

The Wesleyan.

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

\$2 PER ANNUM IN ADVANCE
Postage Prepaid.

VOL XXXIII.

HALIFAX, NOVA SCOTIA, FRIDAY, NOVEMBER 4, 1881.

No 44

THE "WESLEYAN."

OFFICE:—141 GRANVILLE STREET.

All letters on business connected with the paper and all money remitted should be addressed to S. F. HUESTIS.

All articles to be inserted in the paper and any books to be advertised should be addressed to T. WATSON SMITH.

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

FROM THE PAPERS.

Thirty thousand copies of the Christmas number of *Harper's Magazine* will be sent to England.

Of the "thousands" of Indians now in the United States, five entire tribes, numbering nearly 70,000 souls, are civilized and exemplary citizens.

The Russian Government has appointed a commission to inquire into the best means of diminishing drunkenness.

Out of the one hundred and forty-one members present at the recent annual dinner of the British Medical Association, forty-nine refused to partake of the wine provided, preferring to use aerated water instead.

The recent census taken in British India shows a population of 250,000,000, or five times that of the United States. It is a marvel that an alien power, more than a thousand miles distant, can govern such a vast population.—*N. Y. Independent.*

"When reading, writing and arithmetic are put in possession of a youth as tools for acquiring education," the *New York Journal of Commerce* thinks, "he has received quite as much as is necessary for the tax-payers to give him gratis."

A wedding ceremony recently took place at Valdivia, Chili, in which the contracting persons were the first native Protestants in the place who had ever dared to marry outside "the Church." The missionary who performed the service met with great opposition, but was supported by the law.

The Baltimore School Board has adopted a resolution providing that in case of the marriage of female teachers whether or not to request the resignation of the teacher, and if refused, the committee may ask the board to give the usual thirty days' notice.

Most important changes in the administration of affairs have been introduced in Zululand by Sir Evelyn Wood. No grog is to be sold in the native territory, a provision similar to that which once prevailed in Hudson's Bay Territory. Its working there has been beneficial in preventing the demoralization and extinction of the tribes.

The first Temperance petition presented in this country was during the administration of John Adams. President Adams wrote: "Little Turtle petitioned me to prohibit rum to be sold to his nation, for a very good reason—'because I have lost three thousand of my Indian children in my nation in one year by it.'"
—*Our Union.*

The proposed revision of the Education Code in England provides that when the average attendance in a school exceeds 300, the minimum staff of instruction shall consist of four adult teachers and three pupil teachers. English history must be the subject of one of the three sets of reading books in use in all standards above the second.

Whether it be Spain or France there is yet much room for right teaching. At Allouagne, in the Pas-de-Calais, France, there is talk of a pilgrimage thither, "in honor of a Holy Tear of our Lord Jesus Christ, shed at the tomb of Lazarus, and sent in the year 1,100 to Allouagne by Geoffrey de Bouillon."

The arrest of Parnell was just. To punish the ignorant bog-trotter who commits an act of violence under the impulse of passion and under bad advice, and at the same time to allow Mr. Parnell, the ring-leader, who has no passion, but is as cool-headed a man as breathes, to go at large unpunished, would be the grossest injustice.—*National Baptist.*

Drunkenness is the great vice of the frontier, it is before the traveller everywhere. Miners drink. Stage-drivers drink. Teamsters drink. Few classes are exempt, as classes. The result of this is constant poverty among the working people, stupid riots and appalling murders. The latter are not as frequent as they used to be, but still sufficiently so to show the unbroken influence of the great alcoholic prompter.—*Chicago Times Letter.*

A gentleman died in one of our seaboard cities the other day whose estate was appraised at very nearly a million of dollars. Among the items in his family mansion appear books to the value of \$186, and choice wines valued at \$1772. Yet the man stood high in his community—which would be shocked if it were not considered intellectual.—*Episcopal Recorder and Covenant.*

Out of a class of one hundred and twenty-six which were graduated at Yale College only five propose to enter the ministry. We believe it is a fact that as colleges grow strong, wealthy and conspicuous, the number of ministers coming out of the successive classes diminish. Will some one give a satisfactory explanation of this fact?—*The Presbyterian.*

In Madura, South India, at a public meeting, the natives were exhorted by the missionaries to become Christians, and were told that in Europe and America most of the people were professedly Christians, followers of Christ. Upon which one of them exclaimed, "What! and suffered us for so many ages to go to hell without even coming to tell us about it? What kind of religion is that?"

Several hundred colored people of the better class have recently gone from North Louisiana to the West to make new homes for themselves and their families. They all had money with which to buy lands for the purpose of carrying on farming in a small way. They reported that others would soon follow, not only from Louisiana, but from other Southern States.—*Watch Tower.*

The *Missionary Herald* has changed the spelling of its East Indian names to conform to the rules that have been adopted by the East Indian post-office department. Hereafter it will give reports of the Maratha Mission instead of the Mahratta, will print Ahmednagar, instead of Ahmednuggur, Sirur, instead of Siroor, Shalapur, Kolhapur and other purs (cities) instead of Shalapore. Kolhapoor and other pores or pores. It does not matter so much how these names are written as that all write them alike.

With all allowance made, the Conference has done its work well. It was in itself a masterpiece of good management and business-like ways. It will meet again in America in 1887, when we shall doubtless recognize again the strangely abiding impress of John Wesley's genius—that "most practical of churchmen," that "born administrator of spiritual forces," of whom the *Edinburgh Review* has just said: "He systematized everything he touched, through the constraint of a nature which impelled him, as it does the bee, to store treasure only in symmetrical forms."—*Chris. Union.*

The *Givende* says that the 1879 vintage of Chateau-Margaux has just been sold at the price of \$850 a ton. There were 150 tons of first quality, and 20 of the second class, the latter being sold at the rate of \$425 a ton. And yet, observes the French journalist, hotel-keepers offer us Chateau-Margaux at 4½ f. a bottle!—equal to 90 cents.

Apart from the moral aspects of the subject, what dreadfully adulterated stuff must lovers of high wines consume in this country! If they are indifferent to the influence of their example, is there not ground for them to consider the interests of their own physical constitution!—*Ep. Recorder.*

According to the local reports Messrs. Moody and Sankey appear to have begun their new English campaign amidst many tokens of deep interest. Newcastle was the place at which their first great success was recorded about eight years ago. It is believed that other denominations derived greater benefit from their former labours than the Methodists. Perhaps the Methodists were slow to enter into sympathy with their methods, and might be in many places so much engaged with the affairs of their own churches as to find but little time for throwing themselves into Mr. Moody's work. I think a mistake was made, which it will be very unwise to repeat. Methodists should help on Mr. Moody's work with all their might.—*London Methodist.*

A business man recently asked the *Boston Journal* why Gospel cars should not be attached to passenger trains as well as smoking cars. Conductor Harris, of the Old Colony Railroad, answers through the same paper that the suggestion is a practical one. He writes: "There are hundreds of Christian men who delight in the worship of God, who spend from six to twelve hours per week on the railroad between home and business. Now why not utilize this time to the glory of God? What a fitting it would be for the business of the day. Instead of card tables, have an organ in the center of the car. Instead of apertures have a carpet; instead of cards have Bibles and Gospel song books. I venture twenty years railroad experience that the thing is practical."

THE GOSPEL IN ITALY.

At the recent Missionary Anniversary of the London Districts, the Rev. H. J. Piggott, B. A., after glancing at the political changes that had taken place in Italy, since the establishment of the Methodist mission there, said one king now ruled over the whole peninsula, from the Alps and Apennines to the engirdling sea; and the people were equally free to worship God in the Catholic cathedral and the Methodist chapel. There was but one spot where the Bible was not free to pass from hand to hand, and the Gospel it contained from lips to ears, and that was in the prison palace of him who called himself the Vicar of Christ. God had raised up in connection with their own missions a native ministry that would bear comparison with any native ministry in any mission country on the face of the earth. Six months after he went to Italy he had a visit from a priest, lean and worn, and marks of suffering upon his wasted face, but with a look of wistful earnestness in his black eyes. The signs of woe were easily explained, he had lain for five years in an Austrian fortress in chains, imprisoned for his patriotism, and because he had been plotting against the foreign oppressor. That priest had received a Bible and some tracts that had been freely circulated throughout Lombardy for several months before. He had taken them into his secret chamber, the light had come to him, and he had rejoiced to find the great dark problem of his life solved by that glorious Gospel that identifies the truest love of country with the highest service for the Lord Jesus Christ. After conversation and prayer the priest left, but in a few days he returned, exclaiming, "I have done it; I have done it." He had sent in his resignation to the bishop and sundered at one stroke the strong and complex bands that bound him to the church of his youth and of his fathers. That man's life was a brief one; he was now in heaven. He was but the leader of a bright succession. In connection with their work they had fifteen men, evangelists or ministers, who had worn the frock of the priest or the cowl of the monk, and every one of them had a history. He could not refrain from referring to the public profession of Protestantism recently made, in connection with the American mission, of a canon of St. Peter's; that meant one who was associated with the most patrician element in Catholic aristocracy, who had emoluments which far exceeded the ordinary revenues of a Roman Catholic bishop, and who would probably become a cardinal, and possibly a pope. Already seventeen popes had issued from the canonary stalls of St. Peter's. All that Campello had given up, and they might surely from that conclude that he was an honest man and true. His conversion had made a great stir in Rome; it was like a defection in the Pope's own family; like the desertion of a staff-officer who knew the secrets of headquarters. He asked them to disbelieve the scurrilous charges that had since been raked up against Campello, for he believed none of the dirt would stick, save to the hands that threw it. The ex-priest would have to be on trial before he would be admitted to membership, and were the Pope to turn Methodist, he (the speaker) would give him a ticket on trial, and twelve months on the plan as a local preacher before he would recommend him to the district meeting.

EFFICIENT CHRISTIAN LIFE.

The secret of success in the training of young people to an efficient Christian life is in giving them something to do, and keeping their minds and hands busy in doing it. It is too often the case that when a child has united with the Church, this is considered the end sought, rather than a means to the end, which ought always to be kept in mind. It is of little use for a person to enter a gymnasium, and stand or sit as spectator to witness the efforts of others. This will neither strengthen the muscles nor quicken the blood. To insure vigor, health and growth, one must use diligently the appliances for giving play to the muscles. So with the soul. What the gymnasium is for the body, the Church of Christ is for the soul. It is a divinely-appointed training school for the higher nature, and all who enter it should keep themselves, or be kept, busy in the use of those means of grace which are specially appointed for its development. The young people in our Churches would be less likely to be carried away with a zeal for senseless and vicious amusements, if they were kept busy about something better. It is a mistake in mature and established Christians to discourage or oppose efforts to call into active exercise the gifts of the young in pleasant and instructive entertainments, because they seem to be childish. Even Paul when he was a child spake as a child, understood as a child, and thought as a child. Let the youth's mission-circles, and other groups for social Christian activity be encouraged as a means of grace.

UNION WITH CHRIST.

The central idea of practical Christianity is union with Christ both in heart and life. Hence, "in the name of Christ," "with Christ," "by Christ," "through Christ," and "in Christ," are expressions to be met with continually in the New Testament writings. This relation of believers to Christ, the Saviour has represented by the union of the branches with the vine; a union which gives to the branches the life, the fruit-bearing power, and every other essential quality of the vine. Thus, a perfect union with Christ gives believers the life, the light, the union, the power, and every other essential moral quality of their adorable Lord, eliminating and expelling all antagonizing forces.

THE DUBLIN CHRISTIAN CONVENTION.

A large number of Evangelical ministers and laymen were present at the eighth Christian Convention recently held in Dublin. One who was present says: "The attendance was very large at all the meetings; thousands upon thousands earnestly pressed for admission; from first to last there was no falling off; rich and poor, titled and untitled, well dressed and poorly dressed, were all congregated there together. The attention of the vast audience never flagged at any of the meetings; and the hearty and general singing of praise to

God was something very striking and exciting. A very striking and noticeable characteristic of the Convention was the general unity of feeling and of doctrine which pervaded it. There were Baptists and Methodists, Episcopalians and Presbyterians, Congregationalists and other evangelicals, all taking part in the services, yet it would have been a difficult business for any one to tell, from what that was said or taught, under what denominational banner the speakers ranged themselves. The aim of all seemed to be to magnify Christ, and give him pre-eminence. 'Can any one get in here?' said a young man to the writer as he came out from one of the meetings. 'Certainly,' I replied, 'have you never been in?' 'No; what's going on?' On informing my querist, he said he would come to the evening meeting. It was very evident to the writer to what denomination he belonged. There can be no doubt that such gatherings of the different denominations must tend foremost in the general interests of Protestantism; showing to the keen-eyed and quick-witted Celtic Roman Catholics that there is unity among Protestants, as well as furthering this very unity and strengthening it, and also as giving fresh impulses to many Christian hearts."

dom from ignorance, imbecility, and innocent eccentricities, that is proclaimed by the divine life-force of union with Christ Jesus. This thought or principle is beautifully illustrated by a very familiar fact in fruit culture. Grafts cut from a tree commence at once to wither and die; but grafted, in proper time, into another fruit tree, their plumpness soon reappears. The vital force from the new tree expels the death-force which commenced to work in them after their severance from the parent trunk; but this new relation and new life leave the grafts still Pippins, or Penics, or Bellflowers, or whatever they are originally. They will continue to bear their own fruit though grafted into a Gate, or draw their succulence from a Golden-sweet. Thus the distinctive traits of each person will appear after his union with Christ, and form that diversity of character and disposition visible among believers, and which lays the ground for that forbearance and charity which the Gospel requires.—*Rev. Dr. Baker in Guide to Holiness.*

A HAPPY OMEN.

In a certain town not far from the banks of the "coaly Tyne," there was recently held a meeting which deserves to be chronicled in these pages. It was composed of seven ministers representing four branches of the Methodist family. They had attended a certain convention connected with the Ecumenical Conference, where brotherly love had abounded, and where certain evils, arising from the fact that different Methodist bodies occupy the same field, had been pointed out, and the duty of endeavoring to remove them by friendly sympathy and co-operation had been enforced; and they had come to the conclusion that they ought to make a beginning in so good a work. So here they were, by invitation, under the roof of the Wesleyan superintendent minister for the purpose of taking "sweet counsel together" for the promotion of the peace and prosperity of Zion. The meeting having been duly constituted, it was humorously proposed, as the first resolution, "that we lay aside all our prejudices." After one brother had objected to the proposal on the ground that he "had no prejudices," it was unanimously carried with acclamation. Then came the serious consideration of the measures of co-operation to be adopted. Various proposals were made and difficulties discussed with the greatest harmony. It was strongly felt that nothing of practical value could be accomplished without the full sympathy of our people, and that the first thing to be done was to cultivate fraternal feeling among our various societies.

How was this to be done? Manifestly they must in some way be brought together. Let the hearts of the people be warmed towards each other, and all difficulties would melt away. United fellowship would be the true basis of united action. Finally, it was resolved as a commencement, to hold a good old-fashioned love-feast on a certain Sunday evening in the circuit chapel of the oldest Church, all the branches of Methodism in the neighborhood to be represented by their ministers, who engaged to urge their people to attend with them. It was also agreed to have an interchange of pulpits on the previous Sunday evening, and a united prayer-meeting on the Saturday night to plead with God for His blessing on the movement. At this point the assembly broke up, with many expressions of good will and the promise to meet again, each one feeling "How good and how pleasant it is for brethren to dwell together in unity."

Surely upon such a gathering as this our common Lord who prayed for His people that "they all may be one," would smile His approval.—*Methodist.*

The zealous brother lost his hold upon the sympathy of the best part of his congregation the moment it became apparent that he was more anxious to proselyte a wavering member of another Church than to save a sinner from sins.

THE DISBELIEF OF ETERNAL PUNISHMENT.

What is it that sophisticates our hopeful youth now aroused to inquire, warming with impression, almost prepared to decide, gladdening pastor, parent, friend—and bears them insensibly, but surely, into the gulf of infidelity? What a change has come over their spirit! Ingenuousness has withered, and seriousness has fled! . . . There is one answer—the want of an entire, abiding conviction that this doctrine is true. The lurking, undefined idea that there may be relief and melioration! We need a more fixed faith and impression of what shall be "the portion of the unbeliever." We require to think of the case of the lost sinner as utterly, hopelessly irremediable. A few may retain the general truths of revelation, its grace and its godliness, while they cherish a different expectation. Yet with them there will never be found the energy of religion. They are always under the temptation to bend their remaining creed to the perilous unit. It is a thing to disturb or assimilate all else. It is an "old leaven," which must either ferment the "new lump" or remain inert and isolated by its side.

In their hands the undertakings of piety presently decline. The great concerts of missionary efforts owe them little. They are consistent! They cannot be moved to grapple with a temporary evil. They look afar, and the universe is restored. But know they this? The influence of their assumption passes away from them upon others. If they should "take away from the words of the prophecy of this book"—and even only understanding it of that specific book, how full it is of eternal retribution—they may fortify unbelief and embolden sin. More frequently is this theory maintained by those who deny the Godhead and the Atonement of Christ, the Divine Personality and regenerating work of the Holy Spirit, whatever constitutes the glory and richness of Christianity. Nor is the process of the scepticism darkling and uncertain. Propound the statement that this doctrine of eternal punishment need not be believed, ought not to be believed, cannot be believed! Lighter opinions of the desert of sin will instantly possess the mind. As the evil of sin is diminished, so will the necessity and worth of an atonement be reduced. When that again is less and less esteemed, until perhaps altogether rejected, why should God, the eternal Son, the Conqueror of the Lord of Hosts, take on him our nature and assume our mediocrity? Where is now the height and depth, where is the length and breadth of the love of Christ? Why should we sing, Worthy is the Lamb who was slain? Every step seems just, every reasoning conclusive. The shipwreck of faith is commonly made upon this rock.

Some controversialists have affected a strong desire to disabuse Christianity of this doctrine, because it is the occasion of infidelity. They have urged that so long as the infidel identified it with the Christian faith, he would persist in his disbelief. We affirm, from no narrow observation, from no slight experience, that every attempt to cast it off here regards as a sorry doctrine, an ignoble evasion. He can read the doctrine in Christianity, if others cannot. He knows that it may not be erased without destroying the emphasis of the whole. What is the ground of its seriousness? What is the reason of its expostulation? So long as there was this "going down into the pit," it might boast its "ransom." So long as there was "wrath to come," it might exhibit "the Son of God, who Jesus, who delivereth from it." This lodge this doctrine, and the entire system is thrown into incongruity and obscured with shame. It no longer compares itself. The ground it occupied is swept from under it. Its high bearing is bowed down. Its hand is shortened. Its pretensions are laid low by the vanquishing of that it has abandoned none of its everlasting punishment, which is but the meagre confession that it has snatched none from it.—*Dr. Winter Hamilton.*

An effort made for the happiness of others lifts us above ourselves.

OUR HOME CIRCLE.

