

The Wesleyan.

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Longworth, Mr. R.

S. F. HUESTIS, Publisher.
T. WATSON SMITH, Editor.

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FROM THE PAPERS.

The member of the Church who cannot find time to read a weekly religious paper will be hard up for time to say his prayers.—*Holston Methodist*.

The Nashville *Advocate* sees the truth clearly. It says: "Prohibition will not come by the help of the professed politicians. It will ride over them to its destined triumph."

"The sound of a Christian bell," it is remarked in the *Missionary Herald*, "seems to be peculiarly offensive to a Moslem. But those bells are yet to ring all over Turkey."

Dr. Wilbur Fisk, when he was offered a liberal salary and a pastorate in another denomination, replied: "That would build Wilbur Fisk, but it would not build up Methodism. There is a demand for this kind of men to-day."—*Canada Adc.*

The *Christian Index* says most truthfully: "There is a church in Georgia called 'Sisters' Church.' Many other churches might take the same, if the name of churches were decided by what is best in them and keeps them alive."

According to statistics which have been published in a German Evangelical journal, it is shown that, between 1826 and 1880, of the mixed marriages hardly more than a quarter of the children were baptized into the Evangelical Churches.

Rev. C. H. Spurgeon says in *Speech and Trovel*: "Guessing at the dates of prophecy and making poor verses are two of those unprofitable devices which we rank with getting blood out of gateposts and extracting sugar from bitter aloes."

The *Christian Intelligencer* says, "We begin to think that some of the most dangerous reading is to be found in the daily newspapers. Nothing worse, or more depraving, than some portions of our leading and influential journals can possibly be set before the eyes of boys and girls."

The outgoing Governor of Georgia is a Methodist, and the incoming one is a Presbyterian, while her surviving United States Senator is a Baptist. It is no disadvantage to a public man in that progressive commonwealth to believe in God and to have a place in his Church.—*Nashville Ad.*

The *Christian at Work* proposes that the anniversary of the day when Columbus discovered America, should be our perpetual National Thanksgiving Day. It is suggested in opposition that it sometimes comes on Sunday. Well, Sunday is as good a day as any other on which to thank the Lord, and this ought to be the first purpose of such a day.

The German Catholics of Milwaukee, and the Central Society now in session there, have resolved in the most solemn fashion that while they must have beer, they will not send their children to the degrading public schools. They have further recommended their brethren everywhere to introduce "boycotting" into politics in defense of their so-called rights.

The undertakers of New York have long added to the terrors of death by surrounding it with an expense which makes it ruinous for most people to die; but the undertaker who withheld a burial permit and refused to go on with an interment last week, because a poor family were unable to pay him the last instalment of his bill in advance has gone beyond the limits even of his craft.—*Christian Union*.

The New York *Baptist Weekly* has the following:—The Church Congress will meet at Derby this year and the Mayor, who is a Wesleyan, is chairman of the reception Committee. Churchmen are glad to get hold of high civic officials belonging to other denominations for such services. They make themselves doubly agreeable in order to attract them if possible to their church. Now and then they succeed.

In the pleasure-train which about the middle of September was thrown off the rails in Alsace, with fatal results to more than four score souls, there were two dozen young men of the Christian Union of Colmar, returning from Fribourg to Brisgau, where they were to be present at a great fraternal Conference. They were all together in the same carriage, singing hymns, during a heavy storm, at the time of the disaster. Their carriage was upset with the rest, but, according to an account in the *Evangelical*, they were all saved. Even the man who was killed in it was either killed or wounded.

"We are all anxious to see church extension progressing, but it is equally important to preserve existing organizations from dying out. One prolific cause of vacancy is the facility with which our ministers leave their flocks for better positions. This leaves the forsaken churches desolate for months or years. We have in many of the Presbyteries a sort of itinerancy established which furnishes a little relief."—*Central Presbyterian*.

As to "differences" in doctrine there exists nothing worthy of the name among Methodists, whether belonging to the same or to different denominations. All the divisions in Methodism have been about questions of Church government—quite a secondary matter. It is the glory of Methodism that its teaching is the same all the world over. For internal controversies and "Schools of Theology" one must look to some other church—say the Episcopal.—*Irish Evangelist*.

Addressing a meeting of the Discharged Prisoners' Aid Society, at Manchester, Lord Derby remarked on the difficulty of deciding what to do with convicts when released from gaol. Working men felt an honorable reluctance to associate with them, and so it was not easy even for those who had a trade to find work. Occasionally, however, the Aid Society got over the difficulty by sending discharged prisoners to a newer country, where the demand for labour was greater than the supply.

The poet Whittier urges upon the directors of the Philadelphia project for celebrating the bicentenary of the landing of William Penn the improbability of a military display as one of the features of the affair. He writes "altogether" the feelings of the Quakers, but feels that "something is due to the truth of history and to that holy experiment of Christian statesmanship" which resulted in the founding of the colony of Pennsylvania.—*Cent. Adc.*

A Methodist minister who happened to be in London a few weeks ago worshipped on the Sunday at one of the old City churches in the neighborhood of the Bank of England. The congregation when he entered numbered two, a woman and a child; afterwards it grew to eleven. The clergyman, an aged curate, preached an excellent sermon. He closed his book and talked from the fulness of his heart; and it was refreshing to witness in these days that he took off his surplice and preached in the old fashioned gown and bands.—*London Methodist*.

No boy of ten considers himself a man unless he has a cigarette in his mouth. To all such we commend careful reflection on a fact that came to light in a police court in this city last week. An Italian girl was arrested collecting cigar stumps, of which she had about a thousand in a basket; she explained that she started every morning about four o'clock and spent the day in this delightful occupation, and that she disposed of her collection to persons who transformed the burnt-out stumps into brand-new cigarettes.—*Christian Union*.

The Richmond *Advocate* believes in the Gospel method of giving: laying by in store on the first day of the week as God has prospered, and then giving as the claims of benevolence demand. It says: "Business like, was it not? This taking of time by the forelock, the only certain way to catch him? Economic, was it not? Each week taxed for what it had been and no week to be saddled with the responsibilities of any other week. Easy, too, very easy; no hard straining because the duty had been put off. The credit system was not thought of; it was a cash transaction; God was to be settled with once a week."

The *Churchman* refers in this way to the proposal of the Free Thinkers' Convention to establish a University: "There is no danger that the plan will ever succeed. Nothing that stands upon mere negation has any real strength. Men are willing to make sacrifices for what they believe, but it is against nature to bleed for what they do not believe. Besides, what plan would defeat the very object which the Free Thinkers have in view, which a true 'free-thinker' must be unfettered by the opinions of others, and, therefore, education is especially to be avoided."

"What's the matter?" asked a D. D., whose Church had just served him with a notice to quit. He replied, "I was a widower, you know, and I married, you know. Well, I could not marry any you know, and I just married the one that suited me, you know, but that did not suit some other, and hence it is this." The situation was decidedly unpleasant. Even the D. D. did not see it. This is more applicable to married pastors than

to itinerant ones. If these collide with the harmonies of the situation, after the example of Benedict, this itinerant law comes in and relieves them from the consequences, and they go on their married way rejoicing.

MODESTY AND MERIT.

Rev. Daniel Wise, in the *Southwestern*, recalls a characteristic passage in the life of Bishop Roberts, which he gives as an illustration of the disposition to accord honor to official rather than personal merit:

The history of Methodism records the name of no man who was more indifferent to the attentions paid to a church officer than was the great and good Bishop Roberts. He preferred to conceal rather than to publish his official standing. A pleasing illustration of this was given when he stopped one evening at a neatly kept tavern for entertainment. As he said nothing about his profession, the landlord, not knowing he was entertaining a church dignitary, said to him after supper:

"I and my wife are going out to a meeting this evening. If you wish to retire before we come back, you will find your bed in the next room."

