

estepan,

Rev. A. W. NICOLSON. Editor and Publisher.

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NEARER HOME.

I'm nearer to night to the home I seek, Than ever I was before, I'm nearer the pearly gates of light, Nearer the shining shore. I'm nearer the city of the saved, Though yet it seemeth afar; Nearer the place where my loved abide, Where God and the angels are

The way is dark I am treading now. But away through the mist and gloom Visible only to faith's clear eye, Stretch fields of unfadidg bloom: And day by day as I journey on, I think what the end will be, When the race is run, and I stand with God On the shores of the Jaspher sea.

I know I am sinful; I cannot walk One step to the skies alone; But Christ hath given his precious blood For sins of the world to atone. And through His merits, I trust at length, To come to the gate of Day, And find forever the shadow and blight From my life all passed away.

And so rejoicing I onward press Contented my cross to bear; Patiently waiting, for by and by I shall go my crown to wear.

I doep in my beaut this thought I keep.
As here through the world I poam, I'm nearer each day to my Father's house, Nearer my rest and home.

P. A. M. Shubenacadie, Sept. 3rd 1875.

THE VALUE OF A GOOD PAPER.

(BY REV. G. O. HUESTIS.)

DEAR BROTHER.-I am not about to write a eulogy on the Wesleyan, or to indulge in remarks respecting it of a deprecatory character. I desire, with your permission, to express in words, a few thoughts on the value and importance of a good family Newspaper.

In the first place, it should be decidedly religious in its character. In order to this it need 'not exclude all secular matter. Indeed, this can scarcely be done in many cases, for religious movements are often so blended with worldly affairs as to be inseparable. There are few secular papers but are somewhat religious, and but few religious periodicals that are not to some extent secular. The idea that religion requires separation from the secularities of this life is an error which pure Christianity is exploding. The line that is often drawn between secular and religious duties will not stand the test of the divine word. We cannot see why there should not be "On the bells of the herses, "Holiness to the Lord," when going to market as well as when going to meeting or Church? When you give an account of the opening of a Church, there is generally not only a statement of the religious services, but also a description of the size, form and finish of the building, the amount collected and the remaining debt. This is surely somewhat secular, especially the financial part, yet it is not irreligious, and therefore may appear in a religious paper with propriety Our most devotional hours are associated with the handling of money. Is that wrong? Certainly not. If done to the glory of God, as all things should be done, it will be as acceptable to the Lord, as any other part of worship. A good family paper then should aim in all its articles, to develope and purify man's moral or spiritual nature, arouse his attention to eternal things, and induce him to yield to the claims of God upon him, and to take a deep interest in the cause of Christ on earth. It should be adapted, as far as possible, to the intellectual capacity of its readers. If the style be very lofty and florid, the subjects be very scientific and profoundly philosophical, and the poetry be what in literary circles is called first class, the paper will not be popular, except with a privileged lew. And yet, the object preserved in the midst of devils; and should be to cultivate and expand the in. to me "That the Wesleygn was worth a and vigilant efforts prove unequal to young sufferer! Presently, by cooling kept alive in the midst of corruptions.

tellectual powers,—to raise the grovelling to a higher plane of religious thought, to induce men and women to live as human beings ought to live on earth.

As a general thing the articles ought to be short, if, however, very interesting, no matter how long. There is an immense deal of twaddle in our day about lengthy sermons, and newspaper articles: the objection, I fear, oftener arises from the depravity of the heart, than from the dictates of reason and conscience.

It should be, to some extent, adapted to the times, liberal and progressive, yet sufficiently conservative "to cleave unto that which is good;" and to denounce even popular errors whether found in theology, science, books, amusements or fashions. Firmness as well as discrimination will be required in its Editor, in order that truth may not be despised, nor what is false flattered.

It ought to be denominational without being strongly sectarian. This is both possible and proper. It may and should give all useful intelligence respecting the interests of that branch of the Church with which it is identified, yet in such a manner as not to be offensive to others. Hence controversy involving collision with other sections of the Church, should be admitted only when some vital truth requires defence, and then should be conducted in a Christian spirit.

It should give due prominence to to the temperance question. The matter should not be minced in order to please winebibbers, or men engaged in the abominable guilty wholesale business. Our families require constant instruction and warning on this subject.

Now, Mr. Editor, perhaps you are beginning to think that the Schoolmaster for Editors is abroad, and that G. O. H. to the church. In various parts of our dred to eight hundred dollars as foris becoming quite too officious. Suffer me, however, to proceed a little farther, not to dictate or even suggest in reference to the management of the Wesleyan, but to make a few remarks respecting its value and importance.

matter: one-fourth of these are filled with advertizements. The remaining columns are occupied with literary matter, devotional, instructive, and entertaining. The amount of reading thus furnished every year is much larger than we would suppose, unless we examine the subject. Those Columns, are equal to about fifty pages of an ordinary sized book. furnishing the reader with 2.500 pages yearly of useful reading. That would be a very cheap book, even unbound, for Two Dollars. Then the variety of this reading is worthy of a passing notice. A recent number had forty different pieces, besides the summary of news, which consisted of sixty items. Now when we bear in mind the amount of human labor required to prepare this matter, and connect therewith the weekly handling of at least 120,-000 types or letters, twice over, we can easily perceive that printing is a costly affair. If some other papers with more reading matter than the Wesleyan are obtained at a cheaper rate, it is because of the large number of their subscribers. I venture the assertion, and you will correct me if wrong, that if we had ten thousand paying subscribers, the paper could be published at \$1.50 per year, and the profits realized be greater than now, with less

than half that uumber. Newspapers have become so common in our day that they are frequently undervalued. True, some are not worth much while others are worse than nothing. A good Editor will not fail to select from every available source, the best thoughts of the wisest men living, that find their way to the press, and also, from the departed, who being dead, yet speak through their writings. Often an article in a Newspaper contains the chief thoughts of a large volume, thus saving the reader the time required to read that volume through. Every family should have a weekly paper not only to obtain the secular news, but to keep attention awake to the interests of the Redeemer's Kingdom on

As Methodists we have such a paper. It is worthy of a more liberal patronage. It pays well in a family. One man remarked Stations the most strenuous, untiring, its worst. How pitiful the face of the

quarter's schooling to his children." those families that take a paper and those

who do not. During the period when the war between Germany and France was drawing to a close, and the subject was talked over in almost every house, I remember overtaking a man apparently about sixty years of age; after inviting him to a seat in the carriage, I began to speak of the terrible struggle, but my words did not seem to interest him He was utterly surprised, had never heard a breath about the war. Poor ignorane man; he took no

Newspaper. Cornwall, Sept. 1875.

(BY REV. ROBT. MCARTHUR.)

success were entertained at the launchment, only to give place at the end of most practical conclusions of the entire its first year's history, to expressions of church? At the present moment, and gratitude to God who had so eminent. In our highly favoured land, there are ly honoured the faith of its promoters, localities in which Methodism is strugand crowned the labours of its agents gling, and in which buildings erected with immortal gain. The experience or being erected are threatened with sition of the words "Them that henour and their circumstances render the erecne will I honour," The myc achsafed land, where populations more or less numerous were hitherto left either wholly, or in great measure unprovided with the ministrations of a vital christianity, they are now turning to the Every Wesleyan has had twenty-eight Lord. Souls have been saved, the morals and (will have forty,) columns of reading of communities greatly altered for the better, churches built and habits formed in which the elements of industry, prudence and deep devotion to God illustriously shine forth.

upon our Zion have entailed upon her sons and daughters grave responsibilities. When several individuals in any community have embraced the love of Christ their first religious care is to make provision for a settled pastor in their midst. The spiritual oversight of themselves and neighbors presses heavily upon them, engaging their deep solicitude. At this juncture the Home Mission Fund, or, as the Constitution of our Church now enacts, the exchequer of the Missionary Board, comes in to their aid. So far as its revenue allows it makes up-in connection with the circuit receipts,-the salary of the settled minister. So far good; and with a succession of godly pastors, and an effusion of the Divine Spirit attending their labours, such a circuit enjoys the normal conditions of the apostolic age, and is in the fair way for further success.

quired in which to worship. The gene- nation. ral fixtures of a country school house are not usually compatible with the debtedness.

Mark the difference in conversing with our remarks :- For such cases is outside connexional aid available, and if so under what conditions?

To meet this, or a very similar exigency, upwards of fifty years ago, the British Wesleyan Conference instituted its Chapel Building Fund. Any one conversant with the history of that church during the period indicated is doubtless aware of the incalculable benefit derived from that source. So far as at present we know nothing analogous to this exists in the ecclesiastical structure of Canadian Methodism. Whether or not this be a defect it remains for our Annual Conferences to decide, and STRUGGLING COUNTRY CIRCUITS our General Conference to legislate

Without depreciating the partial so-Five years ago the Conference of E. Jution of the above problem in the shape B. A. inaugurated a scheme for the pro- of well-conducted bazaars, tea-meetings motion and extension of the work of and other irregular auxiliaries, are not God in the more needy and remote parts | the dignity of Christian aims and prinof the Provinces. Auxious fears for its | ciples, and the sacredness of the Master's cause more then sufficient motive to innig forth of the Home Mission move- sure the most careful attention, and and achievements of subsequent years the deadly incubus of mortgage for have more than justified the wisdom years to come. It is a notable fact that and religious enterprise connected there. in several places which might be named, with. In the multiplication of believers | Christ's cause has been successfully another blessed and most happy expo. planted, but the number of the people tion of a church costing from five hun- not room for the little dying Hebrew midable an undertaking as the building of some central church in a more affluent circuit costing ten times the

Nor must we lose sight of the circumstance that very much of the preacher's time and energy is necessarilly diverted from the more spiritual department of his work, in devising ways and means whereby to place the trust properly on a secure financial basis. If called But these signal triumphs bestowed to serve tables, the ministry of the word must proportionately suffer, but if, on the other hand, the collective wisdom and liberality of the church are equal to the prevention or lessening of these evils, in the same ratio its ministry is left untrammeled to pursue its proper calling and to hasten the evangelization of the masses.

A TOUCHING INCIDENT.

Dr. Alexander Clarke, in an Editorial etter to the Pittsburgh Methodist Re-

After leaving Bureau, where we parted with our good friend Edwards. we were touched on the shoulder by the conductor, who said, "Are you a physi- ing but over all sorts of books. Even if

" No, sir."

"There is a dying child in the palace car to the rear, and I am looking for a Meanwhile, a suitable building is re- physician," he added, by way of expla-

A dying child! And we ventured to go and see. A mother, with her six comfort of an adult congregation, while children, was on her way from Buffalo its dimensions are no less inadequate to San Francisco, to meet her husband. to the proper growth of the charge. Ar- At Chicago, the youngest, (a year old.) rived at this stage the persons most was taken suddenly ill, and was now far deeply interested are now left exclusive- gone. A stranger took the little sufferly to their own resources. Nor is this er in his arms for the mother was to be regretted since it tends to awaken wern down with watching and weak and sustain a spirit of self-reliance; and with her weeping. How hot those litvet further, is no mean test of their re- | tle white temples! How cold the tiny ligious principles. Whether they will feet and hands! Another friendly acknowledge, and to what extent, admit stranger came, and putting the feet in the Divine claim upon their means, may her own warm palms, tried to restore now most correctly be ascertained. Sel- the obstructed circulation. The icy dom, let us hope, has the active response little hands, too, were clasped in the come below the standard of moral in- mother's own. But the bright eyes, already growing dim, were set in a wild But on many such Home Mission stare as if the throbbing pain had done

the task. And here lies the issue of the head and warming the extremities, the circulation was improved, and the child looked into its mother's face, oh, w so pleadingly! Could there be anything in this world more touching than the pleading look of a dying child? The little lips quivered as if the heart were hurt, as if something might be done: but the Destroyer was relentless. What cares death for beauty, or for conditions? A physician was telegraphen ed to to, come aboard at the next station." He came, looked, said there was no hope, and stepped out upon the plat-if form. Another physician was summoned to meet the train at Genesees. Presently we were there. How anxeo iously the mother looked into his kind" face! It was Dr. Wells.

"A hopeless case," he said. "This family must stop here." The conductor was attentive as a brother. We carried our little burden out to the waiting conveyance, the mother and five little ones circled round, and passing the precious darling to her rested arms we were hurried away, leaving the strange family in a strange place, but in the keeping of a gracious God who always

hears his children when they cry. It was a Jewish family. Tho mother evidently prayed. We saw her clasped hands, at different times, and could almost hear her whispered words that went up from the prairies to the God of Abraham and Isaac and Jacob. She did not pray in the name of Jesus already come, but Messiah expected yet to come. Did God hear her? Was there pow, as there was for David's shild of whom he said, "He can not return to me, but 1 shall go to him?"

Doubtless there is a fresh little mound in the Genesee churchvard, to day.* where the child Freddie sleeps more restfully than upon his mother's arms: and a sad mother and wondering children five, have together told "papa" the story away yonder by the sunset

*A subsequent inquiry addressed to Genesee, rought the following reply:

GENESEE, ILL., Sept. 6, 1875. "DEAR SIR: The child is dead and buried, and the family left next day for California.

"A. MILLER, " Proprietor of the Geneseo House.

STAYING FROM CHURCH TO READ.

Some stay from church to read. They say they can find better religious thinking and teaching in their books than in any of the pulpits near them. Suppose they can. Do they get better teaching? Are they really at home for the purpose of religious culture? Are they actually growing better, more godly, by this reading which keeps them from church? Let them be honest with themselves, and see if this is not a flimsy excuse for spending their Sabbaths, not in mere religious readthey give their Sabbaths up wholly to religious reading, they have greatly mistaken the aim of public Sabbath services if they think it can be thus met at home.

God expressly commands us to "reverence his sanctuary, to lift up our hands in his sanctuary," and promises to come unto us and bless us there. We should go to church to worship; to worship publicly and unitedly, as well as to receive instruction from the preacher. Would an Israelite have been held blameless who never went to the temple to worship, because he had a roll of the law at home? But the church service is, in a sense, our temple worship. No other appliance of religious culture can take its place. Abolish all church services and you abolish Christianity. He who stays regularly away from church is doing what little he can to introduce heathenism. He is contributing his influence toward secularizing his community. If his way was universal, irreligion would be dominant, and the nation would slowly sink back into atheistic barbarism. -Parish Visitor.

The highest obedience in the spiritual life is to be

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leyan from 1st October till 1st January 1877. fifteen m mths, at \$2, postage paid.

CORRESPONDENCE.

M R. EDITOR.

Sir-Here is a beautiful passage, as truthful as leautiful. from Ruskin's " Political Economy of Art," which as I read it I thought at once I would send you. Give it a central position in some celumn:

"As long as there are cold and naked-

ness in the land around you, so long there can be no question at all but that splendour of dress is a crime. In due time, when we have nothing better to set people to work at, it may be right to let them make lace and cut jewels; but as long as there are any who have no blankets for their beds, and no rags for their bodies, so long it is blanket-making and tailoring we must set people to work at-not lace. And it would be strange if, at any great assembly which, while it dazzled the young and the thoughtless, beguiled the gentler hearts that beat beneath the embroidery, with a placid sense of luxurious benevolence—as if by all that they wore in waywardness of beauty, comfort had been first given to the distressed, and aid to the indigent; it would be strange, I say, if for a moment, the spirits of Truth and Terror, which walk invisibly among the masques of the earth, would lift the dimness from our erring thoughts and show us howinasmuch as the sums exhausted for that magnificence would have given back the failing breath to many an unsheltered outcast on moor and street-they who wear it have literally entered into partnership with Death; and dressed themselves in his spoils. Yes, if the veil could be lifted net only from your thoughts, but from your human sight, you would see-the angels do see-on those gay white dresses of your. strange dark spots, and crimson patterns that ye knew not of-spets of the inextinguishable red that all the seas cannot wash away; yes, and among the pleasant flowers that crown your fair heads,

Yours, NEMO II. Charlottetown, Sept. 22, 1875.

see that one weed was always twisted that

CIRCUIT INTELLIGENCE.

HAMILTON, BERMUDA.

We take the liberty of giving our readers a few extracts from a very welcome letter sent us by Rev. R. Wasson, dated Sept. 18th. We are rejoiced at to manage than geese. his health and prosperity.

