuit Intelligence.

OPENING OF THE NEW CHURCH, LITTLE RIVER, SALISBURY CIRCUIT.—"Slowly, yet surely," has been the motto with our people at the above place. When we came upon the Circuit a year ago, we preached in a small dingy school house, a most uncomfortable place, and one which would not hold the people who wished to attend our services. The friends were determined to have a church, and as is often the case, except one builds relying upon the sale of pews for his pay, no church would in many instances be erected. One of our people took hold of the matter in right good earnest, and having persevered through much difficulty, though some 9 or 10 months have elapsed since erection of frame, we now have a well-built and very neat and nicely finished church, capable of seating about 200 people, a credit to the community, and a standing monument of the praiseworthy efforts of the builders, whom we fear will be in arrears some $400; judging from the sale of pews last Monday, we hope, however, to raise a little more by and bye.

We were sadly disappointed on the Sabbath in not having any stranger present to occupy the stand. We went to the station on Saturday evening expecting to meet Bro. Daniel from St. John, but received a telegram instead, stating he was taken sick and could not come. It being too late to obtain any other help, we had to preach the opening sermon ourselves.

We were favored with a visit from Rev. Mr. Steadman, a Baptist Bro., who kindly preached in the afternoon. He gave us an earnest and faithful discourse. We again preached in the evening.

The congregation were as we expected, very large, it being a most beautiful day. We judged there were between 400 and 500 at the morning and afternoon services, and in the evening the church was well filled. It was indeed a great disappointment and drawback to be left as we were; nevertheless we trust the services of the day were not unprofitable, and that the gospel seed fell into the hearts of some, which will bring forth fruit to the glory of God.

On Monday morning, we again had a service after which some of the pews were disposed of, several, however, remaining in the builder's hands. The ground on which the church was built, was presented and duly deeded over to the Conference, a good square lot which we shall have neatly fenced in due course. As we look upon such *neat* and *good* buildings nothing gaudy or useless, but substantial and useful—erected for the praise and glory of God, it gives us encouragement, and as we sing in the hymn in connection with the opening of a place of worship.

"May it before the world appear,
That crowds were born to glory here."

we would say, Amen and Amen.

G. W. F.

Salisbury, July 25, 1873.

PARRSBORO' CIRCUIT.—After a some what protracted effort, our good people at Canaan have succeeded in finishing their church. It is a neat and comfortable building, calculated to accommodate over two hundred people. The dedicatory sermon was preached on Sunday morning, 20th inst., by Rev. D. B. Scott, Superintendent of the circuit. It is estimated that there were about four hundred people present at the morning and afternoon services. A social service was held in the evening when the Lord manifested himself in his temple, and three persons publicly declared their purpose to seek an interest in Christ.

The erection of this building was commenced and carried forward for a time under the superintendence of Bro. Alcorn, who took a very deep interest in the work, but was removed to Sydney before its completion. He will be glad to know that the pews were sold on Monday for a sufficient sum to cover the whole building expenses, and the business most amicably settled Now for a revival. May the Lord give it.

J. F. BRITS.

Athol, July 25, 1873.

Miscellaneous.

A LOOK AT THE CONFERENCE OF EASTERN BRITISH AMERICA.

A ride of more than a hundred and forty miles over the European and North American Railroad, takes us to Fredericton Junction, and a rougher ride of twenty one miles over the Fredericton Branch, carries us to the seat of the Conference of Eastern British America. On the last Thursday of June, at nine o'clock A. M., the Conference opened, Rev. Charles Stewart, D. D., presiding. The address of the British Conference was read (the members manifesting their respect by standing) by Rev. D. D. Currie, secretary of the Conference for the last four years, who ought to have the D. D. on the other end of his name. The mother Conference is strongly attached to her loyal child, and the affection appears to be reciprocated. Nearly every year brings out a number of young men from England, to supply the vacant fields in the Provinces, who, in addition to other qualifications, have the very important one of not being married; while the poor Provincial who feels himself called of God to preach the gospel, is compelled to sow the seed on other soil because he has committed the unpardonable sin of matrimony.

Let us take a survey of this clerical assembly. As to any difference in the appearance of the Bluenose and Yankee Methodist preachers, we conclude that the superfluous broadcloth of our provincial brethren is about the only distinguishing feature. They are a fine looking set of men, and would make excellent subjects for emigration westward; and we are mistaken if some of them do not venture occasionally to pray with the windows open in this direction.

Prominent among the senior members, we notice Dr. Pickard, the able and gentlemanly editor of *The Wesleyan*, and former Principal of Sackville Academy. Few resolutions are permitted to pass free of his critical pruning knife. If names indicate anything, the infallibility of the Conference is secured by the counsels of two Popes, and it will scarcely fall into idolatry while their Temple stands. Their loyalty is preserved by the presence of a Prince, nor will they be apt to forget their loyalty to the mother country while England is in their midst. There are two Gaetz to the Conference; but young men with wives must not imagine it easy work to enter, for though these may neither be as strait as they are straight, yet there is a narrow way that will not admit any superfluities. We have not time to name them all, for every department in nature seems to be represented in this assembly—a Crane, a Dove, a Pike, several Pickets, and a Peach. They have a Brewer, too; but the constant presence of a Coffin, and the fact that they have but one Day accounts somewhat, perhaps, for their having at the same time a Lodge in the midst.

In transacting the Conference business the meetings are all open to the public, except when the examination of character is pending. Your correspondent very innocently dropped in on this occasion, and was quietly informed that he was not a member of that body—a hint that was altogether unnecessary, as he found that out two days before

The interest of the session culminated on the fifth and sixth days, on the matter of union with the church of Canada. The articles of union submitted by the Canada Conference were accepted, with some modifications. Rev Dr. Rice the delegate from Canada, made some very interesting remarks on different occasions during the sessions. Among some very important changes toward the close of the Conference, was the election of Rev. A. W. Nicolson as editor of *The Wesleyan* and Book Steward.

A visitor to Fredericton should not leave without taking a drive to Marysville, on the opposite side of the River St. John, and distant about two miles. We had known something and heard much of the generosity of a noble-hearted man residing there; but when we saw the result of his munificence, we concluded that the half had scarcely been told. One of his first acts, when moving to this place, some ten years ago, was to build a school house, which is unsurpassed by any of the same class in British America. He next built a hall for the benefit of the public, and still more recently he has finished and furnished a church and parsonage, both of which are perfect models of neatness and elegance. These he presented to the Methodist Conference last winter, and the only donation which he would accept was that of a very beautiful Bible from a gentleman in St. John. The church is built in an octagonal form, and is both convenient and elegant, costing, it is said, over seventy thousand dollars. Such a gift will make the name of Alexander Gibson a household word among the Methodist families of New Brunswick for many years to come. May he personally seek and find that grace that saves.

Returning to the city we take the cars for other points, and after various peregrinations find ourselves at home with clearer heads, stronger bodies, and lighter purses than when we left, two weeks ago.—*Cor. Zion's Herald.*

THE IRISH CONFERENCE.

On Monday, June 23, the subject of union between the two principal bodies of Methodist, in Ireland was introduced. It appears that a widespread feeling exists as to the great desirableness of effecting an organic union in this case, as the views held by both parties of Christian doctrine, experience, discipline, and worship are identical. The waste of power caused by the present wretched and needless division, inherited from a former generation, is felt to be a great evil in many ways. Evidence was adduced showing that several of the difficulties which existed when the Union Committee of 1869 was appointed had, since then, been removed, so that the way seems now to be fairly opened for a favourable settlement of this question. The Union Committee was accordingly reappointed with the same powers as before.

The announcement of the numbers in Society led to a profitable conversation on the spiritual state of the Church. In various parts of the country there has been marked revivals of religion, and several of the brethren spoke gratefully of the triumphs of grace which they had been privileged to witness during the course of the year. The chronic drain of our numbers by emigration shows little sign of abatement as yet; but we are thankful for even a small increase of members, and hope for still better days.

On Tuesday, the Theological examination of the candidates for ordination was conducted with marked ability, by the Rev. W. B. Pope, the answers was very satisfactory. The representatives to the ensuing British Conference in Newcastle-on-Tyne were then elected. They are George Vance, who is nominated as delegate; W. G. Price, and J. D. Powell. In addition, Wallace M'Mullen was appointed to go to attend to the interests of the Auxiliary Fund for Worn-out Ministers and Ministers' Widows.

In the evening the solemn and deeply impressive Ordination service was held in Wesley Chapel, in the presence of a densely crowded congregation. The five young preachers made a good confession before many witnesses, testifying most clearly as to their conversion to God, their call to the ministry of the Gospel, and the success with which their Master had crowned their labours during their four years of probation. The President, the other representatives from the British Conference, and some of our senior ministers, took part in the imposition of hands and in the other sacred exercises of that memorable season. The service was closed by a charge from the President, warm-hearted, and full of sage, fatherly counsel. This charge was founded on 1 Timoth iv. 14: "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery."

Wednesday's morning session was preceded by a hallowed communion-service. As the assembled ministers anew plighted their faith to their risen Lord and renewed the expression of their brotherly love for each other in the observance of this sacred ordinance, it was scarcely possible not to feel profoundly impressed with the conviction that they should never more all together drink of that fruit of the vine, until they should drink it new in our Father's kingdom. Soon after the List of Stations was brought in, and, having had more than one revision, was read a third time and confirmed. The act was speedily followed by a marked depletion of the Conference, the attendance at which continued to decline until the end.

The report of the Committee on Suggestions was brought in and considered. A few of the recommendations were adopted, others declined, and the greater part postponed for further and fuller deliberation. Foremost among the last named class is the subject of lay delegation to the Conference. There are serious difficulties, chiefly legal ones, in the way, yet the matter is under consideration, and it is confidently hoped that a satisfactory solution may be found by assimilating the Conference usages to those of our district meetings, which work so admirably, thus giving all business relating to funds, institutions, and general Church questions to be discussed, and finally settled by a mixed assembly, while all purely ministerial matters are reserved for the pastors alone. If this scheme be practicable, and we believe it is, it will be a great improvement on our present mode, and will help to bring out into useful activity the sympathy and working power of the lay members of the Church. We shall, however, need to make haste slowly, avoiding needless delay on the one hand, but avoiding also rash and incautious adventures on the other.

On Thursday, the last day of the Conference, a great deal of miscellaneous business was despatched. Petitions to Parliament were adopted, praying for the improvement to the Marriage Law, the closing of public houses on Sundays, and the repeal of the atrocious Contagious Diseases Act. Reports were presented and accepted of the various funds and institutions of the Connexion, and Committees and officers appointed for their working. The Address to the British Conference and the Pastoral Address to the Societies were read. Various arrangements for the coming year were made; hearty thanks given to our President, office-bearers, the Cork ministers, and to our kind hosts, whose warm hearted hospitality has been of the most generous kind.