"What kind of a meeting is it?" asked the unknown bishop?

"We Methodists call it a class-meeting," replied the landlord.

"If it would be no intrusion I would like to go with you," rejoined the bishop.

"No intrusion at all. We admit serious persons to our meetings a few times."

No doubt the good bishop smiled at this reply, as he walked quietly to the class-room with the landlord and his wife. On entering the room, with characteristic modesty he took a seat in its obscurest corner. The class-leader, who was unfit for the office he filled, after speaking to all the others, said somewhat discourteously to the bishop:

"Well, stranger, have you a desire to serve the Lord and go to heaven?"

"I have such a desire."

"How long have you had this desire?"

"A great many years."

"Well, do you think, old gentleman, you know anything about religion?"

To this blunt inquiry the bishop modestly replied that he did, and that he had a good hope of salvation through faith in Christ. Then this uncouth leader exhorted him, the meeting closed, and the bishop returned to the tavern.

Shortly after reaching home, the tavern keeper, with hesitation and doubt as to the character of his guest, said:

"Old gentleman, you seem to know something of religion. We usually have family prayers. Perhaps you will read and pray with us."

"I have no objection if you wish it," replied the bishop.

Bishop Roberts was always mighty in prayer. On this occasion his wondrous power astonished the landlord. He had never heard such fervent pleadings with God, and was fairly entranced. After rising from his knees he gazed for some moments at the bishop in silent amazement. At length he said to him:

"Old gentleman, if it would be of no offence to you, I would like to know your name."

"No offence at all. My name is Roberts."

"Any relation to Robert R. Roberts, one of our bishops?"

"I am Robert R. Roberts."

A LADY ON TEMPERANCE.

Mrs. Ormiston, wife of Col. Ormiston, who has resided twenty-five years in India, recently gave an address on temperance work in the Indian Army in the Y. M. C. A. rooms, Montreal. She said: "Col. Ormiston had been in the political service, and had been stationed in the Punjab. Her sons had gone through three campaigns on water, and came home to her strong and well. Her daughters were married in the army, therefore she loved it and labored for it. She had mothers' meetings, and fathers' meetings, and had done hospital work, and always found the men very willing to hear, and there were many hopeful conversions, but drink sadly interfered with her work and caused her many disappointments; some ran well for a time, and then the drink came and spoiled all. She had always been very moderate in her use of wine, and thought that she had the liberty to do so, but she saw that the drink spoiled all her work, and she was brought to see that she must give up her wine, and if it was a cross take it up and follow the Master. In one regiment there was a band of Christian officers who kept up meetings for the men, and the color-sergeant of the regiment was their right hand man, a splendid fellow, always ready for any Christian work and a true Christian trusted and loved by his officers. His wife having fallen sick he was left behind when the regiment was moved, and she visited him and found him studying Spurgeon's Commentary on the Psalms, but his breath smelt of drink. He said he was a Christian and said he was using his Christian, liberty, and God's grace was sufficient for him and would keep him, but she was, therefore, not surprised when she heard a few years after that this same man had fallen through drink. It was a sad blow to the cause of Christ in the regiment, and the officer who told her said it would be a long time before the scar would be healed. A number of years after she met this sergeant in England sent home invalided, and he said to her he had come to die. He had repented of his sin and had been restored, but his power for good had gone. He died soon after. She believed he was a Christian, but was saved as by fire. That man's fall had been an awful warning to her to have nothing to do with the thing that had brought so much disgrace on Christ's work. How could she plead with the men and go home and drink wine. Lady Hope had long labored with a Bible-class and saw no fruit, and she asked them to state frankly what kept them from Christ, and one and another said it was drink. She saw that she must put it away for Christ's sake. She had a dear friend engaged in Christian work in the East-end of London, the son of a brewer. Drink was a great hindrance to his work. His father was the owner of a large number of public houses, and the more drink sold the more money came to him. His income from the brewery was £14,000 a year, and he was the heir. He felt he must give up his Christian work or the brewery. He gave up the brewery and the £14,000 a year, and has erected a hall in the East-end and is actively engaged in Gospel Temperance work, and has been the means of the conversion of many drunkards." Mrs. Ormiston drew a graphic picture of the triumphant death of a Christian soldier and the sad end of a drinking one, the one all joy and triumph, and the other filled with fear and dismay.—*Evangelical Churchman*.

THE GLORY OF THE BIBLE.

You have often admired the line of shimmering light which shines on the ruffled waters when the moon is in the heavens. Look in any one direction, and the waters are dark and troubled. Look toward the orb of night, and you see the glory all the way, right from your feet to the heaven above. Another standing beside you, looking at another angle, will see another line of light and glory; and another, in another place, will see another, and so on endlessly. The moon is really shining over all the water, but each one sees only a portion of its radiance, and that portion only by looking in one direction. So it is in the Bible. The glory is shining all over it. You may see nothing of heaven in it so long as you will not look in the right direction. But look at the point of sight. Look to Jesus and you will see the glory of the Bible. You cannot see it all. Another will see something else that you do not. And another, standing at another point, will see something that you and he have missed. But every one who looks earnestly in the right direction will see something—a path of light and glory leading from his own feet across the troubled waters of this life up to the heaven above.—*Munro Gibson*.

bishops, was preaching an effective sermon from the stand on the theme of repentance. In the course of his remarks he said that when, at the camp-meeting, he had made up his mind to give his heart and life to the Saviour, he drew from his pocket a slip of paper, and on it he wrote as follows: "Dear father, I have decided to become a Christian." This he signed, and forwarded to his father at some distant point where he then was. "Often before his death," said he, "did my father speak of the great joy which that slip of paper gave him; and only a little while previous to his departure from earth I saw in his wallet that same slip, which, for some years, he had carried about his person." Truly, the pious parent can desire nothing for his children so much as this, and the thought of the joy it will give him may well be an inducement to the child to make the great decision that he, too, will become a Christian.—*Zion's Herald*.

METHODIST LITERATURE.

How is it that the old-time Wesleyan was more steadfast in his creed? He could give a reason for his faith. He was well versed in the tenets of Methodism. The church was hemmed in by enemies. The preacher was not satisfied with the name of a convert; that convert must be equipped with such knowledge of doctrine as would fit him for defence or attack. When the sermon was done the huge saddle bags were opened, and our books offered to the people. The power of the press supplemented the voice of the pulpit. In the homes of old Methodists can be seen the well-worn volumes from the Book Concern of New York. Each copy had been brought by the circuit-rider many a mile. There was emphasis and urgency by the wise leaders in the circulation of our literature. The unread Methodist is as helpless in the hands of his proselyting neighbors as a "muley" or among Texas cattle with horns two feet long. Our machinery is weak at this point. The old bookselling presiding elders—Skidmore, with his big box under his gig—are of the past. Marvin, the last of book-selling bishops, is dead, and left no successor. So severe is the scrutiny at Conference about "bringing up the collections" (the preacher's "mark" depends on it) that it is rare when to ask if the people are better than they were last year, the son of one of our deceased

ment or history. If our presiding officers would put a few searching questions as to whether a single Methodist tract or book or additional church paper has gone into congregations during the year there would be discovered a neglected "wash-out" under our system.

The costly flashy subscription-book finds purchasers. Two Baptist colporteurs in one county are scattering their sectarian publications. The *Police Gazette* is reported by a presiding elder as getting abroad in the interior. A preacher in the Murfreesboro' district has seen Ingersoll's pamphlets in Christian homes. How many Methodist volumes have been sent out in our Conference! Local politicians are busy getting up clubs for their partisan sheets. What are class-leaders, stewards, Methodist men and women doing to secure a Methodist journal in every Methodist home?