HOW, WHEN, WHERE, WHY? You ask me how I gave my heart to Christ? I do not know—

You ask me when I gave my heart to Christ? I cannot tell. The day, or just the hour, I do not now remember well.

You ask me where I gave my heart to Christ? I cannot say. That sacred place has faded from my sight, As yesterday.

You ask me why I gave my heart to Christ? I can reply. It is a wondrous story—listen, while I tell you way.

You ask me why I thought this loving Christ Would heed my prayer? I knew he died upon the cross for me—

RUTH ELLIOTT.

From the Christian Miscellany for October, we copy the following sketch of a writer whose books have found a place in many Provincial Sunday school libraries, and are worthy to be read in all our homes:

Not a few of the brightest and most fragrant flowers trained for God in the garden of the Methodist Church are numbered amongst those whose "leaf has perished in the green." If the flower was lovely and pleasant, yielding permanent refreshment to the passer-by, what might not the fruit have been?

The non de plume of Ruth Elliott has doubtless long been familiar to our readers. Some of the first papers bearing this signature appeared in the Wesleyan Sunday School Magazine for 1874, giving evidence of that rare power of reading the child-character to which her writings abundantly testify.

class, she strove to reach the hearts of children by publishing her graphic account of Little May and her Friends. This was soon followed by her best known book for children, Margery's Christmas Box, a story whose pathos and beauty and skillfully wrought spiritual teaching at once established the author's reputation as a writer of great earnestness and power, endowed, moreover, with remarkable adaptiveness to the needs of her young readers.

There is much real and rare power in Ruth Elliott's writings intended for adult readers. One of their most marked characteristics is their definiteness of aim. Like her stories for children, they were not written for the sake of book-making.

At the private life of "Ruth Elliott" the world knows little; quietly and comparatively uneventfully her life flowed on. Now and again a heavy shadow rested upon her family circle, and she was called to suffer and to struggle inwardly.

Ruth Elliott was an earnest and efficient advocate of temperance. John Lyons; or From the Depths, one of her most justly popular productions, gives a thrilling account of the rescue from the horrible pit of intemperance and its attendant curses; a rescue accomplished, under God, by a man endowed with the spirit of Christ.

Ruth Elliott's last work was written in the interests of temperance. She had then no foreboding of the approach of death. Though delicate from her childhood, she appears to have looked forward to a life of active toil, and had laid careful plans for her future as an author, plans full of hope and promise.

she passed to her rest in triumph and peace.

There is much to keep her memory green on earth; and many an unknown reader of her works will continue to thank God for the life of "Ruth Elliott." Her thoughts will live and work in the hearts of old and young; and especially, we think will God continue to honor her efforts to train to strength and beauty the "tender shoots" in His vineyard, and the smiles of many happy children will greet her in loving recognition in the Father's house.

"God is love! He hides from tempest and from storm, His love; But leaves the bird of careless wing to rough The bitter winds, long ere he says, 'Enough.'"

SONGS IN THE NIGHT.

"Life is so sweet, so sweet!" The soft, inaudible song Flows on with a rhythmic beat Within me the whole night long.

"Life is so sweet, so sweet!" The night is alive with pain, And why should my heart repeat A summer night song's refrain?

"Life is so sweet, so sweet!" The night is alive with pain, And why should my heart repeat A summer night song's refrain?

"Life is so sweet, so sweet!" The night is alive with pain, And why should my heart repeat A summer night song's refrain?

"Life is so sweet, so sweet!" The night is alive with pain, And why should my heart repeat A summer night song's refrain?

"Life is so sweet, so sweet!" The night is alive with pain, And why should my heart repeat A summer night song's refrain?

"Life is so sweet, so sweet!" The night is alive with pain, And why should my heart repeat A summer night song's refrain?

"Life is so sweet, so sweet!" The night is alive with pain, And why should my heart repeat A summer night song's refrain?

"Life is so sweet, so sweet!" The night is alive with pain, And why should my heart repeat A summer night song's refrain?

"Life is so sweet, so sweet!" The night is alive with pain, And why should my heart repeat A summer night song's refrain?

"Life is so sweet, so sweet!" The night is alive with pain, And why should my heart repeat A summer night song's refrain?

"Life is so sweet, so sweet!" The night is alive with pain, And why should my heart repeat A summer night song's refrain?

"Life is so sweet, so sweet!" The night is alive with pain, And why should my heart repeat A summer night song's refrain?

"Life is so sweet, so sweet!" The night is alive with pain, And why should my heart repeat A summer night song's refrain?

"Life is so sweet, so sweet!" The night is alive with pain, And why should my heart repeat A summer night song's refrain?

"Life is so sweet, so sweet!" The night is alive with pain, And why should my heart repeat A summer night song's refrain?

"Life is so sweet, so sweet!" The night is alive with pain, And why should my heart repeat A summer night song's refrain?

"Life is so sweet, so sweet!" The night is alive with pain, And why should my heart repeat A summer night song's refrain?

"Life is so sweet, so sweet!" The night is alive with pain, And why should my heart repeat A summer night song's refrain?

"Life is so sweet, so sweet!" The night is alive with pain, And why should my heart repeat A summer night song's refrain?

"Life is so sweet, so sweet!" The night is alive with pain, And why should my heart repeat A summer night song's refrain?

"Life is so sweet, so sweet!" The night is alive with pain, And why should my heart repeat A summer night song's refrain?

"Life is so sweet, so sweet!" The night is alive with pain, And why should my heart repeat A summer night song's refrain?

"Life is so sweet, so sweet!" The night is alive with pain, And why should my heart repeat A summer night song's refrain?

"Life is so sweet, so sweet!" The night is alive with pain, And why should my heart repeat A summer night song's refrain?

bably he did not have beef oftener than once a month. Many families kept sheep, pigs and poultry, and one or more cows. They had plenty of grain, substantial food. Droves of hogs ran at large in the streets of Bethel.

Our dinner several times each week consisted of 'pot luck,' which was corned beef, salt pork and vegetables, all boiled together in the same big iron pot hanging from the crane, which was supplied with iron hooks and trammels, and swung in and out of the huge fire place. In the pot with salt pork, salt beef, potatoes, turnips, parsnips, beets, carrots, cabbage, and sometimes onions, was placed an indian pudding, consisting of plain indian meal mixed in water, pretty thick, salted and poured into a home-made brown linen bag, which was tied at the top.

When dinner was ready the indian pudding was first taken from the pot, slipped out of the bag, and eaten with molasses. Then followed the 'pot luck.' I confess I like to this day the old-fashioned 'boiled dinner,' but doubt whether I should relish a sweetened dessert before any meat. Rows of sausages, called 'links,' hung in the garret, were dried and lasted all winter.

There were but few wagons or carriages in Bethel when I was a boy. Our grists of grain were taken to the mill in bags on horseback, and the women rode to church on horseback, usually on a cushion called a pillion, fastened behind the saddle. The country doctor visited his patients on horseback, carrying his saddle bags, containing calomel, jalap, Epsom salts, lancets, and a 'turnkey,' these being the principal aids in relieving the sick. Nearly every person, sick or well, was blood every spring.

In Mr. Barnum's boyhood the richest man in town was actually worth as much as \$3,000.

THE TRIBUTE OF A TEAR.

In 1847, Guila Grisi and Jenny Lind were singing in London, but at different places. Each star struggled to outshine the other, and those who one evening went into ecstasies over Grisi's "Norma," were the next evening enraptured with Lind's "Casta Diva."

Such was the rivalry that it was not to be expected that they would sing together in a public concert. But Queen Victoria, thinking it a shame that two singers so eminent should be separated by a petty jealousy, requested both to appear at a Court concert.

The Queen cordially welcomed them, and expressed her pleasure at seeing them together for the first time. She then gave the signal for the concert to begin.

As Jenny Lind was the younger of the two, it had been arranged that she should sing first. With perfect confidence in her powers she stepped forth and began. But chancing to glance at Grisi, she saw the Southron's malignant gaze fastened upon her.

The fierceness of her look almost paralyzed the singer. Her courage left her, her voice trembled, and everything before her eyes darkened. She became so faint that she nearly fell.

By the utmost exertion of her will, however, she succeeded in finishing the aria. The painful silence that followed its conclusion—a silence ever noticeable where those present are embarrassed—convinced her that she had made a failure.

The conviction was confirmed by the triumphant expression on Grisi's countenance.

Despite the semi-torpidity of her senses, she realized that the failure meant lost glory, the destruction of her happiness, and the mortification and grief of her parents and friends.

Suddenly something—it seemed like a voice from heaven—whispered, "Sing one of the old songs in your mother tongue."

She caught at the idea as an inspiration which had been flashed into her mind between the termination of the vocal part of the aria and the accompanist's final chords.

She, unnoticed by the company, asked him to rise, and took the vacated seat. For a few seconds she suffered her fingers to wander over the keys in a low prelude, then she began to sing.

Her selection was a little prayer, which, in the long ago, she had loved above all other songs in her childhood's repertoire. She had not thought of it for years.

When, having finished the "prayer," she lifted her mild blue eyes to her rival, whose flaming orbs had so disconcerted her, she found no fierce expression on her countenance, but instead a tear-diamonding the long, black eye-lashes.

A moment after, with the impulsiveness characterizing the children of the tropics, Grisi rushed to Jenny Lind's side, placed her arms around the girl's neck and kissed her, regardless of the lookers-on.

THE SOLDIER'S PRAYER.

It was the evening after a great battle. Among the many who bowed to the conqueror Death that night was a youth in the first freshness of mature life. The strong limbs lay listless, and the dark hair was matted with gore on the pale, broad forehead. His eyes were closed. As one who ministered to the sufferer bent over him he at first thought him dead; but the white lips moved, and slowly, in weak tones, he repeated:

"Now I lay me down to sleep, I pray Thee, Lord, my soul to keep; If I should die before I wake, I pray Thee, Lord, my soul to take; And this I ask for Jesus' sake."

As he finished he opened his eyes, and meeting the pitying gaze of a brother soldier, he exclaimed, "My mother taught me that when I was a little boy, and I have said it every night since I can remember. Before the morning dawns I believe God will take my soul for 'Jesus' sake; but before I die I want to send a message to my mother."

He was carried to a temporary hospital, and a letter was written to his mother, which he dictated, full of Christian faith and filial love. Just as the sun arose his spirit went home, his last articulate words being:

"I pray Thee, Lord, my soul to take; And this I ask for Jesus' sake."

So died William B—. The prayer of childhood was the prayer of manhood. He learned it at his mother's knee in his infancy, and he whispered it in dying, when his manly life ebbed away on a distant battle-field. God bless the saintly words, alike loved and repeated by high and low, rich and poor, wise and ignorant, old and young. Happy the soul that can repeat it with the holy fervor of the dying soldier.—Dr. H. Bonar.

THE SAVING BONDS OF DISCIPLINE.

The Rev. Ovid Miner's statement at a meeting of the Onondaga Farmers' Club, that young men who have never submitted to the discipline of mastering a trade or profession seldom turn out well, was heartily concurred in by Mr. Geddes and other members, as it will be by the experienced and observant everywhere. The "apprenticeship" common till twenty years ago, was a valuable school. The master was often as unqualified as possible for teacher; but the things to be learned were so actual, the work so palpable, and its value so proved by the tests of sale and payment; and the noble virtues of continence, perseverance, endurance, and integrity so thoroughly instilled under the powerful and constant pressure of the master's interest and profit, that it was admirably effective. The constant industry left little time for the formation of wild habits. On the contrary, habits of faithfulness to trust and devotion to duty became fixed during the critical formative period of fifteen to nineteen years of age; and men so trained could be depended upon to endure rubs, and to hold fast to duty in whatever circumstances.

There are now but very few opportunities for placing a boy within the saving bonds of such a discipline. The schools are the only resource, but they are not an adequate substitute. They mostly deal with words, and not with object or industries. They induce pupils to learn, not so much by holding them to effort, however distasteful it may be, as by alluring them by temporary attractions, and inciting an emulation which can not be roused where only two or three are working in a shop in constant companionship, as where a large number, only partially acquainted, sit silently together for a part of each day. Many educationists and statesmen are urging the necessity of more practical and industrial training of youth by the State, but no one seems to have devised an acceptable way of bringing it about. It is certain that mere letters and words are too exclusively the occupation of our schools at present; and that if we do not find something more real for our youth of the critical age to work upon, the State will find many more of her coming men going to the dogs than formerly.—N. Y. Tribune.

OUR YOUNG FOLK.

KEEP NOTHING FROM MOTHER.

They sat at the spinning together, And they spun the fine white thread; One face was old and the other young— A golden and silver head.

At times the young voice broke in song That was wonderfully sweet, And the mother's heart beat deep and calm, For her joy was most complete.

There was many a holy lesson, Inwoven with silent prayer, Taught to her gentle and listening child, As they two sat spinning there.

"And of all that I speak, my darling, From an other head and heart, God giveth me one last thought to say, And with it thou shalt not part."

"Thou wilt listen to many voices, And, ah, woe that this must be! The voice of praise, and the voice of love, And the voice of flattery."

"But listen to me, my little one, There's one thing that thou shalt fear: Let never a word to my love be said, Which her mother may not hear."

"No matter how true, my darling one, The words may seem to thee, They cannot be fit for my child to hear, If they cannot be told to me."

"If thou'lt ever keep thy young heart pure, And thy mother's heart from fear, Bring all that is said to thee by day, At night to thy mother's ear."

Exchange.

SUE'S NEW MOTIVE.

Sue Graham stood in the south kitchen door, pinning on her great calico apron, with a very disconsolate look on her usually sunny face. Grace Dennis, so pretty and dainty in her fresh cambric, drove by in her basket phaeton, with little crippled Bessie McAllister. The frown deepened on Sue's face, and she gave her apronstrings an impatient twitch. Then she turned hastily from the doorway to the hot kitchen. It seemed hotter than ever, as she remembered how cool and fresh it looked out of doors. And there were the breakfast dishes to be washed, rooms to be swept and put to rights, cake and pudding to be made, and dinner to be prepared. Sue turned her back to the door again, her brown eyes overflowing.

"What is it, Susie, dear?" asked her mother, stopping on her way to the pantry at the sight of Sue's woe-begone face; "what is it, dear?"

"Nothing much," responded Sue, trying to smile back, but succeeding in calling up only a very tearful one; "I'm so tired of all this, and discouraged," she said.

"Do you ever think of it as something your Heavenly Father has given you to do for Him, Sue?"

"Why, mother?" and Sue turned abruptly round. "You don't think he cares or knows anything about all this work, do you?"

"Why not, dear? Doesn't he know when even a sparrow falls to the ground? Are ye not much better than they? You are just where he put you, and if you do the duties he has given you to do cheerfully and faithfully, even though they are small, I believe he sees and knows, and cares, too, for the faithfulness of the service."

A minute after, Sue heard her mother in the pantry preparing for baking. There was a grave, thoughtful look on Sue's face now, in place of the frown.

"Perhaps," she thought to herself, "perhaps I can serve Jesus just as truly as Grace Dennis. It isn't as pretty work, though," she thought, with a sigh; "it would be so nice to dress daintily and prettily as Grace always does, and have leisure to do graceful deeds of kindness as she does; but if this is what he gives me, I'll try and do it the best I know how. And cheerfully, too," she added bravely. And then, without further delay, she went about the homely duties of the day. But how different they seemed to her, viewed in the new light. If she was doing them for Him, they must be done with extra care. Every little nook and corner was thoroughly swept and dusted; though there was a strong temptation to slight the out-of-the-way places sometimes.

Every dish was washed and wiped with utmost care, and never was cake lighter or nicer than Sue's that day.

"O, mother, you don't know how much you helped me this morning!" said Sue that night.

"I think I do," answered her mother, "for I know what a difference it made in my life, when I first believed that He knew and cared not only about the great things of life, but about the little, homely, everyday duties too. It is hard sometimes to accept his choice of work for us; but he knows best. If he wishes us to glorify him in home-life and everyday service, let us do it as faithfully and as cheerfully as though he asked some greater thing of us. 'Content to fill a little space, if Thou be glorified.' Can you say that, Sue?"

"I'll try to," she said, softly, as she stopped for a good-night kiss.

SUNDAY

NO

THE FEAST

Le

L—This feast

held in the set

ters to the e

gaining of O

reckoning o

earth—not on

erops, but on

formed so larg

tions of the e

ed in some pla

ering 'Exo just

the feast of U

to continue t

eight day was

cess of time e

day of the fe

servances of

consummatio

proceedings.

eight were t

caution" when

be held, and

(verses 25, 36

days special

and at later t

ferings were

any of the or

iginal featu

re that was

was the pi

name. The p

any of bran

ches of the

(during the

verses 30-4)

ly given (ver

has been felt

with the Is

raelites dw

wandering i

is not un-er

vast a multi

perfectly p

outset. They

as they found

leisure of t

the Altar till

they longed

as they w

of trees, an

with long g

most natu

shelter. An

settled in t

be a much m

of the deliv

their fathers

character of

ated in the e

40; Deut. 16

dent, then, t

acles was in

ideas—thank

the earth ju

memoratio

deness perio

journeying

been a season

was no time

the Almight

that His favo

shield. The

erated not bu

bone away;

placed by a

sorrow, but

2—Such a

fail to grow

saalem beca

The erectio

more strik

their stone-b

porary dwell

from the co

into Jerusale

ches for this

open places

in the stret

flat roofs of

court of the

erected; an

genial clima

or the cold

leafy bough

rees from t

the people t

It is not a

Tabernacles

mently. All

ried out on

And the rej

acter that t

who had ne

what rejoic

were added

striking an

took place

other in th

morning ser

cession of p

formed. T

hore in his

going down

ed it with

returned in

SUNDAY SCHOOL LESSON.

NOVEMBER 13.

THE FEAST OF TABERNACLES.— Lev. 23: 33-41.

This feast was appointed to be held in the seventh month, which answers to the end of September or beginning of October, according to our reckoning. It was at the end of the ingathering of all the fruits of the earth—not only grain and the other crops, but the olives and grapes, which formed so large a part of the productions of the country. Hence it is called in some places the feast of Ingathering (Ezekiel 33: 16; 34: 22). Like the feast of Unleavened Bread, it was to continue for seven days; but an eighth day was added, which in process of time came to be called the great day of the feast (John 7: 37). The observances of which were considered a consummation or climax of the whole proceedings. Both the first and the eighth were to be days of "holy convocation" when religious services were to be held, and ordinary labor suspended (verses 25, 36). On each of the seven days special services were to be offered, and at later times, at any rate, the offerings were on a larger scale than at any of the other feasts. But the special feature of the Feast of Tabernacles was that which is indicated by the name. The people were to erect booths of branches of trees, and dwell in them during the whole period of the feast (verses 30-42). The reason is distinctly given (verse 43). Some difficulty has been felt to reconcile this statement with the well-known fact that the Israelites dwelt in tents during their wanderings in the wilderness. But it is not unreasonable to suppose that so vast a multitude would be very imperfectly provided with tents at the outset. They would have to be made, as they found opportunity, during the leisure of their earlier encampments. As long as they were in the neighborhood of trees, the booth constructed of branches, and roughly thatched over with long grass, would be not only the most natural, but the only possible shelter. And in the after time, when settled in the promised land, it would be a much more appropriate reminder of the deliverances wrought out for their fathers than a tent. The festive character of this feast is plainly indicated in the command to rejoice (ver. 40; Deut. 16: 14, 15). It is very evident, then, that the Feast of Tabernacles was intended to combine two ideas—thanksgiving for the fruits of the earth just gathered in, and commemoration of the mercies of the wilderness period of their history. That journeying in the wilderness had not been a season of affliction only. There was no time in all their history when the Almighty showed more clearly that His favors compassed them as a shield. The feast, therefore, commemorated not burdens alone, but burdens borne away; not want, but want replaced by marvellous supplies; not sorrow, but sorrow turned into joy.