As usual on such occasions, advantage was taken of the presence in the city of so many ministers to hold some delightful re-unions. One was a Sunday-school Conference, at which suggestive papers were read, and free remarks made as to the best method of rendering more effective this important department of Christian work.

Another was a temperance festival, very enthusiastic and highly appreciated, especially by the young, who attended it in large numbers. A third was a public breakfast in the Imperial Hotel, given by J. H. Swanton, Esq., to about two hundred guests. The subject of conversation at it was, "The spiritual and other interests of the Connexion in Ireland," a conversation which was carried on very much in the style of a lovefeast

The week-night services, too, as well as those of the Sabbath-day, were seasons rich in blessing. On one evening our beloved President sweetly discoursed to the Conference from the words, "Sir, we would see Jesus," leading us on step by step almost to the beatific vision of "the King in his beauty." On another night a loveleast was held, at which, with one exception, all the speakers were ministers.

Here so much was said, in the way of experience, of the old Methodist doctrine of perfect love as to impress one deeply as to the remarkable character of the present revival of scriptural holiness, a revival which, as it eminently honors the Lord and Giver of Life, the blessed Spirit of God, we cannot doubt will be honored by Him with large and wide-spread displays of his saving power.—*Recorder.*

THE OPEN SESSION OF THE IRISH CONFERENCE.

The Conference resumed its deliberations at seven o'clock on Thursday evening; the President, the Rev. Luke Wiseman, M.A., in the chair.

The hymn commencing

"Jesus the word bestow,"

was sung, and the Rev. John Dwyer (Assistant Secretary) offered prayer.

The President then explained that this particular Session of the Conference was open to the public, and said that he was glad to see so many of their friends present. They had come as spectators and auditors, and would remember that the business of this evening's sitting was confined to members of the Conference.

The Secretary then read the reply of the British Conference to the address sent to them by the last Irish Conference. The address referred to the progress of the Connexion in Great Britain, and assured the Irish Conference of their continued sympathy and regard.

The Rev. Dr. Appelby (Delegate) moved that the reply of the British Conference to our address of last year be gratefully and affectionately received. He could assure the President and his companions that the Irish Conference was glad to see them, and would give them a "hundred thousand welcomes." The Rev. gentlemen, in the course of an eloquent address, which was frequently and loudly applauded, referred to various features of Ireland's religious and social condition, and concluded by saying that in the glory of the heavenly future, amid the pearls which would sparkle in the crown of our Saviour, there would be one which should shine as brightly as any other, and it should be "like unto an emerald."

The Rev. Gibson M'Millen, who was introduced as the Junior Representative of the Irish Conference to the British Conference, rose to second the motion. He referred to his recent visit to England, and to his impression of the discussions and debates in that large ecclesiastical assembly of eight hundred Ministers—the British Conference. He would refer only to one topic amongst those which had been specially committed to him and his fellow-representatives, when deputed to attend the British Conference—namely, that of National Education. He held that this was one of the grandest systems of primary education which had ever been applied to any country; and thought its original principles may not have been held to in all their integrity, yet it is still well worth preserving. Our object ought to be to hold fast by this system, and as far as possible to bring it back to its original principle—that of united secular and separate religious education. The Elementary Education Act of 1870 was an attempt to apply to England a National system of education; but if this system were applied to Ireland, it would be found unsuitable and dangerous. He believed that there would yet be a system of National education applied to England which should be even less denominational than our own system.

The Rev. Wallace M'Mullen briefly supported the motion, which was passed unanimously.

The Revs. Gibson M'Millen and Wallace M'Mullen were appointed to prepare the draft of an address to the British Conference of 1873, and to submit it to this Conference for approval.

The President then addressed the Conference. He said they would not expect a lengthened address from him, especially considering who they were that were to follow him. He thought it was hardly necessary to repeat what has been so often said, and said truly, concerning the esteem and brotherly love felt by the British Conference for their Irish brethren. They felt a union of faith with them, and were sharers in their sufferings and in their prosperity. In proportion as the affairs of Ireland generally, and particularly of Irish Methodism, were understood in England, there was an increase of real and thorough sympathy with them. With regard to Methodism we might say that in England and Ireland they were not only one in Christ, but one in that particular form of faith and discipline which in the Providence of God has taken such a hold upon the English speaking population of the world. Much attention has of late been paid to statistics; and though it is quite possible to attach too much importance to them, yet it is right and necessary sometimes to do so. Let them try to take a brief survey of their numerical position over the world. It is true that the great Methodist body is divided into many sections; but if this is a reproach, it is one which must be shared by others. The same thing is true of Presbyterians—even to a great degree—Baptists, and others. But taking the various branches of Methodism, and applying the same rule to other Protestant Churches, and taking the number of our adherents throughout the world, we may estimate, approximately at least, our numerical position in English-speaking Christendom. The Roman Catholic Church in the United Kingdom, the Colonies, and in America, may be estimated at ten millions. The Anglican (or Protestant Episcopal) churches in the same countries embrace eleven millions and a-half; the Presbyterian Church, eleven millions and a-half, or eleven millions; the Baptist Church, ten millions and a-half; the Congregationalists, seven and a-half millions; while the Methodists include fifteen millions. If this calculation be even approximately correct, it follows that, through the providence of God, that revival which commenced in the University of Oxford in the beginning of the last century has resulted in the establishment of a family of churches now the largest in the English-speaking world. The Irish Conference may not be one of the greatest among the thousands of our Israel, but the peculiar circumstances of the country must ever be taken into account. Emigration is yearly taken away from our ranks many who would otherwise swell the numbers of the Church. But they are found in Canada, in the United States, and in other lands; and Irish Methodism is doing a great work for the world.

The Rev. William B. Pope, Didsbury College, then addressed the Conference in a most able and impressive speech, referring particulary to the characteristic position of Methodist theology and discipline in relation to the opinions of the present time. This was one of the most able addresses ever delivered before the Conference, and will never be forgotten. As it is to be published by request of Conference, we do not attempt an outline.

The Rev. Dr. James, ex-President, said he would not now dwell upon any department of that multiform subject which had been referred to, save one—that of education. A large portion of the English people have now reached the conclusion that the best system of National education for England is that which implies the formation of School Boards, and the establishment of School Board schools. The extension of this system is the best course which can be derived for the protection of the consciences and religious convictions of the people. The rev. gentleman then referred at length to the position of the British Conference in relation to the primary education question, and the recent Irish University Bill.

The Rev. George Vance read and moved the adoption of the Report of the Missionary Committee of Review.

The Rev. Gervase Smith, M.A., briefly seconded the motion and the Report was adopted by the Conference.

The doxology having been sung, the President pronounced the benediction, and the Conference adjourned.

PRESIDENT'S SERMON TO THE IRISH CONFERENCE.

The usual official sermon to the Conference was delivered on Wednesday evening, in the Patrick-street Chapel, by the Rev. Luke H. Wiseman, M.A. There was a crowded attendance. The Rev. gentleman ascended the pulpit at seven o'clock, and having conducted the introductory devotional exercises, announced as his text the 21st verse of the 12th chapter according to St. John—"Sir, we would see Jesus." He proceeded to say, that he would endeavour from this passage to set forth a sevenfold view of Christ. First, he would speak of the personal view. This was enjoyed by those who lived in the time of the Saviour, but is, of course, impossible for us. We may imagine what was his appearance, but we have no authentic portraiture. More important is what may be termed, secondly, the historical view. This was the view which a person would have from the careful study of the record of the life of Jesus. It would be proved that this view presented three features—those of power, purity, and suffering. In each of these the Saviour's history was unparalleled. Then, thirdly, there was the theological view—that which expressed the teaching of the Church in all ages. The Church has declared with one voice—even as Holy Scripture itself doth declare—that He is Human and Divine. That He was Human he (the preacher) need not stay to prove. His intercourse with men, his wonderful sorrows, his unparalleled sufferings, proclaim that he was bone of our bone and flesh of our flesh—like us in all respects, sin only excepted. It might be objected, that if Jesus were without sin, that this exception disproves the reality of his human nature, "Is not," says the objectors, "sin an essential element of human nature—are not all men born in sin? Does not the Saviour's exemption from sin therefore show that he was not really human?" The answer to this, however, is not far to seek, and it is this—sin is not an essential part of human nature. Adam had no sin before his fall, and yet he was a perfect man then; and there shall be no sin in human nature again when in the new nature—redeemed, sanctified, and glorified in the heavenly world. So that when the Church asserts the humanity of Jesus, it declares with the same voice that he is all the more perfectly man because of his freedom from sin.

But it is also declared by the Church and by Holy Scripture that Jesus is Divine. He need not appeal to prophecy and miracles in proof Christ's claims to Divinity. Take only the personal testimony of our Lord in relation to himself. He declared that he and his Father were one. So that the doctrinal view of Jesus, is that he is both Human and Divine. There is, fourthly, the believing view of Jesus. This Jesus is not, like a star, beautiful but inaccessible, he may be approached, and we ought to go unto him and look unto him for salvation. This view presupposes the others; but goes further, and expresses the fact that we look unto Jesus as our sacrifice for sin. Let it be the business of ministers of the Gospel to persuade them that they are in need of him—that they must be lost without him, and then to find him and see him believingly as their Saviour. This believing view of Jesus is not to be merely one act, but a habit of the Christian life. We ought to

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look to him from first to last. Then there is, fifthly, the imitative view. If ever the day should come when the view of Christ as our Passover should obscure the view of Christ as our Pattern, it would be [illegible] day for our Church [illegible] evil [illegible] but we are called to be followers, imitators of Christ, and one of the most effectual ways of preaching the Gospel is by a holy life. All Christians are preachers by their lives, either for or against that holy name which they bear. Sixthly, there is the judicial view of Christ. This view differs from all the rest, in that they are optional—this is compulsory. But we must—whether we will or no—behold Jesus as our Judge. It is doubtful whether the great truth of our Lord's coming to judge the world is sufficiently dwelt upon in the present time; we believe he shall be our judge. Then, finally, there is the heavenly view. Jesus shall be revealed in heavenly glory to his Church for ever in that blessed new Jerusalem—that city of the faithful to which we are pressing forward. The rev. gentleman concluded an able and most impressive discourse by an appeal to his hearers to seek that heavenly view of the Saviour.