Money is ready to send free a campaign paper to a neighbour to inflame him with prejudice and debauch him with vile abuse of good citizens; but, alas! where are the "workers" for Jesus and His cause? Who are busy circulating the leaves for the healing of the nations? How pitiful to hear a Methodist talking glibly about plat-forms, records, and candidates, but dumb and ignorant of the glorious achievements of Methodism, of camp-meetings, revivals, and the good news from the fields of conquest at home and abroad!

To sum up; The prime duty now is to conserve, to instruct, to fix the views of our people. We must use our press. It is a home missionary, a colporteur; it is the ally of the pulpit, the assistant steward; it is the champion of our church, the propagandist of our doctrines; it is a silent preacher, a voiceless messenger for good.

Brethren, lay and clerical, let not this potential agency be unused. Wise and alert men of the world know its value. "A Methodist paper in every Methodist home." The converts are coming in by hundreds. Start them off well, and with their church paper. Let the pulpit ask if the children at home have our literature. Give the little ones a chance to learn our doctrines.

Our barns are filled with plenty. Shall we stint the souls of our families when God has prospered us!—*Richmond Advocate*.

SUICIDES.

Suicides are becoming startlingly frequent in Chicago, and perhaps this city is not exceptional, for it is a great metropolis with something less than six hundred thousand inhabitants; but if not, this crime is growing in frequency, and philosophers are striving to find its cause. Suicide is essentially pagan. When Christianity was introduced into the world, suicide existed only among pagan nations. In a century covering the reign of Henry IV. of France, there were only thirty suicides, and during the awful persecution of the French Huguenots after the revocation of the edict of Nantes, not a suicide occurred in the Protestant ranks. At the present time the highest rate of suicide is in Switzerland, the home of John Calvin, and next to it stand the Lutheran countries of Denmark and Saxony. In these countries Christianity has very largely ceased to be a vital faith. Formality, rationalism and agnosticism have come in, and with the decay of faith, the old pagan crimes. Suicides may be placed in two classes—the insane, and cowards who have no faith in anything. A man in his right mind, who has any faith at all in a Creator and a system of morality and of rewards and punishments, hesitates to end his life by a "bare asking," or by any other method of self-destruction, believing it is "better to bear the ills we have than fly to others that we know not of."—*N. W. Adc.*

A PARENTS' JOY.

Next to the joy felt among the angels in heaven over a sinner that repenteth, is perhaps that which thrills the heart of a Christian parent when one of his children turns from sin and begins a pious life. An affecting instance of this was revealed at one of our recent camp-meetings. A young man, the son of one of our deceased

OUR HOME CIRCLE.

THE FARMER'S WIFE.

The farmer came in from the field one day, His hand on his forehead and his weary way, His hand on his forehead and his weary way, All showing his work for the good of the land.

For he sows, And he hoos, And he hoos, All for the good of the land.

By the kitchen fire stood his patient wife, Light of his home and joy of his life, With face all aglow and her hand, Preparing the supper for her husband's hand; For she must boil, And she must boil, And she must boil, All for the sake of the home.

Sun shines bright when the farmer goes out, Birds sing a sweet song, lambs frolic about, The brook bubbles softly in the glen, While he works bravely for the good of men; For he sows, And he hoos, And he hoos, All for the good of the land.

How briskly the wife steps about within— The dishes to wash and the milk to skim, The fires go out, the floor is swept, For dear ones at home her heart is kept sweet; There are bread to bake, And steps to take, All for the sake of the home.

When the day is over and the evening has come, The creatures are fed and the milking is done, He takes his rest 'neath the old shade tree, From the labor of the land his thoughts are free; Though he sows, And he hoos, And he hoos, He rests from the work of the land.

But the faithful wife, from sun to sun, Takes her burden up that's never done; There is no rest, there is no pay, For to mend the flock, And to knit the sock, And the cradle to rock, All for the good of the home.

When autumn is here, with chilling blast, The farmer gathers his crop at last, His barns are full, his fields are bare, For the good of the land he never hath care, While he sows, And he hoos, And he hoos, Till the winter goes, He rests from the work of the land.

But the willing wife, till life's closing day, Is the children's, the husband's stay, From day to day she has done her best, Until death alone can give her rest; For when she lies, Comes the rest, With the best, In the farmer's heavenly home.

—Exchange.

A FAMOUS PICTURE.

BY EMMA E. BROWN.

The bellry clock was just striking ten, one hot August evening in the year 1534, when a little boy stopped, panting for breath, at the door of a curious little house which stood on the road between Parma and Correggio.

"Who is there?" cried a loud voice within. "I," answered the boy; "it is I, Ludovico, the son of the painter, Antonio Allegri. Please open the door, dear Brother Thaddeus."

At the first sound of the boy's voice, and the name of Antonio Allegri, the hermit sprang up and opened the door.

"What brings you here, my child, at this late hour?" he kindly asked, drawing the weeping boy to his side.

"My father is sick, very sick," answered Ludovico, between his sobs, "and my mother wants you to come to him."

"Your dear father sick? That is sad news indeed! I will go to him at once," said Thaddeus, taking his walking stick from the corner.

Thaddeus was as kind and gentle as he was brave and strong. He was always the friend of the poor and needy, and his hermit's cell was hardly ever free from the visits of old men and beggars, who came from far and near to find here help, comfort or rest.

The hermit and child walked along for a while without saying a word. At last, full of anxiety for his friend, Thaddeus asked Ludovico when his father was taken sick.

"Day before yesterday," said the boy. "He had not a bit of bread in the cupboard. The baker would not leave us any unless we paid him the money right down for it, and we had none. Even the milkman, who is usually so kind and ready to wait for his pay, would not leave any milk for my two little sisters. The children cried and my mother cried, too. 'It just breaks my heart to hear them,' said my father, 'when I can do so little to help them.' You know, Brother Thaddeus," broke in the child impulsively, "how hard my dear father does work, and how little the people pay him for his pictures!"

"Indeed I do," said Thaddeus; "and some day, my poor boy, the world will acknowledge your father's genius."

"But why do people treat him so now?" asked the child; "why don't they give him what they ought for his beautiful paintings? last week that cruel Jew, Isaac

Levi from Parma, took one of his best pictures to pay a debt of only four thalers my father owed him!"

"Four thalers!" exclaimed Thaddeus. "Why the painting was worth four hundred times four thalers!"

"But nobody will trust us now!" sobbed the child; "my father's creditors will not wait." "Why did he not come to me?" said Thaddeus, greatly moved. "He must know how gladly I would have helped him."

"But my father could not bear to ask help from you who have helped us so often," said the boy. He gave us children the last bit of bread there was in the house, and for two whole days I know he had not eaten a morsel of anything. The next morning he started before it was light for Parma, where a rich nobleman owed him two hundred thalers. The man did not want to pay him, and told him he had no money in the house but those heavy quatrini. My father, however, would not be put off again, and said he would take his pay in quatrini if he could not have it in thalers. It was a very hot day, and the coins were so heavy that my father almost fainted when he reached home. He drank two glasses of cold water, which my mother said was very bad for him when he was so heated. It was only a few minutes after when he had a dreadful chill, and then came a burning fever. This evening, when he seemed to be sleeping, my mother told me to come for you."

By this time Thaddeus and Ludovico had reached the painter's house. As soon as the hermit saw his friend, he knew that he could not live many hours.