2.—Such a feast as this could not fail to grow in importance, after Jerusalem became the recognized capital. The erection of the booths became more striking when the people vacated their stone-built houses for these temporary dwellings, and when multitudes from the country districts thronged into Jerusalem loaded with leafy branches for this purpose. "On all the open places of the city—in the courts, in the streets, in the squares, on the flat roofs of the houses in the fore court of the Temple itself, they were erected; and there, in that warm and genial climate, before the autumn rains or the cold of winter had begun, under leafy boughs, and branches of fruit trees from which the fruit yet hung, the people took up their abode." It is not surprising that the Feast of Tabernacles became the feast pre-eminently. All its observances were carried out on the most magnificent scale. And the rejoicing was of such a character that the Jewish historian says he who had never seen it did not know what rejoicing was. Two ceremonies were added which were peculiarly striking and significant. The first took place in the morning and the other in the evening. During the morning service in the temple, a procession of priests and chorists was formed. The priest at the head of it bore in his hands a golden vessel, and going down to the Pool of Siloam, filled it with water. The procession then returned into the Temple, singing—"With joy shall ye draw water out of the wells of salvation" (Isaiah 12: 3); then the priest poured out the water before the altar, while a loud burst of praise ascended from the assembled congregation. The other ceremony was a great illumination of the Temple courts every night, which is said to have thrown its light over the whole city, making it as clear as day.

3.—No lesson on this Feast can be complete without a consideration of the thrilling narrative of St. John (7: 8). Jesus would not go up to that feast openly, but appeared suddenly and unexpectedly on the scene, about the middle of it. There had been a great deal of excitement and discussion about Him. What an impressive scene, when on the last day—that great day of the feast—probably just after the imposing ceremony of fetching the water and pouring it out before the altar, as the jubilant shout died away through the Temple corridors, he stood conspicuously forth, and exclaimed—"If any man thirst, let him come unto me and drink," &c. (John 7: 37-39). The Spirit, and streams of blessing were to revive and replenish, could only be given to the world through the accomplishment of

his mission. Men must be redeemed before they could be made partakers of the water of life. Equally striking to the people, still under the impressions of the vivid illuminations of the previous night, was that subsequent utterance—"I am the light of the world" (John 8: 12)—S. S. Magazine.

USEFUL HINTS.

A few dried or preserved cherries, with stones out, are the very best thing possible to garnish sweet dishes. Friendly discourse at table promotes health, and without it the table is too apt to become a manger. Mix a little carbonate of soda with the water in which flowers are immersed, and it will preserve them for a fortnight. Common saltpetre is also a very good preservative.

The dishes on which meats, fish, jellies, and creams are placed should be large enough to leave a margin of an inch or so between the food and the lower edge of the border of the dish.

Take one ounce of spermaceti and one ounce of white wax, melt and run into a thin cake on a plate. A piece the size of a quarter dollar added to a quart of prepared starch gives a beautiful lustre to the clothes and prevents the iron sticking.

The best farmer is the one who thinks as well as works; who knows what he intends to do a day, or at least a night, in advance; who believes that thought has as much to do with successful farming as plenty of muscle, if not more.

As soon as you are helped, begin to eat. The custom of waiting is obsolete. Take soup from the side of the spoon, and be careful not to make a noise in doing so. By tilting the spoon you can avoid sucking it up. Never tilt the plate, however.

The first essential of refinement in life and manner is a total absence of pretention, and the first point necessary to be considered in the arrangement and ordering of a home is that everything should be on a scale exactly proportionate to the husband's income.

A good way to use up bits of cold roast beef is to chop them fine, and add about a third of the quantity of cracker or bread crumbs, stir enough milk or water to moisten it, season well with pepper and salt, then roll in balls or flat cakes, dip in egg and fry in butter.

A Michigan horse rolled in fresh ashes, completely covering himself with them; a rain came on soon after, and the lice thus formed ate the hair, hide and flesh of the poor animal to such an extent that the owner expects to lose him. Moral: Look out for your ashes.

When an orchard requires fertilizing it is best to do this all over the ground and not to apply only near the trees. This produces a large growth of roots close to the trees, for roots grow where soil is richest. Orchards need lime and ashes more than manure, and these soon produce healthy, smooth bark.

To make a good walk, dig out the earth a few inches deep and fill in a layer of broken stones, brick, and the like, then a layer of fine cinders and over this spread coal ashes and roll down, if you have a roller. If not make the surface as smooth and compact as possible by other means and the weather will do the rest. These walks are hard, clean, durable, and without cheap.

I have used the following plan to expel rats with instant and unerring success: Procure copperas and sprinkle wherever they are likely to run, in and about their holes. Make it very fine, so as to enter the pores of their feet, and my word for it you will be "safely delivered" of rats in forty-eight hours. They always migrate to the nearest neighbor's premises.—N. Y. Independent.

That portion of the wheat which is rejected by the miller's bolt in making superfine flour, contains the chief element of the grain for the support of the brain and nervous system. Bread made of superfine flour is not the best, nor does it properly nourish the muscles or the bones. Graham bread and mush made of oatmeal contain good brain food. Superfine flour, in this respect, is the cause of much evil in the world.

When distributing lately at Birnam the prizes of the Highland games, Lady John Manners said that she believed the Scottish peasants owed their great muscular power to oatmeal and milk, and she wished the English peasantry would live on the like fare. Lady John has excellent authority for her belief. Twenty years ago a most careful Parliamentary report declared that the declension in the physique of the Northumbrians was coeval with their abandonment of oatmeal and milk for wheaten bread and tea.

Some time when walking put the arm "akimbo," with the fingers on the back. Then, as you walk, feel the action of the muscles along each side of the backbone, with every step. Then think how hard it must be for these muscles to act if they are laced and braced down under the tight laces which most women seem to wear on the plea of giving them support!

"Thou hast fenced me with bones and sinews," meant that the Lord has made us strong enough, if we will not ruin his work.

A GREAT DISCOVERY!

GOLDEN ELIXIR will cure Scrofula, Scrofulous Humors, Tumors, Cancers, Erysipelas, Salt Rheum, Consumption, Rheumatism, Syphilitic Discharges, Neuralgia, Sciatica, Spinal Complaints, Kidney Complaint, Liver Complaint, Ulcers, Old Sores, Pimples on the Face, Ringworms, Catarrh, Indigestion, Costiveness, Headache, Dropsy, Pains in the Side and Back, Faintness at the Stomach, General Debility.

Golden Elixir produces appetite and a healthy digestion, renews the strength, renovates the failing power, removes a sensation of fatigue, increases the capacity for mental and physical exertion, produces cheerfulness, gives a coolness and dexterity to the mind, confers freshness, originality and energy on the mental processes, produces sensations of muscular power, and stimulates the nerve power.

PRICE ONE DOLLAR.

SPAVIN CURED.

ST. JOHN, N.B., January 6th, 1880 Dear Sirs: In regard to your favor of a few days ago, I would say: About one year ago a horse owned by me contracted a large Bone Spavin, for the cure of which I tried a number of the liniments and lotions advertised to cure the same, without any effect, and he became very lame. A friend of mine recommended me to try FELLOWS' LEMMING'S ESSENCE. I acted upon his advice, and now I am happy to say the lameness has ceased and the Spavin disappeared. I now consider him entirely cured, and would cheerfully recommend FELLOWS' LEMMING'S ESSENCE as the best remedy in the market for all the lameness that horses are subject to.

Yours truly, THOMAS FREY.

RINGBONE CURED.

AUGUSTA, ME., March 8th, 1880. Dear Sirs: I have had occasion to use FELLOWS' LEMMING'S ESSENCE on a horse so lame from a Ringbone that I could not use him. I have been using it about three weeks, and find it does all you claim for it, as the lameness is gone and the enlargement has almost disappeared. I firmly believe a few days more will make an entire cure.

Respectfully yours, JAMES T. PARKER.

Englishman's Cough Mixture THE GREAT REMEDY FOR CURING

Coughs, Colds, Asthma, Hoarseness, Spitting of Blood, Bronchitis, Loss of Voice, Whooping Cough, Influenza, Soreness of the Throat, Chest and Lungs, and all other Diseases leading to CONSUMPTION.

It will not make new lungs, but will prevent the disease from spreading throughout the whole substance of the lungs, therefore facilitating recovery. DON'T FAIL TO TRY IT! We will give a large reward for a better remedy than

Englishman's Cough Mixture.

Coughs and Colds should always have rational treatment, and never be neglected. Such trifling ailments are too often solemn warnings of Consumption; which may be cured or prevented by timely using ENGLISHMAN'S COUGH MIXTURE.

This popular remedy is infallible. It is highly praised by thousands of persons who have tried its wonderful efficacy, and strongly recommended by all as the best medicine ever known for speedily and permanently removing Coughs, Colds, and all pulmonary diseases.

Englishman's Cough Mixture is a positive cure for Coughs, Colds, Sore Throat, Hoarseness, Difficulty Breathing, Inflammation of the Lungs, Bronchitis, Asthma, Croup, and all Diseases of the Pulmonary organs.

LAME HORSES.

FELLOWS' LEMMING'S ESSENCE will cure Sprains, Ringbones, Curbs, Splints, Swellings, and Stiff Joints on Horses. CERTIFICATE.

Spavins Cured

RIVER HERBERT, N.S., June 19, 1880 Messrs. T. B. BARKER & SONS: Dear Sirs.—I have used FELLOWS' LEMMING'S ESSENCE for Spavins and found it a perfect success. It is a sure remedy if used in time.

Yours truly, T. W. FOREST.

PRICE 50 CENTS. For sale by Druggists & General Dealers

SORE EYES.

FELLOWS' GOLDEN EYE OINTMENT is a SURE CURE for Sore Eyes. PRICE 25 CENTS.

HORNER'S ANTI-BILIOUS PILLS Elegantly Coated; perfectly tasteless; contain no Mercury; produce positive action; act without pain; combination of Vegetable Principles; Unsurpassed testimonials; gratifying results; most surprising cures; always reliable. Should be available by all. PRICE 25 CENTS.

NEVER

Since Healing Remedies have been used by suffering man has there been known such absolute Pain-relieving agent as FELLOWS' SPEEDY RELIEF

It Soothes, Heals and Cures.

INFORMATION.

Every one, at times, feels the necessity of some restorative of the vital powers, depressed by mental or bodily exhaustion. In such conditions, let every one, instead of flying to the alcoholics or medicinal stimulants, which must be followed by depression equal to their excitement, reinvigorate his deranged system by the natural tonic element of the PERUVIAN STAMF. Sold by all druggists.

Fellows' Hypophosites makes an old person look years younger. "This witness is true." Would that I could more widely make it known for its many virtues. Long may its inventor live to see the happy fruits of his invention. ALEX. CLARE, D. D., Amherst, N. S.

A. HINT.—Ask your Druggist, Grocer or Shopkeeper for a bottle of PAIN KILLER. If he passes it down without ceremony ask him while extracting the quarter dollar from your wallet, is this the genuine, made by PERCY DAVIS & SON.

Much serious sickness and suffering might be prevented by promptly correcting those slight derangements that, otherwise, often develop into settled disease. When a cold or other cause checks the operation of the secretory organs, their natural healthy action should be restored, and inflammatory material removed from the system. Ayer's Pills accomplish this quickly, safely and surely.

CHILLS AND FEVER.—Any person who is conversant with the merits of DR. L. R. HERRICK'S SUGAR COATED VEGETABLE PILLS, will tell you that he has discovered for this distressing complaint. Test the matter for yourself. They are sold everywhere.

IN THE HARD, DRY COUGH OF CHRONIC BRONCHITIS, with its difficult expectation and labored breathing, the demulcent properties of Robinson's Phosphorized Emulsion of Cod Liver Oil with Lacto Emulsion of Lime manifests itself in its healing and soothing effect upon the irritated mucous membranes of the bronchial passages; the cough quickly yields, the breathing is eased, while Nature, thus aided, reasserts herself, and where once gaunt Consumption stared the victim in the face, now Hope beckons on to life and health.

Prepared solely by Hanington Bros., Pharmaceutical Chemists, St. John, N.B., and for sale by Druggists and General Dealers. Price \$1.00 per bottle; six bottles for \$5.00. nov 4—1 mo

ROBT. THOMPSON, J.P., Sand Point, Carleton, St. John, N.B., says—"Graham's Pain Eradicator has cured two cases of Inflammatory Rheumatism in my family. My eldest daughter had for two months been under medical treatment for Inflammatory Rheumatism without improvement, and was unable to move herself without assistance when this remedy was used, which cured her in three days. Some time afterwards my youngest son was attacked with the same disease, and was readily cured by the same medicine. Having kept it as a family medicine for twenty years, I find it equally efficacious in other forms of disease and pain."

PROTECTION OF IRON.—Iron, one of the principal constituents of "Harrington's Quinine Wine and Iron," is so thoroughly protected in the above-named popular preparation that it does not in the least degree affect the Enamel of the Teeth, and can be taken with all confidence by any one suffering from weakness, Want of Appetite, Indigestion, Blisters, Pimples, Boils and many other troubles arising from impure or thin blood.

After an attack of Fever, Malaria, Diphtheria, or any wasting disease, Harrington's Quinine Wine and Iron is the best medicine to take. It gives lasting strength. nov 4—1 mo

MOTHERS! MOTHERS! MOTHERS! Are you disturbed at night and broken of your rest by a sick child suffering and crying with the excruciating pain of cutting teeth? If so, go at once and get a bottle of MRS. WINSLOW'S SOOTHING SYRUP. It will relieve the poor little sufferer immediately—depend upon it; there is no mistake about it. There is not a mother on earth who has ever used it, who will not tell you at once that it will regulate the bowels, and give rest to the child, operating like magic. It is perfectly safe to use in all cases, and pleasant to the taste, and is the prescription of one of the oldest and best female physicians and nurses in the United States. Sold everywhere at 25 cents a bottle. jan 28—1 y

BEST AND COMFORT FOR THE SUFFERING. "BROWN'S HOUSEHOLD PANACEA" has no equal for relieving pain, both internal and external. It cures Pain in the Side, Back or Bowels, Sore Throat, Rheumatism, Toothache, Lumbago and any kind of a Pain or Ache.

"It will most surely quicken the Blood and Heal, as its acting power is wonderful." "Brown's Household Panacea," being acknowledged as the great Pain Believer, and of double the strength of any other Elixir or Liniment in the world, should be in every family handy for use when wanted, "as it really is the best remedy in the world for Croups in the Stomach, and Pains and Aches of all kinds," and is for sale by all Druggists at 25 cents a bottle. jan 28—1 y

MACDONALD & CO.,

HALIFAX, N.S.

STEAM AND HOT WATER ENGINEERS,

Importers of Cast and Wrought Iron Pipe, with Fittings, Engineers' Supplies and Machinery.

Manufacturers of all kinds of Engineers' Plumbers' and Steam Fitters

BRASS GOODS

AND THE HEAVIER CLASSES OF

BRASS AND COPPER WORK

ALSO

VESSELS' FASTENINGS AND FITTINGS.

Public Buildings, Residences and Factories supplied with

Warming Apparatus and Plumbing Fixtures,

With all the Modern Improvements, fitted by Engineers thoroughly acquainted with our climate.

SOLE AGENTS FOR THE SALE AND APPLICATION OF

WARREN'S FELT ROOFING

And Roofing Materials in and for the Province of Nova Scotia.

Nos. 162 to 172 also 306 Barrington Street, Halifax.

1881 - FALL - 1881

SMITH BROTHERS WHOLESALE

25 Duke Street, - - - Halifax, S.

OUR IMPORTATIONS FOR THE PRESENT SEASON ARE NEW COMPLETE,

AND WE OFFER TO THE TRADE THE CONTENTS OF OVER

700 CASES AND BALES

STAPLE & FANCY DRY GOODS

Purchased principally from Manufacturers direct in FRANCE, GREAT BRITAIN, UNITED STATES AND CANADA.

Methodist Book Room,

141 GRANVILLE STREET.

HALIFAX, N.S.

DEPOSITORY FOR

RELIGIOUS & GENERAL LITERATURE

Always on hand, a large assortment of

POCKET AND FAMILY BIBLES.

Prayer Books and Church Services,

SABBATH SCHOOL REQUISITES, &c., &c.

The New Methodist Hymn Book,

IN ALL SIZES AND BINDINGS.

SCHOOL BOOKS & STATIONERY

WHOLESALE AND RETAIL.

A Liberal Discount will be given to Ministers of all Denominations, School Teachers, Sunday School Superintendents and Teachers.

"STANDARD SERIES" AND "FRANKLIN SQUARE LIBRARY" SOLD AT PUBLISHERS' PRICES.

SPECIAL AGENCY FOR THE

"STANDARD SERIES" OF CHEAP BOOKS,

AND

COMPANION TO THE REVISED NEW TESTAMENT.

We are confident that a personal inspection of our STOCK OF BOOKS and STATIONERY will prove advantageous to all purchasers whether WHOLESALE OR RETAIL.

A LOT OF

BOUND ANNUALS

SUCH AS THE

BRITISH WORKMAN, BRITISH WORKWOMAN, BAND OF HOPE,

EVERY BOYS ANNUAL, LITTLE WIDE AWAKE,

INFANTS MAGAZINE,

Affording excellent Family Reading will be sold during Exhibition week at greatly reduced prices.