DEATH OF A WESLEYAN MISSIONARY.—The *Methodist Recorder* says: On the 13th of May, the late Rev. H. L. Cranford, of St. John's, Newfoundland, departed this life, in the full assurance of an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ, at the residence of his mother, Darmouth, Devonshire. He was born at Llandilo, South Wales, in the year 1841, and offered himself for Missionwork in 1863; passed his examinations at York and London successfully, and was sent the same year to prosecute his studies under the care of Rev. Dr. Kessen. His able tutor speaks of him as a most exemplary and devoted student—one whose course, although brief, was exceedingly useful. He arrived in Newfoundland about the latter end of October, 1864, and with characteristic energy and determination entered at once upon the arduous duties of missionary life. He was in labors more abundant, and not seldom in perils by sea and by land. He labored thus on several stations in succession, and always with great acceptance, earnestness, and success. It was his unspeakable privilege to witness extensive revivals of religion and to turn many from sin to righteousness, and darkness to light. While on his way to visit one of the outlying stations he suffered shipwreck, and he and the crew were exposed in a small boat for a length of time to the intense and bitter cold characteristic of the clime. On another occasion he was the means of saving the crew of a large ship, observed to be in distress during a terrific storm. The inhabitants of the town in which he lived at the time had collected together to witness the terrible scene; but none of them had the courage to venture to the rescue, until their pastor jumped into a boat, declaring that he could no longer stand there seeing his fellowmen perish in the storm without trying to render assistance. Animated by his manly courage, others followed, and every man of the crew was saved from a watery grave. In May, 1872, he was appointed to St. John's and in the June following had a second attack of hemorrhage. His medical attendants and friends advised rest and change of climate; and to evince their high esteem of his ministerial character and abilities they presented him with a purse of $100, with an address couched in terms of loving sympathy. He arrived in England on the 12th of December last, and after spending a few weeks at Matlock, he reached Dartmouth very much worse than when he left home. Occasionally his sufferings were intense, but in the severest agonies he would often exclaim, "Though he slay me, yet will I trust in him." "All things work together for good to them that love God." He never gave up hopes of recovery, and again seeing his dear wife and children, until a very short time previous to his death. He exchanged mortality for life in the thirty-first year of his age, and the ninth of his ministry.

METHODIST STATISTICS.

THE Methodist New connexion has just terminated its 74th Annual Conference at Hull. We are glad to notice that its proceedings having borne every evidence of Christian activity and well directed labour. In this, one of the earliest offshoots of Methodism, it is satisfactory to find a numerical increase reported. One of the principal topics of discussion during the recent session was a movement which has recently been going on in Canada for the amalgamation of the New Connexion Methodists with the Wesleyan Church of the Dominion. The Primitive Methodists, Bible Christians, and Episcopalian Methodists appear to have been origionally comprised within the proposed union, but they seem at an early stage of the proceedings to have withdrawn from the movement. The two other bodies proceeded, however, with their negotiations. A triennial general Conference in which the clergy and laity were to be equally represented, and in the intermediate periods annual Conferences in which there was to be no lay delegation, formed the basis of the proposed union. To this scheme the English Conference strongly objects, and believing that it is an unfair compromise of the chief distinctive feature of New Connexion Methodism, has at once sent a deputation to represent to the Canadians its views upon the matter. We have often pointed out that although the different ecclesiastical machinery and forms of administration render a perfect union of the various branches of the Methodist family difficult, if not impracticable, yet this need not prevent a more frequent interchange of fraternal counsel and advice. If, however, our ecclesiastical divisions be a matter of regret, the reproach is one which, as the President very truly said the other day at Cork, must be shared by all Christian Churches. On the other hand, when we remember that in all its various phases Methodism is still true to the essential doctrines of primitive Christianity, that it has not yet swerved from the principles of the Reformation, and that, in the space of little more than a century, it has so enlarged its borders as to number fifteen million adherents, we may well take courage and press forward, nor shall we be troubled by Isaac Taylor's prediction that Wesleyanism "is a something felt to be obsolete," for the preservation of which the modern preacher must "fight a desperate struggle."—*Watchman.*

THE Primitive Methodist of June 19, contains the Appointments made at the late Conference. There are 480 "stations" in Great Britain, Ireland, and the Missions—to which from one to eight ministers are appointed respectively. They do not embrace Canada and the United States. We find this resolution, however, in the proceedings of Conference: "That the preachers going to labor in the United States of America be subject to the Conference of the UnitedStates. That their expenses be paid by the station to which they go. That they shall not be compelled to stay longer than ten years. That should a preacher be expelled he shall have the opportunity of appealing to the English Conference, etc. That the stations in the United States be included in the list of stations issued by the British Conference."

THE Primitive Methodists were greatly exercised at their late session on the decrease of members—it was variously attributed to removals—to imperfect records—to improper cancelling of names of persons who do not attend class regularly—to lack of pastoral visitation—to the disuse of open-air preaching, etc. We think they lay too much stress on numbering the people, and on circumstantial things. Let no name be removed without due process of discipline. Let Church membership be more sacredly guarded. By all means preach out of doors and everywhere where an audience can be gotten. Take better care of the children of the Church. Delinquincy at this point has been the great leakage of Methodism.

THE Recorder of June 20 publishes full returns of members from all the Districts—34 in number—not including the Missions, only the work in England, Wales, Scotland, Zetland and the Channel Islands. The number of full members is 348,571; increase last year, 1,721; on trial, 20,844; deaths, 5,615; candidates for the ministry, 105. The number of ministers and local preachers is not specified. By referring to last year's report we find that there is an increase of 786 on trial—so that the full increase is 2,507. We wish the Methodists the world over would abolish that mischievous probationary system.—*Meth.*

IN Australia there are four Wesleyan Conferences, with 361 ministers; 1948 churches and other preaching places; 3,261 local preachers, 5,821 class-leaders; 66,686 members, including probationers; 318,856 attendants on public worship; 112,378 Sunday scholars, and 104,158 day-scholars.

THE Irish Wesleyan Methodist Church numbers 19,976 members, increase last year, 90; on trial, 600—emigrated last year, 442; died, 310; candidates for the ministry, 13.

CANDIDATES IN ENGLAND.—We hear with devout thankfulness that the candidates under examination this week at Westminister are quite up to the average supply both as to numbers and character. We do not and will not reflect upon any of the Evangelical Churches of this land as to the modes by which they raise up and train their candidates for public service. We will rather pray that they may be more successful in securing zealous and devoted men whose ministry shall become a greater power than their fathers have ever known. But we shall be pardoned for calling attention to the care and pains bestowed by the Methodist Churches upon those who profess to be "inwardly moved by the Holy Ghost to take upon themselves this office and ministry."—*Watchman.*

PERSONAL ITEMS.

We find these notices in our exchanges. It is very pleasant thus to read of the public appreciation of good men:—

Rev. R. W. Weddall, A. B. left the Kentville Circuit on Saturday last for his new field of labor in New Brunswick. During the past two years Mr. Weddall has labored very successfully on this Circuit. He is a young man of good talents and is an acceptable preacher. During the time that he has been here, the Kentville Church has greatly improved by an expenditure—including a nice organ—of upwards of $500. The congregation we may here remark, are indebted to a number of friends in Halifax, and one in Wolfville for about $100 of this amount. We trust he may be more useful in his Circuit, and pray that heaven's choicest blessing may rest upon his labors.—*Star.*

Rev. Mr. Dienstadt, the new Wesleyan clergyman at this place, preached on Sunday evening to a very large congregation, who were delighted with his sermon. It the Church-men do not put a stop to their squabbling the dissenting churches will soon draw to them a large portion of the Episcopalians in the place.—*Moncton cor. to St. John Globe.*

A number of the friends of the Rev. S. F. Huestis met him in the vestry of the Wesleyan Church at Lower Horton on Monday evening last, and presented him—on his departure from their midst—with a handsome Gold Watch and Chain, in token of their appreciation of his service while laboring among them, accompanied with their hearty good wishes for his future prosperity.—*Kentville Star.*

THE REV. D. D. CURRIE—the new Wesleyan minister appointed for this city at the late Conference—arrived here last week, and preached his introductory sermon on Sunday morning. In the evening he preached the anniversary sermon to the Sunday School Scholars. We sometimes hear more eloquent men than Mr. Currie, but seldom one who understands his subject so thoroughly, and can make it so plain to his hearers. As a preacher, he is earnest, practical, and fearless, rich in illustration and powerful in argument. He wastes no words in introduction, and never tires his hearers with lengthy prerorations. We congratulate Charlottetown on securing the services of so able a man.—*Argus.*

REV. J. C. BERRIE preached his last sermon in the Wesleyan Church here on Sunday evening last. On Friday evening "Daysprng Temple" presented him with an address to which he made a suitable reply. On Monday evening a number of friends met in the Wesleyan Church, and presented to him a copy of "Sheahan's Historical Atlas," valued at $25, with an address.—*Summ reside Journal.*

The Rev. Joseph Gaetz, Wesleyan Minister, lately appointed to Liverpool, by the Conference, which sat recently at Fredericton, arrived on Tuesday night, by the "M. A. Starr." The Reverend gentlman's last station was Lunenburg, where he resided for three years, during which time he was instrumental in doing much good, and his departure was universally regretted by the people of his charge, and many others to whom he has endeared himself by his Christian deportment, zeal in his Master's cause and energy and decision of character.—*Liverpool Adv.*

General Intelligence.

NEWS IN BRIEF.—It is intimated that Dr. Cramp has a work in press in England on St. Paul; the Drs. active mind still seeks good employment.——Spain is once more in the throes of revolution.——Heavy frost and snow are reported to have done much damage to the crops in the vicinity of Truro during last week.——The examination of Teachers was conducted throughout Nova Scotia on the 22nd inst.——The death of Dr. Punshon's daughter, recently married at Cobourg, Ont., is announced in some of the papers.——Several Customs officials, suspended a few months ago at St. John, N. B., for irregularities in their department are to be reinstated.——A most disgraceful quarrel between "high" and "low" Church parties has been going on in Moncton, provoked by a Rev. Mr. Walker. One of the same name gave great trouble at Carleton, St. John, some time ago.——Trinity Church, (Episcopal) St. John, N. B., has called the Rev. Frederick H. J. Brigstock, Jesus College, Oxford, to succeed the retiring pastor, Rev. Mr. Hill.——The store of Messrs. A. Seaman & Co., Minadie, N. S., was struck by lightning last week and consumed with all its contents.——The body of Wm. H. Coates, of Smith's Creek, N. B., drowned in Folly Lake has been recovered.——The Wesleyan Sabbath school of Windsor, this year conveyed its Picnic party of 340 persons by steam to Partridge Island. This school affords its scholars and friends the instruction of travel as well as books.——Coal has been discovered near Dorchester, N. B.——A little boy in Halifax was so badly burned last Friday by playing with matches that his life is despaired of.——Rev. J. Lathern entered upon his duties in Halifax last Sabbath, Mr. Rogers having left for Yarmouth.——Rev. Mr. Anderson, Presbyterian Minister of Wallace, N. S., has accepted a call to Chatham, N. B.—An extensive fire has done great damage in Baltimore, U. S.