"Ah! Brother Thaddeus," said the sick man feebly, "is it you?" "Yes, Antonio—but why did you not let me know sooner of this illness? Did you forget our long friendship?"

"Ah no! But it is the bright things of life, not the sorrowful ones, I would share with my friends." The painter's wife, Monica, stood weeping by the bed-side, and the two boys, Ludovico and Antonio, were on either side. Upon a straw mat in one corner of the room the two little girls, Agnes and Feronica, were quietly sleeping.

Suddenly little Agnes awoke. She rubbed her eyes and looked around. What could it all mean? Why was her dear mother crying? What was the matter? Half asleep she folded her little hands together, knelt down on the straw mat, and began to say her prayers.

"Give me my brushes, my palette!" exclaimed the painter suddenly. With dying energy he seized his brush, and painted the little Agnes as she knelt there—her soft brown hair floating over her shoulders and her lovely eyes lifted to Heaven.

"It is the last angel I shall ever paint!" exclaimed the artist. "What name shall I write in the corner? Some of my pictures have the name of my father's family, Antonio Allegri, and some my mother's name, Lietti." "But let this gem, this masterpiece," said Thaddeus, "take the name of your native village, Correggio."

It was a happy thought, and the artist taking his brush again wrote in the corner of his picture, "Il Correggio in limine mortis pinxit 17 August, 1534."

Then turning his face toward a picture of Christ that hung upon the wall, he kissed his dear ones, and quietly passed away.

The whole village of Correggio and all the great men of Parma came to the funeral. They began to realize what a wonderful artist they had lost, although while living they had left him to starve!

Ludovico noticed with surprise that Thaddeus, their kind friend, was not present. It seemed very strange that he should desert them in this sad hour. Not many weeks after, a party of cunning, designing men, who knew the destitute condition of the artist's wife and children, came to the house and urged Monica to sell her husband's paintings at auction. They thought that in this way they could obtain the rare and beautiful pictures at a very low price. Just in the midst of the sale, when the "Last Angel" of Correggio was about to be bidden off at three and thirty dreads (thirty-three dollars), a knight suddenly entered the room. He drew his sword over the beautiful picture, and exclaimed, "In the name of Francis I, King of France, I offer twenty thousand

thalers (twenty thousand dollars) for this gem of gems." "The Last Angel of Correggio!" The man who had bidden it off, as he supposed, at thirty-three dollars, was very angry; and every one looked at the knight in blank astonishment. It was useless now to conceal the real value of the other paintings.

The knight placed the twenty thousand thalers in Monica's hand, and then taking off his helmet and masquerade, he stood before them in the well-known garb of good old Brother Thaddeus!

This "Last Angel of Correggio" was given by Francis I. to his sister Margaret. It was afterward bought by Louis XV.; but during the revolution of 1789 it suddenly disappeared from the Royal Gallery. How it was lost, or by whom stolen, remains a mystery to this day.—Congregationalist.

DIVERSITY OF SERVICE.

No one follower of Christ should condemn another because the other's spiritual life is not of the same stamp as his own. Let not Martha, busied with her much serving, running everywhere to missionary meetings, or to visit the sick and the poor, find fault with Mary in her quiet devotion, peaceful, thoughtful, gentle, loving, because she does not abound in the same activities. Nor let Mary in her turn judge Martha, and call her piety superficial. Let each of these follow the Master closely, see as much as possible of the infinite loveliness of his character, and copy all she can see into her own life; but let her not imagine that she has seen or copied all of Christ, and let her look at every other believer's life with reverence, as bearing another little fragment of the same divine likeness. Let every man do earnestly and well the particular work which he is fitted and called to do, but let him not imagine that he is doing the only kind of work which Christ wants to have done in this world; rather let him look upon every other faithful servant who does a different work as doing a part equally important and equally acceptable to the Master.

The bird praises God by singing. The flower pays its tribute in fragrant incense as its censers swings in the breeze. The tree shakes down fruits from its bending boughs. The star pours out its silver beams to gladden the earth. The clouds give their blessing in gentle rain. Yet all with equal faithfulness fulfil their mission. So among Christ's redeemed servants, one serves by incessant toil in the home, caring for a large family; another, by silent example as a sufferer, patient and uncomplaining; another, with the pen, sending forth words that inspire, help, cheer, and bless; another, by the living voice, whose eloquence moves men, and starts impulses to better, grander living; another, by the ministry of sweet peace; another, by sitting in quiet song at Jesus' feet, drinking in his Spirit, and then shining as a gentle and silent light, or pouring out the fragrance of love like a lovely and unconscious flower. Yet each and all of these may be serving Christ acceptably, hearing at the close of each day the whispered word, "Well done."—Primitive Christian.

FRENCH ETIQUETTE.

Rev. J. P. Cook writes from Paris: Of all the excellent matter contained in the Christian Advocate, that which I read first and with most interest is the column containing your "Answers to Inquiries." One of these answers struck me recently as showing that a very different rule of etiquette governs in America from that in Europe. As many Americans come over to our continent it may be well for them to know what French (and I believe German) etiquette requires. In question 903 a young minister inquires whether he should call first on the other ministers in his parish or not. And the answer of Dr. Buckley is: "Do not call; it is their duty to make the first call." Now French etiquette requires exactly the contrary. Residents will never call on a newly-arrived person until he has first visited them. It is considered that politeness to the new comer requires that he should choose with whom he wishes to associate. I remember that some years ago ignorance of this rule was the cause of some fretfulness and unpleasant feeling between a distinguished American lady, Mrs. H. Beecher Stowe, and the best Protestant Parisian soci-

ety. We were all anxious to see the author of "Uncle Tom's Cabin," and do her honor; and when we heard she had come to Paris on a visit, and would spend some days in the capital, we expected she would visit some of us at least, and we could then visit her. But while we expected her she was expecting us, and wondering why she did not receive a single visit. It was only when the term of her sojourn had nearly ended that an explanation was given, and we thus missed the opportunity of the Christian intercourse so much desired on both sides.

On the other hand I well remember that when I had the pleasure of visiting your continent with my wife eighteen years ago, she was very much surprised at receiving on the very day of our arrival in New York a visit from your venerable Dr. Durbin, with his excuses that his wife had been unable to accompany him. I had some difficulty in persuading her that by his early visit the Doctor did not mean to insinuate that he did not wish us to go his house. I hope this explanation may be of use to your readers who may come to France. Let them in particular call on me, and not wait until I find where they are, and what they desire.

WHO SHOULD SPEAK FIRST?

As woman is, and always has been, the gate-keeper of society, the rules of etiquette that she lays down must ever be binding. She makes social laws for her own protection, interest and convenience, and since she demands that man must obey them rigorously she should be careful not to violate them herself. She has declared, and very justly, that after a man has been introduced to her, the privilege of continuing or discontinuing the acquaintance, when next they meet, shall rest entirely with her. It is her right and her duty, indeed, to recognize him on any subsequent occasion if she wishes to. Unless she does recognize him, he is to understand that she fails to approve him, and the fact, whatever the cause, must be accepted. He can not, with any social propriety speak to her, much less inquire the reason of her quietly ignoring him.

Nothing, one would think, could be better or more generally known than this rule of etiquette. It has been from time immemorial the canon, written as well as unwritten, of all good society. Women seem to be perfectly aware of it, it would be very strange if they were not, and yet they are constantly sinning against their own edict.

Who has not heard them express mild surprise because some man who had been presented to them again and again had not bowed to them on the street or in the drawing-room?

If you ask them, "Did you recognize him?" they will be apt to reply, "Oh, no; of course not. He should have spoken first."