S. F. HUESTIS, 141 Granville Street, Halifax, N.S.

NG FOLKS. FROM MOTHER. ing together, fine white thread; the other young-head. voice broke in song ly sweet, at beat deep and calm, st complete. ly lesson, prayer, and listening child, ning there. my darling, at and to say, halt not part. many voices, his must be! at the voice of love, tery. little one, but thou shalt fear; y love be said ay not hear. my darling one, to to the my child to hear id to me. by young heart pure, eat from fear, o thee by day her's ear." Krohango. W MOTIVE. food in the south ning on her great a very disconso- usually sunny face, pretty and dainty mbrie, drove by in on, with little crisp- luster. The frown's face, and she rings an impatient she turned hastily to the hot kitch- etter than ever, as now cool and fresh pors. And there ast dishes to be ed and pudding to be to be prepared, back to the door eyes overflowing, sie, dear?" asked ing on her way to the sight of Sue's; "what is it, responded Sue, k, but succeeding y a very tearful ed of all this, and said. ink of it as some- enly: Father has r Him, Sue?" and Sue turned "You don't mean anything about on?" "Doesn't he a sparrow falls to are ye not much You are just and if you do the a you do to cheer- ly, even though believe he sees and too, for the faith- ce." Sue heard her ry preparing for a grave, thought- ace now, in place thought to her- ane serve Jesus ce Dennis. It k, though," she h; "it would be ntly and pret- ses does, and have ul deeds of kind- but if this is "I'll try and do it w. And cheer- ed bravely. And ther delay, she omely duties of w different they ved in the new doing them for done with extra nook and corner pt and dusted; strong tempta- out-of-the-way ashed and wiped and never was r than Sue's that don't know how a this morning!" answered her mo- that a difference when I first be- w and cared not at things of life, homely, every- is hard some- choice of work's best. If he y him in home- ervice, let us do as cheerfully as ne greater thing all a little space, Can you say said, softly, as ood-night kiss.

THE WESLEYAN
FRIDAY, NOVEMBER 4, 1881.

OUR MISSION WORK.

At the Breakfast meeting held in Toronto at the recent anniversary, many interesting facts relating to mission work were brought out by the several speakers.

Japan is our most distant mission. There, more than three centuries ago, Jesuit missionaries found their way and made converts by the million, but that interference with the government of the country which has everywhere marked their policy caused their expulsion, and the issue of an edict to this effect,—"As long as the sun shines let all the Christian teachers dare not come here, and let the God of Christians take notice that He is not wanted." Among the thirty-four millions of this vast country various Churches are now at work making known the existence of the true God and His Son, Jesus Christ. Our own representatives there, though few in number, have been equally successful with other laborers. At Shidowaka, where Dr. McDonald and his heroic wife lived for four years, one hundred and seven persons were baptized. At Numadzu, where Rev. G. Meacham was stationed for eighteen months, a church was established which still remains, and in another district, where Rev. C. S. Eby was invited to visit fifteen villages, a mission as large as any of our domestic missions has been formed.

Of the vast field opening up before our Missionary Society in the great North-West territory, much has already been said, and yet few readers have probably formed a proper idea of its importance. Dr. Rice, now of Winnipeg, remarked at the recent meeting: "As a country, the North-West will make the eastern provinces wealthy. There can be no manufactures there, but any amount of grain can be raised. The climate was perfectly delicious, and he had been through the east and in Ontario. Fortunes had been made already, and he hoped that not a little of the acquired wealth would be expended in that country. An American said that 200 millions of people can live there; he would remind them that they had 250 millions acres of land. There can be drainage everywhere, by means of the numerous rivers, which makes it a fruitful country."

From priest-ridden Quebec, of whose French Canadian population Dr. Douglas said, "But for the incubus of Romanism, a nobler people might be found; they make grand jurists and gifted statesmen," Rev. L. N. Beaudry reported indications of Romanism being in a state of unrest. He "saw a crevice of light here and there. There is less persecution now than there once was. The reading of the Bible had brought more than one Romanist to a knowledge of the truth. The attendance of French Canadians at public worship is rapidly increasing. In five years the membership of his church in Montreal had increased from five persons to two hundred and seventy. Hon. Senator Ferrier also assured the meeting that "never were there so many encouraging signs in connection with French Canadian missions."

Rev. Charles Ladner, of the Newfoundland Conference, gave facts which must have convinced his brethren that the generous treatment so greatly needed by the missions of that Conference at the present crisis is thoroughly well-merited. If, as Daniel O'Connell once remarked, "one fret is worth a cart-load of arguments," there certainly is no small force in the statement that "when the Conference of Eastern British America was formed there were only twelve ministers in Newfoundland, now there are fifty; then there were only 2,235 members, now there are 7,320. There are also 6,886 children in their Sunday-schools, 640 of whom meet in class. There are also 77 churches and 27 parsonages. They preach in 267 towns and settlements, they have church property valued at \$259,000." "No country," Mr. Ladner ventured to add, "is so free from crime, and no member of their Church is either directly or remotely connected with the liquor business."

In our Canadian Mission work woman is already taking an active part. We imply in this remark no reflection upon a woman in the past. When the Hon. Senator Ferrier, at the Breakfast Meeting, made a touching allusion to his late wife, of whom he said "she was always ready to prompt him to action in his labours for the Church," the tears which were called forth by the remark of the venerable gentleman were in part an expression of sympathy, but

they were also no doubt a tribute to the memory of many a Christian woman, who was remembered to have done likewise. Dr. Rice referred to Mrs. McDougall, whose husband and son went forth on a dark day and faced the Indians and thus saved the Mounted Police from being cut off." The same speaker, in expressing admiration for the brave wives of other missionaries in the North-West, related an instance in which he "had found one of them, who was a student from the female college in Hamilton, living in a most humble hut, with no privileges such as ladies prize."

At the gathering at which honorable reference was made to these, extracts were read from a letter from Mrs. Crosby, wife of the Rev. Thos. Crosby and daughter of the Rev. John Douse, addressed to the Woman's Missionary Society of Hamilton. Mrs. Crosby writes concerning the school for Indian girls, built by her husband and herself at Fort Simpson, B. C., to save these children of the forest from ruin. Other ladies are laboring in these distant missions, with equal devotion and success. In the course of his speech John Macdonald, Esq., assured those present that if the Society did not send a female missionary to Japan he knew of a small church that would undertake the task.

Facts like these should stir up Christian women whose appointed place is at home to devise means to sustain and cheer their sisters who have gone forth, and others who are ready to go. Branches of the Woman's Missionary Society have already been formed in Hamilton and Montreal. There ought to be at least a score of others. In this respect, we fear, other churches are in advance of our own. We aspire, in holy rivalry, to lead rather than follow them.

BISHOP RYLE DEFENDED.

We observe that some Episcopalians not only object to follow Bishop Ryle's Christian example, but undertake to prove him incorrect in his admission respecting the "unkind treatment which John Wesley and his people received from the Church of England last century."

Self-interest alone should have prevented the reopening by Episcopalians of the volume which tells of the trials and triumphs of John Wesley. True wisdom would have dictated the use of a softened wafer between many of the pages, unless they should be left open to aid the exercise of a repentant spirit. Any effort to justify the treatment received by Wesley and his friends from the great body of the Establishment by the quotation of a few passages penned in his later journals, after he had lived down obloquy and persecution, may lead to the rehearsal of such scenes of bitter hostility against the early Methodists as their descendants in the interest of peace have no wish unnecessarily to place again before the public. It is to Wesley's credit that, in the spirit of the Gospel he had preached, he entered in his later days into the many Episcopal pulpits offered him, and the fullness of his forgiveness is shown in the words of counsel he so often uttered respecting continuance in the National Church.

These words, however, were but the exhibition of one of Wesley's weak points. Our Episcopal contemporary, in quoting them from an English name, does well "not to make too much of John Wesley's ardent language of love and affection for the Church of England." He evidently remembers that John Wesley somewhere admits the influence of the "inveterate prejudices of his early training," and that his conduct well shows the justice of Isaac Taylor's remark that Wesley was like a man in a boat who keeps his face toward the point he leaves while with each stroke of the oar he increases his distance from it."

Methodism to-day is only moving on in the line in which Wesley's acts, in opposition to his words—in many cases—placed her. A half dozen words from Wesley's pen, in the Deed of Declaration, would have legally bound her to the Established Church for all time, but Wesley, who well knew the force of words, did not write them. Years before he had positively refused to place his Societies under the sole care of even the few clergymen who were friendly to him in his times of sorest trial.

Men who persist in quoting to more than twenty-three millions of Methodists the words which were prompted by Wesley's "inveterate" prepossessions nearly a hundred years ago, and which were often contradicted by his acts, only expose themselves to ridicule, as England would have done had she met the recent American gathering at Yorktown by whining over the fact that through her own blindness and the

Presidence of God she had lost her settler colonies, which, forsooth, should therefore give up everything and come back!

That a regard for mere Episcopal ordinances is "totally lacking in Methodism as it now is," is to a large extent true. A hundred years of growth, in which an almost steady hostility has been experienced from the leaders of the Anglican Church, a church which for nearly a half century has shown a strong tendency Romeward, has tended to produce this result. Could Wesley have lived and, living, have influenced the Anglican Church, she might to-day have been in a different position; but failing in this, he would probably, with his disposition to adapt means to the wants of the times, have led his people, under God, farther away than some of their leaders, who have too often aimed to keep their watches at the precise hour at which his was stopped.

Our position is fixed; any retrograde movement is impossible. "Onward" must more than ever be our motto. Meanwhile, any co-operation in Christian work with Episcopal brethren will be most happily undertaken. There are men in their ranks whom we regard as "brethren beloved." The "canon" pointed against some church wardens who recently invited a Presbyterian minister to occupy a vacant Episcopal pulpit in Prince Edward Island is not indicative of early mutual co-operation, but the day will come—and may God hasten it—when the true Christian men of all sections of the Church shall "see eye to eye."

On the receipt of Two Dollars the WESLEYAN will be sent to any new subscriber until the end of 1882. Will our Agents please publish this offer. Our paper ought to go into every Methodist home in the Maritime Provinces.

FROM INDIA.

Edward Lloyd, Esq., of this city, has permitted us to glance at a letter lately received from his brother, a physician, at Mussoorie, India, which gives some information on Mission work beyond that furnished through the ordinary channels. The writer is by training an Episcopalian, though happily, in those distant lands names count for less than in our own more favored country. In his letter he speaks of the arrival of a Rev. Mr. Osborne, a "Wesleyan minister of the highest order of piety" who had visited the place on account of the illness of a child, and for whom, on account of some difficulty in getting the use of a Union church, a Major Gordon had procured the Municipal Hall, where a number of the European residents had heard him preach. As a result a Methodist mission is about to be established and a Methodist church built, in aid of the erection of which a wealthy gentleman is likely to contribute a good sum.

Of this minister, Dr. Lloyd, who says "I for one knew him well," gives the following account: "Mr. Osborne is a man who has never been out of India. He is rather dark in complexion. He was a Government clerk, getting £480 a year. He threw up this and all right of pension, though he had served many years, and became an evangelist on his own account and held meetings in Allahabad, where he soon got a large though poor congregation around him. They subscribed a pastor's fund of about £140 a year for him, because he could not live on air, and because he had a wife and family to support. Then the Wesleyans began to be attracted by him and at last ordained him. He gradually collected funds for a place of worship and has built one of the most elegant little churches in Allahabad, and brilliantly lighted with gas at night. His fervid Christianity and humility and marvellous flow of language (thoroughly to the purpose) is making him a marked and highly respected man."

Of a Baptist minister in Mussoorie, Dr. Lloyd says, "His great success is as a Temperance man. He is a great, strapping, healthy man who has a red face and drinks nothing but pure water. All honor is due to him for his efforts in this line and it is estimated that he has ten thousand soldiers on his teetotal list in India, and being a rough and ready man he takes amazingly well the cold sera."

If we mistake not, the Methodist missionary—Mr. Osborne—to whom such a high tribute is paid, is connected with the American Methodist Church.

At the late meeting at Windsor of the Governors of King's College a donation of one thousand dollars was announced as having been given by Dr. Charles Cogswell towards the endowment fund of the Institution. The *Guardian* states that "few of those who

are immediately interested in the welfare of the College have, as yet, responded to the urgent appeal addressed to them" and that "no general canvass of the Provinces has yet been made, in consequence of the inability of the Committee to find suitable agents to undertake the work." In view of this statement Methodists have cause to be grateful for the success which has thus far attended the appeals of the gentlemen who were invited to represent Mount Allison before the public. How noble have been several of the responses received by them our readers know, yet a large sum is still needed to place our college and academies in the position they ought to occupy, and to enable them to do the work they ought to do. In no small degree our future position as an aggressive, successful Church is dependent, from a human standpoint, upon the proper maintenance of these Institutions. Only a fear to weary friends by frequent speaking restrains us from more frequent remarks. Meanwhile a pencil is sharpened to take note of pleasant surprises similar to those given us several times within the past few months, or to record those smaller gifts which are prompted by hearts equally large, which long for power to lay more costly offerings at the Master's feet.

Rev. Dr. Cooper, of the Reformed Episcopal Church, St. John, writes to the *Episcopal Recorder and Covenant*: "I have been greatly surprised to find in our daily papers the following advertisement, the like of which I do not remember ever meeting in the United States. 'Centenary Church Bonds by auction. On Saturday, the 27th inst., at 12 o'clock, Chubb's Corner: 5 Centenary Church Bonds, \$500 each, 20 years to run, interest 6 per cent., payable half-yearly at Bank of New Brunswick.' The thought occurs to me, why should not this be the right thing to do after all? Posterity has never done anything as yet for us: Why should we do everything for them? Is there any good reason why the parents should impoverish themselves and transmit a magnificent heritage, unimpaired, to their children? Why should the heirs not bear a part at least of the onerous burden? Should one congregation be loaded down beyond endurance that another may make no sacrifice? 'Centenary' is building a magnificent church, and those now children will pay their rightful part of it—God bless them!"

The "Sunday-school Reading Union" is an association of young people who desire to pursue a graded course of reading in religious and general literature, selected from the standard authors of all the ages; the selections made by a competent committee of ladies and gentlemen. Readers of *Pleasant Hours* will find information in its numbers respecting the "Union." To our young people it will be likely to prove a real blessing. What to read is a most difficult question, and pending its settlement precious hours and months are often wasted. The reading of a good book has often formed an intellectual and even spiritual turning point in life. The course of reading prescribed will prove a safe guide. Conversational powers, too, will be increased by its aid. Father Taylor once said, as a man sat down after an address at the Seaman's Bethel, "Now let some one speak who has something to say!" A similar remark might be made respecting the conversation of many whose ill-furnished minds prove no barrier to conversation—extensive if measured by yards, but light as a feather if tested by weight.

A venerable New England minister is moved by the imprudence of a more youthful brother who undertakes the defence of Dr. Thomas to discuss the act in a local paper. Age has evidently not weakened his powers, as his erring friend has fully ascertained. He concludes as follows: "I remember Unitarianism for sixty years, through two generations; but I am not so much impressed by certain heretical opinions as by the meanness of men who will occupy a Methodist pulpit, live in a Methodist parsonage, and eat Methodist bread, and employ themselves to pull down Methodist doctrines, and disturb the quiet of the Methodist Church." The *Congregationalist*, after quoting the words, hastens to assure the reverend doctor that the Methodist Church does not possess a monopoly of this species of meanness. "Worse and worse!"

We are requested to say that anniversary services will be held at Charles St. Church on Sunday next. In the morning Rev. W. H. Evans will preach a sermon to teachers, in the afternoon addresses will be delivered by the Rev. W. G. Lane and others, and in the evening Rev. R. Brecken's sermon will be specially adapted to the scholars. On Monday evening the teachers will entertain the parents at tea, which will be followed by speeches interspersed with music.

We ought at an earlier date to have spoken of the enterprise displayed by the London *Methodist Recorder* in the prompt and full publication of the proceedings of the recent Ecumenical Conference. It is not yet too late for our readers to obtain the numbers of the *Recorder* published daily during the Conference.

The American evangelists, Messrs. Wood and McDonald, have probably reached Windsor. One of them will preach in this city on Sunday, and be joined by the other on Monday. Services will be held in connection with the churches at the north and south of the city. The Holiness Convention will be attended by a number of ministers brought together by Conference business. Any others intending to come should make their purpose known to their friends here as soon as possible. Those who are unable to be present should meet their brethren at the mercy-seat.

The reappearance on our table of the Mount Allison *Argosy* and the Acadia *Athenaeum* reminds us that the students of these Institutions are again at work. We notice several improvements in the *Athenaeum*, rendering it more worthy of the well-known college whose name it bears. The *Argosy* opens with a short poem by S. E. S., whose initials always awaken, and never disappoint, the expectation of the intelligent reader. Other articles, grave and gay, lend interest to this first number for the season. We are sorry to learn that the *Argosy* has been conducted at a considerable loss. This is certainly not as it should be.

cattle. Mr. McDougall was thrown by a restive horse, receiving such injuries as to cause his death, and Mr. McKenzie in crossing a river fell from his horse, which turned over in swimming, and it is supposed disabled him so that he soon sank. His father and two sons went on at once from Winnipeg, but after several days of effort failed to recover the body. The aged mother at Morley and her sorrowing relatives will have the sympathy of many whose faces they have not seen.

Let good use of the Bible be made during the winter campaign. God's own Word should be honored. "Oh, Mr. Moody, said a Christian lady in the inquiry room, almost despairingly, 'I have been doing my very best to lead this dear friend to the Saviour. I have told her all my own experience, but in vain.' Mr. Moody replied: 'One verse from the Bible would have been better than all your experience.' That the entrance of God's word giveth light the writer was once forcibly reminded as he sat in the steerage of an ocean steamer and heard a dying Swedish sailor speak in broken words of his hope in the Redeemer. 'Who taught you that?' we said, after he had ceased to speak. 'No one,' was his reply. 'I learned it from a Bible given me in the hospital at Philadelphia.'

The Central Board held its first meeting on Tuesday. The Rev. Dr. Douglas, occupied the chair, and the Rev. S. Rice, D. D., occupied the vice-chair. Devotional exercises were conducted by the Rev. C. Ladner, of Newfoundland. The following members of the Board were present: Messrs. J. M. Gray, John Shaw, Howard Sprague, M. A. Hon. James Ferrier, and Jacob Paterson, Esq. The following persons were present from their respective Annual Conferences: Messrs. W. J. Jellens, D. B. A. Langford, W. Hansford, R. Duncan, S. F. Huestis, and C. Ladner, with M. R. Robin, W. H. Lambly, and C. J. Wood, Esqs., and the officers of the Society, Rev. A. Sutherland, D. D., General Secretary and John Macdonald, Esq., Treasurer. Rev. A. Langford was elected Minute Secretary, and W. H. Lambly, Esq., Journal Secretary.

Several documents were presented by the General Secretary relating to the Committee of Consultation and Finance. The Committee had held five meetings during the year, at which a great amount of business was transacted. The income of the Society amounts to \$134,842.81, which exceeds the income of last year by about \$7,000, notwithstanding that the grant from the Parent Society is now discontinued. The Committee of Consultation and Finance had been necessitated to expend about \$300 more than the last meeting of the Central Board had placed at their disposal. The late Rev. Lachin Taylor, D. D., for several years a valuable Secretary of the Missionary Society, having died during the year, the following resolution was unanimously adopted, on motion of John Macdonald, Esq., seconded by Rev. John Shaw: "That as it has pleased Almighty God to call to his rest since the last meeting of the Central Board, our beloved brother, Dr. Lachin Taylor, so long connected with this Missionary Society as one of its Secretaries, this Board desires to place on record its deep sense of the devotedness with which he unceasingly gave himself to its interests, in visiting its various missions, in appealing for contributions to its funds, and in every possible way seeking to promote its interests. His earnestness and devotion was equalled only by his own self-denying liberality to the cause which he so eloquently and constantly advocated, and to which so much of his life was cheerfully given."