BUSINESS AT LIVERPOOL, N. S.—Our Local Banks, we are happy to be able to say, have resumed business. Business matters generally are in a more healthy condition. We hope that the lesson of the past few months will not be without a salutary influence upon the future of this community.—*Liverpool Advertiser.*

The relaxing power of *Johnson's Anodyne Liniment* is truly wonderful. Cases are already numerous where bent and stiffened limbs have been limbered and straightened by it. When used for this purpose, the part should be washed and rubbed thoroughly. Apply the liniment *cold*, and rub it in with the hand.

A crowd of "Horse Men," and others, daily throng the stores in country and town for *Sheridan's Cavalry Condition Powers.* They understand that horses cannot be kept in good condition without them and with them can be on a much less quanity of grain.

EXMOUTH STREET SABBATH SCHOOL PICNIC.—The annual picnic of the above named Sabbath school was held at Rothesay yesterday. The dey was warm in the city and a great many were only too glad to avail themselves of the opportunity of spending a few hours in the country. The first train left at 10 o'clock, and consisted of eight cars containing principally the teachers and scholars of the school. The afternoon train was about the same size. Those present enjoyed themselves in various ways. Some by strolling over the grounds, others at games, while the young ladies took possession of the swings, of which there were several. There must have been over a thousand present, and all seemed to enjoy themselves. The train that left at half-past six brought to the city a happy crowd.—*St John Tel.*

At the Geographical Society's meeting on Monday it was announced that the Government have granted a pension of £300 per annum to Dr. Livingstone, to be paid to his family until his return. The gold medal conferred by the King of Italy was handed by the President to Mr. James Young, on the traveller's behalf.

The crops in P. E. Island are promising well. Hay will be light owing to the droughts in the early part of the season. Grain, however, is likely to be an abundant crop. The early wheat is coming out in ear, and promises a fair yield. Potatoes, for a time, looked sickly, but they are now covering the ground rapidly.

THE BAR.—At the present sitting of the Supreme Court four young gentlemen, Norman J. Layton, of Truro, B. A. Weston, of Dartmouth, J. M. Geldert, Jr., of Halifax, and D. C. Fraser, of New Glasgow, were admitted as Barristers and Attorneys, having passed highly creditable and successful examinations.

SAD CASE OF DROWNING AT BAIE VERTE.—On Saturday last, between the hours of three and four, p. m., while Capt. Ledwell of P. E. Island, was loading his vessel off Fort Monctou, his raft broke away, and drifted for some twenty or thirty yards before he noticed it. His crew were all on shore at the time, and the captain tried himself to regain possession of it. Whilst swimming towards the raft he began to sink, and his son, a lad twelve years of age, jumped overboard to his assistance, but only reached him in time to seize his hat as he was sinking for the last time. The inhabitants of Baie Verte were grappling for the body all day Sunday.—*Chignecto Post.*

About midnight of Wednesday four men named Barney Quinn, John Gallivan, and Patrick and Simon Gouthro, were crossing the Harbor, in a ship's boat, when near the International Pier a heavy squall struck and overturned their boat, which fortunately did not sink, when all four got on her bottom. After a little while Quinn left the boat to swim on shore, which, probably from the heavy lop, he failed in reaching and was drowned within twenty yards of the land. The others wisely preferred remaining on the boat's bottom, from which they were rescued by the crew of a ship near by who heard and responded to their call for help, and rescued them from their perilous situation. A number of persons have since been grappling for the body.—*Cape Breton Times.*

The following are the officers of the Grand Lodge, British Templars, for the ensuing year in N. B.:—

Rev. T. Todd, W. G. Chief.
Rev. D. J. Wetmore, W. G. Vice;
Owan Smith, Sec.
John McLaughlan, Treas;
B. Harrison, Lecturer;
J. P. Bell, Counsellor;
James McNutt, Chap;
E. P. Flewelling Financier;
H. McManus, Marshal;
Mrs. Beers, Dep Mar;
Geo. Stothard, Inner Guard;
Rob. Thomson, Outer Guard;
J. Palmer, Past Chief.

The impression in England is strong and general that one result of the Shah's visit to England will be the formation of a closer alliance between Britain and Persia than ever previously existed. It is confidently stated that the Shah feels that he must either be the vassal of the Czar, or place himself and his dominions under the protection of the British Empire. Of the two positions open to him, the last named one is by far the least objectionable.

FIRE IN DALHOUSIE.

The Rev. C. H. Paisley, A. M., writes from Bathurst on the 24th inst.:—

"Our church in Dalhousie was burned down last Friday, 18th, together with 25 other buildings, including the Temperance Hall. There was no insurance upon the church and nothing saved from it, so that the loss will be very heavy upon our people in the place."

This is very sad news, as Dalhousie has been struggling for years to sustain its little religious cause. Will not the rich of our Churches help them?

KIND WORDS.—We would be wanting in courtesy and gratitude did we fail to acknowledge the expressions which have reached us, by letter and through the press, of warm congratulations and sincere good wishes in respect to our recent appointment. The best return we can make to members of our Conference is such faithful service in meeting our obligations as will justify their choice. To all others who express an interest in our welfare we tender our hearty thanks

THE WESLEYAN UNIVERSITY ALUMNI RECORD, 1873.—This is a voluminous record of the attendance at Middletown University, Connecticut, from 1834 to 1873. It is in fact a history of the Alumni, as well as their Alma Mater. Great care has been taken to show how the Alumni have distinguished themselves. Among the names familiar to our readers are those of Drs. Pickard, Nelles, and A. McKeown; Revs. C. Jost, and W. H. Burns; Hon. George E. King, President D. Allison, Thomas Pickard, and Stephen J. King, Esqrs. Among those not alumni who have received degrees from Middletown, are,—Drs. Alder, Bunting, Olin, Richey, Waddy, and Ryerson. William Morley Punshon, in 1861, and Wm. L. Thornton, in 1848, received from this University the degree of A. M.

THE ALDINE for August is well adapted to the important object of awakening an interest in art subjects. There are some fine touches of genius in its pages. Subscription price $5, including splendid chromos James Sutton & Co., publishers, 58 Maiden Lane.

THE NESTORIAN, in which our Delegates took passage to England, reached Queenstown safely on Thursday morning last, and would be in Liverpool on Thursday night.

FEVER AND AGUE

We have tried Fellows' Compound Syrup of Hypophosphites for Fever-and-Ague with the very best satisfaction. Quinine and other remedies failed, the Syrup did the work, effectually curing in a short time.
H. C. CASWELL & CO., Oshkosh, Wis.

NOTICE.

During the subscriber's absence in England his brother, Thomas Pickard, Esq., of Sackville, N.B., will act as his authorised representative. All persons therefore, having money to pay to the Financial Secretary of the Conference, are requested to forward it promptly to the above.

H. PICKARD.

Financial Sec'y. Conference of E. B. A.
Halifax, N. S., July 15, 1873.

THE HOUSEHOLD PANACEA AND FAMILY LINIMENT is the best remedy in the world for the following complaints, viz.: Cramps in the Limbs and Stomach, Pains in the Stomach, Bowels or Side, Rheumatism in all its forms, Bilious Colic, Neuralgia, Cholera, Dysentery, Colds, Fresh Wounds, Burns, Sore Throat, Spinal Complaints, Sprains and Bruises, Chills and Fever. Purely Vegetable and All-healing. For Internal and External use. Prepared by CURTIS & BROWN, No. 215 Fulton Street, New York, and for sale by all druggists. (2)

RECEIPTS FOR PROVINCIAL WESLEYAN.

To JULY 29, 1873.

Rev. C. DeWolfe, D D., self	$1	From R. Brecken, Esq.	1 00
Miss DeWolfe,	1	" G. W. Tuttle,	1 00
	2 00	For James McKay,	2
			3 00
From Rev. R. McArthur, self,	1	From Rev J. G. Hennigar	
From Rev. E. Slackford self,	1	James Davis,	2
Mrs. Hobbs,	1	Capt. Alf. Smith,	2
		James Lockhart,	2
	2 00	Mrs. Ben. Curry.	2
From D. A. Parker	1 65		8 00
" R. S. Crisp	1 00		

Warrings.

On the 17th inst., at the residence of the bride's father, by the Rev. Duncan McKinnon, Mr. George C. Harrison, of Southampton, Cumberland County, to Miss Malvina, daughter of John Fulmore, Esq., of Five Islands, Colchester Co.

At South Sydney, C. B., on Monday, the 21st inst., by the Rev W. Alcorn, Wesleyan Minister, John Elliott, Esq., to Miss McNeill, both of Sydney Mines.

At St. John, N.B., on the 23rd inst., at the residence of the bride's father, by the Rev. Howard Sprague, Capt. George Morrissey, of St. John, to Merce C., second daughter of David McKenzie, Esq., of Westfield, King's Co.

At Grafton Street Wesleyan Church, Halifax, N. S., on the 24th inst., by the Rev. Joseph Hart, assisted by the Rev. John Read, Fred. B. Woodill, to Enlina, eldest daughter of W. J. Coleman, Esq.

At Otter Brook, on the 15th inst., by the Rev. Edwin Smith, Henry C. Fisher, of Upper Stewiacke, to Susan, eldest daughter of James T. Dunlap.

FIRST SPRING IMPORTATION OF

ROOM PAPER.

NINETY THOUSAND ROLLS!

90,000!!

IN EVERY VARIETY AND PRICE.

Hall, Dining, and Drawing Room Papers.

Also—a number of small lots remaining from last season, which we will sell for LESS THAN COST.

EIGHTEEN THOUSAND

Paper Window Blinds.

A large variety of VERY CHOICE PATERNS.

Wholesale and Retail,

AT

R. T. MUIR & CO'S.

139 Granville Street.

Being the largest importers of above class of goods in the Lower Provinces, we are enabled to offer them to our customers at prices that defy competition.

R. T. MUIR & CO.

mh25 139 GRANVILLE STREET.

TENDERS FOR SNOW SHEDS AND FENCES.