"I have had it in my head and heart to send you a few jottings before this, but up to the present date have had no time at all to do so. The heat and change of climate did affect me considerably; but, thank the Lord, I never felt much better than I do now. I do not think I ever was so happy in my work as I am since I came I am glad to say my throat affection does not trouble me any. Praise the Lord for this. The Master is daily giving proofs of His love and power. Sinners re enquiring the way and believers are eeking holiness of heart. I can and do believe we are going to have a glorious

OBITUARY.

Twenty-three years ago the writer became quainted with this now deceased friend. At that time her father the Rev. Mr. Cardy was stationed in Saint John, New Brunswick, and if my memory serves me aright, it was about the same time and during a most precious period of revival season in all the Methodist Churches of the city, that she fully consecrated herself to Christ, and henceforth until called to the rest of Heaven she walked in the fear

Shortly after my arrival at this station in July I found that the health of Mrs. Bluck was almost. completly broken down and that symptomatic paralisis was present. A few weeks later this symptom From this attack she never rallied.

When our dear sister settled in Bermuda she did not abate her zeal in and devotion to the cause of Christ which early characterized her: nor did she yield to the round of mere pleasure seeking of which her worldly circumstances might admit. Early instructed in the ways of the Lord and being experimentally acquainted with the Truth as it is in Jesus, she, like every true follower of the Sav iour, set the heart upon doing what she could for for the Master. The soon became an active and efficient worker in the Sabbath School, and the blessed fruits of her labor in this department of bely and precious toil, are to be seen now when she secipents of many gifts from her open hand and

interest in everything that affected the comfort of of the church she delighted to do with the couuld for them.

gerene disposition through her whole he and in her closing days the calm penerfulness in his surfities disposition shone with beautiful lustre.

For some days before her death the power speech had greatly failed her, and it was teared that the would pass away without saying any word to the sorrowing ones who constantly waited upon her. but the divine Father heard their ora er and they were permitted to catch one word more from those she died she speke to her husband telling him " 1 am dying." He asked her if she had any fear, to Den't gulp it down at three swallows and foe of hosiery.

New Subscribers will receive the Wes- me- All is well-Heaven is my home." Thus she died on the morning of the fourth inst., in her

thirty-eighth year, with a true hope of eternal glory-She was greatly beloved for her unassumed and real goodness, her humble, holy and useful life and she will be greatly missed in this community. May the God of all gra e sanctify, sustain and guide the ago. husband and little family into his own divine love

in the solemn and deeply affecting exercises in the

Hamilton, Bermuda, Sept. 7th 1875.

CHILDREN'S CORNER.

THE KING AND THE GOOSEHERD Maximilian Joseph, the late King Bavaria, was one summer day sitting in plain costume in the garden of his palace. It was so very quiet in the garden that the king fell asleep over the book he was reading. When he awoke he thought he would take a walk. The road, which took him farther and farther away from the garden, brought him at last to the meadows, which extended on both sides from the shores of the beautiful lake, near

which the palace stood. Here the king remembered his book, which he had left lying on the bench in his park. As he was unwilling to return the same way, he looked about for some one who would fetch the book for him; but far and wide he did not see a single human being except a boy who was watching a flock of geese. The king went up to him and said;

"Listen, my boy; if you go fetch me a book which I have left lying on sbench in the park you shall have a florin for your The boy's eyes sparkled when he held

the money in his hand, for he did not get much more than that for looking after the geese for the whole year; but still he hesitated. "Well," asked the king, "and why don't

Said he: "I will-but-I dare not. the farmers heard that I had left the geese and glow in your wreathed hair, you would they would dismiss me.' "I will watch them till you come back

no one thought of-The grass that grows | again." stranger from top to toe. "You don't look to me like one who can take care of There is a dear little girl baby down geese. Look at that fellow there with the stairs, of whom he is very fond; but I black head, who belongs to the court gardner; he is an awful old bird. He would play you fine tricks whilst I was

> "But why should not I be able to keep these geese in order as well as I succeed in keeping men in order?" said the king. You?" replied the lad, again eying the monarch, with a grin. "They must be fine fellows, indeed! You are a schoolmaster! I tell you boys are much easier

> "Come be quick. I will answer for any mischief that may happen." This decided the boy. He enjoined the king to keep a watchful eye over the goose

> which he called the court gardener. Than the boy gave him the whip.
> "Crack it at once," ordered the boy. The king tried it, but it would not crack

> "That's just what I thought!" exclaimed the boy. " The schoolmaster fancies he can take care of geese, and cannot even crack a whin?

> Then he took the whip out of the king's ad showed him how to crack it. When it had succeeded, the boy enjoined him to use it at the right moment, and

> then he ran away.
>
> It seemed as if the geese observed at once that their young but severe master no longer held the reins of government. The gander which the boy had pointed ut as the court gardener raised his long neck, looked everywhere round him, uttered several "quack! quacks!" and then all the geese raised their wings, screamed aloud and before the king could look round rushed off to all points of the compass in the meadows around the lake.

> The king cried out—it was of no use he wanted to crack the whip, but the whip gave out no sound: he ran to the right, he ran to the left-all of no use whatever. Out of breath with laughing, he sat down on the trunk of a tree where the boy had been sitting, and let the geese go. The boy was really right," he said to

himself, "that it is easier to govern a couple of millions of men than to manage a herd of geese." The boy meanwhile had found the book

and came merrily back. But when he saw what had happened he let the book fall out of his hand. "Didn't I say you understood nothing about it? Just look now: I can't collect them together by myself. Now you

have to help me! After the boy had instructed the king how he must lift up his arms, wave them about and shout aloud, he ran off to fetch the most distant of the straved flock.

The king did all that was in his power. and after great exertions the whole flock was at last assembled again; then the boy began to scold the king for doing his duty so badly, concluding with the words:

Never in my life will I trust the whip out of my hands again, I wouldn't even entrust it to the king himself, if he tried to persuade me to leave my flock. You are right, my brave lad," said the king, bursting into a loud laugh: "he understands no more about it than I do.

for I am the king myself." At first the boy would not believe that such a stupid man could be a king. An extra florin restored his good humor, and as the king went off with his book he

some charge. - Methodist.

A country mother visiting Detroit with her daughter, a girl of fifteen, said to the child who was about drinking a glass of soda water. "Now. Mary. be careful.he replied with all her remaining strength | get employed half to pieces by the gas, but,

CHARLEY.

BY MRS. E. D. KENDALL.

Do you know Charley? He was born on the 28th of March, just ten years He says he came near being an April fool; but my opinion is, though I wouldn't tell him so, that the "miss" was as good "as the mile." He is Georges were present at the funeral and took part rather short, but well-knit, and boasts his "muscle." He likes to wrestle with the other boys, and, to speak literally as well as figuratively, generally comes out at the top of the heap, much to the detriment of collars and trousers. If I remonstrate with him, he says, "O, mother, it's such fun! 'Tisn't fighting, you know. It's only trying to see who's the best feller, and we never get mad about it. Besides, if a feller's ever g ing to be strong' he's got to begin." reminded him gently that it wolld be better if he could put his strength to practical use in the way of bringing up hod of coal, now and then, or emptying the ashes. A funny twinkle comes into his roguish blue eyes, and then he blushes, for he remembers that he often tries to beg off from "chores," and considers them on the whole rather in the

light of "dead horses." Charley's hair is brown and thick, without a particle of curl in it, and his forehead is broad and full, but not high. His nose is undeniably a pug but he has a pleasant mouth and a dimpled chin. As to his complexion it is nice and white on Sunday's, and for about ten minutes after he has been washed on week days: but I will not answer for its colour at other times. Naturally somewhat freekled, untoward accidents frequently embellish his skin still further with the addition of inkblotches, mud-spatters, or scratches and bruises, as the case may be: and with hat on one side and clothes soiled and torn, I am afraid he resembles a street Arab far more than the child of civiliz-

ed Christian parents. And what a voice the boy has! almost wonder that he was not born an Indian, such glorious war-whoop possibilities lie hidden in lungs and larvnx am pained to say that after half-past eleven o'clock in the forenoon, and on Wednesday and Saturday afternoons previous to the session of the Band of Hope, she gets not a wink of sleep. You see, the boys congregate under our windows, or in our alley; and there is always some plan to discuss involving differences of opinion on the part of Fred Jones of Jhny Jameson or Charley all of whom are anxious to be "brigadier-generals": or there is some bit of mischief to laugh about, or a top to trade off, or a tin horn or new drum to try, or a proposition from Fred or Charley to be acted upon as to which shall shout "Rally!" the loudest. And then. of course, the baby does her part towards " rallying," and screams in concert with these young savages. I open my window, "Charley," I say "why cannot you remember? How often must I ask you not to bring the boys into the vard-not to make so much noise near the house?" He looks up penitently. "Well, mother, it is too bad. I didn't mean to wake the baby. But I forgot. Truly, I forgot. I won't do so again. Come, boys, let's go up to the corner." And so, the horse having been stolen, Charley shuts the stable door. Afterwards, when I have an opportunity quietly to talk with the child, I question him as to the imme diate significance of this terrible cry don't mean anything in particular," he replies. "We only do it to see which feller's got the best lungs." "But, my dear boy, what possible enjoyment can there be in making such a hideous noise? You must be satisfied by this time as to whose lungs are the strongest, surely: yet every day I am startled almost out of my wits by this insane shouting on the part of the children. Now, tell me, if you can, where is the fun in it all?" "Well, mother," he answers, with evident compassion for the hopelessness of my stupidity, " if I could explain it to you so's 't you could understand it, I would. But you can't,

a boy, and then you'd know. It is dinner time. Charley's father any account of him. But presently I astounding. hear his whistle outside, and his steps tosses his hat upon a chair, and marches straight to the dining room, his face smutched, his necktie twisted awry, his pockets bulging with stones which he pended by most smokers; and that as picked up for his "collection," and | young American-young men-often, his hands black as a mulatto's. I sug- if not generally, began to smoke as eargest a visit to the wash-basin. He obeys with a half frown-he never did like water in small quantities—and then I observe that his two bare heels are turned to crack his whip over his trouble- Mortification takes possession of me. baby The neighbors will never guess that I mended those stockings faithfully only the day before vesterday. They will not stop to think that we have had two stormy days in succession, or remember that rubber boots are the indefatigable

'cause vou're a woman. I wish you was

"Where have you been, Charley?"

mud, or riding on a dumpeart-which?" "I haven't been doing either," he replies shamefacedly. "A big boy made a little boy cry, and I went for him, and then he pitched into me and knocked

me down and kicked me for it." "So! A case of injured innocence and wrong triumphant. You musn't 'go for' the big boys so rashly, Charley. Wait till you're older and

stronger?" And then there comes to my mind another instance of mistaken zeal on the part of our young hopeful. It occurred when he was about six years old. One of his little playmates ran crying into the yard one day, his face covered with blood, Charley walking leisurely behind him.

"Why, Willie! What's the matter?" asked. "What has happened to you?" " Tarley stwut me, an' div me a buddy nose," he managed to articulate in his funny fashion.

I turned to the culprit.

"Did you strike Willie?" I demanded. "Yes, ma'am," he replied. "An' l

oughter. Mamma, he swored-awful! This horror of profanity still characterizes him, though he has learned that corporal punishment administered at the discretion of offended parties doesn't always work as well in all cases as it proved to with Willie. But he still enters his protest against profane swearing and vulgarity, and shows his colors unmistakably, now as then refusing to associate with boys whose speech is interlarded with oaths and seasoned with vile allusions.

Many are his faults. He does not obey on the instant. When he is asked to do something which for any reason he doesn't want to, he is prone to stop and argue the matter. He seldom takes care of anything when he has used it, unless reminded of it. He is quicktempered, and not always respectful at home, though people tell me that he is very gentlemanly on the street, and if spoken to is invariably polite in his answers. He says he does not mean to be impudent and naughty to his mother, and I believe him; for when he sees that he has grieved me, his heart is heavy, and he begs very humbly for forgiveness, and prays me to forget all about it, and he says he will try to be a

Yes: with all his faults-and they are a source of great annovance and much foreboding-I know that Charley is sincere, that he has good and generous and noble impulses, and that he loves me dearly. And so I try to be patient and look forward into the future with hope. I have no selfish plans for him -no ambitions, save that he may grow up a true, useful and upright man, Christlike in character, in purpose, in devotion to duty, in sacrifice, if need be for the welfare of others. I pray that by his life he may make honor, integrity and virtue more beautiful in the eves of men, so that the world may be the better

and not the worse for his living in it. And, praying thus, I trust the divine love for the future.

ONE HUNDRED AND TWENTY. EIGHT THOUSAND DOLLARS FOR SMOKE.

"'Tis but" - the cost of smoking. I read with much satisfaction, the Dr. Arnot's "Earnest Thoughts" on smokwhich seems to be such a favourite with | ing, in your paper of July 19th last, and the boys in our neighborhood. "O, it on your own oble article, in your issue of July 23th, on "Something alike Unhealthy. Expensive and Filthy.

There is a row of good brick houses in New York (I saw them to-day), understood to have been built by an active christian mechanic, years ago, by small savings well cared for, which he was accustomed to call his "'tis buts"—i. e. "'tis but 5, 10, 15, 25 or 50 cents; spend it? No! I'll save it, if it is but the trifle of a few cents."

Some may ask, "What has that to do with smoking?" I will tell you: Over 17 years ago, I became satisfied that the cost of smoking, at compound interest, on a long term of years, would

I made the figures at that time—those was certainly within the amount ex- ledge."

ly as fourteen years of age! Since, or about that time, I knew a youth, who learned to smoke before laughing over the tops of his shoes. he wore pantaloons i.e., when he was a

Subsequently seeing a young fellow handling his cigar with the easy grace so pecular to "old smokers of good ci-He mptly told me five!

man of New York, a devoted christian philanthropist, told me that years ago he was much devoted to smoking; but that in view of its cost in money and time, and the bad effects of his example upon others, and especially upon his own children, he was induced to give it up. I have no doubt that many of your readers acquainted with New York can guess who that man is.

Having often thought upon this subject (although I never smoked) I concluded to go over the figures, at \$1 per week, the amount, \$26 being brought in as capital at the end of every six months, at 7 per cent, per annum, compound interest. The result, errors es-

cepted, is as follows: At end of 5 years it amounts

At end of 10 years it amounts 735 15 to At end of 15 years it amounts 1,341 97 At end of 20 years it amounts

At end of 25 years it amounts At end of 30 years it amounts 5,108 56

At end of 35 years it amounts At end of 40 years it amounts 10,900 07

At end of 45 years it amounts At end of 50 years it amounts to...

At end of 55 years it amounts to At end of 60 years it amounts to At end of 65 years it amounts

to... At end of 70 years it amounts At end of 75 years it amounts

At end of 80 years it amounts

No doubt, some people will say "I don't believe it" to these I reply, enquire into this expensive subject, and figure for yourselves, and then save the money, and keep it earning interest.

Others will say, "I won't endure so many years of privation, denying myself the comfort of a smoke, for the sake of the money, even if you are right about

the amount." Yes that is just the point! the comfort or satisfaction in the indulgence of a habit alike unhealthy, expensive and filthy, and alike injurious to yourselves and everyone that goes near you. Very

E. B. WATROUS. truly yours. $-N. \ Y. \ Witness.$

REPEATING SERMONS. BY THE REV. WILLIAM LUSK.

It has been said by a religious journal to his praise, of the late Dr Beman, of Troy, that he never repeated a sermon; that in speaking to his people again from the same text of Scripture, he apologised for it by saying the sermon was "entirely new"; that he would not be guilty of the fault of delivering a sermon to his people a second time! But is it a fault in ministers of the Gospel to do this? Is it, in fact.

never called for? This sensitiveness on this point has not in my judgment the sanction of Scripture. It Springs from a thirst of novelty in the pulpit, and may be carried to dangerous excess. It is not required of ministers to foster it in our age. "Every scribe which is instructed unto the kingdom is like unto the man that is an householder, which bringeth forth out of his treasure things new and old." It were needless to argue in what shape the old things must come up in preaching, whether in sermons "entirely new" or by the repetition of those alroady composed and delivered. Here we seem to be left at liberty. The principle involved in either case will not be misapprehended in its bearing on this subject.