The Board further desires to record its deep conviction that his earnest and devoted labors have been greatly owned and blessed of God, and have been of inestimable value to this Society, and have produced results which will be imperishable. A request made to the Missionary Society, about which there was some difference of opinion, having occasioned a good deal of correspondence between the Missionary Secretary and other parties, the following resolutions were adopted: "It is the unanimous opinion of this Board that the bequest of Miss Heck should have been paid to the Treasurer of the Missionary Society, and that no other persons were competent to give the executors a legal discharge. "That this Board, having heard the record of the Committee of Finance in reference to the above bequest, and also the correspondence relating thereto, hereby express their entire concurrence with the action of the General Secretary of the Missionary Society. "The Central Board therefore advises the executors that they are unable to give them any discharge from the conditions of the Will relating to the said bequest, until the amount of the same is placed at the disposal of the Treasurers of this Society."

On motion it was resolved that a verbatim report of the Public Anniversary meeting in the Metropolitan Church, and of the Breakfast meeting, shall be prepared and published among the records of the Society. The question of appropriation was next considered. Rev. S. F. Huestis expressed an earnest hope that there would be more consideration given to the claims of ministers laboring on the Dominion missions, as several of those laboring within the bounds of the Newfoundland and other Conferences were

MEETING OF THE CENTRAL MISSION BOARD.

The annual meeting was held in the Mission Rooms, Toronto, on Tuesday, Oct. 25th, and following days. Greater preparations had been made for holding various services in connection with the annual meeting of the Missionary Society, so as to bring its claims before the public in such a way as to secure increased liberal support. Among other things, one for the children was held in Elm Street Church, which was attended by about four thousand of the little folks. The singing, led by the organ and other musical instruments, was superb, while the addresses of those returned missionaries, Revs. George Cochran and E. R. Young, and of the Rev. E. A. Telfer, from England, created the greatest enthusiasm. It is hoped that juvenile missionary associations may be formed in all the Sunday-schools in connection with the Methodist Church throughout the Dominion.

On Sabbath, Oct. 23rd, sermons were preached in all the Methodist churches in Toronto by several members of the Central Board and others from various places in the Annual Conference. The sermon before the Society was preached by the Rev. George Douglas, D. D., President of the General Conference, in the Metropolitan Church, which was well filled. The Doctor took for his text Isaiah 45th, and the first to the fourth verse inclusive. The sermon was equal to any of the best efforts ever made by the Doctor. It occupied one hour and a half in its delivery and the most unflagging interest was maintained throughout the whole service. A great number of ministers was present.

FIRST DAY. The Central Board held its first meeting on Tuesday. The Rev. Dr. Douglas, occupied the chair, and the Rev. S. Rice, D. D., occupied the vice-chair. Devotional exercises were conducted by the Rev. C. Ladner, of Newfoundland. The following members of the Board were present: Messrs. J. M. Gray, John Shaw, Howard Sprague, M. A. Hon. James Ferrier, and Jacob Paterson, Esq. The following persons were present from their respective Annual Conferences: Messrs. W. J. Jellens, D. B. A. Langford, W. Hansford, R. Duncan, S. F. Huestis, and C. Ladner, with M. R. Robin, W. H. Lambly, and C. J. Wood, Esqs., and the officers of the Society, Rev. A. Sutherland, D. D., General Secretary and John Macdonald, Esq., Treasurer. Rev. A. Langford was elected Minute Secretary, and W. H. Lambly, Esq., Journal Secretary.

Several documents were presented by the General Secretary relating to the Committee of Consultation and Finance. The Committee had held five meetings during the year, at which a great amount of business was transacted. The income of the Society amounts to \$134,842.81, which exceeds the income of last year by about \$7,000, notwithstanding that the grant from the Parent Society is now discontinued. The Committee of Consultation and Finance had been necessitated to expend about \$300 more than the last meeting of the Central Board had placed at their disposal. The late Rev. Lachin Taylor, D. D., for several years a valuable Secretary of the Missionary Society, having died during the year, the following resolution was unanimously adopted, on motion of John Macdonald, Esq., seconded by Rev. John Shaw: "That as it has pleased Almighty God to call to his rest since the last meeting of the Central Board, our beloved brother, Dr. Lachin Taylor, so long connected with this Missionary Society as one of its Secretaries, this Board desires to place on record its deep sense of the devotedness with which he unceasingly gave himself to its interests, in visiting its various missions, in appealing for contributions to its funds, and in every possible way seeking to promote its interests. His earnestness and devotion was equalled only by his own self-denying liberality to the cause which he so eloquently and constantly advocated, and to which so much of his life was cheerfully given."

The Board further desires to record its deep conviction that his earnest and devoted labors have been greatly owned and blessed of God, and have been of inestimable value to this Society, and have produced results which will be imperishable. A request made to the Missionary Society, about which there was some difference of opinion, having occasioned a good deal of correspondence between the Missionary Secretary and other parties, the following resolutions were adopted: "It is the unanimous opinion of this Board that the bequest of Miss Heck should have been paid to the Treasurer of the Missionary Society, and that no other persons were competent to give the executors a legal discharge. "That this Board, having heard the record of the Committee of Finance in reference to the above bequest, and also the correspondence relating thereto, hereby express their entire concurrence with the action of the General Secretary of the Missionary Society. "The Central Board therefore advises the executors that they are unable to give them any discharge from the conditions of the Will relating to the said bequest, until the amount of the same is placed at the disposal of the Treasurers of this Society."

On motion it was resolved that a verbatim report of the Public Anniversary meeting in the Metropolitan Church, and of the Breakfast meeting, shall be prepared and published among the records of the Society. The question of appropriation was next considered. Rev. S. F. Huestis expressed an earnest hope that there would be more consideration given to the claims of ministers laboring on the Dominion missions, as several of those laboring within the bounds of the Newfoundland and other Conferences were

in great a few ins suffering ted mean- ence held men, on missions towards previous their rest Mr. Macdonald's much more to be appeal bottom. Board the yand the eral Conf be the co may be assured city from it that ed in fut At 5 7 In the was held Every church was people as Hon J. C The ing addre Christian ing one the past country, the early Looking t was would man can without against It was nothing to the pe sult at least sionary S down the he was not left their cognizant be more pecu that great than by c Missionary he called it Mr. Joh to read the showed the past year of \$8,610 of the previous ture amount increase of including a Fund, is \$2 An abstr read by R port stated year afford giving. Oa worked and while new rapidly as would all were them a Newfoundland was looked ground, the aging. Th among the Quebec wa opposition the whole favourably North-Wes were shown expended ing indicat the native strides to domestic that promp be made to the vast p the great efficiently will be nee Very favor ed from th but in this become a tined effo The ad Revs. A. L Duncan at were listen The Miss feature of the Methodists management The arr complete k committee, ed to outvie the wants After the supplied de ducted by Mr. James chair. He remarks, at of Toronto various par addresses w from vario deeply inter The Boar afternoon, the minute were read Rev. S. had received Missionary tion of M by Dr. R Central Bo the Rev. S by him of th a bequest fr acy to the Methodist C early opport prompt man Hon. Dr. I. dischargd The said let the Rev W ago labored home P. o. p

THE CENTRAL BOARD.

Meeting was held in the Toronto, on Tuesday, following days. Greater connection with the Missionary Societies...

In great need, and he feared that in not a few instances there had been actual suffering in the families of those devoted men. At the last Annual Conference held in St. John's, Nfld., the laymen...

A lengthened conversation, in which the Missionary Treasurer and others took part, was held respecting the Indian missions, during which it was ascertained that the majority of the Indians contribute nothing toward the support of the missionaries laboring among them.

CHURCH EXTENSION AND PARSONAGE-AID FUND. The Committee of the Church Extension and Parsonage Aid Fund, will meet on Wednesday, Nov. 9th, at 9.30 p. m., in the vestry of the Grafton St. Church.

The Methodist Episcopal mission to the Chinese in California, employing five missionaries and ten teachers, has five stations, four native helpers, 111 church members, and 500 scholars in the schools.

One day lately the accumulation of freight at Gilson for the N. B. Railway is said to have furnished one hundred cars. The steamship "Empusa" cleared at Annapolis on Monday for London taking as cargo 9000 barrels apples and 3000 boxes fish.

Of the total exports of each of the Provinces last year, the products of the forest constituted respectively in Prince Edward Island about one-sixth part, in British Columbia one-tenth, in New Brunswick seven-tenths, in Nova Scotia one-seventh, in Quebec one-fourth, and in Ontario one-fifth part of the total value of the exports of the province.

NEWFOUNDLAND. The schr. Mellis, which arrived at St. John's, Nfld., lost overboard the locomotive which she was taking thither from St. John, for the Newfoundland railway. The car also lost was a flat, not a passenger car. The locomotive was badly needed on the new road, and the work was in waiting for it.

CONTRIBUTED.

ZEAL.

BY REV. G. O. HUESTIS.

The Apostle Paul, in his epistle to the Galatians, says, "But it is good to be zealously affected always in a good thing." This apostolic statement presents before us three logical points which we do well to consider. First, the "good thing" demanding our attention. Secondly, the measure of our interest in it; thirdly, the duration of our zeal—"always."

The first point to be understood and settled is "the good thing." Any thing that is not good should not have our love or patronage. Zeal expended on wrong or useless objects is a waste of time and energy. But in the promotion of that which is good, we should cherish not only friendly feelings, but be "zealously affected." And this heart zeal, or affection, should not be spasmodic, but fervent and continuous, always.

Christian zeal has been defined as an earnest and ardent disposition of heart for the promotion of all the interests of Christianity. This is an appropriate and suggestive definition of the word. The absence of this feeling indicates a serious want of religious principle, and consequently of sound Christian experience. Its exercise shows the beating of the pulse of the new man. And that spiritual movement will not wholly cease while the union with Christ continues. This ardent prompting to do good is the result of the love of God shed abroad in our hearts, by the Holy Ghost given unto us. This is gospel benevolence—genuine zeal—the pure flame of love. It is an essential element of true religion, and differs greatly from the spirit of bigotry and sectarianism, which are not prompted by love to God, or the souls of men, but by party spirit or selfishness.

There is a zeal even for Christian objects, which is not always according to knowledge. This kind of zeal wrought much injury to the Churches in the early days of Christianity. Paul denounced it, and attributed it to a want of knowledge respecting the plan of salvation, on the part of those who were thus influenced.

An excellent writer says, "Zeal without knowledge is like fire without a grate to contain it; like a sword without a hilt to wield it by; like a high bred horse without a bridle to guide him by. Zeal without knowledge speaks without thinking, acts without planning, seeks to accomplish a good end without the adoption of becoming means."

The genuine article is to be found in the churches, but it is scarce. Some Christians seem to think that they have almost nothing to say or do in bringing the world to Christ. There is a great lack of earnest effort among Christians. Laodicean ease is destroying multitudes. The activities of Christianity are rivalled if not excelled by the votaries of folly. Our bushes are often kindled in contrasting our efforts with those of the worldling in seeking to obtain his object. This apathy so manifest in religious circles at the present time, clearly indicates the general state of religious experience. When the love of God decays in the soul, there will most assuredly be a corresponding declension in Christian zeal. An improvement in religious experience must preclude a revival of zeal. A fresh endowment of spiritual power is greatly needed in our churches. Let this be secured and retained, and the general interests of Christianity will soon feel the impulse.

The word zeal is derived from a Greek word signifying to boil, and is often translated in the Scriptures by such words as fervent and earnest, indicating intense feeling and desire. The Indian, who understood not Greek, was therefore not far astray when cautioned by a white man not to be too zealous in religious matters, he replied, "I don't know about being too much zealous, but I think it is better the pot should boil over than not boil at all."

Prudence and discretion should ever be associated with manifestations of zeal. But let us not confound slothfulness and a lack of courage, with discretion. Excuses for neglect of duty are very numerous and artful. The moral enterprises of the world are calling loudly for earnest, self-denying workers in the vineyard. The example of the Master should be more closely studied and imitated. His zeal for us consumed him. What are we doing in return, for the great love wherewith He loved us?

MEMORIAL NOTICES.

GUSTAVUS HAMILTON.

At Baie Verte, N. B. after a brief but severe illness, Mr. Gustavus Hamilton, an old and much-respected member of our Church at this place.

Of quiet and unobtrusive manner and disposition, he spoke rather with his life than with his lips, and belonged rather to the solid and substantial than the brilliant and showy class. His place was rarely vacant in the sanctuary, and though diffident, he was ever ready to take his part in the social services of the Church. He had almost reached his three-score years and ten, when the Master called him home, and although the call was altogether unexpected, he was ready. His pain was severe, but his peace was great, and his dying testimony was clear and strong. In his death another of the landmarks is gone, but we are glad to know his place will be worthily filled by his sons. One is in our ministry, others are consistent members of our Church, and it must have been a great comfort to the departing sire to know that all his family were walking in the way to heaven.

His funeral was largely attended, and the text—"There remaineth a rest to the people of God"—was in every way an appropriate one. May we all be imitators of those who are now through faith and patience inheriting the promises. R. W.

CORRESPONDENCE.

SUSSEX CIRCUIT.

DEAR EDITOR.—The work which under God's blessing accomplished on this circuit, calls for expressions of gratitude; and on this Thanksgiving-day I would give to your readers a statement of what is being accomplished that they may rejoice with us.

Our first offering of praise we give for the conversion of souls. During the two years that have passed, we have had the pleasure of seeing very encouraging results of our labor in this most blessed part of our work, and are now preparing to enter upon another campaign, hoping to win more souls to Christ.

We have reason also to give thanks to God for the triumph of several of our members in their departure from mortality to life. Brethren William Every, for over forty years a member of our Church, and William Hayward, for many years a class-leader; Mrs. John Virtue, a mother in Israel; her daughter, Mrs. Robert Crawford, who most patiently waited through a tedious illness for the hour of her release; and M. a William Baxter, of White's Mountain, who was taken away quite suddenly after but few hours' sickness, have passed away within the veil. "These all died in faith."

Diphtheria and other forms of disease have taken away many of the children of some of our families, but there we have frequently seen the sustaining grace of God vouchsafed to the bereaved parents. For all this grace we give glory to God.

We have succeeded by the assistance of our esteemed supernumeraries, and several members from St. John, in so arranging our plans as to give the congregation at Sussex service morning and evening each Sabbath. This we find of great advantage to our worshippers. Our congregations are invariably good and give at least a patient hearing.

Financially we are making some progress also. We have paid of debt and interest, during the last two years, about one thousand dollars, and we think we have the remaining thousand so provided for, that we shall have it all paid before the end of the present confessional year. This will leave the circuit free from all incumbrance and make it one of the most desirable in the Conference.

In addition to the above, we have added in improvements etc, upwards of one thousand dollars. This includes—A new church at New-line Road which we expect to open for service early in the coming winter, free of debt.—The painting and repairing of the church at Sussex; and a new organ of superior tone and make, the gift of the ladies of our "Singing Circle"—and sheds for horses, near the same church, are to be erected this autumn.

The young ladies of the "Mite Society" are applying themselves with energy to the work of fitting out our new and beautiful brick parsonage with venetian blinds, which they will have on and paid for in a few weeks at most.

Our people are working well and at the same time are full of kindness to the minister's family. J. F. BETTS.

DR. GUTHRIE.

The conversion that morning was almost wholly taken up concerning methods of reaching the poor with the Gospel, especially the Sunday evening theater services in London. Nothing ever so engaged Dr. Guthrie as work with the poor people of the "Old Town," who were in living contact with their wants and struggles, was able to be moved to his loftiest eloquence by their sad estate, never appeared so well as when uttering from the platform a plea in their behalf. A man who knew him well remarked to me, "You Guthrie has a big heart." What the saintly woman of Glasgow said of her minister can be said of him, "He's always going about like a roaring lion doing good." Every dark alley in his parish was known to him, and when he appeared in a crowded street there was no small stir. Tall and brawny, of plain though marked appearance, he was a well-known figure. Rough men and women gave him greeting. His kind and genial face could go anywhere. Throngs of children would gather around and follow him, eager to get a look of recognition or a shake of his hand. "In a 'ragged school' he found an endless fascination; the 'bairns' were an amusement and a study to him. Besides, it was his duty like all Scotch ministers, to see that the children were early indoctrinated. 'Jamie,' he once said to a boy in the Sunday school, 'how is it you cannot recite your lesson to-day?' 'Please sir,' interrupted Jamie's little sister, 'he was a good boy last week, and mother didn't have to punish him by making him learn his catechism.' And then he naively said, 'Our people, you see, administer the Gospel in proportion to bad behaviour.' The manner in which common people applied Scripture furnished him with many anecdotes. 'Ab, Doctor,' said a woman one day, 'you was extremely reticent in the use of soap and water in her household, 'we're glad to see ye' and, 'had I know ye would come I would ha' scrubbed the children's faces so ye could see their smiles. Maybe ye will just take it for granted, for ye know we go by faith and not by sight.' The Doctor remarked that the faces, as

well as the smiles, were largely a matter of faith.

For many years he was a conspicuous figure in the Annual Assemblies of the Free Church, taking a large interest in affairs outside his own immediate field. When Scotch brains come together there is generally friction, and the sparks fly as they do from a pulber's fire. Few men understood so well as Dr. Guthrie how to turn the force of an argument, tell an apt story or relax the faces of men by a stroke of humor. In this way he often carried his point. It is related that on one occasion he was advocating in the Assembly an increase of the "Sustentation Fund"; a fund for providing a certain stipend for every settled minister in the Free Church. A "backwoods" elder from the Highlands, antiquated in appearance, with his hair "banged," and ideas also cut short, arose and said—"I am opposed to the increase of this fund. Our ministers are getting purse-proud and worldly; they are losing their humility and zeal; time was when they could go about in sheepskins and goatskins, and if they did it now the cause of God would prosper better." "Hear, hear!" came from a number, and there appeared to be many on the side of the elder. Dr. Guthrie rose and said, "I fear this kind of wearing apparel is somewhat out of date. What would be said of my friend here, Dr. Candlish, and myself if we were thus arrayed? What would you think, and what would the people think, to see him in a goatskin and me in a sheepskin walking down Princess Street?" The Assembly was convulsed; nor was it quieted when Candlish sprang to his feet and shouted, "Why must you put the goatskin on me, and rob yourself?" "I was only speaking," calmly replied Guthrie, "according to the eternal fitness of things." It is needless to say the good old elder's opposition did not peep after this.—Rev. D. H. Northrup, in *Chris. Union*.