Separate Sealed Tenders will be received at this Office until Wednesday, 6th August next, at noon, from persons disposed to offer for the following works:

1. Six Snow Sheds, embracing a total length of 12,000 lineal feet. These sheds to be erected between Londonderry and about one-half mile north of Wentworth Station, on the Central Division.
2. For the erection 1 500 rods of Snow Fence, between Painsec and Truro.
3. For the erection of 250 rods of Snow Fence, between West River and Pictou landing.
4. For the erection of 610 rods of Snow Fence, between Pt du Chene and Salisbury

Tenders to be endorsed "Tenders for Snow Sheds" or "Snow Fences, Eastern, Western, or Central Division," (as the case may be.)

Plans and Specifications may be seen on and after Monday, 28th inst., at the Railway Office, Hollis Street, Halifax, Station Master's Offices, St. John and Truro, and at the Engineer's Office, Moncton, where printed forms of Tender may be obtained.

The names of two responsible parties willing to become security for the faithful fulfilment of the contract must accompany each Tender.

The Department will not be bound to accept the lowest or any Tender.

LEWIS CARVELL,
General Superintendent.

Railway Office, Moncton, 24th July, 1873. } jy 30

CUSTOMS DEPARTMENT.

OTTAWA, July 18th, 1873.

Authorized discount on AMERICAN INVOICES until further notice: 14 per cent.

R. S. M. BOUCHETTE,
Commissioner of Customs.

July 30

Post Cards to and from the United States.

FROM the 1st July next, the Post Cards of Canada may be addressed and mailed from Canada to any place in the United States, and will be delivered there without charge, if prepaid two cents each, by affixing an ordinary one cent Canada postage stamp in addition to the one cent stamp impressed on the card.

Unless so prepaid Post Cards addressed to the United States will not be forwarded.

United States Post Cards posted there for Canada, prepaid two cents will in like manner be delivered at destination in Canada without further postage charge.

B. W. COCHRAN, P. M.

POST OFFICE,
Halfax, 30th June 1873. 3w july 16.

INVESTMENT BONDS.

THE

Northern Pacific Railroad Co.

Having determined

To Close its 7.30 First Mortgage Gold Loan,

at an aggregate not exceeding thirty million dollars, and thereafter to pay no higher rate of interest than 6 per cent. on further issues of its bonds, THE LIMITED REMAINDER OF THE 7 3-10 PER CENT. INTEREST LOAN IS NOW BEING DISPOSED OF AS HERETOFORE AT PAR IN U. S. CURRENCY through the usual agencies.

As the bonds of this issue are made receivable in payment for the Company's lands at 110, they are in constant and increasing demand for this purpose, and will continue to be after the loan is closed—a fact which much enhances their value and attractiveness as an investment.

The Company now has more than 500 miles of its Road built and in operation, including the entire Eastern Division connecting Lake Superior and the navigation of the Missouri river; it has earned title to nearly Ten Million acres of its Land Grant, and sales of lands have thus far averaged $5.66 per acre.

Other securities are received in exchange, at market rates.

All needed information will be furnished by the various agents of the Loan, and also by

JAY COOKE & CO.

For sale by W. MYERS GRAY,
139 Hollis Street, Halifax, N. S.

C. W. WETMORE,
102 Prince Wm. Street, St. John, N. B.
General Agent for the sale of these Bonds for the Maritime Provinces. june 18

KENNEDY, BENT & CO.

COMMISSION MERCHANTS,

And Wholesale & Retail Grocers,

223 BARRINGTON ST.

HALIFAX, N. S.

Have been enlarging and repairing their store, and adding large Warerooms, and now have the pleasure of informing their friends and the public generally, that they have on hand a

LARGE STOCK OF GROCERIES,

Comprising the variety (ardent spirits excepted,) usually found in a

First-class Grocery Store.

Family Orders carefully put up and forwarded.

☞ All kinds of Country Produce sold, and prompt returns made.

HALIFAX, MAY, 1873.

W. Y. KENNEDY. JOSEPH H. BENT.
my 21

GEO. A. PRINCE & CO.

ORGANS & MELODEONS,

The Oldest, Largest, and Most Perfect Manufactory in the United States.

52,000

Now in use.

No other Musical Instrument ever obtained the same popularity.

☞ Send for Price Lists.

Address, BUFFALO, N. Y.
jy 30—1i

NEW GOODS EX "NESTORIAN,"

150 Granville Street.

Black Gros Grain Silks, by Jaubert of Laons,
Black Alpacas,
Black Parametta,
Black Wool Poplins,
Black Silk Figured Nets,
Black Lute Ribbons,
Black and Colored Crape Squares,
Black and White Yak Laces.

A FULL STOCK OF

ROUILLON JOSEPHINE GLOVES.

Black Mantle Velvets, Black Point Laces, Black Silks, (extra quality); Black Maltese Laces.

SMITH BROS.

$5 TO $20 per day. Agents wanted! All classes of working people, of either sex, young or old, make more money at work for us in their spare moments, or all the time, than at anything else. Particulars free. Address G. STINSON & CO., Portland, Maine. my7 1y

5,000 AGENTS WANTED.—Samples sent free by mail, with terms to clear from $5 to $10 per day. Two entirely new articles, saleable as flour. Address N. H. WHITE, Newark, N. J. jy 9—4w

AGENTS WANTED.—Active intelligent Men or Women wanting profitable employment, will find it to their advantage to correspond with

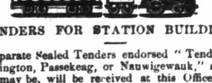
ROGERS & BLACK,
AMHERST, Nova Scotia.

je 18—3m

GARDEN TOOLS.

Garden Spades long and short handles,
Spading Forks,
Garden Hoes,
Garden Rakes, Steel and Iron,
Garden Trowels,
Hand Fo ks Garden Lines,
Ladies' Garden Tools in Sets.

For sale by
STARRS & McNUTT,
Upper Water Street.
May 21. 3 ins.



TENDERS FOR STATION BUILDINGS.

Separate Sealed Tenders endorsed "Tender for Wellington, Passekeag, or Nauwigewauk," as the case may be, will be received at this Office until noon on Wednesday 6th August next, from persons disposed to offer for the following Buildings:

1. A Station Building at Wellington.
2. A Station Building at Passekeag.
3. A Station Building at Nauwigewauk.

Plans and Specifications may be seen on and after Monday, 28th inst., at the Railway Office, Hollis Street, Halifax, Station Master's Offices, St. John and Truro, and at the Engineer's Office Moncton, where printed forms of Tender may be obtained.

The names of two solvent and responsible persons, willing to become security for the faithful fulfilment of the contract, must accompany each tender.

The Department will not be bound to accept the lowest or any tender.

LEWIS CARVELL,
General Superintendent.

Railway Office, Moncton, N. B., 24th July, 1873. } jy 30

MACDONALD & CO.

BRASS-FOUNDERS AND COPPER-SMITHS,

PLUMBERS and STEAM-FITTERS,

Nos. 166 to 172 Barrington Street, - - - - - Halifax.

MANUFACTURERS OF ALL KINDS

ENGINEER'S BRASS FITTINGS,
for Steam, Water, and Gas, and the heaviest classes of

Brass and Copper-Work,
for Steamships, Railways, Tanneries, Lighthouses.

VESSELS FASTENINGS,
Binnacles, Side Lights, &c.

CHURCH AND SHIP'S BELLS,
from 10 to 300 lbs.

PLUMBING FIXTURES for Dwellings and Ships.

IMPORTERS AND DEALERS IN

CAST AND MALLEABLE IRON PIPE,
with fittings of every description.
Copper, Brass and Lead Pipe, Sheets, &c., &c.

HAND AND POWER PUMPS,
of various styles, for hot and cold liquids, acids, &c.

RUBBER AND LEATHER HOSE,
Rubber Packing, Steam and Vacuum Guages.

PLANISHED COPPER BATHS,
Enamelled Sinks and Basins, Soap Stone Wash Trays. ALSO—

COOKING RANGES AND HOT AIR FURNACES
of improved makes.

Residences and Public Buildings fitted with Plumbing Fixtures and steam-heating apparatus.
Country orders in these branches will receive the personal attention of one of the firm, who thoroughly understands the requirements of the climate.

OPENING DISPLAY

OF

SPRING GOODS!

AT

JORDAN & CO'S.

218 & 222 ARGYLE STREET,

Which will defy competition in price and quality, as all have been personally selected from FIRST CLASS HOUSES in the English and French markets. Our stock will be found complete in all the leading novelties of the season.

House-Furnishing Goods!

CURTAINS! CURTAINS! CURTAINS!

SHAWLS! SHAWLS!

Grey and White Cottons
Sheetings,
Towlings,
Linens,
Shirtings,
Flannels,
Blankets,

Hessians,
Tickings,
Millinery,
Straw Goods,
Flowers,
Ribbons,
Laces.

Tweeds,
Ready-made Clothing
Neckties,
Braces,
Gloves,
Collars,
&c., &c.

We call special attention to our large Stock of **CURTAINS AND MUSLINS.** Also—**SHAWLS** in every quality and pattern.

Rich Black Silks.

P. S.—With our long experience; also, prompt attention to business, assuring our customers and friends of every satisfaction.

JORDAN & CO.

CALCULIFUGE!

The reputation which MARGESON'S CALCULIFUGE has steadily enjoyed, and its increasing demand, have firmly established its excellence in the estimation of the public, as a

Sure and Safe Cure for Gravel, Stone in the Bladder, and all Diseases of the Kidneys.

The numerous testimonials received testifying to its efficacy, have again induced the proprietors to bring it to public notice, and they would say to those suffering from any of the above distressing complaints give it a trial, and save yourself years of misery, besides prolonging your lives.

PURELY VEGETABLE. SOLD BY ALL DRUGGISTS.

WHOLESALE AGENTS.

AVERY, BROWN & CO., Halifax.
H. L. SPENCER, 20 Nelson Street, St. John, N. B.

R. CMARGESON & CO., Proprietors, Halifax, N. S.

ST. JOHN, N. B., March 26, 1873.

MESSRS. R. C. MARGESON & CO.—*Gentlemen:* I have been afflicted with gravel and stone upwards of a year and a half. Tried everything I could hear of for its relief without avail. Saw your advertisement of Calculifuge in the Halifax papers; took three bottles according to directions, and *in the short space of four weeks am entirely cured.* I willingly add my testimony to its value, and heartily recommend it to all afflicted as I have been.

(Signed,) DAVID COLLINS,
Formerly Harnessmaker, St. John, N. B.

MESSRS. R. C. MARGESON & CO.—*Dear Sirs:* Please accept this testimony from one who has been suffering for upwards of five years from Gravel and Stone in the Bladder, and was advised by my friends to try your Calculifuge. I did so, and am happy to say that after using the two bottles you sent me last summer, it *entirely cured me.* I passed five stones the size of small peas, and upwards of a wine-glassful of smaller ones and gravel, and will send them to you by the first chance. I would advise all that are suffering with the same complaint, to secure your valuable medicine at once, as it has been the sole means of curing me. I will take pleasure in giving all the information I can to all that will call to see me at my house.