Nay, Jesus Christ, the great "Teacher sent from God," repeated His own looks up at the clock, and asks, be an amount to most people perfectly The old was thereby mixed up with the new. He did this on important themes, and as occassion served Him. He did it, on the back staircase. He saunters in, of whom I enquired freely admitted too, notwithstanding that in him "dwelt that the cost, at one dollar per week all the treasures of wisdom and know-

Take the Lord's Prayer. We find it in Christ's Sermon on the Mount, as given us in the 6th chapter of Matthew. It also occurs in the eleventh chapter of Luke, and in answer to the request of His disciples, "Lord teach us to pray," the occasion being very different. But Christ saw the need of it, and did not hesitate to quote himself on this subject. Some of His apothegms, or condensed maxims of heavenly wisgars," I asked him how old he was. dom, which re-echoed often; like the one, for instance, "Whosoever exalteth And I will now tell you confidential- himself shall be abased, but he that

we find by refe Testament.

But some will obj tion on the subject age of progress! then, that occasion e tain lapse of time) mon from the pull sooth, have been del set, when few were or it now fits precis which occurs in the be better appreciate of sickness disablin study for days or w the relief hereby at labours. I will suppo asual health, and But in this age of ministers are taxed often crushed to the production in their should they be deba use of their preparation

How is it in the re Dr. Griffin preached over again in almos his charge; for the sa ed to be discussed an And if a man has ca thing adapted to su used it with effect hi thank God for the ch out of his treasure in really old. He will he in the way of production if he favors himself in we all know that in the mind produced by rev the old things often cor same people with all force of novelty itself.

It may be added, with an incentive to carefu Hasty preparation for t ceedingly to be deplored fostered by frequent c clergymen for preaching plication of their ens what is a wholesome not being armed with God to their people which, to say the least repeated in coming time what is needful to their fruitfulness in the pas could show, if it were the men who mix up t new as hereby contemp of the greatest power adorned the American pastorates also have bee ed and successful. It England. It is so in th Church of this country. But enough has been topic to lead to seriou London Christian Union

ADVICE TO PENNILE

My Dear Brother:

At the close of my la several churches in this have been entirely cured able evil of delinquency of their pastor's salary. fit of yourself and bret imposed upon, let me giv treatment in two cases

No. 1 is a large country

which, by the way, is no has on hand a long list applicants. Its promise minister was that he wou much salary, in half year For more than a hundre likely that its pastors, inst ing the amount promised, each half year, received on same, and the balance a the next half year. The go started upon the same plan pastor, who, after a time the practice was dishonest of the Church as well as en himself, determined to On a certain day the treas usual, with the money h possession, which was, of part of the amount due. spoke very kindly to the this moral weakness of the ing the money man to und he did not blame him, in t finally declined to receive th ed, stating that the whole to be paid promptly, that n after, he preferred to amount due was ready to l in full, if not on the day as it might be convenient that brother continued to s congregation very acceptab

But some will object to this disposition on the subject as ill-suited to an gation. This church was organized age of progress! Very well. I affirm, then, that occasion exists (after a certain lapse of time) for repeating a ser- tors were paid as discribed in case No mon from the pulpit. It may, for- 1. It owes a debt of gratitude to the sooth, have been delivered on the out- predecessor of the present pastor for set, when few were present to hear it; teaching it promptness and honesty. or it now fits precisely to an exigence At the close of his first year, the treawhich occurs in the Church, and would be better appreciated. I say nothing of sickness disabling a minister from study for days or weeks together, and the relief hereby afforded him in his labours. I will suppose him to be in his usual health, and qualified for duty. But in this age of the world, when ministers are taxed every way, and often crushed to the earth by overproduction in their profession, why should they be debarred the further use of their preparations in public?

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How is it in the revivals of religion? Dr. Griffin preached the same sermons over again in almost every revival in his charge; for the same topics required to be discussed and applied therein. And if a man has cast up wisely anything adapted to such a season, and used it with effect hitherto, he should thank God for the chance of bringing out of his treasure in this line, things really old. He will have enough to do in the way of production at such a time if he favors himself in this sort. And we all know that in the excited state of mind produced by revivals of religion the old things often come home to the same people with all the charm and expired. On the Sabbath following the force of novelty itself.

fostered by frequent calls made upon the six months ending ----, ---new as hereby contemplated, are men of the greatest power that has ever adorned the American pulpit, and their pastorates also have been long continued and successful. It is so in New England. It is so in the Presbyterian Church of this country.

But enough has been said on this topic to lead to serious reflection.-London Christian Union.

ADVICE TO PENNILESS PASTORS.

My Dear Brother:-

At the close of my last, I spoke of several churches in this region, which have been entirely cured of the miserable evil of delinquency in the payment of their pastor's salary. For the benefit of vourself and brethren similarly imposed upon, let me give the mode of treatment in two cases

No. 1 is a large country congregation, which, by the way, is now vacant, and has on hand a long list of some fifty applicants. Its promise to its former minister was that he would receive so likely that its pastors, instead of receiving the amount promised, at the end of each half year, received only part of the pastor, who, after a time, feeling that the practice was dishonest on the part of the Church as well as embarrasing to himself, determined to break it up. On a certain day the treasurer came as usual, with the money he had in his possession, which was, of course, only part of the amount due. The minister spoke very kindly to the treasurer of | is of any use, when once you are sure it this moral weakness of the church, giv- is prayer, and not that poor semblance ing the money man to understand that of it I have mentioned. For from the he did not blame him, in the least, and lowest conditions I have touched to the finally declined to receive the cash offer- highest, for a man praying Almighty ed, stating that the whole salary ought | God that he may be free from whisky to be paid promptly, that now and hereafter, he preferred to wait till the the man who is stirred to set a nation amount due was ready to be paid down free, it is the same great blessed thing, in full, if not on the day due, as soon as the sun is the same when he flashes as it might be convenient. For years from a dew-drop and when he glasses that brother continued to serve the same | himself across a whole parallel in the congregation very acceptably, and, I be- | Pacific Ocean.-Robert Collyer.

for his salary after it was due. No. 2 is also a large country congreabout 145 years ago. All through its history, until a few years ago, its passurer called to see the pastor, thinking that he might be in need of some money. "What is this?" said the pastor, after counting over the cash to him. "It is part of the salary now due." replied the man. "Part of the salary!" responded the minister. "Did not the church solemnly promise the Presbytery, before God to pay me the sum of \$800 per annum, in half yearly payments? Have I not served you faithfully for six months and am I not entitled this day to \$400? I have been making arrangements depending on the promptness of the church to enable me to meet them. By this failure to meet me, the church not only destroys its reputation, but mine After lecturing the church through its financial representative the

pastor concluded by saying: - "I accept what you offer this time, but let it be understood hereafter, that I must be paid promptly the sum of \$400, on the day that it falls due." "You will be Provincial Building Society. paid the balance," said the treasurer. "before the next becomes due. I will pay it to you as soon as it comes in.' So he did, and when the last \$5 was paid over, another half year had almost final payment, the pastor after sermon, It may be added, withal, that here is | drew from his pocket a slip of paper, an incentive to careful sermonising. and, holding it up, said: "On this Hasty preparation for the pulpit is ex- little piece of paper are the payments ceedingly to be deplored. And yet it is of the pastor of ----- church for

clergymen for preaching, and the multi- He then read the different dates and plication of their engagements. And amounts paid; after which he stated what is a wholesome check upon it, if | to the people, with great plainess and not being armed with a message from earnestness, his views of their mode of God to their people every Sabbath doing business. He reminded them of which, to say the least, will bear to be their solema promises and obligations repeated in coming time? Is it not as set forth in their call to him. He what is needful to their own thrift and | appealed to their sense of justice, busifruitfulness in the pastoral office? I ness propriety and honesty. The effect could show, if it were necessary, that of all this was that when the next pay the men who mix up the old with the day came, the treasurer was at the parsonage with the sum of \$400. After receiving a receipt he said to the pastor: "I never saw the people pay up so in all my life." This pastor also continued to labor in the same congregation for years. The Salary was increased to \$1,200, and his successor is now receiving \$1,500 all of which is still properly

PRAYER'S WORTH TO THE SOUL.

paid.—New York Observer.

Why, all the spiritual use and beauty and blessing we have in the world, this day, has come right out of the fountain. There surely you will find the springhead of this river, the streams whereof make glad the city of God. It was this blending of the spirit of God and the spirit of man in the most living and intense way of which we can have any experience, that is the secret of all the great psalms, I say, that set the world on fire after the singer is dust; of all the great battles that tear out to the sun the rank growth of oppression and wrong, and give humanity a new start; of the reforms that never go backward, and of much salary, in half yearly payments. the revivals that take a millenium in For more than a hundred years, it is | their span, and then out of their ashes start another and a better. Down in the heart of all these things you find prayer, not for the sake of harp and crown, but same, and the balance along through | for truth and freedom and a new life, the next half year. The good old church | though the man himself be lost in the started upon the same plan with its last | winning which has devoured his whole nature; as when Clarkson said he had been so entirely taken up with the salvation of the slave, as never for a moment to have thought of his own. I do not seem to care for these new speculations about prayer when I think of these wonderful old verities. These settle the question to me as to whether prayer and blasphemy and live a clean life, to

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Is launched in its New Dress with dons the word "Provincial" as being no longer applicable, if, indeed, it ever added any value to the original designaflon-which is that at present assumed by us. The tyre is altogether new. A better quality of paper and a considerably larger sheet are used than formerly. premises with the Conference Office. We have aimed at making the Paper a handsome one. It remains for us, and our good Brethren, to make it a useful, welcome herald of good tidings to its numerous readers.

Entering thus on a new era of the Paper's history, we take the opportunity at one kind of labor and now at another. of writing a few words respecting our | The result is, they have been servants past and future.

One chief aim we have kept before us in Journalistic work. Conscious that the Wesleyan was capable of proving an important agency in disseminating information and helping to rebuke abuses, we have endeavoured to keep its columns full of sound, wholesome teachings and intelligence. In keeping to this purpose, we have occasionally ful-from our contemporaries; but remembering that the Paper belongs to and represents the Church, we have avoided making it the vehicle of our personal opinions, excepting as they theirs, to the ignoble purpose of castigating an opponent. We have preferred to sit in silence, watching the angry waves beating out their energy upon an

unvielding strand. below our ideal, during the past two accomplishes but little in a man's life. It years. But as we have been gradualother directions, our strength has been brought more fully to the management of the Paper. The day we trust is not far distant when it may command at least the entire services of an Editor. For the substantial aid afforded us by correspondents and other contributing friends, we cannot be sufficiently grateful.

our Ministers and people. We have correspondents in the United States, England, Ontario, Quebec, New Brunswick, Prince Edward's Island same battle field.

And now, once more, we commit our enterprize to God's good favor and the kind consideration of our readers.

We ought certainly to have included " young women" as well in the caption of this article. But we are ashamed to confess that the prevalent habit of regarding the soul of society as consisting in its wouth of the sterner sex, to the exclusion of and aimlessness; yet it is a question

able extent; but their training and their associations both considered, it is marvelous that so many of them insist to-day upon obtaining a useful place in life, not-\$2 PER ANNUM, IN ADVANCE | withstanding the frowns and sneers of this degenerate age.

Our object is to reach young men paricularly, by our present remarks. Years As an ADVERTISING MEDIUM IT HAS NO EQUAL ago we noticed—what seldom fails to impress a stranger on coming to this country -that, for versatility of handicraft the equals of Provincialist young men were not to be found in the world. Not that they were thorough in anything-"Jack of all trades." according to the proverb. never is: but they were amazingly ingenious and apt in handling the tools used in common country life. It has been pain-"GOOD-WILL TOWARD MEN." It aban- ful to notice that passing years have been making no improvement in this respect. a higher social grade, however. Few of them, comparatively, have done like Daniel Webster, when told to hang the scythe to The Printing, performed by contract for suit himself, and he suspended it from the several years, is once more done under limb of a tree while he betook himself to the direct management and on the same | a pursuit of knowledge. Our young men have not always-though the Press and Platform have often warned them against sions. They have, in the majority of instances turned their genius to the best account of which it was capable, in the United States, by fitful employment, now that there are exceptions—that some have returned to us with experienceland wealth for their country's benefit. That the proportion of these is so very small, is just hat troubles us.

Now that a system of Free Education exists everywhere, no young man need be deprived of sufficient advantages to enable provoked an expression of dissent in him to meet the responsibilities of life. An impassioned appeals to the nation. Ships two or three instances have met with education to begin with. Its extent mnst having filled their periods of classificatreatment meant doubtless to be pain- depend upon circumstances. But education were often bought up by speculation every youth should possess. Then should follow a faithful application to some trade or system of business. Indeed, the purpose to master a trade or the principles of a profession should begin with early life. It should be an important part harmonized with the mission of an of parental advice and instruction to inorgan with whose management we have cite a proper ambition to excel. The child's been entrusted. Had the Paper been | inclination usually takes some bent. This private property we might have been may not always foreshadow his actual catempted to turn it, as others have done reer; but a taste for particular kinds of employment should be gratified. It will develope something better.

Every heart will be cheered by tidings that our Provincial Academies and Colleges are full of students. So far well. But what are they all aiming at? Educa-Far, very far, has the Wesleyan fallen tion is but preparatory work. Of itself it ther builders will continue to expend is a potent auxiliary—essential as a qualily emancipated from excessive labor in fication for something else; but, stern, practical life begins from the College door leading outward into the world. Some distinct life-employment should be selected; the principles of it mastered thoroughly at the outset; the youth thus becoming thoroughly furnished unto good There is another and less hopeful mul-

As to the future. Our main hope our young men, heedless of the great ad- and of our Journalists to expose whatfor the Paper's usefulness and in- vantages they are thus relinquishing. ever threatens the welfare of our comfluence rests upon the fact that it will Where are these youths? In honest posibe a medium of intelligence between tions it may be; but the majority of them are either attempting to do business upon a capital and under conditions which mean ultimate penury or failure; or they are seeking for employment without any purpose of becoming thoroughly masters and Newfoundland. Our Brethren in of any form of industry. This country Circuit work will gladden us by letters has already at least double the number of occasionally. The Wesleyan has been merchants that it really needs; while of lection there have been some hundreds has been widely awakened by sensible gaining we think as a strong link be- aimless, undisciplined workmen, there are of conflicts more or less vigorous and and earnest speeches from men pretween Gods people in this way. No- always abundance from the overflow of thing animates a soldier in conflict like other countries. We cannot say anything ited the contending parties, there were a cheer from distant comrades on the too favorable as to openings in the professions. Every avenue leading to success at the Bar, in the Medical profession, and the department of Education, is HAVE A DEFINITE AIM, YOUNG country. Our young men may build up what is the actual corner-stone of that to distant meetings as well as those at

the more retiring but equally capable of Divine Goodness and Justice has a myth—and the whole fabric falls to of Providence. Devise liberal things, been published in pamphlet form. Our pieces. In doctrine and discipline Christian friends. readers who have followed the earlier saye as to one or two matters of slight whether their record of the last decade or Portions of this Essay, as they appear importance — the Baptist Church is two would not suffice to put the more pre- ed in these columns some time ago, will a combination of Congregationalism, tentious admirers to the blush. Indifferhave a desire to see its completion. Presbyterianism and Methodism. Let cently swam from London Bridge to known resident of the town by his

MR. PLIMSOLL'S REFORM.

A reaction has set in, we perceive after the first agitation following Mr. Plimsoll's efforts before the British pubic and Parliament. This was to be expected. Revolutions, begotten of popular grievances, are apt to end in an extravagance which requires in turn the strong arm of restraint. Mr. Plimsoll has done good service by bringing evil doing to light, and evil-doers to justice. He has brought some blessings of security to seamer. But, Maritime though it was, England did not fully understand the best modes of providing a remedy the evils of its sea-faring people. Like all populations excessively eager to abolish abuses by law, our British The right hand we fear has been losing its friends approved for the moment of cunning. Our lads have grown weary of legislation which is well calculated to the plough, the axe and the scythe. They cripple an arm so long nursed with care, have not always abandoned the lower for till it gave their kingdom the supremacy. Accordingly, the means originated to protect the sailor are very likely to ruin his owners. We shall cite but two or three instances. The grain-carrying | ville's style : trade between nations—especially between America and Europe—is always one of principal importance. To guard this in a strain which might imply there against misfortunes caused by freights was real danger-gone into the profes- of this commodity in bulk, it has been required by law that grain shall be shipped across the ocean only in bags. Freights, already ruinously low, are cut down by the expense of this provision; while in the estimation of the best pracwhere they should have been masters--con- tical judges, the remedy of making content with wages where they might have tractors responsible for the sufficiency amassed fortunes. It may be admitted of bulk-heads, so called, would have gained the desired end at a tithe of the cost. There are fleets idle in the docks of England and the United States today as the result of this one regulation.