Being reminded of the well-defined etiquette bearing on the subject, they are likely to add: "I know that very well; but no woman wants to take the initiative. Men should do that; it's their business; it doesn't belong to us. No one expects us to make ourselves so bold."

Meanwhile the unoffending member feels mortified that the surprised, often complaining woman or woman, have repeatedly passed him without a sign. What has been guilty of, he thinks, what breach of decorum or good manners? The cause may lie deeper. She may consider him an improper person to keep up an acquaintance with. Somebody must have defamed him to her. He is sure he has done nothing; but she must certainly believe he has done something, otherwise she wouldn't refuse to admit his existence. What can it be?—Phrenological Journal.

PROFANITY.

For some sins men have a sort of excuse in the strength of temptation by which they are beset; but for profanity there is no excuse. It is neither lovely nor helpful, nor manly. Of all sins it is the meanest and most senseless, more like the raving of a demon than the utterances of a rational being, made in the image of God, and redeemed by the blood of Christ. Profanity is often indicative of weakness of character, and always of a want of self-control. In public men, the habit appears very bad. We are glad to be able to point out Ex-President Grant as an exception. Charles A. Dana,

Ex-Secretary of War, and editor of the New York Sun, a bitter enemy of Gen. Grant, pays the following tribute to one trait of his character:

"Gen. Grant never swears. In all our acquaintance with him we never heard him utter a profane word. His example in this respect was as consistent as it was conspicuous. Most army officers will swear when they are excited. Gen. Scott used to swear. Gen. Sheridan will put in an oath now and then to give emphasis to his ideas and Gen. Sherman can make the air lurid with his cursing. Not so with Gen. Grant. We have been with him in some of the most trying circumstances of his military career, and can testify that no cause of anxiety or of anger has ever drawn any sort of an oath from his lips."

JUST FOR TO-DAY.

Lord, for to-morrow and its needs I do not pray; Keep me, my God, from stain of sin Just for to-day.

Let me both diligently work, And daily pray; Let me be kind in word and deed Just for to-day.

Let me be slow to do my will, Prompt to obey; Help me to mortify my flesh's Just for to-day.

Let me no wrong or idle word Unthinkingly say; Set thou a seal upon my lips Just for to-day.

Let me in season, Lord, be grave, In season gay; Let me be faithful to Thy grace Just for to-day.

So, for to-morrow and its needs I do not pray; But keep me, guide me, love me, Lord, Just for to-day.

—Anon.

MOTHER, ARE YOU A CHRISTIAN?

The day had been a very tiresome one to Mrs. R.— She had been trying very hard to finish some necessary sewing, and, as it often happens at such times, the little ones seemed unusually fretful and troublesome, and had tried their mother's patience severely. At last bedtime had come, and the mother was looking forward to a few hours of real quiet. Little Gracie, a child of four years, was seated on the floor trying to find her toes, and, after a few moments of thoughtful silence, she looked up into her mamma's face, and asked, "Mamma, are you a Christian?"

The question pierced her heart like an arrow. She felt sure her child was thinking of the day, and the many impatient words she had spoken, and she felt herself so self-condemned that she hardly dared to call herself a child of God.

She hesitated a few moments, and then, with a trembling voice, replied: "My dear, I hope I am."

"Well," said little Gracie, "I thought to be a Christian was to bear naughty actions patiently. Isn't that it, mamma?" Mrs. R.— did not answer the question that night, for her heart was too full. Little Gracie had preached her mother a sermon on patience, though she knew it not; and these words, so soon forgotten by the child, remained deeply impressed upon the mother's heart, and caused her many heart-searchings and questionings.

Could she be a child of the blessed Father, who bids us in patience to possess our soul, and assures us that we shall obtain the promise if we endure patiently?

She could not answer this question satisfactorily to herself, and she could only offer up a prayer that God would have patience with her.

Mothers, let us remember that watchful eyes are upon us, and what quick discerners of character our young children are; and, above all, let us go to the only true Source for all the wisdom, grace and patience we need in guiding aright the little flock whom the Heavenly Shepherd has intrusted to our care.

OUR YOUNG FOLKS.

HOMESICK KITTY.

Oh, yes, it was lovely, down there at Cape May. And I should never be tired of play; And auntie was sweet as an au-tie could be; But some one was homesick—you s'pose it was me?

Such elegant ladies and beautiful girls! All asking for kisses and praising my curls; But no precious papa to haz us and say, "Has dear little Kitty been good all day?"

And mamma—Oh, dear, when they turned out the light, And no blessed mamma to kiss me good-night, Cuddled down in the pillow, with no one to see, Was a little girl crying—you guess it was me— Our Little Ones.

A NEGRO SCHOOL.

While a naval officer was inspecting one of the schools in the island of Barbados, containing two hundred negro boys and girls, a sign was made by one of the children, by holding up his hand, intimating that he wished to speak to the master.

On going up to the child, who was somewhat more than eight years of age, the master inquired what was the matter.

"Massa," he replied, with a look of horror and indignation, which the officer said he should never forget, and pointing to a little boy who sat beside him, "Massa, this boy does not believe in resurrection."

"This is very bad," said the master; "but do you my little fellow," addressing the young informer, "believe in the resurrection yourself?"

"Yes, massa, I do."

"But can you prove it from the Bible?"

"Yes, massa. Jesus says, 'I am the resurrection and the life; he that believeth in Me, though he were dead, yet shall he live; and in another place, 'Because I live ye shall live also.'"

The master added: "Can you prove it from the Old Testament also?"

"Yes," for Job says: 'I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin worms destroy this body yet in my flesh shall I see God.' And David says in one of his Psalms; 'I shall be satisfied when I awake with Thy likeness.'"

"But are you sure these passages are in the Bible? Here is a Bible, point them out to us."

The little fellow instantly found all the passages, and read them aloud.

PAWS AND CLAWS.

"Mother," said little Nannie, "sometimes pussy has paws and sometimes she has claws. Isn't that funny? She pats with her paws and plays prettily; but she scratches with her claws, and then I do not love her. I wish she had no claws, but only soft little paws; then she would never scratch, but would be always nice."

"Well, Nannie, dear," said her mother, "remember that you are very much like pussy. These little hands, so soft and delicate, when well employed, are like pussy's paws—very pleasant to feel; but when they pinch or scratch or strike in anger, then they are like pussy's claws."

"Well, that's funny enough, mother. I never thought I was so much like pussy."

"You love pussy much," said her mother; "and you may learn a good lesson from her. When you think kind thoughts, and speak gentle, loving words, then you are like pussy with her nice, soft paws, and everybody will love you; but when you think bad thoughts, or give way to ugly tempers and speak cross and angry words, then you are like pussy with her sharp scratching claws, and no one can love you."

A BOY'S RELIGION.

If a boy is a lover of the Lord Jesus Christ he cannot leave the prayer-meeting, or be a Church-officer, or a preacher, but he can be a godly boy, in a boy's way and in a boy's place. He ought not to be too solemn or too quiet for a boy. He need not cease to be a boy because he is a Christian.

He ought to run; jump, play, climb, and yell like a real boy. But in it all he ought to show the spirit of Christ. He ought to be free from vulgarity and profanity. He ought to eschew tobacco in every form, and have a horror of intoxicating drinks. He ought to be peaceable, gentle, merciful, generous. He ought to take the part of small boys against large boys. He ought to discourage fighting. He ought to refuse to be a party in mischief, to persecution, to deceit. And above all things he ought now and then to show his colors. He need not always be interrupting a game to say that he is a Christian; but he ought not to be ashamed to say that he refuses to be something because it is wrong and wicked, or because he fears God or is a Christian. He ought to take no part in the ridicule of sacred things, but meet the ridicule of others with a bold statement that for all things of God he feels the deepest reverence.—Royal Road.