I remain yours,
CHEZZETCOOK, March 3, 1873. ANDREW CRAWFORD.

MESSRS. R. C. MARGESON & CO.—*Dear Sirs:* I was a great sufferer for upwards of eighteen years with that most distressing complaint the Gravel. Tried many kinds of medicine as well as different Doctors, but got only temporary relief at short intervals. I saw your medicine advertised called Calculifuge, as well as different certificates from those who suffered with the same complaint. Feeling encouraged, I resolved to try it, and after taking three bottles, I found myself nearly cured, and am of the opinion that the fourth bottle will make a final cure.

Wishing you every success, I remain yours,
HALIFAX, July 18, 1873. (jy23—3m) JOHN DUMBRACK, SENR.

SPECIALITY!

NEW SEASONS TEAS!

Just received Direct from CHINA!

CONGOUS,
SOUCHONGS,
OOLONGS,
PEKOES,
AND GREEN TEAS.

Better in quality and LOWER IN PRICE than the Old Teas.

WHOLESALE & RETAIL.

All are Invited to give them a Trial!

ALSO—A Choice Lot of various kinds of

Superior Coffees.

The best and cheapest place to buy your TEAS and COFFEES is at

E. W. SUTCLIFFE'S,
Corner Barrington and Buckingham Sts., Halifax.

P. S.—All kinds of FIRST-CLASS GROCERIES, at lowest market rates, wholesale and retail, at

E. W. SUTCLIFFE'S,
june 25 No. 205 Brunswick st.

Anderson, Billing & Co.

Are now opening per S. S. "Peruvian,"

BALES OF GREY COTTONS,
do. WHITE SHIRTINGS,
do. RED TICKS and JEANS,
do. Scarlet Saxony Flannels,
Cases Black Coburgs,
do do Lustres,
do. Small Wares.

WAREHOUSE—111 & 113 Granville St.
june 25

BEE HIVE.

The attention of the public is directed to the largest stock of

Ready-made Clothing

Gents' Furnishing Goods, &c.

in the Province, which I am offering at greatly reduced prices for CASH ONLY.

JAMES K. MUNNIS,
No. 118 Upper Water St., cor. Jacob St.

N. B.—Our place of business closes at 8 P.M., except Saturdays J. K. M.

BRITISH AMERICAN

Book and Tract Depository.

90 GRANVILLE STREET.

OPPOSITE THE PROVINCE BUILDING.

NOW OPENING

Ten Cases S. S. Books.

The Publications of
The Religious Tract Society, London.
The Christian Knowledge Society, London.
The Book Society, London
Messrs. Campbell & Son, Toronto.
" T. Nelson & Sons, Edinburgh.
" Johnson & Hunter, "
" Gall & In

The Family.

THE GATE OF DEATH.

BY MARY E. ATKINSON.

It is a baby's hand
Knocks at the gate of death,
And we who love him, stand
Weeping with bated breath,
Waiting to see it ope
For the little feet to pass
In through the gate of hope,
To the throne on the sea of glass.

Alas, the death-mists close,
Around the frail life's goal;
Else we should see what glory glows
Around the entering soul.
Nor saint nor seraphim,
But the one who loves him best
From his mother's arms receiveth him,
And lifts him to His breast.

How safe the baby soul
God's fair world entereth,
To dwell, while happy ages roll,
Beyond the gate of death!
Lord, open Thou our eyes
To see their blest estate,
Who live with Thee in Paradise,
The other side death's gate!

—*The Advance.*

THE BABY ON THE PRISON STEPS.

A STORY FOR THE LITTLE FOLKS.

Nearly two hundred years ago, people passing by one of the prisons in England might have seen, on any warm, sunny day, a woman seated on the stone steps with a baby in her arms.

It was a poor, feeble little thing, and those who looked attentively at it used to think that it would never live to grow up to repay the care its mother bestowed upon it.

Her heart was very sad, as she sat there rocking her baby in her arms, trying to still its feeble cry, for her husband was shut up in those gloomy walls, and it was but seldom that the keeper of the prison would allow her to see him.

But you must not think that he was a wicked man because he was a prisoner; for in those days people were put in prison as often for loving the truth as for committing crimes.

The King of England and his Parliament had passed a law that persons must not meet together to worship God in any other place than the churches which they established, and that no one must preach unless they had given him permission.

Many of the people thought this law unjust, and would not obey it; so they had meetings of their own where they could hear the Word of God truly explained by godly men. These meetings made the Government very angry, and the people who were found attending them were put in prison. This baby's father was one of those who had been found at these meetings, and so he was in prison with many others.

After many months of imprisonment, during which time the baby and his mother were constant in their visits to the prison, the father was released, but he had to leave the country, and so for many years was separated from his family.

Still the little puny baby lived and grew, though very slowly. Almost as soon as he could speak he would go to his mother with any money which had been given him, and say, "A book—buy me a book."

His mother taught him from the Bible, and he early learned to love the Saviour. When he was only seven years old he commenced to write verses. His mother had some doubts whether some verses which she found in his handwriting were his; so, to prove that he could write them, he composed an acrostic on his name. I will give you the last verse, that you may know of whom you have been reading; for, if you take the first letter of each line you can form his name:

"Wash me in Thy blood, O Christ!
And grace divine impart:
Then search and try the corners of my heart
That I, in all things, may be fit to do
Service to Thee, and sing Thy praises too."

Not very good poetry, you will say, but then you know he was only seven years old, and he wrote better verses afterward, as you all know, if you have read his name, for it is the same Isaac Watts who has written so many of the hymns you learn to sing.

It was not until he was quite old that he wrote those, however, for his early years were chiefly spent in study. Indeed, his father did not approve of his verse-making, for after he was permitted to come home, he took charge of his son's education. One day he was about to punish him for making verses when he should have been studying, when Isaac stopped him by saying:

"O father do some pity take,
And I will no more verses make."

He kept his word, and wrote very little until he left school.

His health was always very delicate, and though he studied for the ministry he was able to preach but little—most of his time was spent in writing. He had a delightful home in a small village a few miles from London, in the house of Sir Thomas Abney. He went there to spend a few weeks, and he remained there thirty-six years; for the delicate infant, whom no one thought would live to be a year old, lived to be seventy-five years of age.

And his mother, by her tender care of him, was probably the means of sparing the life of the greatest hymn-writer the world has ever known. I daresay that you will find that some of the hymns you love best to sing were written by him. Such as "There is a land of pure delight," or "When I can read my title clear," as well as many others, which you will find in your hymn-book. He was quite an old man when he wrote the "Divine and Moral Songs for Children," which have been published in every form, from little paper books to handsomely-illustrated volumes bound in gilt.

I wonder if he thought of the time of which his mother had told him, when she used to sit with him in her arms on the prison steps when he wrote the cradle hymn:

"Hush, my dear, lie still and slumber!"

Very likely he had been walking in the beautiful garden attached to the house where he lived so many years, when he wrote the hymn:

"How doth the little busy bee,'

or, just returned from the streets of London, when he wrote:

"Whene'er I take my walks abroad,
How many poor I see."

Isaac Watts has been for many years now singing the praises of God in far more beautiful strains than he ever thought of here, and still his words are used in the devotion of thousands who hope to join him in singing the "new song" in our Father's house above.—*Little Kitty's Library.*

OBEDIENT BABIES.

"Why, now, Uncle William, you don't mean that, do you? You are not so absurd as to talk about making a baby obey you?" So said my lively young sister-in-law, as she held her six months' old lovingly in her arms. "You do not intend to say that I am to begin my family government—oh I am half afraid of the word—right away with this little pussy, whom I have nestled up to me now?"

"Well," I answered, "my dear, it does look at first glance rather absurd; but I suppose that you intend to have some government in your household and just a little, at least, of family training, don't you?"

"Why, yes; you know I do. What sort of a family would it be if it had neither training nor government?"

"About what time, then, do you propose to begin the government and to start the training?"

"I have not fixed the time yet," she replied, looking up to me with half surprise, as if my question had started a new thought; and then added, "but I suppose both ought to begin just as soon as a child is able to understand what you want."

"How soon is that?" I asked; and I was pretty sure what the answer would be, for my my little sister-in law is bright and intelligent, and has a baby, that, like all young mothers, she fully appreciates as being a child remarkably forward and knowing. "Your baby, I believe, is about six months old. He is, of course, too young to show many signs of intelligence. You can hardly make him understand anything yet."

Her eye looked quickly into mine, and just a little flush was in her face as she said, "You do not know how bright he is. He shows intelligence every day, so much that sometimes I think that he knows all I say to him."

"But you do not mean to tell me that he ever makes you think that he has any will of his own?"

"Yes, I guess so; he was not many days old when his father saw him crying passionately in my arms, and said, teasingly to me, 'The baby has inherited his mother's temper and will.' I told him that it was a part of his paternal inheritance. However that was, we both concluded that it did not take long for a baby to give evidence of wanting to have his own way."

"But did you ever make him understand what you wanted him to do? He is too young for that, is he not?"

"You do the little fellow injustice again, Uncle William. I want you to understand that this baby knows more than you think." Then catching my eye, she added, "I see what you are aiming at. Yes, he has shown me clearly that he can understand me. Yesterday I was struck with it. I wanted him to go out for an airing with his nurse, as he does every day. We were putting on his wrapper. He stood the leggings and the cloak pretty well, but when it came to the hood and the tying it under his fat chin, he rebelled. He turned his head from side to side, and when we insisted on his keeping still and the strings being put under it, he kicked and set up one of his good cries, not of pain or uneasiness, but just a good, loud, passionate yell. You know, old bachelor as you are, what a difference there is between the cry of pain and of passion from a baby."

"Oh, yes, I know fully what it is, for I had a deep experience of it on the boat yesterday, as my reading was all disturbed by the frantic yelling of a baby that insisted on scratching the face of a meek little girl at his side, and made known his displeasure at being hindered in his pleasant amusement by flouncings and cries that set the boat in an uproar. I know the difference."

"I thought that it was only willfulness, and as he had done just so day after day before, kicking and crying till nurse and I were all in a perspiration. I resolved to try if the course of things could not be changed. So I stopped, looked at him sternly, tapped his chubby hand with my forefinger sharply, and said, 'Baby, hush! Baby, be still!' To our half wonder and half amusement, he looked at me for a instant with a sort of surprise, and as I repeated my command, suddenly ceased his crying and kept perfectly still till hood and cloak were adjusted. This morning, when the going-out time came, I heard the beginning of the same out-cry, but just as soon as he saw me at his side, and heard my voice telling him to hush, he kept as still as a mouse."