A more serious result, however, is contemplated in another contingency which has grown out of this Reformer's tors and kept at sea till they rotted or were wrecked. In any case a harvest was gained either by continuous earnings or at the expense of Insurance Societies. Many precious lives were lost in consequence of this bad system. Mr. Plimsoll has succeeded in breaking it up; but he has done more. The result of the new legislation would be to limit every vessel to her class and period of vears which it may sanction. After that the hull and spars must be demolished. The ordinary running period for ships would thus be reduced to an average probably of eight years. Whegreat wealth and genius with the prospect of this limitation remains to be seen. The danger will be, that some other system of eluding the law will be sought. We would rather contemplate as a result, that, after reflection and experience, the law will be modified and Mr. Plimsoll's reformation itself reformed. The wealth of our Lower Provinces consists in great part in their titude among us. Splendid farms are shipping interests. It is the duty of being forsaken throughout the country by our public men to study these questions;

THE OLD AND HOPELESS CONFLICT RENEWED. Rev. Wm. Somerville is out in a series of letters, addressed to the Presbyterian Witness, on the subject of baptism. Within the limit of our recolmarked victories gained in every case. But what are the facts? We cannot from the business as well as the religsee that the question is settled as to the lious stand-point. In their hearts frecrowded. The only vacancies we can see real meaning of baptizo. This is equiva- quently there is fire burning which this are those of agricultural and mechanical lent to saying that the Baptist Church subject has kindled and kept aglow. life. Yet these are the mainstay of the and press are still alive and hopeful. For Call them out. Depute them to attend their own interests and those of their Do-body? In the spiritual sense, Christ home. minion at the same time. We exhort of course; but in the doctrinal -immer- Contributions to this cause should can only be obtained by definite aim and idea or principle upon which to hang been straits in money matters; but our its new form! an idea. Let the question of Baptism harvest has been abundant; no scourge be settled-let it be seen beyond a per- has come upon the land. Gratitude JUDGE MARSHALL'S TREATISE ON adventure that they are contending for demands a suitable return to the God to float with the tide of circumstances may mind, one that is set for the defence of clesiastical structure might as well resolve into its original elements. Around | record.

this one word all the system revolves. Methodism has lived to introduce new doctrines; Calvinism the same; Congregationalism always contended for a peculiar type of Church government; the Episcopal Church is founded-we still speak of doctrines-on its articles and forms of ordination; Roman Catholism contends for priestly supremacy; but, apart from immersion, what has the Baptist Church that it calls exclusively its own? Its doctrines, when they are not after John Wəslev, are after John Knox; of its Polity and its rhymns, it may be said they are eclectic -chosen from the mass, and with ex-

Our Baptist Brethren are doing good work. It is only to be regretted, that a word whose meaning none regard as essential to salvation, will oblige them to exclude other Christians from their feasts, and incite them to keep the world in hot water.

cellent judgment in some respects.

We give a specimen of Mr. Somer-When, some years ago, I published a small work on Baptism, I omitted all re ference to the historical argument, and the Ed. M. generously insinuated that the omission was owing to a fear of meeting that aspect of the question. He had my reply, with which he may have been more than satisfied; and I will not now submit to be dragged from the firm ground of Apos tles and Prophets, where Baptists and Pe dobaptists can stand by me and examine all my statements, and plunge into a labyrinth where comparatively few can folow me, and from which when I come out, having made my report, they must take my word for what I have learned. I am willing to go the Scriptures with the most talented and distinguished Baptists-with the Ed. M., if he choose to occupy the humble office of a screen "betwixt the wind and their nobility." One with God is a majority. A child with God is al-

JOSEPH LAWRENCE, ESQUIRE, the true friend, and in some respects, representative of our Provincial Methodism in England, has written to the London Recorder, in reply to a letter. noticed by us last week. He refers any who may be in doubt as to the position of Probationers coming to us from England, to Messrs. Albrighton, Churchill, Brewster, Butcher and others. There we may safely permit the matter to levan minister in England, forms the rest. These Brethren will give a con- subject of an interesting article in anvincing and loving testimony. From the front ranks of our Ministry here, they proceeded to England, where they have commanded respect and position. Colonies which can furnish such material as those we have enumerated need not blush for their Methodistic character or capabilities. The prospect which | day is not far distant when the Maritheir lives opens to young men cannot time Provinces will have the benefit of be wonderfully discouraging.

THE MISSIONARY CAMPAIGN for this autumn should be entered upon early and with spirit. In those more central places, to which the Delegation expected from the West may be directed, the time must be regulated, of course, by circumstances. Early intimation will be given so soon as any certainty is reached respecting the announcements of those whom the Central Board may send down to us. Meantime, during the delightful weather of autumn, let plans be matured and executed by which to sustain this most important work.

Our Brethren, in conducting their meetings, will not forget that strong arm of the Church-the talent of the laity. During recent years enthusiasm viously permitted to remain silent. There are numbers about us whom God has qualified to look at missionary work

REMARKABLE SWIMMING .- A girl of believed to be the fastest swimming on

New Subscribers will receive the Wesleyan from 1st October till 1st January 1877, fifteen months, at 82, postage paid.

An Eclipse of the Sun appeared to excellent advantage in Halifax last Wednesday morning. Early risers had rare opportunity of observing, in a cloudless sky, and on one of the fairest of our ever-beautiful autumnal mornings, this profoundly interesting phen-

SUBSCRIBERS will be kind enough to notify us, through their Ministers, or directly, should any error be made in addressing Papers this week. Our machinery and plans are all new, and will require a little time for adjusting.

THE BOOK ROOM, we observe with great satisfaction, has been replenished, under the direction of Mr. Martin B. Huestis, who has principal charge in that department. Importing directly from the manufacturers in England and America, every advantage which can be obtained from Booksellers, can be secured here. We question if there is a finer display of Sunday School requisites in the Lower Provinces, while in general literature and Stationery, &c., there are all excellent varieties. The Book Room has now become a resort, moreover, for Chromos, Illuminated Texts and Cards, having the only real assortment in the

Personal.—The Deputation for the Central Missionary Board, to meet at Cobourg on the 12th inst., will leave next week. Rev. D. D. Currie and Howard Sprague, A.M., will represent the New Branswick and Prince Edward Island Conference, and Revs. A. W. Nicolson and S. F. Huestis the Nova Scotia. The Educational Board is to meet at Cobourg at the same time. Rev. J. Lathern for Nova Scotia and Dr. [Pickard for New Brunswick will represent at the latter.

THE CHILDREN'S HOME, conducted by the Rev. T. B. Stephenson, B. A., Wesother column. The writer had opportunities of personally ascertaining that information, a part of which he gives to our readers; and his cultivated habits of observation and reflection qualify him well to form a judgment upon the merits of such an institution. We hope the such an excellent addition to their population as Mr. Stephenson's orphans would prove to be. They are undoubtly better trained than any children who have come to us in a similar way. Cannot some representations be made by our authorities on this subject to Mr. Stephenson?

TEMPERANCE.—It is intimated that the principal manager of the Londonderry Iron Mines has prohibited the sale of liquors on the Company's grounds. Let this ruling be sustained. If the reckless classes are ignorant of their sin and folly, it is the duty of good citizens to restrain and teach them. The seventh woe has always fellowed in the path of this evil.

The Temperance Alliance, we perceive, has entered upon the enquiry,-" Why are not the influential and intellectual of our land found in the Temperance Lodge and Division Rooms?" That is a fair and important subject of discus sion. But there are two or three reasons which have not been and are not likely to be touched by the Alliance.

Would the Temperance body like to

FORTY-EIGHT FEET OF SOLID TYPE is the extent of the Subscription List them to aim directly at a mastery which sion. They have not another distinctive this year be liberal. True, there have a mean commencement for the paper in

HABITUAL DRUNKARDS.—The first case under the new law authorizing the confinement of habitual drunkards, upon the complaint of friends, came before Judge Smith, in the Supreme Court at Kentville, last week. The ence to the world's claim, and a disposition Judge Marshall possesses an active haptic, be disposed of and the entire ecin one hour and eight minutes. This is days, and was then adjourned until the 10th of November. - Chron.

THE CHILDREN The Churches of Loud of England's metropol the suffering poorand th is a necessary outgrowth ity. Some months since fore a large, plain pile the Bonner Road in the London, and were inf "The Children's Home. THE REV. T. BOWMAN STE an earnest and success minister is the founder On his appointment to 1 putable part of the city tention. The notoriou with all the courts and behind it was his parish. little children in a condit his heart bleed. "They shoeless, filthy; their face: hunger, and premature staring out of their two He felt he ought to do this direction. Moreover time a record of successfu encouraged him. He hi book called "Praying an how Immanuel Wichern many established the Raul fuge for destitute and crim and how Theodore Flieds blessed in connection with ess Institute at Kaiserswe Stephenson felt convinced some modifications their be operated in England. the Home he determined view four principles, chil be brought up in families to have secular and religiou -they must be taught to ea est living personal religion sary to the realization of th of life. STREET ARABS, WAIFS AN

are the classes represented i To recruit the first class midnight expedition is 1 Stephenson designates it Accompanied by two or the boys from the Home he goe errand of mercy. He prov with a lantern, is careful to self of a watch or any oth reserving a few pence in The party proceeds to Lon and streets and courts adja ged, destitute homeless you discovered. They are invited ing saloon—a supper is pro words are addressed to then from the Home invite them companions and encourage company them. Many a vo in this way from a life of and sin. Children of tende frequently sent to the instit the towns and cities of Eng parents have ceased to care or have been compelled in of inability to provide for licit this charity on their ! phans also in numbers are THE PROCESS OF TRA

recognizes the idea enunci late Dr. Guthrie. "God's bring up children not in fl families. Twenty children matron who is styled "moth tute a family. The family a distinct organization, ke special name such as "The cher Home," or "The Home," or some other dist name. Tse family thus cons together, associate at meal play hours, recognize each oth Christian names, and as near ble illustrate the family char The Institution is composed gregate of all these familie morning all the children me in the chapel of the Home, ar days after religious service ate. The majority go to elder boys pass to the carper printing office, or to shoem all upon the premises. The have their work in the kitche dry, book bindery or serv When we visited the main h institution on the Bonner bright morning at an ear scene impressed us as one of est and fraught with possil told importance. REMARKABLE PROGRESS OF

Commencing in 1869 with and small apartments, it ha branches -two in London, o cashire, England, and the Hamilton, Canada. In branches between two and dred children are now in res the farm in Lancashire there one hundred more, whilst past year one hundred and t ren have been sent through dian branch, and have had homes procured for them. The institution is supported erosity of the philanthrop. complishing a work the beof which are being seen i ultimate results of which run parallel with eternity.

The Churches of London are worthy of England's metropolis. Interest in the suffering poor and the ragged youth is a necessary outgrowth of Christianity. Some months since we stood before a large, plain pile of buildings on the Bonner Road in the eastern part of London, and were informed this is "The Children's Home."

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THE REV. T. BOWMAN STEPHENSON, A. B. an earnest and successful Wesleyan minister is the founder of the Home. On his appointment to London a disreputable part of the city claimed his attention. The notorious "New Cut" with all the courts and alleys running behind it was his parish. There he saw little children in a condition that made his heart bleed. "They were ragged, shoeless, filthy; their faces pinched with hunger, and premature wretchedness staring out of their two bright eyes." He felt he ought to do something in this direction. Moreover, at the same time a record of successful work greatly encouraged him. He had read in a book called "Praying and Working," how Immanuel Wichern had in Germany established the Rauhe House Refuge for destitute and criminal children, and how Theodore Fliedner had been blessed in connection with the Deaconess Institute at Kaiserswerth, and Mr. Stephenson felt convinced that with some modifications their plans might be operated in England. In starting the Home he determined to keep in view four principles,-children should be brought up in families—they ought to have secular and religious education -they must be taught to earn an honest living-personal religion is necessary to the realization of the true ideas

STREET ARABS, WAIFS AND ORPHANS are the classes represented in the Home. To recruit the first class sometimes a midnight expedition is planned. Mr. Stephenson designates it "a boy's hunt." Accompanied by two or three of the boys from the Home he goes out on his errand of mercy. He provides himself with a lantern, is careful to divest himself of a watch or any other valuable, reserving a few pence in his pocket. The party proceeds to London Bridge, and streets and courts adjacent. Ragged, destitute, homeless youths are soon discovered. They are invited to an eating saloon—a supper is provided—kind words are addressed to them-the boys from the Home invite them to be their companions and encourage them to accompany them. Many a youth is saved in this way from a life of degradation and sin. Children of tender years are frequently sent to the institution from the towns and cities of England whose parents have ceased to care for them, or have been compelled in consequence of inability to provide for them, to solicit this charity on their behalf. Orphans also in numbers are found here.

THE PROCESS OF TRAINING

recognizes the idea enunciated by the late Dr. Guthrie. "God's way is to bring up children not in flocks but in families. Twenty children with the matron who is styled "mother" constitute a family. The family circle have a distinct organization, known by a special name such as "The Mary Fletcher Home," or "The Temperance Home," or some other distinguishing name. Tse family thus constituted live together, associate at meal times and play hours, recognize each other by their Christian names, and as near as possible illustrate the family characteristics. The Institution is composed of the aggregate of all these families. Every morning all the children meet together in the chapel of the Home, and on week days after religious service they separate. The majority go to school—the elder boys pass to the carpenter's shop, printing office, or to shoemaking, &c., all upon the premises. The girls also have their work in the kitchen or laundry, book bindery or serving room. When we visited the main branch of the institution on the Bonner Road one bright morning at an early hour, the scene impressed us as one of great interest and fraught with possibilites of untold importance,

REMARKABLE PROGRESS OF THE HOME. Commencing in 1869 with two boys and small apartments, it has now four branches—two in London, one in Lancashire, England, and the fourth near Hamilton, Canada. In the London branches between two and three hundred children are now in residence. On the farm in Lancashire there are nearly one hundred more, whilst during the past year one hundred and thirty children have been sent through the Canadian branch, and have had comfortable homes procured for them in Ontario. The institution is supported by the generosity of the philanthropic. It is accomplishing a work the beneficial effects of which are being seen in time, but the ultimate results of which will we believe run parallel with eternity.

New Brunswick Correspondence.

ENLARGEMENT.

DEAR MR. EDITOR,—The intimations given, for a week or two past, that our Connexional organ, in the Maritime Provinces. was to be enlarged and otherwise improved have awakened interest and proved gratifying to many. For sometime the feeling has been growing that alongside its big brother of the West our paper looked puny in size, however versatile and vigorous it was in soul. We are glad therefore that the reproach in this respect is about to be wiped away. Two objects at least will be secured by the change. More space for Circuit intelligence will be provided (it is hoped the demand may secure the supply from facile pens, not a few of which are to be found in the many circuits of our extended and extending Connexion), and increased room for a larger number of suitable advertisements will also be furnished. The latter feature is one which can hardly fail to commend the WESLEY-AN to the favorable regard of the mercantile portion of its readers. Circulating. as it does, in thousands of families in the three sea-side Provinces of our Dominion and in the Islands of Newfoundland and Bermuda, the business men of our Church should not be slow to perceive the advantages it affords as an excellent medium for advertising. We note with pleasure the names of several New Brunswick firms who have availed themselves of the benefit to be obtained from the use of its

THE SUNDAY SCHOOL CONVENTION OF

THE MARITIME PROVINCES held its fifth annual session in St. John from16th to 18th inst. About seventy delegates were reported. The discussions covered considerable space and elicited variety of opinion on many points. The coming together from different fields of leading workers in this or any other department of Church labor, cannot fail under proper conditions, to do good. Our General Conference wisely took advantage of this fact when it made provision in the constitution of the Church for annual District Sabbath School Conventions to be held in connection with the Financial District meeting, or at such other times as might be found most convenient. It is to be hoped that the intelligent and active laymen of our denomination will co-operate with the ministers in trying to render as effective as possible that part of our Church machinery. We have no disposition to write a word against union Conventions, as such, but until we conclude that Methodism has ceased to have claims upon us, we must regard it as our duty to give preference to the institutions and appliances of our own body. The welcome and farewell meetings of the Convention were held in Centenary church. Some of the speeches were very good, others not of the opening address of welcome, delivered by Rev. H. Pope, Jr., none of the Methodist ministers of St. John took part in the discussions. It was simply an oversight perhaps that although two Baptists, one Presbyterian, and a Reformed Episcopal minister were invited to the platform at the closing service, not even the pastor of the Methodist church in which the meeting was held was called to that elevated position.