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THE SUNDAY SCHOOL.

NOVEMBER 5. JESUS BEFORE THE COUNCIL. MARK xiv. 55-72

The judges before whom Jesus was led sat in a hall, with cushions or pillows, and a high priest, in a half circle; Caiaphas, as high priest, in the center, and the chief or oldest, on each side. The prisoner was placed standing before Caiaphas; at each end of the semicircle sat a scribe, to write out the sentence of acquittal or condemnation; some bailiffs, with cords and whips, guarded the accused, while a few others stood behind, to call witnesses, and, at the close, to carry out the decision of the judges.

Sought for witnesses—Not to ascertain the truth, but to destroy one whom they considered a personal enemy, was this trial conducted. Found none—It was necessary to find two who had been present at the same or a precisely similar offense, whatever it might be. It would have been strange indeed if no one could be found to testify at all; but it was not strange that they found it hard to obtain two concurrent witnesses to one and the same thing.

Many bare false witnesses—The charge against Jesus of declaring himself the Son of God and so making himself equal with God, (John 10:33) was one which it was impossible to substantiate by any witness outside the immediate circle of Christ's disciples. He never publicly proclaimed himself the Messiah. Agreed not together—The literal translation of the last clause is, and equal the testimonies were not. Certain... bare false witness—The false witness consisted in giving that sense to his words which it appears by Matt. 27:63 they knew they did not bear.

There is perhaps a trace, in the different reports of Matthew and Mark, of the discrepancy between the witnesses. I will destroy this temple—Our Lord had said, (John 2:19) "Destroy the temple and I will build it again in three days." There was surely no hostility to the temple in this, for the destroying was supposed to be performed by them, and the rebuilding by himself.

The high priest... asked Jesus—This was an attempt to make the prisoner supply the want of testimony by his own confession, a proceeding utterly abhorrent to the spirit and the practice of the English law, though familiar to the codes and courts of other nations.

Answered them nothing—That is, with words give no explanation of the words alleged to have been used by them. Our Lord was silent; for in answering he must have opened to them the meaning of these his words, which was not the work of this his hour, nor fitting for that audience. Held his peace—When he answered not he was silent as the sheep; when he answered, he taught as the Shepherd. Art thou the Christ—This is the only place in the New Testament where the well known name is constantly used by the rabbis in thus absolutely given.

I am—His declaration (ver. 64), of his divine Sonship constitutes Christ's solemn testimony to himself under the solemn sanction of an oath in the presence of the highest council of the realm, in the far more sacred presence of God and his recording angels, at the peril of his life, and with a clear comprehension of the meaning which not only priests and people would attach to it, but with which it would be forever invested by humanity. If it had not been true it would have been blasphemy. Ye shall see—The "shall ye see" is to the council, the representatives of the chosen people, and the coming in the clouds of heaven (see Dan. 7:13) looks onward to the awful time of the end, when every eye shall see him. The Son of man—He adds what may seem to be a mere prediction but is also both an explanation and a pledge or confirmation of the foregoing answer.

Rent his clothes—Literally, his tunics, not his priestly robe, which was worn only in the temple, and when officiating. They all condemned him—And the verdict is unanimous. Now why did not immediate execution follow? The objection is a formidable one. The Jews are under the Roman government. The Romans had taken from them the power of life and death. Besides, the Scriptures require that he should suffer death from Gentile hands, a reason of which they are unaware. Guilty of death—That is, justly liable obnoxious, or exposed to it. Began to spit upon Him—One under sentence of death was always, in the rough age, the sport and mockery of his guards, and those in charge of Jesus, made worse than common by the example of the judges, vented their cruelty on him with the coarsest brutality. To say... Prophecy—He who claims to be chief of prophets should now give us a specimen of his prophetic powers.

Peter was beneath—The point between lawful pleasure and vice is like a boundary between two kingdoms at war with each other. It is therefore most prudent, weak and defenseless as we are, not to venture to the very edge of our side, but to leave some space between, lest an insidious enemy surprise and take us captive unaware. Palace—The Greek word here rendered palace, means the court or square yard enclosed by the building. But he denied—It was when Caiaphas, confident in his own strength, "demanded" David that "the stone which into his forehead and he fell. And how often in modern warfare

has the confidence arising from strength of position or superiority of number proved the occasion of disastrous and humiliating defeat.

A maid saw him again—It seems he had retreated from the fire as if going to depart altogether, and so attracted the attention both of the group at the fire and of the portress. Thou art a Galilean—On the third occasion, the standers by recognize him as a Galilean, and a kinsman of Malchus crowns the charge by identifying him in a way which might have proved most perilous had not Peter immediately withdrawn.

Began to curse and to swear—Besides the other aggravations of this fearful sin, its combination of falsehood, ingratitude, disloyalty and breach of promise, it appears to have involved a momentary lapse into sinful habits long since forsaken.

The cock crew—It is said on the authority of the Rabbinical books, that no cock was allowed to be kept in Jerusalem. But the cock crowing might have been heard from the hillside outside the walls, over against Jerusalem. Peter called to mind—Shame and sorrow, mingled on the moment with a yearning hope of forgiveness, overpowered him, and he did not what he should have done earlier; went out and wept bitterly. It is a touching and beautiful tradition, true to the sincerity of his repentance, if not as a historical reality that, all his life long, the remembrance of this night never left him, and that morning by morning he rose at the hour when the look of his Master had entered his soul, to pray once more for pardon. He wept—Peter wept, and what was better, he returned to Christ and became a faithful apostle.

PLANTING TREES.

Deep planting is one error. To plant a tree rather shallower than it formerly stood is really the right way, whilst many plant a tree as they would a post. Roots are of two kinds—the young and tender rootlets, composed entirely of cells, the feeders of the tree, always found near the surface getting air and moisture, and roots of over one year old, which serve only as supporters of the tree and as conductors of its food. Hence the injury that ensues when the delicate rootlets are so deeply buried in earth. Placing fresh or green manure in contact with the young roots is another great error. The place to put the manure is on the surface, where the elements disintegrate, dissolve, and carry it downward. Numerous forms of fungi are generated and reproduced by the application of such manure directly to the roots, and they immediately attack the tree. It is very well to enrich the soil at transplanting the tree, but the manure, if to be in contact with or near the roots, should be thoroughly decomposed.

USEFUL HINTS.

Coal-tar mixed with a little turpentine makes good and cheap paint for iron work.

Bar soap when first bought should be cut in square pieces and put in a dry place. It lasts better after shrinking.

Dissolve a quarter of an ounce of sal ammoniac in two ounces of water, and wet the warts frequently with the solution—they will disappear in the course of a week or two.

Farmers cannot be too careful in preserving their tools. As mowers, reapers, rakes, scythes, and the like are now to be laid aside "for a season," let them be kept under shelter, away from sun and rain.

It is somewhat remarkable fact that the new Duchess of Westminster, the wife of the richest man in Great Britain, was married in a dress of white foulard, costing three shillings per yard.

White specks in butter come from the sour milk which gets into the churn with the cream. They cannot be fully washed out with water. A better way is not to let them get in. They can be effectually prevented by stirring the cream every day after it is skimmed and before it is churned.

A tree overloaded with fruit can neither perfect the fruit nor ripen it wood properly, and in a severe climate is quite likely to succumb to a degree of cold which, under proper treatment, it could have resisted perfectly. The grape is very sensitive in this respect; if overloaded, the fruit will not color or ripen, nor will the wood ripen.

INFORMATION.

The most dangerous fevers are typhoid, bilious, malarial, and gastric. These all originate in the stomach, liver or bowels, and may be easily prevented. One of Paron's Purgative Pills each night for a week will drive disease from the system.