"I rather think, then, that he knew what you wanted, and that his will must give way to yours. Do you not think so?"

"It certainly looks very like that, but I had not philosophized about it."

"You have, my dear, I think, made a discovery of infinite moment, if you take and act on its meaning. You did not think it, certainly your baby did not know it, but you gave him yesterday his first idea of law. You began your family government. You taught him obedience to you, to yield his will to a higher, God-appointed will. You began not one moment too early. Probably that little incident, so casual and seemingly unimportant, will have a bearing on all his future existence. It surely will if you, as a wise mother, go forward in the same straight path.—*Uncle William in Christian Weekly.*

WORK IN THE VINEYARD.

I heard a woman say yesterday, "I am a poor man's wife, and labor for my own family all day long, and am too weary to labor in God's vineyard? Hers is a high and holy work; not much of sheaf-gathering, but sowing, pruning and cultivating. She who makes a tidy, cheerful, hallowed home for husband and family is doing a good work. A true, pure woman, who loves God and tries to train her children for him, is not living in vain. She is not only doing what she can, but what she ought to do. And the wife and mother who is one only in name, whose chief aim is to shirk the duties belonging to her responsible position, who votes house-keeping a bore and the care of her children a nuisance, and so delegates these duties to servants, nurses and teachers, in order to be able to have leisure to invent ways for fashionably killing time, spending money, and keeping her hands soft and white, and her ringlets in the style; this woman is doing what she can, but alas! to blight and wither and make desolate her "vineyard ground."—*Exchange.*

YOUNG HOUSEKEEPERS.

Now, young housekeepers, are you going to commence so, and run along in the same old groove your neighbors and friends are running in? You are afraid of being called unfashionable, are you? I do wish folks would get over the bumbling idea that reunion of friends and interchange of friendship means victuals and drink, hurry, bustle and preparation. I do wish we could get away from that everlasting idea of cook, cook, and eat, eat. I don't mean starve, but let alone the extras, uncalled for and unneeded, and just come back to plain, wholesome fare, and there will be more books studied, and newspapers read and paid for, than now. Teach folks, by your own conduct, that we do not visit them to increase their labor, or to give our stomach extra work on indigestible solids, and do not calculate to have them do so. That's the way to begin. Don't fuss in the kitchen and fume in the pantry, my housekeeping beginners, over needless work, but take time to read, study, and keep yourself tidy for husband and children's eyes, and, my word for it, you'll take double the comfort in solid realities that you ever will in senseless parade.—*The Household.*

ONE IS NOT.

BY ISABELLA FYVIE MAYO.

The fields stretch out across the sunset sky;
The cattle from the hill
Come lowing homeward with the reaper folk;
Our house is very still.

'Tis ever so; with such a hush as falls
Upon a churchyard walk,
Our hearth is haunted by an empty chair
Which checks us in our talk.

My mother listens if she chance to hear
A footstep in the lane;
Father looks out whene'er the gate is stirred,
But always looks in vain!

I had a brother once; yet there's no name
On our blank household grave,
And never comes a letter with the weight
Of love, across the wave.

I think that we could bear to miss him, if
He slept beneath the sod;
But ways which wander out of sight of home
Can scarcely lead to God.

So, in the dying sunlight here I kneel,
Once more to plead for him;
And as I pray I watch the meadow path,
Until mine eyes grow dim.

My Bible opens at that son's return,
I've read the tale so well;
I wonder if his father waited long?
The scripture does not tell.

O God, that parable of human hearts
Expounds us the divine;
My brother has escaped our love, but still
He cannot flee from thine!

LONDON.

A GOOD TRADE.

"See what a good trade I made to-day," said Lucius to his uncle. "I traded my old knife to Jamie Niel for this nice two-bladed one, that cuts twice as well. One of the blades of my knife was broken, and the other would not hold an edge five minutes. But Jamie took a fancy to it because of the handle, and I was glad enough to make the trade."

"I am very sorry, Lucius, if you have cheated him," said his uncle; "but more sorry for you than him."

Lucius hung his head a little, and asked, "why so?"

"Because one success of this kind may lead you to try it again, and nothing can be worse for a boy's prospects in life than to get into the habit of overreaching."

"But, uncle, in all trades, don't each try to get the best bargain? and don't merchants make their fortunes by being sharp in trade?"

"No trade is sound that does not benefit both parties. You may lay that down as a foundation stone, if you intend to become a merchant. The exchange should benefit both buyer and seller. The great merchant, Gideon Lee, abhored a man who practised this system of petty cheating. Such a man was once boasting of his smartness in his store, and ended by saying that he had just got the better of Mr. Lee himself."

"That may be," said the merchant, "but if you promise never to enter my store again, I will give you that bundle of goat skins."

The man made the promise and took them. Fifteen years afterward he walked into the store again. On observing him, Mr. Lee said instantly, "You have violated your promise! pay me for the goat skins!"

"O," said the man, "I am quite poor, I have been very unfortunate since I saw you."

"Yes," said the merchant, "and you always will be poor. That miserable desire for overreaching others will ever keep you so."

"Remember this when you are tempted to take the advantage of another boy in trade. The Lord will not bless it, and without His blessing you are poor indeed."—*Presbyterian.*

The Farm.

A FEW ACRES OF STRAWBERRIES.

Mr. Wetmore, of Clifton, is meeting with excellent success this season in the culture of strawberries. He has three acres of different varieties under cultivation. Among these are to be found the Wilson, a large one shaped berry, very hardy, and which can be shipped quite a distance with apparently little injury; This and Col. Cheney, a large round berry, appears to be most popular with the public on account of their fine flavor. Then there is the Prolific, which is completely covered by a multitude of leaves, the Triumph, sweet and juicy, the Scarlet Magnolia of a peculiar musky flavor Lenning's White, of rather a spicy taste, and the Colfax a small late berry, which requires but little care, and is so rugged and hardy that if left to itself will soon choke out all weeds and take the land.

Mr. Wetmere expects to raise 10,000 quarts of strawberries this season. This seems quite probable when we consider that, on Monday last, there were 2,000 quarts picked from his vines on that day alone. He is at present forwarding large quantities of this delicious fruit to Bangor, Boston, and Halifax, besides the large amounts he sends to this city.

The berries are put up for shipment in quart boxes, with the edges projecting about half an inch below the bottom, so that one box can set down over another, thereby forming a cover to the under box. Fifty-four of these boxes are packed in a case, in the centre of which is a tin vessel filled with ice, the places being of an octagonal shape, so as to readily allow the cool-air free circulation.

Besides these Mr. Wetmore has about an acre of raspberries of different kinds, the best known of which are the Hudson River, Antwerp and the Golden Thornless; and two hundred apple trees, from the nursery of Messrs. Sharp and Shea of Woodstock.

Mr. Wetmore certainly certainly keeps his nursery in remarkably fine order. A gentleman who claimed to have had experience in the culture of strawberries in the greater number of the States from the Atlantic to the Pacific, paid Mr. Wetmore the compliment that he had seen none of them under such a fine state of cultivation as those of Mr. Wetmore.

It is interesting to know that the land from which Mr. Wetmore is deriving so much money from strawberry culture would, otherwise, be comparatively useless.—*Telegraph.*

BUCKWHEAT.

To get a pioneer "out of notion" of buckwheat as a crop, or planting potatoes in hills, would be like turning the sun backward. I have seen them, when in the process of events they had ceased to be really pioneers, by their farms becoming well-cleared up and smooth, still planting their potatoes in "hills"; but planting them with such precise rule that they could set them up both lengthwise and crosswise with the plow. Of course by leaving them in drills they could have double the crop; but then they began with *hills*, when the hoe only could be used among the stumps; and it was hills still. But a pioneer can a ways be distinguished by a patch of buckwheat. To "pay in buckwheat straw" is a proverb quite current elsewhere than among the class of whom it is truest; but it nearly touches the pioneer in a tender spot to be popular with him. Your true John Crow likes to come with his bushel and a half of buckwheat right in the middle of a gristing day, and have his *grist* sandwiched between two good samples of fall wheat. He thinks that the half bushel that the mill always has in its throat, will help all the better to make his cakes palatable; being none the worse for a little admixture of flour. The neighbors said that Jenny Crow and three of her girls stood at the corner of the big flat-topped Vannorman stove when the buckwheat cakes were baking, and, all litting at once, would flop over on the other side a cake nearly as big as an Indian blanket! But when I got older, I had great doubts about the truth of this blanket-tossing; the parabolic curves necessary to effect it were too intricate!

There is a peculiar handiness about buckwheat, as a crop, that will always be in its favor especially with hand-to-mouth farmers. It may be sown when it is quite too late for other crops. Any time in June will do; and late is better than early. A neighbor amused me much by telling how he startled an old man in June, 1811 He had learned at "the village" that war was declared; and was tearing along the road as fast as his legs could carry him, to take the news home. Seeing the old man engaged in a field as he passed, he shouted over the fence, "The 'Mericans has declared war!" The old man dropped his seed-bag, and held up his hands in astonishment. "What do they mean," he exclaimed, "by declaring" war just now, when everybody is busy sowin' their *buckwheat!*"—*From "John Kanack's Experiences" in the New Dominion Monthly for July.*

THE PRODUCT OF A SINGLE ACRE.

Spring will soon open. Many of our readers may own but a single acre of land; if so you should do all you can to make it yield you handsomely. Let us tell such what we have known a man to do with this small amount of land. From one-third of an acre of corn, he usually got thirty bushels of sound produce, besides some soft or refuse. This might serve for family use and for one or two hogs besides. From the same ground he got 200 pumpkins, and beans enough for the whole year. From a bed six rods square he usually got 60 bushels of onions, and with the amount bought his flour. The rest of the acre was appropriated to potatoes, beets, parsnips, beans, cabbage, green corn, peas, cucumbers, melons, squashes, with fifty or sixty bushels of carrots for the winter food of a cow. Then he had also a flower garden, gooseberry, raspberry, and currant bushes; and a few choice apple, pear, plum, cherry, peach, and quince trees. Now, if an acre can be made to produce so much in one part of Maine—almost enough for all the necessary supplies of one family—why may not the same thing be done elsewhere? But to do it your land must be manured well, cultivated thoroughly and taken good care of. Begin in season this spring and see what you can do in the direction indicated.—*Gospel Banner.*

EFFECT OF MANURE ON WEEDS.—The application of manures suited to particular kinds of cultivated plants appears to have an excellent effect in checking the growth of weeds which would otherwise prove injurious. In regard to clover, it was found that when the land was wholly unmanured the weeds formed fifty-seven per cent. of the entire yield; but that the application of gypsum reduced the proportion of weeds to two per cent. Nitrogenous manures had very slight effect, and phosphatic manures but little more. We must not from this, however, consider gypsum as an antidote to weeds in general, since it is a specific manure for clover, and gives it a power to struggle successfully with the weeds and crowd them out.