THE REV. GEORGE C.. NEEDHAM who was recently in your city, has visited this Province twice during the past month. The meetings held by him on the occasion of his former visit were largely attended. He seeks apparently to preach the Gospel with plainness and energy. The secret of his popularity is variously assigned. The fact that he is a stranger and that his sermons are interlarded with numerous anecdotes, some of them common-place enough, must enter to some extent into the estimate. Touching the orthodoxness of his sentiments we cannot speak very positively. There are times when his doctrinal deliverances, especially in regard to faith, appear to have a dash of Plymonth brethernism about them. Taken alone some of his statements seem to imply that saving faith is simply belief of the truth that Christ loved us and gave himself for us. Subsequent and 'apparently qualifying expressions, however, represent it as trust of the soul on Christ as the sacrifice for our sins." What the tangible results of Mr. N.'s labors have been we know not. It may be presumed that the members of the Y. M. C. Association of St. John, under he auspices of which he labored, has as far as possible tabulated

the results. It is, we think a serious drawback that Mr. N. is not connected with any of the religious bodies. The ministers whose countenance he seeks, and by whom he is generally supported in his efforts, would feel no less confidence in him did he come duly accredited from some one of the evangelcal Churches. Nor is there ground to think that his anomalous position gives him more influence with the masses. Moody and Sankey have not yet deemed it necesary to disconnect themselves from the visible Church in order to reach the heavy Southerly sterm during Sunday

ORTHODOXY VERSES UNITARIANISM might seem to a stranger to be on trial at present in the columns of the St. John Globe. A writer whose nom de plume is Persona and another rejoicing in the designation of Unitas have entered the lists

and are having a polemical tilt. Persona, according to a challenge given and accepted, was to write three letters. and his opponent three, by means of which, the great question of the absolute deity of Jesus Christ, it would seem, was to be settled in New Brunswick for all time to come. Persona's quota of the cor respondence has already been furnished, and in view thereof orthodox Christians will, we opine, pray to be delivered from their friend. It was hinted before the challenge was issued that Persona was playing into the hands of the enemies of Bible teaching, and his lucubrations thus far have only served to confirm that con-

INVITATION TO MINISTERS to occupy circuits after the Conference of 1876 have already been given and accepted both in the Nova Scotia and N. B. and P. E. Island Conferences. If the minds of the brethren thus favored do not become unsettled and an undesirable restless is not produced throughout our work by this novel course of procedure it may be well enough. It assumes the aspect just now however of undue solicitude for the morrow. It may be presumed that the Pastoral address has not only been read, according to law, in all the circuits of the N. B. and P. E. I. Conference, but that important paragraphs have been marked and inwardly digested-especially that which states-"We advise you not to be over-anxious about a supply for the pulpit." The most certain way of securing the right man is to make special prayer to the Head of the Church. THE MANUFACTURERS' AND MECHANICS'

EXHIBITION was opened with appropriate ceremonies in the Skating Rink, St. John, on Monday last. The acting Governor General, Sir Wm. O' Grady Haly and the Lieutant Governors of Nova Scotia and New Brunswick were present. The Administrator of the Government was received by a guard of honor and a royal salute. The President of the Association, James Harris, Esq., read an address of welcome to Lieut. Governor Tilley and one to Lieut. Genl. Haly, to which courteous and suitaable replies were returned. Governor Archibald also delivered an excellent address, after which the exhibition was declared opened.

This is the eight exhibition that has been held in this Province, although but the first held under the Manufacturers', &c., Association of St. John. The idea of an exhibition of the nature of the present, at a great manufacturing centre like St. John, seems a perfectly natural one. The idea has been growing for more than a year and developed in the creditable display of Monday last. The number of entries was large, quite so satisfactory, With the exception and the articles displayed demonstrated intrinsic worth and mechanical genius almost wonderful. Exhibitions of this kind augur well for the future material of prosperity of the Province. The success of the undertaking is largely due to the untiring energy of the officers and executive committee of the association.

THE BUSINESS OUTLOOK s somewhat brighter than for weeks past. Shipbuilding has revived in many parts of the Province. In and around St. John and at other points several new vessels are in course of erection. Forebodings of evil, in regard to the coming winter, have, of late, been somewhat numerous. As has proved to be the case in regard to anxiety respecting the bountiful harvest just now being secured, so it may turn out that a good deal of the present solictude is unnecessary. "Trust in the Lord and do good, so shalt thou dwell in the land and verily thou shalt be fed." T. N.

Sept. 28, 1875.

NOVA SCOTIA.

NEWS IN BRIEF.

Capt Swaine has written a letter complaining of the manner in which the evidence in the " Mary E. Jones "affair was The Halifax civic elections take place this week. A man named Turner, in the employ of A G Jones & Co., Halifax, succeeded in taking \$200 from a cash box while the clerk's back was turn-The Cape Breton ed towards him. Fisheries are in a very poor condition. The bodies of the man and boy who were drowned at Little Glace Bay on the 14th Quite a inst have been recovered. number of cattle have been shipped from different parts of Cape Breton to New-Diptheria is reported foundland. somewhat prevalent in the vicinity of Am-Truro has been inoculated with the trotting fever. ment from Malagash is about all there is to excite the interest of the people in and around Wallace. A very fine specimen ol gold bearing quartz from the Waverly Mines is to be sent to the Philadelphia Centennial. A moose recently took up his residence in the orchard of Mr. W. Carty, Bentville. four weeks sixteen children have died at New Glasgow from diptheria and cholera The scenes in the vicinity infantum. of Bedford Basin during the recent boat race, were most disreputable. It is high time this sort of thing was stopped. C. W. Shaffer's last factory at Torbrook, Annapolis, was destroyed by fire last week. Halifax was visited by a Loss \$3,000

NEW BRUNSWICK.

The new trial of the Caraquet rioters at Bathurst is going on. At the inquest on John McKinnon, at St John, the jury brought in a verdict that the deceased came to his death from the excessive use of adulterated liquors. A boy at Queensbury, aged 8 years, on being told by his mother to rock the cradle, waited till her back was turned, and then ran to the barn and set it on fire, causing its destruction with the whole of the summer's crop. Two little boys living at Morrison's Mills were playing together with a hatchet, when one of them at one of Labrador. blow severed two of his companions fingers from the first joint. St. John is expecting a good time over its exhibition. Rev. James Scott is lecturing through the Province on behalf of the British Tem-A young man named David Irvine, residing at Golden Grove, committed suicide by hanging last Saturday evening. He was insane at the time. fire at Cedar Point on Sunday morning last destroyed the mill of Mr. L Rivers, and 100,000 feet of lumber the property of Mr. Alex. Gibson. Quite a large amount of building is goitg on at New-Quite a large

UPPER PROVINCES.

Large shipments of barley are being made from Ontario to the United States. A \$2 0.000 fire is reported at Newmarket, anti-vacination riot is now being \$3000. The Ottawa exhibition is reported a great success. procession in Toronto has been attacked by an organized gang of "Young Britons," and a serious riot resulted. mackeral fishing of the Magdalen Islands is reported a failure. The working of the Montreal Custom House is being enquired into. Toronto is to have an Agricultural show. Ontario is to send samples of its fruit to the Philadelphia Centennial. The new Postal Law came into operation on the 1st Oc-An old man named Ferguson was burned to death in his house at Ayl-They are having good sleighing in some parts of Quebec. A fall of two feet of snow is reported. Toronto is to have a first class lecture course this

MISCELLANEOUS.

Mr. Gladstone has collated the epithets

which the Pope has applied to his enemies, among them are phrases such as monsters of hell, demons incarnate, stinking corpses," &c. Another 'tombdifficulty is reported from England; this time the vicar insists on every stone being ornamented with a cross. The rector of St. Paul's Church, Charlottetown, P. E. I., has opposed the Bishop of his diocese in the matter of carrying his "pastoral staff within the church during a confirmation service. cer in the Indian army has declared that the practice of total abstinence has reduced crime in a most remarkable manner in that branch of the service. It is expected that the revision of the New Testament will not be finished for five The recent accounts of the great storm which passed over Texas, corroborate the early statements of seri-The "New York Daily ous damage. Witness ' has suspended publication; about \$75,000 have been sunk in the experiment of making it a success. arge ferry steamer, valued at \$10,000, was burned at Detroit the other day. and's hay crop has been badly damaged by the recent rains. The great Bessemer steam ship having proved a failure Spanish affairs are said is to be sold. to be looking up a little. nooth (Ireland) bishops speak hopefully of securing the whole of the intermediate education of G. B. during the next few There is no small stir in England over the embarking of the baggage of the Prince of Wales intended for his In-A Prussian editor has been imprisoned for insulting Bismarck

dian trip. in the columns of his paper Secretary of Interior, U.S., has resigned. Three vessels were wrecked outside Charlottetown harbour on Sunday night. Three dwelling houses and three barns were burned at Brattleboro', Vt., the other Measles have carried off 40,000 By a railway collipersons in Fiji. By a railway colli-sion in Philadelphia, six persons were kill-At Cleveland. ed and ten wounded. Ohio, a young man has been confined for eighteen months in a barn, and kept there without sufficient food, from the effects of which he has died. The excuse given by his parents was that he was insane. North America has communication with Europe through five cables. It is estimated is to have a statue. that 2,170,000 people heard Moody preach New Mexiwhile he was in London. co has had an incessant storm for the past ten days.

LATEST TELEGRAMS.

Special to "Morning Chronicle."

Wеумоитн, Sept. 28. The Supreme Court opened at Clare to-day. The Grand Jury found a true bill against Robbins, the Bear River wife-murderer. He pleaded not guilty, and his trial will commence to-morrow.

St. John, N.B., Sept. 28.

THE EXHIBITION. The interest in the Exhibition continues to increase, and it is universally admitted that the display of manufactured goods is much superior to anything that has ever before been seen in New Brunswick.

General Haly was delighted with it and made large purchases of various goods which he took a fancy to.

About 4000 persons visited the Exhibition yesterday, and in the evening persist in subjecting its Pastor to this the attendance was quite large and greatly interested in the sights to be is mainly the result of a want of considerseen in and about the show.

MONTREAL, Sept. 28.

There was a stringency in the money market to-day. There was the usual holding on to every available means at disposal

Stock Market heavy, with more disposition to press sales. Quotations ower in nearly all lines.

The rumour that the epizootic had broken out among the horses in this ity was incorrect.

Efforts are being put forth to collect means to aid the poor starving people

This forenoon indictments were laid before the Grand-Jury against the ringleaders in the Anti-Vaccination and Guibord riots.

The Cashier of the Canadian Bank of Commerce went to New York to-day in connection with the Nichols default case. He may go South.

The Guibord case was argued before the Courts yesterday. The Fabrique were required to show cause why they should not be condemned to pay \$2000 for the gates of the Catholic cemetry being closed to the remains of Guibord. Messrs. Jette and Doutre argued the case before Justice Johnson, who has taken time to give his decision. The Fabrique have paid the costs awarded An enquiry into the Montreal | to the Institut Canadien, amounting to

London, Sept. 28.

The authorities of the Direct United States Cable announce that it is interrupted in shallow water. Repairing ship goes out immediately.

The "Echo" this evening says: "We are informed that the government has ordered considerable augmentation of Artillery stationed at Singapore and Hong Kong."

Rate of discount at Berlin bank has been raised to six per cent., and the interest on advances to 7.

A destructive flood occurred yesterday during the great gale, in the valley of the Lee lowlands. The river rose several feet and inundated a portion of the City of Cork and the country for miles around, occasioning immense damage

Similar accounts have been received from other parts of Ireland and from Scotland.

The "Serapis" proceeded on her yoyage to Brindisi, where the Prince of Wales embarks.

The damage by the late storm in Liverpool was immense; nearly every building at Manchester suffered. A Large mill fell crushing several buildings and causing great losss of property, but no lives.

It is stated that the Old Catholics of Germany have consented to allow the

HOW WE PAY OUR MINISTERS.

In some of the country circuits, the way the minister's salary is raised is anything but commendable. Produce of any description is often forced upon him, butter. eggs, potatoes, pumpkins, &c. He often takes the article brought to him when he does not need it; fearing if he does not, he shall get nothing else; whereas if he had the cash, it might be spent in something more needful. We do not all think alike; our tastes are different; even in the matter of buying butter. A person may bring his Pastora tub of butter which he thinks excellent: but the minister or perhaps his wife (who sometimes is more difficult to please) may not concur in the same opinion; but sooner than offend the vender, he takes the article, and punishes both himself and family. It places the minister in a very unpleasant position to have no cash, so that he is compelled to get everything on credit, though it is greatly against his inclination; and after paying the expenses of long journies, as some have done, it is not to be expected they can have ready money if they receive none from their circuits. It appears to me a very easy matter for any of our country friends to sell their produce, and give o their Pastor the proceeds. It would be far more acceptable and more honorable. We have known some of our country

ministers actually obliged to sell some of the produce forced upon them for cash This is anything but ministerial; and it is a shame to place them in such circumstances. They have their own accounts to settle; and if they do not receive their salary in cash, how can they be expected to give cash payment? "Do unto others as ye would they should do unto you," is an excellent rule; and if some of our friends would for a moment consider the inconvenience they put their ministers to, and then place themselves in their position, they would at once see, they were doing as they would not wish to be done by. There is required an improvement in the system of payment in some country circuits, to say the least of it; it is a mean way of raising the Pastor's salary. The workman is worthy of his hire.

EXPERIENTIA. Yours truly,

REMARKS.—The above is, as the signature indicates, a cry from one of the class, happily not very numerous, whose lifecomfort is broken by a system which has lived altogether too long. When money was rarely seen, the pastor sympathized with the farmer, and received thankfully his produce. Now that custom demands prompt cash payments from every one, (and from ministers particularly, as they desire to be examples of honesty and punctuality) no circuit, however remote should humiliation. We are confident this evil ation. - EDITOR.

A SERMON BY REV. W. C. BROWN. Preached before the Students of Mount Allison College and Academies.

"Jesus saith unto him. "Follow me." Matt. 8, 22. There are many Masters. Powerful voices are ever heard calling man to a baser or better life. Pleasure, the enchantress, wealth: with pompous, golden glories; and ambition weilding a coveted sceptre, stand ever, side by side with wisdom, "in the chief place of concourse in the opening of the gates" crying unto the sons of men. Their call is not unheeded. Each has its own followers, and to each of the followers the service of his own master is most easy and the rewards most desired. There is, however another who claims our service and invites us to enter his train, one whose friendship is honorable, whose commandments are not grievous, and whose rewards are large and liberal. Jesus says follow me. Jesus becomes a claimant.

Religion is a necessity to man. Without it he is a brute. He needs something to worship, moral restraint and guidance. generous sentiments, hopes of an after life. So constituted is man that these things or the semblance of them will cling to him even in the most decayed state of society. There is no nation worthy of the mame without a religion.

There is, however, but one religion which can bring to perfection the manhood of man; but one master who can touch every key of the human soul and bring sweet and blessed harmony from its wondrous strings; but one power which can make this earth-born instrument give forth the music of heaven. Jesus Christ is that perfect master, not a philosopher, yet treading where philosophy cannot reach, not a poet, yet sounding all the depths of human feeling; not a theologian, yet making God known to man.

He was wont while on earth to call his disciples with that majestic simplicity shown in our text. There is no elaborate ecclesiasticism, no theological minutia. no carefulness of preparation. Follow me. Come to me. Rest on and in me. Such still is his call at the outset.

There is self-assertion here, and perhaps there is nothing more wonderful than the manner in which Christ thrust himself upon the attention of the world, not indeed as a Charletan lifting up his voice in the street and using every little miracle to make the vulgar gaze upon him in awe. and shout his praise, but the directne with which he turns upon himself the attention of every enquirer after truth. "I am the way" "follow me," "He that loveth father or mother more than me is not worthy of me." He admits no variation of opinion on this matter of his own supremacy. "One is your master," and he even declines to admit a second. "All ye are brethren."