A Missionary just returned says he regards Johnson's Anodyne Liniment as beyond all price, and efficacious beyond any other medicine. It is adapted to a great variety of special cases, and is the best pain killer in the world.

CONSUMPTION CURED—An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple, yet powerful remedy for the speedy and permanent cure for Con-

sumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellow-men. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. Noyes, 149 Power's Block, B. Chester, N. Y. 13 in E. O. W.

WHO SHOULD SUFFER.—The many who daily suffer agony from corns, bunions, callous lumps, when the means of remedy can be so easily procured. Putnam's great remedy for corns is a new article, but it commands the confidence of every druggist in Canada, as all can testify that PUTNAM'S CORN EXTRACTOR is a sure thing. The man who neglects this suggestion to try PUTNAM'S EXTRACTOR ought to suffer. Use not "the article just as good." Flesh-destroying and dangerous substitutes are offered as a substitute for PUTNAM'S. Of such beware.

If cleanliness indeed be next to Godliness, we know of no one that is going more to promote this virtue than James Pyle, through the introduction of his Pezline. Oct. 1.—1m.

PAIN IN THE SIDE.—Mr. W. A. McMillan, Waterville, N.S. says:—"I had for ten years suffered with pain and soreness in my side, caused by a sprain or stress, and was so weak that any extra exertion would cause so much pain that I could hardly use my arm, until some sixteen years ago when suffering unusual pain from a recent stress, that I used Graham's Pain Eradicator and Pills and was completely cured by using them a few times."

CONSUMPTION.—From H. B. Smith, Esq., a prominent merchant of Buctouche, Kent County, N. B., under date June 8, 1877:—

Dear Sir,—I have suffered for some years past with Cough from Affection of the Lungs, Spitting of Blood, Weakness of the Chest, and Want of Appetite, and have tried many so called remedies but without any effect whatever until I commenced ROBINSON'S PHOSPHORIZED EMULSION. I have now taken 8 bottles and find this quite equal to what it is represented to be, for it has WORKED LIKE A CHARM, and I can cordially recommend it to all who are affected as I have been, as I feel it is going to make a perfect cure of me. I still continue it, and I must say I never took anything equal to it. If you wish to make any use of this for the benefit of yourself and the world at large you can do so, for I think it should be known.

I remain, yours truly (Signed) B. H. SMITH, ROBINSON'S PHOSPHORIZED EMULSION OF COD LIVER OIL WITH LACTO-PHOSPHATE OF LIME is prepared solely by Hanington Bros., Pharmaceutical Chemists, St. John, N. B. For sale by Druggists and General Dealers. Price \$1.00 per bottle; six bottles for \$5.00. Oct. 1.—1m.

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 had ever used it, who will not tell you at once that it will regulate the bowels, and give rest to the mother, and relief and health to the child, operating like magic. It is perfectly safe to use in all cases, and pleasant to the taste, and is the prescription of one of the oldest and best female physicians and nurses in the United States. Sold everywhere. 25 cents a bottle. Febly

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

FOR THE CURE OF ALL THE DELICATE DISORDERS to which females are subject no remedy has been devised that can be compared with Hanington's Quinine Wine and Iron. It renovates the entire system, animates the despondent, restores the bloom of health to the shallow cheek, and replaces melancholy with vivaciousness of youth. Ladies who feel that they are growing old before their time should use Hanington's Quinine Wine and Iron. Beware of imitations. See that you get "Hanington's," the original and genuine. Dealers in Canada.

Remember This.

If you are sick, GOLDEN ELIXIR will surely and Nature in making you well again, while ALL ELSE FAILS. If you are comparatively weak, but feel the need of a grand tonic and stimulant, never rest easy till you are made a new being by the use of GOLDEN ELIXIR. If you are COUSTIC or DYSPEPTIC, or are suffering from any other of the numerous diseases of the stomach or bowels, it is your own fault if you do not feel better by the use of GOLDEN ELIXIR. It is a sovereign remedy in all such complaints.

If you are wasting away with any form of kidney or urinary disease, STOP TEMPTING DEATH this moment, and turn for a cure to GOLDEN ELIXIR. If you are sick with that terrible sickness, Nervousness, you will find a "Balm in Gilead" in the use of GOLDEN ELIXIR. If you are a frequenter of a resort of a malarial or miasmatic district, barricade your system against the source of all contagion—ague, bilious, malarial, yellow, typhoid, and intermittent fevers—by the use of GOLDEN ELIXIR.

If you have rough, pimply, or scabby skin, bad breath, pains and aches, or feel miserable generally, if you have a yellow complexion, fair skin, rich blood, the sweetest breath, health and comfort. In short, it cures ALL diseases of the Stomach, Bowels, Liver, Nerves, Kidneys, etc., and \$500 will be paid for a case it will not cure or help, or for any thing superior or injurious found therein.

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THE WESLEYAN
FRIDAY, OCTOBER 27, 1882.

PLEASE MENTION

That all persons forwarding Two Dollars for the WESLEYAN will receive it from the date of order to Dec. 31, 1883. That is—they may have it for fourteen months for the price of a year's subscription.

On another page will be found the address delivered at the funeral of the late Rev. H. McKeown, of Sussex, N. B. It reached us last week too late for insertion. At Sussex, where the church was also draped in mourning, a service was held in which several ministers took part.

Two new local papers have recently made their appearance. The Picton News is a well-conducted weekly paper, published in the interests of the Liberal party. Its columns are well filled with notes and news on the questions of the day.

We finish this week the reports of the General Conference and General Board of Missions. To the Toronto and Hamilton papers, to which the Conference gave an appropriate expression of thanks, we have been to a great extent indebted.

Facts and figures are used to good purpose by a writer in the Christian Union on the recent annual meeting of the American Board of Foreign Missions.

Men may glorify the fatherhood of God and the brotherhood of men, but such beliefs will never send missionaries to face the malarial belt of Africa or the cannibals of the South Pacific.

The advocates of the faithful observance of the Lord's Day have always claimed it to be a source of profit as well as a matter of duty. To the wisdom of this view important testimony has been given by the owners of the Bessemer Steel works of Pittsburgh, Pa., who have ordered the discontinuance of all work on Sunday in any part of their great establishment.

The death of the Rev. Thomas Guard, of whom a correspondent makes pleasing mention in this issue of our paper, was a great and sad surprise to our American brethren.

Rev. Wm. Guard, who gave three sons to the Methodist ministry. In 1851 he entered the Irish Conference, and in 1861 failing health led him to the more genial climate of South Africa. Ten years later, while on a lecturing tour in the United States, he accepted a call to the Mount Vernon M. E. Church, Baltimore, with which at the time of his death he was serving a second term, having spent the intervening years in California.

The statement of a New York paper that "temperance is playing the mischief with politics" receives confirmation from the recent Republican defeat in Ohio. There the tables have been completely turned and a strong Republican vote has been reversed by an immense Democratic majority.

Centennial services were held in Charles Street Church in this city on Wednesday, the 18th inst., and at Dartmouth on the following evening. At the latter meeting Mr. W. K. Angwin presided. Other speakers were Revs. Dr. Rice, R. Brecken, F. H. W. Pickles and the pastor, Rev. H. P. Doane.

Our Methodist friends across the border are looking with interest at our movements in reference to union. The Western Christian Advocate (Cincinnati) says on this topic: Our brethren in the Canadas and other more eastern British provinces have now a golden opportunity to effect an organic union of several Methodist organizations which have been established within their territories.

METHODIST UNION.