THE PEA WEEVIL.—A correspondent of the *Country Gentleman* says: "As to how that bug may be destroyed, I only have to say that a few years ago we had them to contend with very much in my neighborhood, as they destroyed nearly all the peas; but the farmers soon found a remedy that answered the purpose. As soon as the peas are threshed, clean them and put them in a heap on the barn floor, about a foot thick; and sprinkle them (about a quart to five or six bushels) with spirits of turpentine. Then stir them well several times until you think they have been well mixed. Let them lie a few days to dry; then barrel them, and I think you will never see many bugs."

POND LILIES.—A writer in the *New England Farmer* says: If you admire Pond Lilies (and who does not?) and have a springy place in your mowing, by digging a hole so that the water will stand from six to twenty inches deep in the same, and by setting roots in the bottom, you may have a supply of fresh ones through the season of blooming. Old roots will blossom the first season. One half day's digging, four years ago, has supplied me abundantly, and now I have hundreds of young roots.

POTATOE BUGS.—A writer in the New York *Tribune* suggests that arsenic, which is only one-fifth the cost of Paris green, would be as effective as the more costly article, and would pay farmers to try it. Paris green is a compound of arsenic and copper (arseniate of copper;) it is therefore probable that arsenic alone would be sufficiently indigestible to the bugs. The suggestion to try it seems well placed, says the editor of the *Tribune.*

OIL FROM HENS' EGGS.—The healing properties in the new oil extracted from hens' eggs are said to be very great, and it can be easily made. First, the eggs are boiled hard; the yolks are removed, crushed and placed over a fire, where they are carefully stirred, and when the substance is just on the eve of catching fire, the oil separates, and may be poured off. One yolk will yield nearly two spoonfuls of oil. In the southern part of Russia it is much used for curing cuts and bruises.

Have a place for everything, and keep every thing in its place. Keep the farm, and the farm and the farm will keep you.

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This is to certify that I was afflicted with deceased lungs, loss of voice, &c., for two years and a half; that I could not speak above a whisper; was thought consumptive by my friends, as I coughed and raised a good deal; I employed three regular physicians at different times to no purpose. I then by the advice of my friends, as a last resort, commenced using Mr. Caleb Gates' Bitters and Ointment, which restored me in a short time to good health again.

MARY L POTTER.

Sworn at Wilmot, this 11th day of April, 1857 before me INGLES PHINNEY, J. P.

SCOTTS BAY, Aug. 3rd. 1868.

DR. GATES.

This is to certify that after three years suffering of the diseases called Dyspepsia and Liver Complaint, I have tested your preparation and found relief.

The first symptoms of complaining were swelling of the stomach, lowness of spirits, and very soon became general debility. I tried medicines from three different Doctors but found no real benefit derived from them.

I was advised to write for Dr. Gates' Life of Man Bitters, which I did, and can candidly say there was nothing like them for me; six months after I received the Bitters I was in a manner cured of all deceases and weakness. I would say to any of those afflicted with those diseases to try them as I have and they will want no further proof.

MRS. SIMON T. FRASER.

Sworn to before me, this third day of August, 1868. GEORGE L. JESS, J. P.

NEW GERMANY, Nov. 4, 1859.

This is to certify that I, Matthew Shirdon, was under the doctor's hands for some time with a disease called the Dropsy, and suffered all but death; and after giving up all hopes, was recommended to go to Mr. Gates. In about two weeks after taking his medicine I was able to go to work as usual.

Sworn to before me EDWARD MORGAN. J. P.

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Plans and Specifications may be seen at the Railway Office, Halifax, the Railway Station, St. John, and at the Engineer's Office, Moncton, on and after Thursday, 10th inst.

The names of two responsible persons, willing to become security for the faithful performance of the Contract, must accompany each Tender.

The Department will not be bound to accept the lowest or any Tender.

LEWIS CARVELL,
General Superintendent.

Railway Office, Moncton, July 4th, 1873.
July 9.

Provincial Wesleyan Almanac.

JULY, 1873.

First Quarter, 2nd day, 6h. 56m., afternoon.
Full Moon, 10th day, 2h 19m., morning.
Last Quarter, 16th day, 4h 43m., afternoon.
New Moon, 24th day, 6h. 19m morning.

Mo.	Day Wk.	SUN. Rises.	Sets.	MOON. Rises.	South	Sets.	H. Tide at Halifax
1	Tu.	4 23	7 45	11 1	5 19	11 37	morn.
2	W.	4 23	7 44	A 3	5 59	11 55	0 7
3	Th.	4 24	7 44	1 6	6 40	morn.	0 50
4	Fr.	4 25	7 44	2 12	7 23	0 14	1 41
5	Sa.	4 25	7 44	3 20	8 9	0 54	2 39
6	SU.	4 26	7 43	4 30	8 59	0 58	3 41
7	M.	4 27	7 43	5 45	9 57	1 28	4 38
8	Tu.	4 27	7 42	6 55	10 57	2 9	5 39
9	W.	4 28	7 41	7 58	morn.	2 59	6 33
10	Th.	4 29	7 41	8 51	0 1	4 4	7 23
11	Fr.	4 30	7 41	9 31	1 4	5 17	8 11
12	Sa.	4 31	7 40	10 3	2 5	6 39	9 0
13	SU.	4 31	7 40	10 30	3 1	7 59	9 49
14	M.	4 32	7 39	10 53	3 54	9 18	10 38
15	Tu.	4 33	7 39	11 16	4 44	10 35	11 26
16	W.	4 34	7 38	11 38	5 32	11 48	A 17
17	Th.	4 35	7 37	morn.	6 20	A 12	1 9
18	Fr.	4 36	7 36	0 2	7 8	2 14	2 7
19	Sa.	4 37	7 35	0 32	7 59	3 26	3 8
20	SU.	4 38	7 34	1 7	8 51	4 35	4 14
21	M.	4 39	7 33	1 49	9 44	5 39	5 25
22	Tu.	4 40	7 33	2 40	10 38	6 36	6 28
23	W.	4 41	7 32	3 36	11 31	7 25	7 21
24	Th.	4 42	7 31	4 38	A. 22	8 6	8 4
25	Fr.	4 43	7 30	5 42	1 9	8 36	8 45
26	Sa.	4 44	7 29	6 48	1 56	9 4	9 20
27	SU.	4 45	7 28	7 50	2 36	9 22	9 52
28	M.	4 46	7 27	8 50	3 16	9 42	10 25
29	Tu.	4 47	7 25	9 53	3 56	9 59	10 59
30	W.	4 48	7 24	10 55	4 36	10 17	11 33
31	Th.	4 49	7 23	11 57	5 17	10 37	morn.

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

High water at Pictou and Cape Tormentine, 2 hours and 11 minutes *later* than at Halifax. At Annapolis, St. John, N. B., and Portland Maine, 3 hours and 25 minutes *later*, and at St. John's Newfoundland 20 minutes *earlier*, than at Halifax.

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

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

HENRY A. BELDON,
Merchant Tailor,
AND
GENTLEMEN'S OUTFITTER
131 Barrington street,
(Opposite Grand Parade,)
HALIFAX.

Always keeps on hand a large stock of

British and Foreign Woollen Cloths,

which he makes up in the best style to order.

Ministers, Barristers, College Gowns, and Ladies Riding Habits made to order. jul9

FOR SALE AT THE
Prince Albert
MOULDING FACTORY.

DOORS.

1000 KILN DRIED PANEL DOORS from $1.50 and upwards. Keeps on hand following dimensions, viz., 7x3, 6 ft, 10x2, 10, 6, 8x2, 8, 5, 6x2, 6.

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1000 WINDOW FRAMES AND SASHES, 12 lights each, viz. 7x9, 8x10, 9x12, 10x14. Other sizes made to order.

SHOP FRONTS

And Window Shades, inside and out, made to order.

MOULDINGS

One million feet kiln drird Mouldings, various patterns.

Also, constantly on hand—

FLOORING.

1 1-2 M grooved and tongued spruce, and plain jointed 1 in. Flooring well seasoned.

LININGS AND SHELVINGS

Grooved and tongued Pine add spruce Lining Also, Shelving and other Dressed Material.

PLAINING, MATCHING, MOULDING TIMBER Jig and CIRCULAR SAWING, done at shortest notice.

—Also—

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Orders attended with promptness and despatch. Constantly on hand—Turned Stair Balusters and Newal Posts.

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Pine, Spruce and Hemlock Lumber; Pitch Pir Timber and 3 in Plank. Also—Birch, Oak, and othe hard woods.

SHINGLES.

Sawed and Split Pine and Cedar Shingles, CLAPBOARDS, PICKETS, LATHS, and JUNIP POSTS.

ALSO,—*SHIP AND BOAT KNEES.*

All of which the Subscriber offers for sale, low for cash, at Prince Albert Steam Mill, Victoria Wharf, foot of Victoria Street (commonly known at Bates' Lane), near the Gas Works.

June 22. HENRY G. HILL.

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All persons who contemplate making contracts with newspapers for the insertion of Advertisements should send to

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and are possessed of unequalled facilities for securing the insertion of advertisements in all Newspapers and Periodicals at low rates.

Nov 15

THE
Provincial Wesleyan,

Edited and Published by
REV. A. W. NICOLSON,

Under the direction of the Conference, as a Religious Newspaper, and the ORGAN of the Wesleyan Methodist Church in Eastern British America, is issued from the

WESLEYAN BOOK ROOM,
198 Argyle Street, Halifax, N. S.
EVERY WEDNESDAY MORNING

RATE OF SUBSCRIPTION:
$2 per Annum—payable in Advance.

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This paper having a much LARGER CIRCULATION than any other one of its class in Eastern British America, is a most desirable medium for advertisements which are suitable for its columns.

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SPECIAL NOTICES—50 per cent added to above rates.

AGENTS.

All Wesleyan Ministers and Preachers on trial throughout Nova Scotia, New Brunswick, Prince Edward Island, Newfoundland, and Bermuda, are authorized Agents to receive subscriptions for the paper, and orders for advertisements.

☞ All subscriptions should be paid in advance from the time of commencement to the close of the current year; and all orders for the insertion of transient advertisements should be accompanied by the Cash.

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The PROVINCIAL WESLEYAN is printed by THEOPHILUS CHAMBERL