GAMBETTA.—The story that Gambetta poked out one of his own eyes when a child, because his father would not permit him to do as he pleased, is perfectly true. What is not so generally known is that the elder Gambetta remained inflexible even after this appalling display of wilfulness. The boy was being educated at the Lycee of Cahors, and conceiving a dislike to the institution, asked to be removed from it. His father refused again and again. At last Leon said: "I'll put out one of my eyes if you send me back to the Lycee." It was holiday time. "As you please," said the father, to whom it seems never to have occurred that his boy might have inherited his own strength of purpose. The same day Leon took, not a penknife, as the popular tradition has it, but an inkstand, which he dashed with such violence against the eyes as to destroy it. Shocked as was old Gambetta, he would not give in; and Leon returned to the Lycee.

PECULIAR MISSIONARY WORK.—A correspondent of the *Charlestown News and Courier* writes from Goree, West Africa, under date of April 2, a criticism of the peculiar kind of missionary work that is carried on from New England in that section. This correspondent says: "On the 13th of September, 1880, the barque 'Charles R. Lewis' sailed from Boston for Goree, West Africa, with 1,000 barrels of New England rum on board, and scarcely had she finished discharging at her port of destination, when, on the 31st of October, 1880, the brig 'Donna Anna' arrived from New York with 500 more. These facts are not mentioned as anything very remarkable in themselves considered, but they afford proof which cannot be questioned, that in about the space of half a month, 65,000 gallons of intoxicating liquors left our enlightened Christian shores for one obscure village in benighted heathen Africa. It is Boston, however, proud, philanthropic, cultured, Christian Boston—which maintains the grand preeminence in this questionable branch of our commerce."

A RELIC OF SLAVERY.—It has just been discovered that one of the stations on the Underground railroad was located two miles south of Wabash, Ind. The building stands on a hill overlooking the Lafontaine & Wabash turnpike, and is a plain brick structure. It was built by a man named Elias Thomas in the year 1856, and by him was used as a residence. No one knew of this being a place of refuge for slaves until recently a new family moved in, and an examination revealed the vault for secreting "passengers" en route for Canada. The foundation of the house is sunk deep into the ground, forming a sort of basement. This cellar is divided into two compartments by a stone wall. One side is entered by a door, and the other apparently is without an aperture. A trap-door in the floor above, however, which was always covered by a carpet, gave easy means of access, and many colored men were let down into the depths of the mysterious cellar while on their way from the South to Canada.—*Chic. Enquirer*.

When we pick a person to pieces to expose his follies, criticize his manners, question his motives and condemn his actions, we are making, not the best, but the worst of him. If, on the contrary, we search for his good points and bring them to the front, if we make all allowance for his faults and errors and withdraw them as much as possible from the notice of others, we are making the best of him, both in appearance and reality. In shielding his reputation we are preserving for him the respect of others, which goes far toward promoting his own self-respect.

BREVITIES.

Of all false things in the world is not a false priest the falsest?—*Carlyle*.

We cannot too soon convince ourselves how easily we may be dispensed with in the world.

No man has come to true greatness who has not felt in some degree that his life belongs to his race, and that what God gives him he gives him for mankind.

We have no objection to a man's borrowing trouble, but we want him to keep it to himself after he has borrowed it.—*Buffalo Courier*.

It is better to yield a little than to quarrel a great deal. The habit of "standing up," as people call it, for their little rights is one of the most disagreeable and undignified in the world.

There are moments when our passions speak and decide for us, and we stand by and wonder. They carry in them an inspiration of crime, that in one instant does the work of long premeditation.—*George Eliot*.

It has been well said that to man ever sank under the burden of the day. It is when to-morrow's burden is added to the burden of to-day that the weight is more than a man can bear.—*Geo. Macdonald*.

My patriotism lives and flutters as a sentiment unless I know the land I love is really making by its constant life, a contribution to the righteousness and progress of the world.—*Philips Brooks*.

A colored member of the Alabama temperance convention, in a short speech brought down the house. He said, "If the Anglo-Saxons and the Hebrews will stop selling whiskey I will guarantee that Ethiopians will stop drinking it."

A young friend in California writes: "My little brother having heard the barren spots in the fields called 'alkali spots,' came to mother one day, while an old bald-headed man was visiting here, and said in a loud whisper, 'Mamma, that man has an alkali spot on his head.'"

In fact, it's a nicey of conversation which I would have you attend to—much quotation of any sort, even in English, is bad. One couldn't carry on life comfortably without a little blindness to the fact that every thing has been said better than we can put it ourselves.—*George Eliot*.

Wendell Philips was once asked by an ambitious young preacher, "How shall I learn to speak?" and replied "Keep speaking." The artist, Gilbert Stuart, was once inquired of, in a similar way, "how young painters may be best taught in their work?" He replied, "Just as puppies are taught to swim—chuck them in."

Every human soul has the germ of some flowers within; and they would open if they could only find sunshine and free air to expand in. Not having enough of sunshine is what ails the world. Make people happy, and there will not be half the quarrelling, or a tenth part of the wickedness there is.—*Mrs. Child*.

A fastidious Pongkeepsie girl has written to the presidents of all the principal colleges in this country to inquire whether she should say "mumps is" or "mumps are." Some of the presidents spoke feelingly of "one mump," while others were tenacious of "one mumps." It is strange that authorities differ on such vital questions.

Carlyle's opinion of tobacco—"Influences generally bad, pacificatory, but bad, engaging you in idle, cloudy dreams; and still worse, promoting composure among the palpably chaotic and discomposed, soothing all things into lazy peace, that all things may be left to themselves very much, and to the laws of gravity and decomposition."

"I'll tell you what I once did." Please don't. It will not help me out. The same circumstances never recur. When I am in trouble and ask your advice, please do not deafen me with your trumpet. It is not fair to take advantage of my perplexity to bring out your neglected talents and unrecorded achievements. Meetings for business are often bored to a great depth, by one and another telling "the way I once managed things," which nobody present either believes in or approves. What we want; is the best thing to be done now, under the new circumstances, and with our limited means. If the meeting should by vote request you to tell what you once did, it will be poetic justice enough on them to tell all you can remember of it.

In Philadelphia, in a respectable neighborhood, there is a block of fourteen houses. In these houses there are eleven families that use intoxicating liquor as a beverage. There are fourteen men and eleven women who indulge. Five families have been so reduced by its use that they are hardly able to obtain the necessities of life. There are two taverns in the block, and one on each corner opposite each end of the block. One man has spent a fair fortune in this indulgence. It has nearly cost the lives of three men and two women. Two of the men when under its influence are wife-beaters; one wife is not able to live with her husband on account of his use of liquor. This monster, more deadly than the poison of malaria, is licensed and upheld by the State and by the majority of the people. "How long, O Lord, how long!"—*Christian Advocate*.

BROWN & WEBB (Established 1824.) WHOLESALE DRUGGISTS SPICE MERCHANTS AND DRYSALTERS HALIFAX, N. S.

Warehouse and Counting-rooms, COR. DUKE & HOLLIS STREETS Steam Mill and Stores TOBIN'S WHARF.

AVERY'S BALSAMIC SYRUP

Can be confidently recommended as a most pleasant and efficacious remedy for recent coughs, colds, etc., etc. This preparation cost pounded from the prescription of Dr. Avery, has been in use for over 30 years, and with unvarying success. Convinced by so long and thorough a trial, of its great superiority to the various nostrums so persistently advertised, we have determined to put it more prominently before the public. Once known it is always used as the

FAMILY COUGH MEDICINE

being more palatable as well as more efficacious than any of the advertised COUGH REMEDIES, and both better and cheaper than those commonly dispensed by Druggists.

Price, 25 Cents Per Bottle

Of Druggists and general dealers throughout the Provinces.

BROWN & WEBB PROPRIETORS.

BROWN'S UNIVERSAL PILLS (SUGAR COATED.)

Are composed of the best Alterative, Laxative and Cathartic Medicines, combined in a scientific and skillful manner, according to the action of the different drugs upon the different parts of the alimentary canal and other organs.

The proprietors claim for these pills a superiority over very many others of a similar nature, because in them a number of well known and standard medicines of the pharmacopoeia are so combined and in such proportions, that although their action begins in the stomach, it by no means ends there, but extends to the liver, pancreas, lacteal glands, etc., so that obstructions in any of these will generally be overcome by their proper use and thus proper digestion and healthy blood produced.

They are not a quack medicine in any sense, unless science and skill are quackery, for advantage has been taken in their preparation of the learning and experience of eminent physicians and pharmacologists.

PREPARED BY BROWN & WEBB

AND SOLD BY Druggists and Medicine Dealers Generally.

PRICE, 25 CENTS PER BOX.

BROWN & WEBB'S CRAMP & PAIN CURE

No "Painkiller," however boldly advertised surpasses this Standard Preparation for the relief of the class of symptoms for which such remedies are so much used.

For CRAMPS and PAINS in the STOMACH, BOWELS or SIDE; SORE THROAT, RHEUMATISM, LUMBAGO, SCIATICA, NEURALGIA, CHILBLAINS, FROST BITES, CHOLERA, DIARRHOEA, &c., &c.

"I'll tell you what I once did." Please don't. It will not help me out. The same circumstances never recur. When I am in trouble and ask your advice, please do not deafen me with your trumpet. It is not fair to take advantage of my perplexity to bring out your neglected talents and unrecorded achievements. Meetings for business are often bored to a great depth, by one and another telling "the way I once managed things," which nobody present either believes in or approves. What we want; is the best thing to be done now, under the new circumstances, and with our limited means. If the meeting should by vote request you to tell what you once did, it will be poetic justice enough on them to tell all you can remember of it.

Family Medicine

PREPARED BY BROWN & WEBB

AND SOLD BY Druggists and Medicine Dealers

PRICE, 25 CENTS PER BOTTLE.

BROWN & WEBB'S FLAVORING EXTRACTS

Are unequalled for strength and purity of flavor by any imported brand. They are made from the purest and choicest materials, with no inferior or factitious admixture, and need only a trial to show their great superiority to the flavors commonly sold in the shops.

PRICE, 25 CENTS PER BOTTLE.

BROWN & WEBB'S FLAVORING EXTRACTS

Are unequalled for strength and purity of flavor by any imported brand. They are made from the purest and choicest materials, with no inferior or factitious admixture, and need only a trial to show their great superiority to the flavors commonly sold in the shops.

PRICE, 25 CENTS PER BOTTLE.

HOPE FOR THE DEAF

Dr. Peck's Artificial Ear Drums

1881 FALL & WINTER GOODS

COLEMAN & Co., Have just received from Christy & Co., and Bennett, of London, and Blair & Co., of Glasgow.

A FINE ASSORTMENT OF Gents', Youths' & Boys' Hats, Latest Styles, and all prices, in Soft and Stiff Felt, Tweed, &c.

Also a large and well assorted STOCK OF FURS, (From London and Montreal)

Ladies, Gents, and Children, Including Ladies Mantles lined with Grey Squirrel—Grey and White and other Furs, Seal and Astrachan. Also Ladies Fine South Sea Seal Belts, Fur Trimmings, Etc., etc TRUNKS, VALISES, UMBRELLAS, &c.

WHOLESALE AND RETAIL AT 143 Granville St., Halifax, Sept 16

ANDERSON, BILLING & Co., Beg to inform their Friends and the Trade generally, that their

STOCK OF British, Continental, American, and Domestic Dry Goods,

IS NOW COMPLETE. WAREHOUSES. 111 & 113 GRANVILLE ST., HALIFAX, N.S.

Just Published.

ORDINATION CHARGE,

DELIVERED BY REV. E. EVANS, Ex-President of the New Brunswick and Prince Edward Island Conference, at Moncton, N. B.

Published by request of the Conference. Price 10 Cents.

Address: S. F. HUESTIS, 141 Granville Street, Halifax, N.S.

HENRY W. C. BOAK, Barrister and Attorney-at-Law, Solicitor, Notary Public, Etc.

Office: 5 & 6 Queen Building, 177 Hollis Street, HALIFAX, - N.S.

COLLECTIONS made in all parts of the Dominion, the United States, and England. Solicitor at Halifax of the American Law Association.

AGENTS WANTED for the Best and Fastest Selling Picture Books and Bibles. Price reduced 25 per cent. National Publishing Co., Phila., Pa. Jan 21-17

CORNER GRANVILLE & SACKVILLE STREETS.

NOVA SCOTIA Machine Paper Bag Manufactory

The Cheapest in the Market.

SEND FOR PRICE LIST

BOOK BINDING

IN ALL ITS BRANCHES.

G. & T. PHILLIPS.

ROBERT WALLACE, 194 UPPER WATER STREET.

IMPORTER AND DEALER IN WATCHES, CLOCKS & JEWELRY.

Of which he has a great variety and will sell at LOWEST CASH PRICES.

REPAIRING AND CLEANING WATCHES executed on the premises, by experienced workmen. All work guaranteed.

AGENCY FOR The Genuine Williams Singer & Sewing Machines.

Read the Record of Sewing Machines.

At Toronto Permanent Exhibition, open to the world, Sept. 14, 1881, a first class medal was awarded. The only prize given for Family Sewing Machines.

At Montreal Permanent Exhibition, open to the world, a First Class Medal and two Diplomas were awarded. The only prizes given for Sewing Machines, Sept. 21st, 1881.

At Kingston, Ont., Agricultural and Industrial Fair, Sept. 22nd, 1881, a First Prize was awarded. The only prize given to Sewing Machines.

At Halifax Dominion Exhibition, Sept. 20th, 1881, a Diploma for best Sewing Machine for manufacturing were awarded. The only prize given for Family and Manufacturing Sewing Machines.

KNABE PIANOFORTES

UNEQUALLED IN Tone, Touch, Workmanship & Durability

WILLIAM KNABE & Co., No. 204 and 206 West Baltimore St. Baltimore, No. 112 Fifth Avenue New York.

HOPE FOR THE DEAF

Dr. Peck's Artificial Ear Drums

Vertical list of advertisements on the right edge of the page, including: MACHINERY, MANUFACTURE, PUBLIC STEAM HOT, CAST IRON, PATENT, WILLIAM, ANDALUSIAN SHEET, BERLIN, SCOTLAND, Sewing, MACHINERY, Mmc. DeLadie, CAT, OF WHICH, WILSON, CLINTON, MENEER, BEY, TROY, Manufacture, W. W. Barrister, CONVEY, 171 H.C., Money collect and prompt return fully observed.

LONGARD BROS.

213 HOLLIS STREET, HALIFAX, N.S.
MACHINISTS, STEAM AND HOT WATER ENGINEERS.
COPPERSMITHS, PLUMBERS, Etc.

Manufacturers of all kinds of Brass and Copper Work for Engineers', Plumbers', and Vessels Use.

ALSO
MACHINERY FOR MILLS, MINES, FACTORIES, STEAM PRINTING OFFICES, ETC., MADE AND FITTED UP.

Public Buildings, Churches, Factories and Residences

SUPPLIED WITH
Steam and Hot Water Heating Apparatus.
HOT AIR FURNACES & PLUMBING FIXTURES.

IMPORTERS OF
Cast and Wrought Iron Pipes and Fittings,
CANVAS AND RUBBER HOSE

PUMPS, SHEET LEAD, LEAD PIPE, Etc., Etc.

SOLE PROPRIETORS AND MANUFACTURERS OF

LONGARD'S
PATENT IMPROVED HOT WATER BOILER
FOR WARMING BUILDINGS.

WILLIAM CROWE

IMPORTER OF
ANDALUSIAN, SHETLAND, MERINO, WELSH, FLEECY, and
BERLIN WOOLS

—AND—
SCOTCH YARNS.

Filoseil, Floss, Embroidering Silk, Linen Floss Silk, Mohair, Worsted and Cotton Braids; Stamped Strips, Yokes and Toilet Sets; Canvas, Cloth, Velvet and Kid Slippers; Fancy Work of all kinds, with Materials; Work Boxes; Jewel Cases, Glove and Handkerchief Sets; Cardboard Mottos; White, Black, Colored, and Gold and Silver Cardboard; Fancy Baskets;

Bracket Saw Frames; Sorrento, Fleetwood and Dexter Foot Saws; Walnut, Holly, Rosewood, etc., for Amateur Fret Sawyers.

133 BARRINGTON STREET,
HALIFAX.

DEALER IN
Sewing Machines

ALL KINDS OF
MACHINE NEEDLES

SENT BY MAIL TO ANY PART OF THE PROVINCES.

AGENCY FOR
Mme. Demorest's Patterns of Ladies' and Children's Garments.

CATALOGUES OF WHICH WILL BE MAILED FREE.

WILLIAM CROWE,
133 Barrington Street,
HALIFAX, N.S.

CLINTON H. MENEELY BELL CO.,
SUCCESSOR TO

MENEELY & KIMBERLY,
BELL FOUNDERS,
TROY, NEW YORK

Manufacture a superior quantity of BELLS. Special attention given to CHURCH BELLS. Illustrated Catalogue sent free.

W. W. McLELLAN,
Barrister, Attorney-at-Law
CONVEYANCER, &c., &c.

171 Hollis Street,
HALIFAX, N.S.

Money collected in all parts of the Province and prompt returns made. Instructions faithfully observed.

STEVENS BROS.,
Box 22, Northford, C

BOSTON HAIR STORE,

—Established 1873—
BARRINGTON ST., HALIFAX, N.S.
MANUFACTURERS OF

REAL HAIR GOODS.

HAIR SWITCHES
FROM
ONE DOLLAR TO TEN DOLLARS.

LINEN AND MOHAIR BRAIDS.
Wool Puffs & Jute Switches.

Wholesale and Retail.

AGENTS FOR
BUTTERICK'S PATTERNS
The most reliable and most popular patterns in the World.

NEW PATTERNS EVERY MONTH.

Catalogues free on receipt of Stamps to pay postage.

AND PATTERNS MAILED ANYWHERE on receipt of price.

BERLIN WOOL

only seven cents per dozen.

OPPOSITE ST. PAUL'S CHURCH,
Halifax, N.S.

R. J. SWEET,

Importer & Wholesale Dealer
OFFERS FOR SALE VERY SUPERIOR
TEAS

EXTRA FINE IN FLAVOUR
—ALSO—
REFINED SUGARS

From Moncton, Montreal, and Glasgow, GB
—ALSO—
Very Bright Demerara Molasses

R. J. SWEET,
COR. DUKE AND HOLLIS STS., HALIFAX, N.S.
Jan 14—ly

USE THE NEW PROCESS BAKING POWDER.

Remember the mark "NEW PROCESS".
FRED. B. WOODILL, DAVIDSON BROS.,
Manufacturer. Wholesale Depot
HALIFAX, N.S.

ARTESIAN WELLS! COMMON WELLS!