There is something also in this call to wonder at. An obscure man, of humble birth, without prestige, and without human sanction, calls, with authority, men to himself, and forms them with himself as the standard, the attractive centre, the supreme master, a church which expands with accelerating progress. still bearing his impress on every part and what is more remarkable bearing his impress more with the advance of age.

To me there seems no standing ground tenable between the full claims of Jesus and the extreme departure of infidelity. There is first a choice implied.

The same necessity which existed eighteen hundred years ago to choose between Christ and others exists still. His claims come now into competition with those of scientists. Then it was with Pharisees and Sadducees. It will be for you to decide who is most worthy of your confidence and homage. Not that Christ seeks to enter the domain of philosophy. He does not. But his religious scientific teachings we are disposed to accept. There are specialists in science who know nothing of revelation, as there thing of science. The former refuses to histen to the religion of the Bible. What wonder if the latter should refuse to listen to the religion of philosophy. Men connection of those facts with God. Nacules, of attraction and growth, of deto interpert nature.

We have many would be teachers, who, in studying the book of nature are like one who, without a lexicon, is endeavouring to read a book in a foreign tongue which he but half understands. Yet these would fain interpret the world and deny the possibility of any better explanation than their own. Let one who really understands it come forward and how different the thing appears.

discovery. This, because it is within the er of such an example or beyond the nereach of the human faculties, is left to cessity of the vicarious death. them. But Jesus reveals to us God. He makes known the Father. He discloses to us the deeper mysteries of nature. He interprets all that relates to the providence of God-his grace and mercy, the soul of man, the duties of life, the destiny. It will be for you to decide whether in these things you will accept the leadership of Jesus Christ or that of some

ethics, and Sadducean hopes. The infidelity of the present age has assumed, to the scholar, a very seductive form. Its advocates have taken infinite pains to elaborate one or two propositions which had been carefully presented and ably refuted in a past age. The observed invariability of nature's laws, has, in their hands, grown into the necessary invariability of them, and they have even set aside the "analogy" of Butler by affirming that his argument may lead either to his conclusion or to the conclusion that there is no God. To this one sided philosophy they have brought all the resources of learning and leisure. They have with skillful hands pressed into this unhallowed service the recent discoveries of science. They have turned against Christ and Christianity the very weapons of defence which nature and history had put into our hands: making Atheism their client, they have handled their evil cause with all the dexterity and adroitness of a clever lawyer who works for victory rather than for truth. With the same carefulness and painstaking they have sought to purge away the grossness and offensive sectionalism of their unbelief and to give it the air of refinement and delicacy by introducing a temperatness of elaborate and attractive system of socialogy, including morals, fitted to their philosophical views, and especially, by en-

moral development of mankind. They It has to deal with the conscience. To have endeavoured to put christianity into create faith, to promote virtue, and neither deftness and grace in twisting, can only a repulsive form. They have charged it faith nor virtue is bound up with the an- have been acquired by assiduous practice. with delaying the advance of science: tiquity of the earth, the mode of its creathey have set down to its account the atrocities which should have been ascribed to the age or to human passion, and which | from literature and commerce, yet it was the gentle spirit of christianity would have designed to imbue them with its spirit gimlet known to adepts and victims. prevented had human prejudice and hu-man ambition listened; and they have un-though they "have been among the pots enters the parties of the sarcastic twist. Hostess enters the parties of the sarcastic twist. Hostess prevented had human prejudice and hu- and cover them with its glories, so that fairly widened, with deliberate intent the breach between science and revelation. The young and unwary may easily be drawn by all this into grave and destructive error. Influenced by the tremendous force of learning and argument which has thus

deavouring to show that the aim and pur-

with judicious painstaking been accumulated, may persons indeed come to imagine that we live in a transitional period-that the old is passing away; that thought and belief are moving into a higher flame; that the time for doing homage to the opinions of antiquity is past; and that to accept any teacher of a past age, however accredited, is to fall into the rear of the great progress which shall arise out of Judah. the change through which we are passing. There is, however, no certainty that the present age is more traditional than any period which preceeded it. In every age there have been great teachers on every great question, and the world has followed sometimes one, sometimes another. The world has oscilated between the philosophy of Zeno and that of Epicurus, and at each oscilation thinking that absolute truth had, at last, been reached. Yet I think, it may be doubted if, in its grand generalizations, one age of philosophy has been much above another, least of all the present age, the tendency of whose speculations is towards absolute atheism-or whose only Duties are matter and force and whose highest recognized intelligence teachings are often opposed by men whose is the human intellect—that blossom of the spinal marrow.

You will, I am sure, pardon me if I d not regognize this as true science at all. are specialists in religion who know no- but only vain speculation; that when philosophy denies a God she steps beyond her legitimate limits as much as when she defines him; that if all which true science teaches were absolutely certain I would may read rightly the facts of nature still feel that my faith in the Lord Jesus and read wrongly, or omit altogether the Christ was unshaken and my discipleship to him unhindered: I could follow him as there really comprends the whole. It is closely and trust him as fully as I do tonot merely a question of atoms and mole- day. I would not feel that the matter of sin and righteousness, ruin and redempvelopement of form and developement tion had been touched. I would still feel of intelligence. A man may know much that Christ in his own sphere was paraabout all these and yet be poorly qualified mount and supreme and that it was not inconsistent with modern, any more than with ancient philosophy, to believe in the immortality of the soul, the resurrection from the dead, the divinity of Christ, the redemption of man, and the fatherhood o God. No. No! A thousand times No. Christianity is not a worn out thing which the world may cast aside or a garment which the soul has outgrown. No, bre
bondage to fear but the Spirit of adoption, whereby we cry, Abba, Father. Romans 8, 15. Righteousness and peace and joy in the Holy Ghost, is the kingthren; Jesus Christ is a matter so far in himself set us an example of pure innoadvance of his own and of every age that cent social pleasure. Let your home life Brethren, Jesus Christ interprets for the more we study him the more we feel partake of this joyousuess. us much of that book which human rea- his superiority and the period will never

son vainly seeks to comprehend. He come when mankind can say we are bedoes not enter upon the path of scientific | youd such leadership, or beyond the pow-

But whilst you may and even must choose between these things - between Christ and others, yet remember that the command of Christ is upon you. He does not only invite but commands you to follow him. He exercises an authority which he has a right to exercise. You may refuse it you may despise it, but you cannot alter his claims upon you any more than sage with Atheistic belief, Uutilitarian you can shake the throne of God. When Christ says "follow me" he utters a command which has as much divine santion as the decalogue itself. You may decline to follow him, but you cannot do so and be innocent. No earthly duty however important can relieve you from the obligation. No natural infirmities or ties of friendship can be counted in the mat-The Claim of Christ is settled in heaven. Following Christ does not require the abandonment of any-thing truly noble or really useful to mankind.

He came not to destroy but to perfect. Chrisitanity lifts not the finger of interdict against learning or commence, art or literature. Only a disorded mind will regard holiness as incompatible with business or science. Institutions of learning flourish best under the patronage of the Church. Science makes most progress where the footsteps of Christ's religion have hallowed the ground. Commerce radiates from these lands which have felt the Saviour's sway. Art thrives under the shadow of the cross. Literature accumulates its glocious riches under the town died. He did not hear of the young cloudless light of heaven's revelations.

viz: that religion is seperate from all with its spirit and to rule them by its words that greeted his ears were. "Well, I subjects its own pursuits, but to sup- to be consoled. press the evil and to give legitimacy and protection to the worthy ones. The gimlet, and it is astonishing how proficipose of it all is the higher intellectual and province of religion is spiritual and moral. tion, or the slow formation of its stata. Religion is separate from science and art. they may yet be as the wings of a dove yellow gold." It has long been the practice to rule science by theological dogma. It has been the practice of science to throw off religious restraint and deny the supernatural. Thus the brothers, sons of the same father, instead of walking, brotherlike, arm in arm through the earth, have displayed a mutual antagonism, while the mocking world which cared for neither, went on in its heedless course of wanton riot and mad ambition. God hasten the day when in this sense Judah shall not vex Ephraim nor Ephraim envy

Nor need the following of Christ narrow your spirit or set barriers to your mental progress. Why should it? When did the command of Christ forbid inquiries into the phenomena of nature tent, but drives the unoiled gimlet in with or restrain the curious spirit of research? a steady hand; or, in other words, gives When did Jesus call the study of nature parson a sharp "setting down" en his impious, or a desire to unlock the secrets | short-comings. of the universe sacrilege. When did the son of God proscribe invention or lifting ment are the conscientious pastors, who a barrier like that which he placed to the are forever haunted by the vague sense of proud waves, say to the human mind hith- work in arrears, and constantly tormented erto shalt thou come but no farther? No, with self reproach, because they do not brethren. the highest culture, the broadest | bring it up. The gimlet is a terrible thing liberality of sentiment, the deepest re- to such a one. He knows the gimlet houses search into nature, and the utmost pro- as well as a doctor knows where small pox gress of the human mind, are compatible is. He braces himself to visit them once with a humble acceptance of the leader- or twice a year. He says, jocosely, to a

ship of Jesus and his perfect mastery over | friend at the gate; "I know there is a rod our hearts and lives. Discipleship does not require seclusion | his work very much as if he were going to from the world or renunciation of its in- have a tooth filled, meets the twist of the joyments. "The earth hath he given to gimlet without betraying his inward writhe children of men." He hath given it things, kneels down and prays with the that they might enjoy it and be led gimlet-twisters, and rises from his knees to the higher enjoyment of its Creator. | to meet a parting thrust, as thus: "Now He does not design that you should retire | that you've found the way here. I hope we in to a cloister or that you should make a shall see you often." And, as he goes cloister of your home. Either is a perver- down the steps, he looks into his book. sion of nature and God is not more dis- and seeing that the next place on the list honoured by sin itself than by this traves- is also a gimlet-house, he says to himself, ty of religion. He does not wish you to "Not to-day; one a day is all I can stand" stretch the funeral pall of a gloomy and You cheerful, sunny, sympathising souls, terrified imagination between yourself God bless you, who perhaps excite the and him or live under the dark sha- jealousy of your neighbors because the dow of a thundercloud which you fear minister "drops in" at your houses so might at any moment discharge its wrath much oftener than at theirs. Boes it upon you. Christ is not a thundercloud never occur to you that he comes almost but the son of Righteousness. Bright, as much for his own sake as for yours, beclear, joyinspiring is his religion. His cause he knows you always have oil and disciples are born of God. John 1, 12. wine in your casks for the wounds of the His sons have not received the spirt of gimlet? bondage to fear but the Spirit of adop-

THE FAMILY.

OUR LITTLE MAN. BY MRS. F. A. PERCY.

Would anybody like to know Why it is we call him so? Why we call him "our little man?" Merry, jolly, seven-year old Dan

Tis because he's so willing to do Everything that we ask him to; Never pouting or making a fuss, Always cheerfully helping us.

Ever ready to leave his play When he's wanted in any way;
Often asking for something to do,
Saying, "Mamma, I love to help you." Picking up things about the room,

Sweeping the steps with his little broom; Playing with baby, shelling the peas— How he helps mamma in things like these. Watering the garden, pulling up weeds, Running errands for what mamma needs Making the yard look tidy and neat-

Thus he spares his dear papa's feet Then of himself he takes so good care, Even brushes and combs his own hair; Keeps his hands and his face so clean,

Useful and happy through all the day, Ready for work and ready far play; Do you wonder that dear helpful Dan Goes by the name of "our little man?"

N. Y. Independent

Never a neater boy was seen.

THE PASTORAL GIMLET.

Once a city pastor was absent from home for a week. During his absence, the son of a member who lived several miles out of man's death until he returned. Then he Two things should be borne in mind, was taken sick, and it was a week or ten days before he could safely drive out and those things, yet is to premeate them all visit his afflicted parishoner. The first tone into their discussions, by framing an moral power. It is like a monarch on thought you had forgotten us;" and then earth, not to make the pursuits of its the good woman sat complacently down

That is what I mean by the pastoral ent certain church-members become in its use. The delicacy in insinuating, the They know just where it will go in most easily: just how many turns to give it before it gets down to the quick.

There are various scientific twists of the

"Good afternoon, Dr. A.; really the sight covered with silver and her feathers with of you is refreshing. Have you found out at last where we live ?"

There is the business twist: "Do you know that you hav'nt been inside our house for six months?" Parsons, as well as mathematicians, are painfully aware that figures can't lie; so that this twist is a peculiarly effective one, usually transfixing the victim and reducing him at once to a condition of silent helplessness.

Then there is the repreachful twist, also very effective: tremenduously so if the twister can manage to start a "silent tear." "Really, we began to doubt whether we had any pastor."

And once in a while we are treated to the spiteful twist, in administering which the operator, or more commonly the operatrix, is at no pains to concerl her fell in-

The men who wince under this instru-

in pickle for me here." He sits down to

Nothing more powerfully argues a life beyond this than the failure of ideas here. Each gives only fragments of humanity—fragments of heart, frag-ments of mind, fragments of charity, love and

Confession of sin is an all-important duty, but there is no true confession of sin where there is not at the same time a turning away from it. BEING HIS OWN PILOT.

A bright boy, who loved the sea, entered on a sailer's life when very young. He rose to quick promotion, and while quite a young man was made the master of a ship. One day a passenger spoke to him upon the voyage, and asked if he should anchor off a certain headland, supposing he would anchor there, and telegraph for a pilot to take the vessel into port. "Anchor! no, not I. I mean to be in dock with the morning tide." "I thought perhaps you would signal for a pilot." "I am my own pilot," was the curt reply. Intent upon reaching port by morning, he took a narrew channel to save distance. Old bronzed, grey-headed seamen turned their swarthy faces to the sky, which boded squally weather, and shook their heads. Cautious passengers went to the young captain, and besought him to take the wider course; but he only laughed at their fears, and repeated his promise to be in dock at daybreak. He was ashore before daybreak. We need not describe a sterm at sea; the alarm of breakers shouted hoarsely through the wind, and the wild orders to get the lifeboats manned. Enough to say that the captain was ashore earlier than he promised—tossed sportively upon some weedy beach, a dead thing that the waves were weary of, and his queenly ship and costly freight were scattered over the surfy acres of an angry sea. How was this? The glory of that young man was his strength; but he was his own pilet. His own pilot! There was his blunder—fatal, suicidal blunder. O voung men, beware of being your own pilots! Take the true and able Pilot on board, who can stride upon those waves, who can speak, "Peace, be still!" to that rough Boreas, so that, "with Christ in the vessel. you may swile at the storm."

"PINTS."

"My trouble with him is that he don't make no pints; and when he's done, and through, and sot down, I can't tell what, in particular, he's been 'a talking about : only he's kep' a good kind of a noise 'a going for about five-and-forty minutes. No longer ago'n last Sunday night, my wife asked me when I got home from meetin'-which bein' beat out with a hard week's work she didn't go to-says she: 'John, what did the minister preach about?' and, says I, 'I don't believe I can tell ye, Jane. His text was the tail end of some verse in Leviticus, and 'twas all about being good, and sich; but I really can't say exactly what; there wan't no pint that I could bring away."

This was the criticism of a plain friend of ours upon a young minister who commenced preaching within the last five years; and who has an agreeable voice. and a rather graceful-if a little ostentatious-manner, and "a good port and bearing in society;" and who ought to do well as a minister—ought, it would seem, to do considerably better than he is doing.

The difficulty with him was well stated by our plain friend. His sermons lack "pints." His voice lacks "pints." His gesticulation lacks "pints." His character lacks "pints." He is altogether, and in every respect, and from every point of view, too smooth and sleek and glazed.

His texts introduced, as a general thing. a geographical, geological, archælogical, historical, ethnological essay as to matters and things possibly remotely related to the time, place and event referred to; followed by a rambling series of excellent remarks, having about as much relation to either text, or introduction, as the assorted cargo of a ship which carries pig-lead, india-rubber and bananas, together with nearly all the conceivable products of the tropics and of cooler climates, has to the iron hull which encloses, and the steam engines which propel it. He is all over the lot, yet he is nowhere in particular. while all is good and mild.

He does lack "pints." It is a grievous lack. Learning cannot supplement that, Did he call Geometry and Conic Sections all his own, and could he converse fluently in all tongues, he could not keep our plain friend awake, with that serene manner, and with no "pints."

We say could not keep him awake, not because any preaching would keep some people-more especially farmers who toil six long summer days in the open air, and then sit still in an ill-ventilated meeting. house in the hot hours of a summer Sabbath-awake. But, notwithstanding this, it is true that unless preachers can keep their hearers awake, their first duty toward them cannot be preformed. And we fancy all public speakers will agree that the simpler, the more distinct, and the more pointed, the divisions of their treatment of a subject can be made, the easier they find it to kindle the average mind with that appreciative glow which is the best antidote against sleep, and the best aid toward conviction.-Congrega-

Truth is the shortest and nearest way to our end, carrying us thither in a straight line. Blessed are they who see the day of glory, but more blessed are they who contribute to its approach. BEREAN NO

OCT. 10. LESSON II WASHING THE DICI HOME READ MONDAY-John 13. TUESDAY-Luke 15 WEDNESDAY-ROM. THURSDAY-LUKE S FRIDAY-MATTEEW SATURDAY—Pealms SUNDAR-Phil.

TOPIC: Immanuel Se GOLDEN TEXT: Let you, which was also in Ch

GENERAL STATE Jesus has now reache the day preceding his cru according to Dr. Stro Thursday evening, Marc He has eaten the passover the supper he proceeds described in the TITLE : ciples Feet. This act bear tes what our Topic calls ing. The OUTLINE pr HOLY CONSCIOUSNESS; BLE SERVICE: 3-THE H CIPLE. The great practice is summed up in the GoL this mind be in you, which u Jesus."

See LESSON COMPENT MAN'S HAND-BOOK : Passover in time of Christ beds, (showing how Jesus disciple's feet.) 712; Wa 813; The outer garment 702, 729, 730, 3353, 3359, Where does this lesson sl

1. THAT SATAN WORKS IN PLACES? 2. THAT SIN BEGINS IN HEARTS ?

3. THAT PIETY SHINES BLEST SERVICES

OUTLINES, NOTES, AND 1. THE HOLY CONCIOUSN

CONSCIOUSNESS is that kn one has within himself, and person imparted to him. J acrous, according to ver. 1 hour was come: 2. That t given all things into his l he was come from God': 4 to God. Nothing could be than this consciousness. A slightest suspicion that he honors would utterly over look HIS OWN, whom he had but "loved them unto the e

"Often I feel my sinful h Prone from my Jesus to But though I have Him His loving-kindness char Nay more, there was JUDAS I whose heart the devil had con knew it, yet he serves Judas

the others. See John 13. 2. 2 PRACTICAL LESSONS. Se of evil. comparing ver. 2. wit Amid the holiest moments and scenes the devil is diligently The highest personal consc the heaviest personal wee, Jesus' love to waver.

2. THE HUMBLE SERVICE. LAID ASIDE HIS GARMEN those outer and looser robes ease could wear, but which no could manage. Thus he litera form of a servant." GIRDI with the towel, as ver. 5. show ing the double purpose of g strument for wiping the feet WATER INTO A BASIN. One acts, each touched with a brevity and life-likeness. To DISCIPLE'S feet. This act courtesy in oriental lands w are worn, and where, much on foot. It was a service, the lowest slaves to perform, sence of a slave, for the lowest might be present. No slave upper room; he who furnishe the host of the disciples, and not see that the duty was pe disciple considered himself lo to do it; hence he who had the SCIOUSNESS assumes the work PRACTICAL LESSONS. The h

acter and the lowliest spirit m gether. . . . Humble service grades a great man than shini ly cots belittles the sun. . . . the God-man sprang to duty each disciple. . . . Jesus did this as cheerfully and well as any entire career. . . . The perfect Jesus' love is here added t faithfulness already seen. . serves. . . . He who descended seiled feet of men, will he not wash their sin-stained souls?

... Some practice feet wa religious rite. Pride may ha to do with this as humil righteousness much more. serving spirit is what is sou appears in Matt. 25, 35, 3

... "It is a customary rite in thedral cities; in Vienna, for where, on Maundy-Thursda peror washes the feet of t men."—Heubner. ... The Pore suffers his foot !

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OCT. 10. LESSON II. JOHN 13. WASHING THE DICIPLES FEET.

HOME READINGS. MONDAY-John 13. 1-17. TUESDAY-Luke 15. 1.10. WEDNESDAY-ROMANS 8. 31-39 THURSDAY-LUKE 22. 19-30. FRIDAY-MATTEEW 3. 7-17. SATURDAY-Psalms 51, 1-13. SUNDAY-Phil. 2. h-13

TOPIC: Immanuel Serving. GOLDEN TEXT: Let this mind be in you, which was also in Christ Jesus. Phil.

GENERAL STATEMENT.

Jesus has now reached the evening of the day preceding his crucifiction, that is according to Dr. Strong's Harmony, Thursday evening, March 17, A.D. 29, He has eaten the passover, and rising from the supper he proceeds with the service described in the TITLE: Washing the Diciples Feet. This act beautifully illustrates what our Topic calls Immanuel Serving. The OUTLINE presents, 1-THE HOLY CONSCIOUSNESS: 2-THE HUM-BLE SERVICE; 3-THE HESITATING DIS-CIPLE. The great practical lesson for all is summed up in the GOLDEN TEXT: Let this mind be in you, which was alse in Christ

See LESSON COMPEND. Also FREE-MAN'S HAND-BOOK: Celebration of Passover in time of Christ 716; Dinnerbeds, (showing how Jesus could wash the disciple's feet.) 712; Washing feet, 10, 813; The outer garment, 205, FOSTER: 702, 729, 730, 3353, 3359, 986.]

Where does this lesson show us? 1. THAT SATAN WORKS IN THE HOLIEST PLACES ?

2. THAT SIN BEGINS IN OUR INMOST HEARTS? 8. THAT PIETY SHINES IN THE HUM-BLEST SERVICES?

OUTLINES, NOTES, AND LESSONS.

1. THE HOLY CONCIOUSNESS, ver. 1-3. CONSCIOUSNESS is that knowledge which one has within himself, and which no other person imparted to him. JESUS WAS CONscious, according to ver. 1-3, 1. That his hour was come; 2. That the Father had given all things into his hands; 3. That he was come from God'; 4. That he went to God. Nothing could be more exalting than this consciousness. A man with the slightest suspicion that he possessed such honors would utterly overlook his less favoured fellows. But Jesus did not overlook HIS OWN, whom he had already loved but "loved them unto the end."

"Often I feel my sinful heart Prone from my Jesus to depart ; But though I have Him oft forgot, His loving-kindness changes not."

Nay more, there was JUDAS ISCABIOT, into whose heart the devil had come, and Jesus knew it, yet he serves Judas as he serves the others. See John 13. 2, 21-30.

PRACTICAL LESSONS. See the progress of evil, comparing ver. 2. with ver. 27. . . Amid the holiest moments and most solemn scenes the devil is diligently at work ... The highest personal consciousnes, and heaviest personal wee, did not cause us' love to waver.

THE HUMBLE SERVICE, ver. 4, 5. those outer and looser robes which one at ease could wear, but which none who toiled could manage. Thus he literally took "the form of a servant." GIRDED HIMSELF, with the towel, as ver. 5. shows, it answering the double purpose of girdle and instrument for wiping the feet. POURETH WATER INTO A BASIN. One of a series of acts, each touched with an impressive brevity and life-likeness. To WASH THE DISCIPLE's feet. This act is a common courtesy in oriental lands where sandals are worn, and where, much travel is done on foot. It was a service, however, fer the lowest slaves to perform, or in the absence of a slave, for the lowest in rank who might be present. No slave was at that upper room; he who furnished it was not the host of the disciples, and therefore did not see that the duty was performed; no disciple considered himself lowly enough to do it; hence he who had the HOLY CON-SCIOUSNESS assumes the work himself.

PRACTICAL LESSONS. The highest character and the lowliest spirit may dwell together. . . . Humble service no more degrades a great man than shining into lowly cots belittles the sun. . . . How quickly the God-man sprang to duty; so should each disciple. . . . Jesus did this lowly work as cheerfully and well as any work of his entire career. . . . The perfect humility of faithfulness already seen. . . . A love that serves. . . . He who descended to wash the seiled feet of men, will he not descend to wash their sin-stained souls?

... Some practice feet washing as religious rite. Pride may have as much to de with this as humility, and selfrighteousness much more. The lowly, serving spirit is what is sought, such as appears in Matt. 25, 35, 36; 1 Tim. 5. 9, 10.

"It is a customary rite in a few cathedral cities; in Vienna, for instance, where, on Maundy-Thursday, the emperor washes the feet of twelve aged ... The Pore suffers his foot to be kissed.

3. THE HESITATING DISCIPLE, ver. 6-9. THEN COMETH HE TO SIMON PETER. Not beginning with him, but reaching him in turn. Dost thou wash my feet? Here is Peter's impetuosity, perhaps his pride. Wherein did he differ from others that he should claim other treatment? He seems to boast less worthiness. JESUS ANswered, without explaining, and pointed to the need of quiet obedience until the hereafter should make all plain. Thou SHALT NEVER WASH MY FEET. Here is modesty run mad; humility turned to haughtiness. But Jesus knew how to control Peter. His answer, IF I WASH THE NOT. etc., strikes at the root of willful disobedience and rebellion. Peter submits and in submitting swings over to the other extreme, LORD, NOT MY FEET ONLY, etc. But Jesus, "having loved his own which were in the world," and which, like Peter, were subject to this world's imperfections, 'he loved them unto the end." Hence he corrects Peter once again, and concludes his work. See ver. 10-17.

PRACTICAL LESSONS. Unquestioning submission to all Christ's demands is the only true Christian loyalty. . . . Without submission to Jesus man swings back and forth without rest. . . . Submission brings rest. . . . The great practical issue of the whole lesson is given by Jesus himself in ver. 12-17. Here is, 1. Attention called ver. 12; 2. His rank defined, ver. 13; 3. His act a model, ver. 14, 15; reason for obedi-

"DON'T"

BY REV. W. T. WYLIE. "Don't do that!" is almost the only exclamation which you hear falling from

the lips of parents in some homes. In apologizing for their children and themselves such parents will frequently say, "I can't see why my boys are so bad. I'm sure I constantly check them

for their badness, but it does no good." Certain teachers are very much like these parents and ought to be called don't teachers." because the sum and substance of their efforts is prohibitory and not productive. All such persons need to learn that "the gospel of don't" which is about all they teach, will not produce any of the good fruits which are so needful in every life. Destroy weeds ever so thoroughly, and if you stop there and fail to plant good seed of some kind, they will soon spring up with renewed vigor. A boy or girl must do something. The restless activities of his nature will push out in some direction. It is the part of the wise parent or teacher to guide this impulse in the right direction, rather than leave it to push out as it pleases and then re-

There is a place and an important use for "don't" in training the young. We find it in the law of God, who says "Thou shalt not," very often. This is the rod by which, until there are higher AID ASIDE HIS GARMENTS. Meaning motives, the child must be restrained from wrong doing. "Don't" is well enough as a present check to some evil doing, but after such check from wrong there should be an immediate impulse to what is praiseworthy.

It is strange that so many professing Christians seem to have no higher gospel than the "gospel of don't." It is not strange that such persons invariably make such an utter failure in securing anything good or noble by their efforts. Encouragement is no less important than restraint, and if one or the other of these is to be cast aside we would rather risk the abandonment of the latter.

There are but two wavs-right-doing and wrong-doing. There is no third way of doing nothing. If such a course could be taken it would soon run alongside of wrong-doing. Satan soon picks up the idler and leads him off in the road of the "wrong-doer." The life of God's law is summed up in positive precepts: "Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself." All prohibitory enactments, "don't steal, don't kill. don't lie," etc., are but as hedges to shut us up to the direct way of love. Jesus' love is here added to its perfect | The life of religion is oftentimes well nigh killed out in young hearts by the unwise and improper use of "don't."

You would never put your highstrung and high-spirited young horse into the hands of one to train who and strengthened as well as restrained. | live in the memories and hearts of many "Don't" is as good as a rod and a young men whose aspirations have restraint, but it will not do as a substi- hitherto terminated upon mundane

to switch your child into the service of God, try the method of the railroad switch, which presents the better way. along which the train should move gently, yet firmly, and says resolutely and irresistibly, "Come this way!" The "Don't go that way any farther" is included in this. Without such wise guidance you might stop the train or threw it from its track, but would fail to give it right direction. Backbone is good thing. I admit that backbone is essential to a man, but nobody wants man who is all backbone and nothing else. There must be flesh, soft and warm and sympathizing, on the bones, or else they will be of little use.

The "gospel of don't" is the mere skeleton. Don't make your teachings of the gospel consist of "don't," or the results, both to yourself and to others, will bring bitter disappointment.—S.S.

HOW THE GOSPEL IS SPREAD.

The Rev. George Cousins, a missionary from Madagascar, says: " It is the natives themselves who do the work in Madagascar; it is very rarely that the missionary goes first. The native is the pioneer, taking the Gospel in his own hand. The soldiers do it. Sent away on Government service, if they are Christians, they take the Testaments with them, and when they find themselves surrounded by heathen and Sunday comes round, they hold service in their own families, and the heathen join them. After a year or two. we get a letter at the capital saying there is a congregation formed at such a place, and they want Bibles, hymn-books, spelling books, and other things, and they want you to come and visit them; and that is the first we have heard of the church. In the same way slaves sent by their masters to mind the cattle in the wilderness follow the same plan, and originate new congregations in distant parts of the island. These are the things that have contributed to the wonderful success that has attended our mission in Madagascar."

THE CHRISTIAN CHAMPION MARKSMAN

Mr. George Pearse, solicitor, of Hatherleigh in Devonshire, and captain of King Jack of Haylands. the 18th Devon Rifle Velunteers, was Cottage to Castle. this year winner of the Queen's prize, wo hundred and fifty pounds sterling, with gold medal and badge, at the Wimbledon meeting of the National Rifle Association. The Illustrated London News says that in the shooting at the thousand yards range "he scored altogether. 73 points out of a possible full number of 105; while the two riflemen next to him in success upon this occasion made each but 64, and the two next below them 62 each. Mr. Pearse had been ahead of the others at the two preceding ranges, making 28 points at the 900 yards, and 30 at the 800 yards range: and he is no doubt an excellent shot. He is accustomed to shoot at the long ranges like the American riflemen, lying flat on his back, with his rifle resting on his raised knee, and his feet, of course, towards the mark. It looks awkward, but is a position of great steadiness. He rests his head upon his left, hand, and the butt of the rifle against his chest. He is a fine, tall young man, about six feet in height, and not twenty-five years of age. He joined and received his commission as Ensign in the 18th Devon in September, 1870; was Lieutenant in 1871, and Captain in November, 1872. His first appearance at Wimbledon was in the meeting of the latter year. In 1873 he was one of the first sixty for the Queen's, and that is said to be the only time he has ever shot with a Martini-Henry rifle previously to this occasion. He has undergone instruction at the Hythe School of Musketry, and won some local prizes." Mr. Pearse is an earnest Christian, and his address on being greeted as champion of the Wimbledon meeting was one which proves that his moral courage is equal to his physical nerve. he told his comrades and all the country that he had earnestly desired to gain that prize that he might, by so doing, gain the opportunity it afforded him to tell of the Saviour's love to men, and the joy he had in His service. His remarks were very modest, and his honesty of intention was respected by would use the whip from morning till all. Such outspoken testimony of pernight upon him, especially if he would | sonal attachment to the Saviour's hapmake the use of the whip a substitute | pily not so strange in our day as it has for good food and kindly care. The been in times past, and we hope the child must have his moral nature fed words of the champion marksman will

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POST OFFICE HALIFAX. N. S.

September 16th., 1875. PUBLIC NOTICE

THE ACT passed in the last Session of Parliament to amend and consolidate the Statute
Law for the regulation of the Postal service of the

Dominion, comes into operation on the 1st of OCTOBER, 1875.

On and after that date the rates of Postage on a letter posted within the Dominion of Canada, for transmission by Mail to any place in Canada, will continue to be 3 cents per half-ounce weight, but the rate MUST BE PREPAID BY POSTAGE STAMP at

the time of posting the letter.