Rust's New Eagle Well Drilling Machine
AND
MINERAL PROSPECTING TOOLS
ARE RELIABLE

THEY WORK FASTER THAN ANY OTHER, ARE EASIER TO HANDLE, AND REQUIRE LESS POWER.

GUARANTEED TO CUT THE HARDEST ROCK.
For Earth Boring, the "OLD RELIABLE RUST WELL AUGER," has no equal. It works successfully in Clay, Quick Sand, Gravel, Soap Stone, Slate, Hard Pan, Hard Packed Gravel, Common Sand Stone; in fact anything but Hard Rock. All Tools made from best steel and iron, and guaranteed to give satisfaction.

Our motto is "GOOD TOOLS AND LIVING PRICES." Send for circular.
O. RUST, Manager,
St. Joseph, Mo., U.S.A.
THE ORIGINAL AND GENUINE

MENEELY BELL FOUNDRY

ESTABLISHED 1826.
Bells for all purposes. Warranted satisfactory and durable.
MENEELY & CO.,
1880 West T. N. Y.

JOHN WOODS & SON, SHIP OWNERS

IMPORTERS OF STEAM AND HOUSEHOLD
COAL
General Commission Merchants,
CONSIGNMENTS CAREFULLY ATTENDED TO.

WATER ST., EAST
ST. JOHN'S, NEWFOUNDLAND.

JOHN WOODS E. J. B. WOODS

WILLIAM F. PICKERING

MERCHANT
TAILOR

PRICES:
SUITS TO ORDER.....\$14.00 to \$32.00
HATS.....\$4.00 to \$8.00
PANTS AND VESTS.....\$6.00 to \$12.00
OVERCOATS.....\$10.00 to \$25.00
REFRERS.....\$3.00 to \$18.00
ULSTERS.....\$12.00 to \$26.00

Call and Examine,
AND COMPARE PRICES AND
QUALITY OF GOODS, BEFORE
LEAVING YOUR ORDERS
ELSEWHERE.

Perfect Satisfaction Guaranteed
IN ALL CASES.

ADDRESS:
193 Brunswick Street
(FOOT OF COGSWELL ST.)
HALIFAX, N.S.
Jan 7—ly

WOODBURY BROS., DENTISTS, NEW YORK.

DR. H. WOODBURY
Graduate of Philadelphia Dental College.
Office over T. P. Conolly's Book Store
CORNER OF
GEORGE & GRANVILLE ST
Halifax, N.S.

JOHN M. GELDEET, Jr., LL.B., Attorney-at-Law Notary Public, Commis- sioner Supreme Court, &c. &c.

Has resumed practice on his own account,
No. 42 BEDFORD ROW.
Money collected, and all the branches of legal business carefully attended to.

GRAND SUCCESS

DOMINION EXHIBITION, 1881,
SPECIAL AND ONLY AWARDS
TWO DIPLOMAS OF HONOUR TO
W. H. JOHNSON,
FOR
PIANOS and ORGANS.

FULL GRAND
"KNABE" PIANO

Only Grand ever imported to Halifax. Our Stock is such that it would take Prices against the world both in PIANOS and ORGANS embracing everything from medium to the HIGHEST PRICE MANUFACTURED.

OVER 60 GOLD & SILVER MEDALS
have been awarded to the "KNABE" PIANO all over the World. Now is the time to secure a superior Instrument.

KA-NAH-BA.
PIANOS
"Knabe," Weber, Wheelock Dominion.
Bell and Dominion.

W. H. JOHNSON,
123 HOLLIS STREET.

PEA SOUP!

SYMINGTON'S
PREPARED PEA SOUP!
Made from the Celebrated Pea
Flour, to which is added
LIEBIG'S EXTRACT OF MEAT

Delicious, Nourishing Anti-Dyspeptic.

Made in one minute, without boiling. Sold everywhere in 25 cent tins.

Wholesale by
WILLIAM JOHNSON,
28 St. Francois Xavier St.
MONTREAL, SOLE AGENT.

BEATTY'S ORGANS 18 useful steps. 5 sets ready, only \$65. Pianos \$125 up. Illustrate Catalogue Free. Address BEATTY, Washington, N.J. oct 29 ly

FOR SALE AT THE METHODIST BOOK ROOM

141 GRANVILLE STREET,
HALIFAX, N.S.

THE WORLD'S BEST BOOKS For a Trifle.

Books of Standard Series now ready

No. 1. JOHN PLOUGHMAN'S TALK. By Rev. Charles H. Spurgeon; and ON THE CHOICE OF BOOKS. By Thomas Carlyle. Both in one. 12 cent

No. 2. MANLINESS OF CHRIST. By Thomas Hughes. 10 cents

No. 3. MACAULAY'S ESSAYS. "Milton," "Dryden," "Bunyan," "History," "Samuel Johnson," two Essays, "Athenian Orators," and "Montgomery's Poems." 15 cents

No. 4. THE LIGHT OF ASIA. By Edwin Arnold. A remarkable poem. 15 cents

No. 5. IMITATION OF CHRIST. By Thomas à Kempis. 15 cents

No. 6. LIFE OF CHRIST. By Canon Farrar. Without Notes, Contents and extensive index complete. Issued in two parts. Price, per part, 25 cents

No. 7. CARLYLE'S ESSAYS. "Goethe," "Burns," "Luther's Psalm," "Schiller," "Memoirs of Mirabeau," "Death of Goethe." 20 cents

No. 8. LIFE OF ST. PAUL. By Canon Farrar. Without Notes, Contents and index complete. In two parts. Price per part, 35 cents

No. 9. SELF-CULTURE. By John Stuart Blackie. 10 cents

No. 10. KNIGHTS' CELEBRATED POPULAR HISTORY OF ENGLAND. Notes, Appendix, and Letter-press complete in eight parts. Price, per part, 35 cents

No. 11. LETTERS TO WORKMEN AND LABORERS. FORS CLAVERIA. By John Ruskin. In two parts. Price per part, 15 cents

No. 12. THE IDYLS OF THE KING. By Alfred Tennyson. 20 cents

No. 13. ROWLAND HILL: HIS LIFE, ANECDOTES AND PULPIT SAYINGS. By Rev. Vernon J. Charlesworth, with Introduction by Rev. Charles H. Spurgeon. 15 cents

No. 14. TOWN GEOLOGY. By Charles Kingsley. 15 cents

No. 15. ALFRED THE GREAT. By Thomas Hughes. Price, per part, 20 cents

No. 16. OUTDOOR LIFE IN EUROPE. By Rev. E. P. Thwing. A new copy-righted book. Illustrated. 20 cents

No. 17. CALAMITIES OF AUTHORS. By I. Disraeli. 20 cents

No. 18. THE SALON OF MADAME NECKER. Part I. Translated for the Standard Series. 15 cents

No. 19. ETHICS OF THE DUST. By John Ruskin. 15 cents

No. 20. MEMORIES OF MY EXILE. By and 31. Louis Kossuth. Complete in two parts. Price, per part, 20 cents

No. 21. MISTER HORN AND HIS FRIENDS, or, Givers and Giving. By Mark Guy Pearse. Illustrated. 15 cents

No. 22. THE ORATION OF DEMOSTHENES. and 24. N.E.S. Translated by Thomas Leland. In two parts. Per part 20 cents

No. 23. FRONDES AGRESTES; or, Readings in Ruskin's "Modern Painters." 15 cents

No. 24. JOAN OF ARC. By Alphonse de Lamartine. 10 cents

No. 25. THE THOUGHTS OF THE EMPEROR MARCUS AURELIUS ANTONINUS. Translated by George Long. 15 cents

No. 26. THE SALON OF MADAME NECKER. Part II. 15 cents

No. 27. THE HELMITS. By Charles Kingsley. 15 cents

No. 28. JOHN PLOUGHMAN'S PICTURES. By Charles H. Spurgeon. Illustrated. 15 cents

MANCHESTER, ROBERTSON AND ALLISON,

IMPORTERS OF
DRY GOODS
AND
MILLINERY
OF EVERY DESCRIPTION
WHOLESALE and RETAIL.

MANUFACTURERS OF SHIRTS
OF ALL KINDS, AND
LADIES UNDERCLOTHING.

27 and 29 KING STREET,
SAINT JOHN, A.B.

PORTRAIT OF GARFIELD,

Size of Sheet 19 x 24.

With his Autograph, acknowledged by himself to be the best likeness in existence.

\$7 per hundred. Single Copies 25 cts
Copy of Autograph Letter given with each picture.

Address,
HOBBS & CARQUEVILLE LITHO. CO
119 Monroe St., Chicago

Church & School Bells

SIZES AND PRICES
Diam of Wgt with Cost of Bell, Jobe & Bell & Frame Hang's

No 6 25 in 200 lbs \$25 00
No 6 27 in 240 lbs 30 00
No 7 30 in 450 lbs 50 00
No 8 34 in 750 lbs 75 00
No 9 38 in 925 lbs 130 00

Rumsey & Co., Seneca Falls, N.Y., U.S.A.

CATARRH can be only permanently Cured by the use of CHILDS SPECIFIC.

Can be used at home by the patient. Free treatise by mail.
Rev. T. P. CHILDS, Troy, O.

THE GREAT Church LIGHT.

FRANK'S Patent Reflectors give the most powerful, the most brilliant, the most economical light for Churches, Schools, Show Windows, Parlors, Banks, etc. A magnificent variety of styles, colors, and designs. Theatres, Depots, etc. New and elegant. Circular and estimate. A liberal discount on orders for large quantities.

NEW RICH BLOOD!

Parsons' Purgative Pills make New Rich Blood, and will completely change the blood in the entire system in three months. A person who will take 1 pill each night from 1 to 12 weeks may be restored to normal health, if such a thing is possible. Sent by mail for 8 letter stamps.

J. S. JOHNSON & CO., Boston, Mass., formerly Bangs, &c.

ACTIVE AGENTS, Teachers, Successors, and WOMEN TESTIMONY

of THE AGES. Author of "Discussions on the Bible," "A Grand Array of Evidence," "Winning and Keeping the Heart of Man," "The Christian's Guide," "The Christian's Duty," "The Christian's Hope," "The Christian's Love," "The Christian's Faith," "The Christian's Charity," "The Christian's Patience," "The Christian's Meekness," "The Christian's Gentleness," "The Christian's Kindness," "The Christian's Goodwill," "The Christian's Peace," "The Christian's Joy," "The Christian's Hope," "The Christian's Faith," "The Christian's Charity," "The Christian's Patience," "The Christian's Meekness," "The Christian's Gentleness," "The Christian's Kindness," "The Christian's Goodwill," "The Christian's Peace," "The Christian's Joy," "The Christian's Hope," "The Christian's Faith," "The Christian's Charity," "The Christian's Patience," "The Christian's Meekness," "The Christian's Gentleness," "The Christian's Kindness," "The Christian's Goodwill," "The Christian's Peace," "The Christian's Joy," "The Christian's Hope," "The Christian's Faith," "The Christian's Charity," "The Christian's Patience," "The Christian's Meekness," "The Christian's Gentleness," "The Christian's Kindness," "The Christian's Goodwill," "The Christian's Peace," "The Christian's Joy," "The Christian's Hope," "The Christian's Faith," "The Christian's Charity," "The Christian's Patience," "The Christian's Meekness," "The Christian's Gentleness," "The Christian's Kindness," "The Christian's Goodwill," "The Christian's Peace," "The Christian's Joy," "The Christian's Hope," "The Christian's Faith," "The Christian's Charity," "The Christian's Patience," "The Christian's Meekness," "The Christian's Gentleness," "The Christian's Kindness," "The Christian's Goodwill," "The Christian's Peace," "The Christian's Joy," "The Christian's Hope," "The Christian's Faith," "The Christian's Charity," "The Christian's Patience," "The Christian's Meekness," "The Christian's Gentleness," "The Christian's Kindness," "The Christian's Goodwill," "The Christian's Peace," "The Christian's Joy," "The Christian's Hope," "The Christian's Faith," "The Christian's Charity," "The Christian's Patience," "The Christian's Meekness," "The Christian's Gentleness," "The Christian's Kindness," "The Christian's Goodwill," "The Christian's Peace," "The Christian's Joy," "The Christian's Hope," "The Christian's Faith," "The Christian's Charity," "The Christian's Patience," "The Christian's Meekness," "The Christian's Gentleness," "The Christian's Kindness," "The Christian's Goodwill," "The Christian's Peace," "The Christian's Joy," "The Christian's Hope," "The Christian's Faith," "The Christian's Charity," "The Christian's Patience," "The Christian's Meekness," "The Christian's Gentleness," "The Christian's Kindness," "The Christian's Goodwill," "The Christian's Peace," "The Christian's Joy," "The Christian's Hope," "The Christian's Faith," "The Christian's Charity," "The Christian's Patience," "The Christian's Meekness," "The Christian's Gentleness," "The Christian's Kindness," "The Christian's Goodwill," "The Christian's Peace," "The Christian's Joy," "The Christian's Hope," "The Christian's Faith," "The Christian's Charity," "The Christian's Patience," "The Christian's Meekness," "The Christian's Gentleness," "The Christian's Kindness," "The Christian's Goodwill," "The Christian's Peace," "The Christian's Joy," "The Christian's Hope," "The Christian's Faith," "The Christian's Charity," "The Christian's Patience," "The Christian's Meekness," "The Christian's Gentleness," "The Christian's Kindness," "The Christian's Goodwill," "The Christian's Peace," "The Christian's Joy," "The Christian's Hope," "The Christian's Faith," "The Christian's Charity," "The Christian's Patience," "The Christian's Meekness," "The Christian's Gentleness," "The Christian's Kindness," "The Christian's Goodwill," "The Christian's Peace," "The Christian's Joy," "The Christian's Hope," "The Christian's Faith," "The Christian's Charity," "The Christian's Patience," "The Christian's Meekness," "The Christian's Gentleness," "The Christian's Kindness," "The Christian's Goodwill," "The Christian's Peace," "The Christian's Joy," "The Christian's Hope," "The Christian's Faith," "The Christian's Charity," "The Christian's Patience," "The Christian's Meekness," "The Christian's Gentleness," "The Christian's Kindness," "The Christian's Goodwill," "The Christian's Peace," "The Christian's Joy," "The Christian's Hope," "The Christian's Faith," "The Christian's Charity," "The Christian's Patience," "The Christian's Meekness," "The Christian's Gentleness," "The Christian's Kindness," "The Christian's Goodwill," "The Christian's Peace," "The Christian's Joy," "The Christian's Hope," "The Christian's Faith," "The Christian's Charity," "The Christian's Patience," "The Christian's Meekness," "The Christian's Gentleness," "The Christian's Kindness," "The Christian's Goodwill," "The Christian's Peace," "The Christian's Joy," "The Christian's Hope," "The Christian's Faith," "The Christian's Charity," "The Christian's Patience," "The Christian's Meekness," "The Christian's Gentleness," "The Christian's Kindness," "The Christian's Goodwill," "The Christian's Peace," "The Christian's Joy," "The Christian's Hope," "The Christian's Faith," "The Christian's Charity," "The Christian's Patience," "The Christian's Meekness," "The Christian's Gentleness," "The Christian's Kindness," "The Christian's Goodwill," "The Christian's Peace," "The Christian's Joy," "The Christian's Hope," "The Christian's Faith," "The Christian's Charity," "The Christian's Patience," "The Christian's Meekness," "The Christian's Gentleness," "The Christian's Kindness," "The Christian's Goodwill," "The Christian's Peace," "The Christian's Joy," "The Christian's Hope," "The Christian's Faith," "The Christian's Charity," "The Christian's Patience," "The Christian's Meekness," "The Christian's Gentleness," "The Christian's Kindness," "The Christian's Goodwill," "The Christian's Peace," "The Christian's Joy," "The Christian's Hope," "The Christian's Faith," "The Christian's Charity," "The Christian's Patience," "The Christian's Meekness," "The Christian's Gentleness," "The Christian's Kindness," "The Christian's Goodwill," "The Christian's Peace," "The Christian's Joy," "The Christian's Hope," "The Christian's Faith," "The Christian's Charity," "The Christian's Patience," "The Christian's Meekness," "The Christian's Gentleness," "The Christian's Kindness," "The Christian's Goodwill," "The Christian's Peace," "The Christian's Joy," "The Christian's Hope," "The Christian's Faith," "The Christian's Charity," "The Christian's Patience," "The Christian's Meekness," "The Christian's Gentleness," "The Christian's Kindness," "The Christian's Goodwill," "The Christian's Peace," "The Christian's Joy," "The Christian's Hope," "The Christian's Faith," "The Christian's Charity," "The Christian's Patience," "The Christian's Meekness," "The Christian's Gentleness," "The Christian's Kindness," "The Christian's Goodwill," "The Christian's Peace," "The Christian's Joy," "The Christian's Hope," "The Christian's Faith," "The Christian's Charity," "The Christian's Patience," "The Christian's Meekness," "The Christian's Gentleness," "The Christian's Kindness," "The Christian's Goodwill," "The Christian's Peace," "The Christian's Joy," "The Christian's Hope," "The Christian's Faith," "The Christian's Charity," "The Christian's Patience," "The Christian's Meekness," "The Christian's Gentleness," "The Christian's Kindness," "The Christian's Goodwill," "The Christian's Peace," "The Christian's Joy," "The Christian's Hope," "The Christian's Faith," "The Christian's Charity," "The Christian's Patience," "The Christian's Meekness," "The Christian's Gentleness," "The Christian's Kindness," "The Christian's Goodwill," "The Christian's Peace," "The Christian's Joy," "The Christian's Hope," "The Christian's Faith," "The Christian's Charity," "The Christian's Patience," "The Christian's Meekness," "The Christian's Gentleness," "The Christian's Kindness," "The Christian's Goodwill," "The Christian's Peace," "The Christian's Joy," "The Christian's Hope," "The Christian's Faith," "The Christian's Charity," "The Christian's Patience," "The Christian's Meekness," "The Christian's Gentleness," "The Christian's Kindness," "The Christian's Goodwill," "The Christian's Peace," "The Christian's Joy," "The Christian's Hope," "The Christian's Faith," "The Christian's Charity," "The Christian's Patience," "The Christian's Meekness," "The Christian's Gentleness," "The Christian's Kindness," "The Christian's Goodwill," "The Christian's Peace," "The Christian's Joy," "The Christian's Hope," "The Christian's Faith," "The Christian's Charity," "The Christian's Patience," "The Christian's Meekness," "The Christian's Gentleness," "The Christian's Kindness," "The Christian's Goodwill," "The Christian's Peace," "The Christian's Joy," "The Christian's Hope," "The Christian's Faith," "The Christian's Charity," "The Christian's Patience," "The Christian's Meekness," "The Christian's Gentleness," "The Christian's Kindness," "The Christian's Goodwill," "The Christian's Peace," "The Christian's Joy," "The Christian's Hope," "The Christian's Faith," "The Christian's Charity," "The Christian's Patience," "The Christian's Meekness," "The Christian's Gentleness," "The Christian's Kindness," "The Christian's Goodwill," "The Christian's Peace," "The Christian's Joy," "The Christian's Hope," "The Christian's Faith," "The Christian's Charity," "The Christian's Patience," "The Christian's Meekness," "The Christian's Gentleness," "The Christian's Kindness," "The Christian's Goodwill," "The Christian's Peace," "The Christian's Joy," "The Christian's Hope," "The Christian's Faith," "The Christian's Charity," "The Christian's Patience," "The Christian's Meekness," "The Christian's Gentleness," "The Christian's Kindness," "The Christian's Goodwill," "The Christian's Peace," "The Christian's Joy," "The Christian's Hope," "The Christian's Faith," "The Christian's Charity," "The Christian's Patience," "The Christian's Meekness," "The Christian's Gentleness," "The Christian's Kindness," "The Christian's Goodwill," "The Christian's Peace," "The Christian's Joy," "The Christian's Hope," "The Christian's Faith," "The Christian's Charity," "The Christian's Patience," "The Christian's Meekness," "The Christian's Gentleness," "The Christian's Kindness," "The Christian's Goodwill," "The Christian's Peace," "The Christian's Joy," "The Christian's Hope," "The Christian's Faith," "The Christian's Charity," "The Christian's Patience," "The Christian's Meekness," "The Christian's Gentleness," "The Christian's Kindness," "The Christian's Goodwill," "The Christian's Peace," "The Christian's Joy," "The Christian's Hope," "The Christian's Faith," "The Christian's Charity," "The Christian's Patience," "The Christian's Meekness," "The Christian's Gentleness," "The Christian's Kindness," "The Christian's Goodwill," "The Christian's Peace," "The Christian's Joy," "The Christian's Hope," "The Christian's Faith," "The Christian's Charity," "The Christian's Patience," "The Christian's Meekness," "The Christian's Gentleness," "The Christian's Kindness," "The Christian's Goodwill," "The Christian's Peace," "The Christian's Joy," "The Christian's Hope," "The Christian's Faith," "The Christian's Charity," "The Christian's Patience," "The Christian's Meekness," "The Christian's Gentleness," "The Christian's Kindness," "The Christian's Goodwill," "The Christian's Peace," "The Christian's Joy," "The Christian's Hope," "The Christian's Faith," "The Christian's Charity," "The Christian's Patience," "The Christian's Meekness," "The Christian's Gentleness," "The Christian's Kindness," "The Christian's Goodwill," "The Christian's Peace," "The Christian's Joy," "The Christian's Hope," "The Christian's Faith," "The Christian's Charity," "The Christian's Patience," "The Christian's Meekness," "The Christian's Gentleness," "The Christian's Kindness," "The Christian's Goodwill," "The Christian's Peace," "The Christian's Joy," "The Christian's Hope," "The Christian's Faith," "The Christian's Charity," "The Christian's Patience," "The Christian's Meekness," "The Christian's Gentleness," "The Christian's Kindness," "The Christian's Goodwill," "The Christian's Peace," "The Christian's Joy," "The Christian's Hope," "The Christian's Faith," "The Christian's Charity," "The Christian's Patience," "The Christian's Meekness," "The Christian's Gentleness," "The Christian's Kindness," "The Christian's Goodwill," "The Christian's Peace," "The Christian's Joy," "The Christian's Hope," "The Christian's Faith," "The Christian's Charity," "The Christian's Patience," "The Christian's Meekness," "The Christian's Gentleness," "The Christian's Kindness," "The Christian's Goodwill," "The Christian's Peace," "The Christian's Joy," "The Christian's Hope," "The Christian's Faith," "The Christian's Charity," "The Christian's Patience," "The Christian's Meekness," "The Christian's Gentleness," "The Christian's Kindness," "The Christian's Goodwill," "The Christian's Peace," "The Christian's Joy," "The Christian's Hope," "The Christian's Faith," "The Christian's Charity," "The Christian's Patience," "The Christian's Meekness," "The Christian's Gentleness," "The Christian's Kindness," "The Christian's Goodwill," "The Christian's Peace," "The Christian's Joy," "The Christian's Hope," "The Christian's Faith," "The Christian's Charity," "The Christian's Patience," "The Christian's Meekness," "The Christian's Gentleness," "The Christian's Kindness," "The Christian's Goodwill," "The Christian's Peace," "The Christian's Joy," "The Christian's Hope," "The Christian's Faith," "The Christian's Charity," "The Christian's Patience," "The Christian's Meekness," "The Christian's Gentleness," "The Christian's Kindness," "The Christian's Goodwill," "The Christian's Peace," "The Christian's Joy," "The Christian's Hope," "The Christian's Faith," "The Christian's Charity," "The Christian's Patience," "The Christian's Meekness," "The Christian's Gentleness," "The Christian's Kindness," "The Christian's Goodwill," "The Christian's Peace," "The Christian's Joy," "The Christian's Hope," "The Christian's Faith," "The Christian's Charity," "The Christian's Patience," "The Christian's Meekness," "The Christian's Gentleness," "The Christian's Kindness," "The Christian's Goodwill," "The Christian's Peace," "The Christian's Joy," "The Christian's Hope," "The Christian's Faith," "The Christian's Charity," "The Christian's Patience," "The Christian's Meekness," "The Christian's Gentleness," "The Christian's Kindness," "The Christian's Goodwill," "The Christian's Peace," "The Christian's Joy," "The Christian's Hope," "The Christian's Faith," "The Christian's Charity," "The Christian's Patience," "The Christian's Meekness," "The Christian's Gentleness," "The Christian's Kindness," "The Christian's Goodwill," "The Christian's Peace," "The Christian's Joy," "The Christian's Hope," "The Christian's Faith," "The Christian's Charity," "The Christian's Patience," "The Christian's Meekness," "The Christian's Gentleness," "The Christian's Kindness," "The Christian's Goodwill," "The Christian's Peace," "The Christian's Joy," "The Christian's Hope," "The Christian's Faith," "The Christian's Charity," "The Christian's Patience," "The Christian's Meekness," "The Christian's Gentleness," "The Christian's Kindness," "The Christian's Goodwill," "The Christian's Peace," "The Christian's Joy," "The Christian's Hope," "The Christian's Faith," "The Christian's Charity," "The Christian's Patience," "The Christian's Meekness," "The Christian's Gentleness," "The Christian's Kindness," "The Christian's Goodwill," "The Christian's Peace," "The Christian's Joy," "The Christian's Hope," "The Christian's Faith," "The Christian's Charity," "The Christian's Patience," "The Christian's Meekness," "The Christian's Gentleness," "The Christian's Kindness," "The Christian's Goodwill," "The Christian's Peace," "The Christian's Joy," "The Christian's Hope," "The Christian's Faith," "The Christian's Charity," "The Christian's Patience," "The Christian's Meekness," "The Christian's Gentleness," "The Christian's Kindness," "The Christian's Goodwill," "The Christian's Peace," "The Christian's Joy," "The Christian's Hope," "The Christian's Faith," "The Christian's Charity," "The Christian's Patience," "The Christian's Meekness," "The Christian's Gentleness," "The Christian's Kindness," "The Christian's Goodwill," "The Christian's Peace," "The Christian's Joy," "The Christian's Hope," "The Christian's Faith," "The Christian's Charity," "The Christian's Patience," "The Christian's Meekness," "The Christian's

BOOK STEWARD'S DEPARTMENT.

TO SUBSCRIBERS AND AGENTS. Many of our subscribers are in arrears for the Wesleyan. Some for the current year and others for two years.

RECEIPTS for 'WESLEYAN'

Table with columns for Name, Amount, and Date. Includes entries for James Sterling, Rev A W Nicolson, Rev W Wason, etc.

PREACHERS' PLAN HALIFAX AND DARTMOUTH.

SUNDAY, NOVEMBER 6th, 1881. 12 a.m. BRUNSWICK ST. 7 p.m. Rev R Brecken Evangelist from Boston.

MARRIED

At the Parsonage, Pugwash, October 24th, by Rev. Eben E. England, Maggie A. McLennan, of Wallace, to David C. Roblee, of Street's Ridge.

HO FOR THE EXHIBITION.

VISITORS TO THE ABOVE ARE REQUESTED TO CALL AT THE ARGYLE Boot & Shoe Store WHERE THEY WILL FIND A SPLENDID STOCK OF BOOTS, SHOES, RUBBERS, &c., &c., AT LOWEST CASH PRICES.

DON'T FORGET THE NUMBER.

147 ARGYLE STREET, CORNER OF JACOB. E. BOREHAM. N.B.—A Job Lot of MEN'S AND WOMEN'S RUBBERS, very cheap, going very fast NOW IS YOUR CHANCE. E.B.

175 BULBS

FREE BY POST TO ANY ADDRESS For \$3 Cash. 12 Hyacinths, double and single; 100 Crocus, mixed; 25 Tulips, double and single; 12 Narcissus; 25 Snowdrops, double and single; 2 Crown Imperial.

All good sound Bulbs.

THIS OFFER FOR TWO WEEKS. H. HARRIS, HALIFAX NURSERY, Oct. 31st

CANADIAN PACIFIC RAILWAY.

EMORY'S BAR TO PORT MOODY. NOTICE TO CONTRACTORS. Tender for Work in British Columbia.

SEALED TENDERS

will be received by the undersigned up to NOON on WEDNESDAY, the 1st day of FEBRUARY next, in a lump sum, for the construction of that portion of the road between Port Moody and the West-end of Contract 80, near Emory's Bar, a distance of about 85 miles.

TENDERS

addressed to the undersigned, and enclosed "Tenders for Westward Light-house" will be received at Ottawa, up to the 15th NOVEMBER next, for the construction of a Wooden Light-house Tower, with a keeper's Dwelling attached, and Outbuildings, on West-laver Island, Mahone Bay, County of Lunenburg, Nova Scotia.

ANTHEM BOOKS

Anthem Harp, \$1.25. W. O. Perkins. Emerson's Book of Anthems. \$1.25. American Anthem Book, \$1.25. Johnson, Tunney and Abbey. Gem Gleaner \$1.00. J. M. Chadwick. Perkins' Anthem Book, \$1.50.

THE "WESLEYAN" HALIFAX, N.S.

ADVERTISING RATES. Space 1 wk 1 mth 3 mths 6 mths 1 year. 1 inch \$.80 \$1.25 \$2.50 \$4.00 \$7.00. 2 inches 1.25 2.00 4.00 7.00 12.00. 3 inches 1.50 2.50 5.00 9.50 16.50. 4 inches 2.00 3.50 7.00 12.00 21.00. 5 inches 2.50 4.75 9.50 16.50 30.00. 6 inches 3.50 7.00 14.00 25.00 45.00. 1 column 6.00 12.50 25.00 45.00 80.00.

ESTABLISHED 1854.

FORSYTH, SUTCLIFFE, & Co., WHOLESALE DRUGGISTS. PEPPER, CLOVES, GINGER, ALLSPICE, CASSIA, Etc., Etc.

FIRST PRIZE

GROUND SPICES. WAS AWARDED TO US AT THE DOMINION EXHIBITION lately held in Halifax.

ASK YOUR GROCER FOR FORSYTH, SUTCLIFFE & CO'S SPICES ALL ONE QUALITY—LOOSE OR IN PACKAGES.

PURE FLAVORING ESSENCES

LEMON, VANILLA, ALMOND, Etc., Etc., Etc. We make above all of one quality—the finest possible oils and materials are used in all; but for the convenience of Retailers different sized bottles of one uniform quality are put up to suit the purses of all who wish first class and pure articles of food.

FALL IMPORTATIONS!

CLARKE, KERR & THORNE, Wholesale and Retail. Respectfully invite attention to their Stock of Hardware, Cutlery, Paints, Fancy Goods, etc., now Received and Offered for Sale at Lowest Market Rates.

RE-OPENING OF THE BRITISH WOOLLEN HALL.

R. P. BLISS, HAS THE PLEASURE OF ANNOUNCING TO THE CITIZENS OF HALIFAX, THAT HE WILL OPEN ON TUESDAY NEXT, A VERY LARGE STOCK OF English, American, Foreign and Canadian, DRY GOODS!

IMPROVEMENTS.—NEW STYLES.—NEW CATALOGUE.

The Mason and Hamlin Organ Co., Whose cabinet or parlor organs have won HIGHEST HONORS AT EVERYONE OF THE GREAT WORLD'S EXHIBITIONS FOR FOURTEEN YEARS (being the only American organs which have been found worthy of such an honor), have effected more and greater practically valuable improvements in their Organs in the last year than in any similar period since the first introduction of this instrument by them, twenty years since; and are now offering Organs of higher excellence at a reduced price; also, popular medium and smaller styles of improved quality, and at lower prices, \$20, \$30, \$40, \$50 and upwards. A NEW ILLUSTRATED CATALOGUE 30pp., 400 new styles (October 1881), fully describing and illustrating more than 100 styles of Organs. This, with set prices and circulars containing much information about organs generally, which will be sent free to every one thinking of purchasing, will be sent free and post-paid. Address, MASON & HAMLIN ORGAN CO., 151 Tremont St., Boston; 46 E. 14th St., New York; or to 149 Wabash Avenue, Chicago. nov 4 81ms

W. L. LOWELL & Co., BANKERS & BROKERS.

Railroad, Bank Stocks, Bonds, and all Negotiable Securities Bought and Sold.

Dealers in UNITED STATES, CANADIAN, and STERLING EXCHANGE UNCURRENT MONIES, &c.

COLLECTIONS made on all ACCESSIBLE POINTS. ORDERS for the purchase and sale of STOCKS, &c., in MONTREAL, NEW YORK and BOSTON, executed PROMPTLY BY TELEGRAPH. Are in receipt of DAILY QUOTATIONS OF THE LEADING STOCKS in the above named Cities which are on file in our OFFICE for the INFORMATION OF THE PUBLIC. Orders and Correspondence solicited.

165 HOLLIS STREET.

FIRE AND LIFE INSURANCE

ETNA INSURANCE COMPANY, HARTFORD, CONN., Incorporated 1819. Losses paid in 62 years over \$51,000,000.

HARTFORD FIRE INSURANCE COMPANY, HARTFORD, CONN., Established 1794. Losses paid over \$24,000,000.

NORTH BRITISH AND MERCANTILE INSURANCE COMPANY LONDON AND EDINBURGH. ESTABLISHED 1800.

L.I.F.E.

The NORTH BRITISH also effects Life Insurance on the most approved plans and at most favorable rates.

W. L. LOWELL & CO. Agents, 165 Hollis Street, Jan 7-ly

G. M. SMITH & Co., 155 GRANVILLE ST.

SPECIAL NOTICE.

DURING THE DOMINION EXHIBITION we will offer our large and personally selected STOCK of most FASHIONABLE STYLES DRY GOODS AT LOWEST CASH PRICES.

VISITORS WILL FIND IT MOST ADVANTAGEOUS TO THEM MAKING THEIR PURCHASES WITH US.

Every Department Fully Stocked sept 26-ly

HALIFAX MEDICAL COLLEGE.

Halifax, N. S. The next Winter Session of this Institution will commence on Thursday Oct. 27th, 1881 and continue for the six months following. For copies of Annual Announcement and all other information address the Registrar of the Faculty, J. P. BLANK, M. D., 49 Granville St., Halifax, N. S.

GARFIELD

Agents wanted for Life of President Garfield. A complete, faithful history from an elegantly illustrated volume. Agents take orders for from 20 to 50 copies daily. Outlets any other book ten to one. Agents never make money so fast. The book sells itself. Experience not necessary. Failure unknown. All make immense profits. Private terms free. GEORGE STINSON & Co., Portland, Maine

CONSUMPTION

IS CURABLE BY THE USE OF GATES' Life of Man Bitters, AND INVIGORATING SYRUP.

To MESSRS. C. GATES & Co.—This is to certify that I have been troubled for four years with a bad Cough, Costiveness, and a general debility, and the time unable to work by coughing and raising. I consulted several doctors, and they pronounced me in the last stage of Consumption, having pain and sores of the lungs. I have tried several doctors but with no success, until I fell in with a friend who advised me to try your medicine. After I had taken a few bottles of your No. 1 Bitters and No. 2 Syrup, my cough stopped, appetite returned, bowels became regular, and now I feel quite well, and would recommend it to every person suffering, as I feel that it is your medicine and the blessing of God that I am now alive. Respectfully yours, Sworn before me at Grand Mines, this 7th day of July, 1879. J. M. CAMPBELL, JP

3 CENTS HOW TO PRINT.

Send to J. W. Doughty & Co., 250 Broadway, N. Y., for a copy of their new book, HOW TO PRINT, 3 CENTS. It contains all the information necessary for the printer, and is the only book of the kind published. It is the only book of the kind published. It is the only book of the kind published. It is the only book of the kind published.

5,000 Agents Wanted for Life of GARFIELD

It contains the full history of the life and death of our late President Garfield, and a full and complete account of the circumstances of his death. It is the only book of the kind published. It is the only book of the kind published. It is the only book of the kind published.

TARRANT'S SELTZER

"AS YELLOW AS A LEMON" expresses the fact that jaundice has set in. The poor, ill-used liver has turned like the "troude-upon worm," and asserted her rights. Use at once Tarrant's Seltzer Aperient regularly, according to directions; get the system in proper shape, and soon the bloom of youth will return to the cheek and health be restored. No medicine is better for the general system than TARRANT'S SELTZER APERIENT. SOLD BY ALL DRUGGISTS.

S. F. HULL T. WATSON VOL X THE OFFICE: All letters, paper and all addressed to S. F. HULL T. WATSON. All articles, any books to be sent to S. F. HULL T. WATSON. SUBSCRIPTION: Price \$1.00 per annum in advance. The loss seems insupportable that the war side 68 other during the Dr. Talm largest Add Presbyterian last year, by any of the schemes of and painful Australia Gough in the Town. The temperance within its be to be na perance wot Prototan of Africa, so white minist ackness ma sionaries so of negro lab the whole w From the for Little W years ago, received, 16 about 600 h life, and 1,7 from homes wealth.—Zi The New good judg crimes are is ly by drink. And none will With respect say that 75 p rectly charge For severa entries for th for ladies in bout 600. T to supplement cation, and n nations open ies. Internal F Brooklyn, h Robinson as The reason is executive ab nection with Association. sex, surely, an objection After a car buck's address of the Englis Cincinnati G "that the arc and only tru school, seems dogmatism th ideas that sut A London inscription h Clifford's tom "I was not, and did a lit grievo not," epitaph fine, but would it a above a horse The late Bi that "the Bi land were, by descendants a original twelv maintained "ter in all Chr trace up with his spiritual "Catholic" v A correspo refers to a nee been "thorou is not this, at ing which man ly need? A c sorry sight; b encouraging and that the spiri ruins!—Aet. The presenc at the Univers San Francisco to establish a conduct on the These young w the cleverest at