Any such letter posted wholly UNPAID cannot be forwarded to its destination, but will be sent to the Dead Letter Office.

dressed to places in Canada, when weighing more than half an ounce, and liable therefore to two or more rates of postage, will be transmitted by mail to destination, though not fully prepaid. If as much thereon by Postage Stamp, but they will be forwarded charged with DOUBLE the amount of deficient postage. Thus, if such a letter, weighing more than a 1 oz. and not exceeding 1 oz. in weight, be posted, prepaid 3 cents only, it will be rated to cents unpaid—"more to pay," and forwarded to

On letters posted at this office to be delivered in the city, commonly known as "Drop Letters," the rate will be One Cent per half ounce, to be in all

Newspapers and Periodicals. Newspapers and Periodicals, printed and published in Canada, and issued not less frequently than once a month from a known office of Publication or News Agency, and addressed and posted by and from the same for transmission by Mail to regular makes there or News Agenta in Canada, may be posterilled. subscribers or News Agents in Canada, may be posted by the same on prepayment of a rate of One Cent for each pound weight in bulk or fraction of a pound; and such Newspapers and Periodicals are to be put up into packages and delivered into the Post Office and the Postage rate thereon prepaid by the Publisher or News Agent, being the sender thereof, under such regulations as the Postmaster-General may from time to time make. The attention of publishers of Newspapers and Periodicals who have not taken advantage of the permission to post their publications prepaid under the provisions of the Statute is particularly directed to this clause, as their publications cannot legally be forwarded to subscribers or others by Mail after the 1st October,

unless postage prepaid.
On all Newspapers and Periodicals posted in Canada, others than those addressed to regular subscribers or News Agents, from office of publication or News Agency, under the foregoing section, and including all Newspapers and Periodicals published ess frequently than once a month, the rate will be one cent per four ounces," to be invariably prepaid

by postage stamps.

Nevertheless Newspapers and Periodicals weighing less than one ounce each may be posted singly, if prepaid by postage stamp, one half cent each.

Newspapers or Periodicals passing by mail between Canada and the United Kingdom, the United States, Newfoundland and places beyond sea, will continue to be subject to the special regulations is respect to postage charges now, or from time to missions. Such as may be posted in Canada for the United States or Newfoundland are to be prepaid the same rates as if addressed to places within the

On Miscellaneous mail matter, such as books, pamphlets, occasional publications, printed circulars, &c, when posted in Canada for any place in Canada the rate of postage will be one cent per four Canada the rate of postage will be one cent per logar ounces in weight, to be prepaid by postage stamps, or by the use of stamped Post Bands when suitable for the purpose. No letter or other communication intended to serve the purpose of a letter must be sent or inclosed in any articles of miscelland matter; and all transmissions authorized by this regulation must be put up in covers, open at the ends or sides, or in such manner as to admit of inspection to ensure compliance with this condition. Miscellaneous mail matter, when addressed to the United States or to Newfoundland may be forwarded when prepaid the one cent per 4 oz, rate if addressed to a place in Canada, with the exception of packets of samples and patterns of merchan-dise addressed to the United States, on which the special rate of ten cents per 8 oz, must be prepaid

Post Bands bearing a one cent impressed postage stamp have been prepared for the convenience of persons desiring to use them in transmitting newspapers or other mail matter passing at the one cent rate and will be sold at the rate of four for 5 cents. Postage Bate on Correspondence with the

United Kingdom. The postage rate on letters passing between Camada and the United Kingdom shall, from and after the 1st October, 1875, be a uniform rate of two pence half-penny sterling, equal to five cents Canada currency, per half ounce, by whatever route sent or received, whether by Canada Packet direct, or by the closed mails via the United States.

A five cent postage stamp for the convenience of the public in preparing the five cent rate on letters addressed to the United Kingdom after the 1st Ostober, is being [prepared and will be issued as soon This reduction will not for the present affect the charges on letters sent or received by way of Eng.

land to or from foreign countries or places beyond H.W. BLACKADAR, Postmaster

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CIRCUIT INTELLIGENCE.

Next year will be the great year of removal for Ministers. Most of the important Circuits in our borders will change Pastors. We hear rumors that Germain St. and Centenary, St. John, Moncton and Truro, have been making negotiations for the ensuing term of three years. Other Circuits are also "coming into line," in this respect.

CHARLOTTETOWN .- Rev. R. S. Crisp has been sent from this town to Chatham. N.B., since Conference. His brother, Rev. James Crisp, has exchanged with him.

CHATHAM, N. B .- Besides Mr. Crisp Messrs. Field and Pepper, from England, went last week to supply for this year.

CANTERBURY, N. B. - A Probationer from England is expected this week-Rev Mr. Kirby-who will supply this Circuit till next Conference. Other brethren from England will proceed by orders of Presideat Currie as follows:

FLORENCEVILLE, N.B.-Mr. Wass. BAIR DU VIN, N.B .- Mr. Williams. MARGATE, P.E.I.-Mr. Letcher. ALBERTON, P.E.I.-Mr. Morton.

RIVER PHILIP.-Rev. W. Alcorn is in the midst of a blessed revival. Interesting details are promised for next week.

Pugwash.-Rev. James England, his numerous friends will rejoice to hear, is well restored to health, and is enjoying seasons of prosperity on his Circuit.

STELLARTON.—Rev. Geo. W. Tuttle ontending nobly with the difficulties of securing the Parsonage and other proper ty at this place. He deserves every sympathy and assistance.

LIVERPOOL DISTRICT.

gements made for holding the Missionary gs in the Liverpool District for the current as follows.

be arranged by the superintendents of the Liverpool - Deputation, Messrs. Smith and Tuttle.

Milton Arthur. Caledonia Deputation, Messrs. Ainley, Gaetz and Hockins Yarmouth South-Local arrangements

Yarmouth North-Local arrangements. Yarmouth East-Local arrangements. Hebron - Deputation, Messrs. Shore and J utation, Messrs. Shore, Tweedie Port La Tourputation, Messrs. Evans, Coffin North East Harbour-Deputation, Messrs. Shore

Tweedie and Coffin Shelburne-Deput Sargent. Messrs. Prestwood and Lockport-Deputation Port Mouton-Deputation, Messrs. Ainly, Tuttle

Mill Village Deputation, Messrs. Smith, Swal low and Bigney. Petite Reviere Deputa Gaetz and McArthur. Lunenburg Deputation, Messrs. T. Rogers, Bridgewater Tuttle, Bigney Gaetz & Bains. New Germany-Deputation, Messrs. Swallow and

> By order of the District J. GARTZ. Financial Secretary.

The Mount Allison Endowment Fund.

MY DEAR MR. EDITOR :

Since the last report concerning this Fund was published in the PROVINCIAL WESLEYAN, the following additional subscriptions have been obtained viz:

Rev. Professor Burwash **sk**00 00 J. B. Snowball, Esq..... 100 00 30 00 Rev. Professor Kennedy. Professor A. D. Smith... 50 00 Wm. M. Gibbon, Esq. John Ward. Rev. Wm. W. Brewer Elias Bennet, Esq... C. D. W., Esq. E. B. Ketchum, Esq. Mr. J. Lewis, M. D. J. A. Beatty, Esq..... 20 00

SACKVILLE, N. B.) H. PICKARD. Sept. 27th, 1875.

Many clergymen who were obliged to withdraw from the pulpit on account of "Clergymen's Sere Throat," have recovered by using Fellows' Syrup Hypohosphites and are preaching again. This preparation seems peculiarly and wonderfully adapted to diseases of the breathing

"There is always room at the top," CLARKE'S NEW METHOD FOR THE PIANO John C. Philips, who came to this country over 40 FORLE, is the leading book for teacher and student; such is the opinion of the thousands of eminent teachers who have adopted the work. Sent by mail for \$3.75. Lee & Walker, publishers, Philadelphia.

GRAHAM'S PAIN ERADICATOR,-This excellent alleviator of pain and suffering is, with the unanimous consent of those acquainted with such articles, pronounced the most perfect and reliable remedy ever offered to the public. It is composed of ingrediects which are recommended by all medical practitioners as being productive o fthe best results. No family should be without it in the house. It is a cheap and effectual remedy in many cases.

PROGRESS,-St. Andrews, Quebec.,

WESLEYAN" ALMANAC OCTOBER, 1875.

First Quarter, 7th day, 9h. 51m. morning Full Moon, 14th day, 7h. 0m. afternoon Last Quarter, 21st day, 9h. 59m. morning. New Moon, 29th day, 0h. 58m. morning.

D.M.	Day of Week.	SUN		MOON. Rises Souths Sets.			Ne Il'x
		Rises	Sets	Rises	Souths	Sets.	
1	Friday	6 2			1 19	6 20	8 4
2	Saturday	6-3	5 36	9 25	2 3	6 41	9 1
3	SUNDAY	6 4	5 34	10 30	2 49	7 8	9 4
4	Monday	6 5	5 32	11 34	3 37	7 40	10 10
5	Tuesday	6 7	5 30	A. 36	4 29	8 22	10 4
6	Wednday	6 8	5 28	1 30	5 20	9 10	11 2
7	Thursday		5 27	2 15	6 13	10 11	m'rı
8	Friday	6 10	5 25	2 52	7 3	11 14	0 10
9	Saturday	6 13	5 23	3 22	7 53	m'rn	1 10
10	SUNDAY	6 13	5 21	3 47	8 41	0 24	2 4
11	Monday	6 14	5 19	# 4 10	9 29	1 35	4 1
12	Tuesday	6 15	5 18	4 30	10 16	2 48	5 2
13	Wednday	6 17	5 16		41 4	4 2	6 1
14	Thursday		5 14	5 12	11 54	5 18	6 4
15	Friday	6 19	5 12	5 36	noon	6 36	7 2
16	Saturday	6 20	5 11	6 7	0 47	7 58	8
17	SUNDAY	6 22	5 9	6 50	1 44	9 21	8 3
18	Monday	6 23	5 7	7 41		10 44	9 2
19	Tuesdyy	6 24	5 6	8 47	3 50	11 59	10
20	Wednday	6 26	5 4	10 0	4 54	A1 1	10 5
21	Thursday		5 2	11 16	5 54	1 48	11 4
22	Friday	6 29	5 1	neon		2 26	A. 4
23	Saturday	6 30	4 59	0 31	7 42	2 53	2 %
24	SUNDAY	6 31	4 58	1 43	8 29	3 15	3 5
25	Monday	6 33	4 56	2 51	9 12	3 33	5
26	Tuesday	6 34	4 54	3 57	9 54	3 51	5 5
27	Wednday	6 35	4 53	5 2	10 35	4 8	6 3
2×	Thursday		4 51	6 7	11 16	4 25	7 1
29	Friday	6 37	4 50	7 13	11 59	4 45	7.4
30	Saturday	6 39	4 49	8 20	A. 45	5 10	8 1
91	SUNDAY		4 47	9 23	1 32	5 41	8 4

THE TIDES.-The column of the Moon's Southing gives the time of high water at Parrsboro, Corn-wallis, Horton, Hantsport, Windsor, Newport and

High water at Pictou and Cape Tormentine, 2 hrs and 11 minutes LATER than at Halifax. At Annapolis, St. John, N.B., and Pertland, Maine, 3 hours and 25 minutes LATER, and at St. John's, Newfeundland 20 minutes EARLIER than at Halifax. At Charlottetown, 2 hours 54 minutes LATER. At Westport, 2 hours 54 minutes LATER. At Yarmouth, 2 hours 0 mtnutes LATER. FOR THE LENGTH OF THE DAY .- Add 12 hours to

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

PREACHER'S PLAN, HALIFAX

SUNDAY, OCTOBER 3rd.

Brunswick St. 11 a.m. 7 p.m. Rev. A. W. Nicolson Rev. J. Lathern. 11 a.m. Grafton St. 7 p.m. Rev. W. Purvis Rev. J. Read. 11 a.m. Kave St. 7 p.m. Rev. R. Brecken. Rev. J. Lathern 11 a.m. Charles St 7 p.m. Rev. W. Purvis. Rev. J. Read. BEECH ST., 31-2 p.m. Rev. W. J. Johnson Rev. I. E.Thurlow, Rev. I. E. Thurlow

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Receipts for "WESLEYAN," for week ending October 2nd., 1875.

INSTRUCTIONS AS TO REMITTING MONEYS :--1-Post Office Orders are always safe, and not very costly. Next to these, is the security of registering letters. Money sent otherwise is at the risk of the

2.—When sending money for subscribers, say whether old or new, and if new, write out their Post Office addresses, plainly. 3. See that your remittances are duly acknow

ledged. A delay of one or two weeks may be caused by the business of this office. After that, enquire, if they do not appear.

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MARRIED. At Fredericton, on the 2nd of September, by Rev H. McKeown, Joseph G. Gill, Esq., to Georgiana F., daughter of the late Rev. W. Smithson, Wesleyan

On the 23rd inst., by the father of the bride, at the Wesleyan Parsonage, Aylesford, the Rev. John W. Howie, of North East Harbour, Shelbourne Co., to Harriet Amelia. youngest daughter of the Rev John S Addy

On the 25th inst., by Rev. W. Alcorn, at the house of the bride's father, William H. Stagg to Susan Colburn, all of River Philip. On the 28th inst., by the same, at the residence of the bride's father, Earl 6. Bent, to Jane, eldest daughter of Hugh McLennan, Esq., all of River

Ou the 8th inst., at the residence of the bride's mother, by Rev. C. W. Hamilton, Mr. B. C. Montgemery, to Miss Sarah A. McEwen; all of Summerside, P.E.I.

DIED.

On the River Philip Circuit, 4th Sept., after a brief illness, at his residence, George D. Philips, Orderly Sergeant of No. 2 Company C. P. B. Active Mr. Philips was the second son of Dr years ago, from Cleoughbrae, parish of Middlebie, Dumfrieshire, Scotland. The deceased leaves a wife and one child, his parents, and others to mourn their loss. The bereaved ones have the sympathies of the entire community in this unlooked for dispensation. May the Lord bless them.

W.A.

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will leave Pictou for Truro at 3 p.m. and Truro for Pictou at 11.00 a.m. St. John for Sussex 5 p.m. Sussex for St. John at 7.30 a.m. Point du Chene for Painsec at 11.10 a.m. and 3.15 p.m. Painsec for Point du Chene at 12 noon and 4.05 p.m.

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will leave Halifax for Truro and Pictou at 10.00 a.m., and Pictou for Truro and Halifax at 6.45 a.m., Truro for Painsec and Truro at 7.00 a.m., and Moncton for Painsec and Moncton at 7 a.m. Point du Chene for St. John at 6.45 a.m. St. John for Point du Chene at 10.30 .m. FREIGHT TRAINS.

for Truro 2.00 p.m. Moucton for St. John at 9.40 a.m. St. John for Moncton at 1.45 p.m. For particulars and connections see Small Time

will leave Truro for Halifax at 7.00 a.m. Halifax

C. J. BRYDGES. General Supt. of Government Railways. RAILWAY OFFICE, Moncton, 15th June, 1875. Night Express Trains will not commence to run until the 28th inst. june 26.

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GOOD STABLING AUGUST 28, 1875.

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Editor

VOL. X

WESLEYA 125 GRAN

HALIFAX. DEPO ALL METHOD AND SA

General Literature AND SCI Sabbath Schools, purchasing A SPECIA

LEAD T Lead thou me ondrear

And dark, and And all my spirit Oh! lead Lead thou me on, That I may take

May plunge me in Oh! lead Lead thou me on; still. My light is alm

Leve me not in the chill. Butlea Oh! lead me on wild,

Oh! let me hear Th mild, Dark shad I fear not, though

While Thy blest spir

And when the darks away, Replaced by glor Leave me not then alo But lead

Oh!lead me on until, Each conflict pass I'll praise the hand; u shore That lead

THE Missionary N to for October reac We make one interes

"The following v excellent Lay-treasur John McDonald, Es the least design of it but the testimony he neously to the Rama. worthy of preservat Lake Couchiching, A

While seeking rest at this place, I hope will not be without ad part of our work. On Sunday week I w Rama, taking part of

the Quarterly Service (lasting about four ho teresting. I will not any description of the of the Indians. Those to say " Indian mission should have been there have witnessed as deve ence as they had ever of the world. The en very solemn. The chi crowded, and it was to that the church should On the following Th

sale of their fancy work attended, not only by m Orillia, but by many of the Couchiching Hotel. The articles showed n

day the Indians held

skill; were very cheap, ing all expenses, netted

ink, hay beginallabyles,