Our brethren in the Canadas and other more eastern British provinces have now a golden opportunity to effect an organic union of several Methodist organizations which have been established within their territories.

The opportunity ought not to be lost. If now neglected it might not return for many, many years. In the meantime how much that might have been gained by combined resources and efforts would have been lost to Methodism and to Protestant Christianity! The satisfactions, the added friendships, and the brighter hopes that would arise from the vastly wider Christian fellowship which is proposed would immediately more than compensate for all the concessions in respect to discipline and government that would have to be made in order to secure this union.

The Central Christian Advocate, (St. Louis) quotes from the Canadian representative of the Advocate family, with some comments: The Canada Christian Advocate, the organ of the Methodist Episcopal

Church of Canada, says in regard to the leading question among Canadian Methodists: "We are not at all anxious for union, but will favor it, provided an honorable basis can be mutually agreed upon. This however, we confess, does not seem probable. Concessions must be made all around. A common platform must be found upon which the four Methodist Churches of the Dominion can agree to meet. Without this union, in our judgment, is not desirable, even were it possible. Such a platform has not yet been found."

Under the heading "Primitive Methodism" we find the following in the last number of the Methodist Recorder: "The General Conference has had under its consideration a resolution from the Canadian Conference, expressing a desire for the unification of the Methodist bodies in the Dominion. The Committee did not offer any strong objection to the union providing the amalgamation can be effected on fair and equitable terms. It was thought that the interests of Methodism might thereby be consolidated and promoted."

THE NORTH WEST.

A Western correspondent writes:—The Rev. Dr. Young, Superintendent of Missions, writes from Brandon under date of the 10th inst., and from Regina on the 11th inst. He arrived at Brandon on the 7th from Winnipeg, and on Sunday drove to Millford, 28 miles, and opened a new church and then returned to Brandon and preached in the evening to a congregation of about five hundred. He reports that the roads were splendid, the evenings frosty and the land in that section and as far west as Moose Jan Creek splendid. Everything indicates great prosperity in Brandon, which is about 135 miles west of Winnipeg. Regina, the new capital, is 356 miles from Winnipeg, and the country between is reported by the resident minister as filling up rapidly, many of the settlers being Methodists. Business is rushing and most of the Railroad stations as yet are only canvas, but at Regina, Vernon, and other points farm houses, hotels and stores are being rapidly built. The population of Regina is put at six hundred, and the situation is thought better than many report. The most of those there at present are squatters no sales having as yet been made by the Synodicate. The Railroad is now pushing toward the crossing of the Saskatchewan. Rev. W. J. Hewitt, resident minister and Chairman of the District, has been since Conference living in a tent and roughing it. His place of worship, also a tent, blew down on the 11th inst., and had to be re-arranged. Dr. Young expected to reach Brantford, Ont., by the 29th October, and Prince Edward Island for first Sunday in November.

In a note, written by Dr. Young on the 11th inst. at Regina, he says: "I am here, 356 miles west of Winnipeg, and about 2000 miles west of Toronto, in the capital of the North-West Territory. The country is good, the people scarce. This city has sprung up during the last forty days, and numbers about five or six hundred people. Our missionary has pioneered well. I am staying in his house. It is small, cold, not furnished, and without a chair! He is a chairman without a chair. On the 27th of August he began with a few, lived in a tent till last week, built a house since and traversed the regions around nobly. I hope now to get away from Manitoba by 25th October and to reach Prince Edward Island by 5th of November."

GENERAL CONFERENCE.

(Continued from 6th page.)

DISCIPLINE.

The Committee on Discipline further reported. On motion by Rev. Dr. Sanderson, clause 114 in the Discipline was amended so as to allow the location of a minister against his consent, provided that the Board of the Superannuation Fund shall refund on recommendation of the Annual Conference the amount paid to the fund by the person so located, together with such additional sum, if any, as may be deemed equitable by the Board. Carried.

On motion by Rev. W. Tindall, the Rev. Dr. Williams was empowered to edit the new discipline. The report of the Committee on the North-West was read in favour of a Conference for Manitoba and the North-West, to meet for its first session in the city of Winnipeg, on the first Wednesday in August, 1883; the stations for next year being made by the Stationing Committee of the Toronto Conference; the Board of Missions to appoint a Superintendent of Missions, who shall hold office for four years, be first President of the Conference, and supported out of the Mission Fund; that there shall be an Advisory Committee which shall consist of the Chairman of Districts, and an equal number of laymen, and meet for consultation as often as he

shall deem necessary. The report also recommended that the General Board of Missions be instructed to appropriate grants to the missions as herebefore, and that the Superintendent of Missions shall be ex-officio a member of the Mission Board and the Stationing Committee of the North-West. The report was voted on seriatim, and adopted as a whole.

AN ITINERANT GENERAL SUPERINTENDENT.

Mr. J. Macdonald then moved several resolutions relating to the President of the General Conference. The resolutions desired that the President should be left without circuit responsibilities. The mover withdrew the resolution when

Dr. Sutherland said he would bring his forward. These resolutions were brought forward some time ago by Dr. Sutherland, but after a warm debate they were referred to the Committee on the Government of the Church. The following resolutions were carried:—

- 1. The President of the General Conference shall ex-officio possess the powers and discharge the duties hereinafter expressed and defined.
2. He shall hold office during the quadrennial period following his election.
3. He shall preside over all sections of the General Conference during his term of office; and shall be ex-officio Chairman of the Standing Committees of the General Conference during the same period.
4. He shall travel through the Connexion, as the General Conference may direct, and to this end shall be relieved from circuit duties. Provided, however, that in the discharge of the duties he shall not infringe the prerogatives of Annual Conference officers or of Church courts.
5. He shall attend as many of the Annual Conference sessions as possible, to bring before them any matter of connexional interest.

The latter part of the fifth clause, which recommended as follows, was lost: It shall be his duty to call the attention of such Conferences to any case in which the Discipline of the Church has not been duly observed, or the law of the Church contravened, and in case the matter cannot then be adjusted, it shall be his duty to refer it to the Court of Appeal, whose decision shall be final.

The next clause of the report recommended that the President shall have authority to rule in any question of law submitted to him, provided, however, that if the Annual Conference or any member thereof dissent from the ruling they may appeal the case to the General Conference Special Committee, whose decision shall be final. The clause was carried.

The seventh clause recommended that the President of the General Conference shall devote special attention to matters of general connexional character, leaving local affairs to the oversight of Annual Conference authorities. After some debate this was also carried.

Mr. J. Macdonald moved that the President of the General Conference have the same salary as the other connexional officers, to be paid out of the General Conference Fund.—Carried.

THE COURT OF APPEAL. The Committee on the Government of the Church recommended that the General Conference Special Committee be composed as follows: The President and Vice-President of the General Conference, five ministers and five laymen, four of whom shall be selected from the Eastern and six from the Western Conferences, whose decision on all cases within its jurisdiction shall be final and binding on Annual Conferences, and also on the constitutionality of the acts of the General Conference.

The report of the committee was carried. Rev. S. Bond moved, That it shall be the duty of the Court of Appeal to try all cases on the following subjects: All questions of law arising in the Annual Conferences, all rulings of the President of the General Conference arising in the committee and all actions taken by the General Conference in connexion with paragraphs 91, 92, 93, 94, 95, and 96 of the Discipline. Rev. Dr. Hunter moved, That the Court of Appeal shall have authority in all questions involving a conflict of opinion between the General and Annual Conferences, and of all questions of law arising in the Annual Conferences, and that the decision given shall be final. In all other respects the regulations of the Court of Appeal shall remain as they are in the Discipline of 1878. Dr. Hunter's amendment was adopted.

Rev. S. Bond moved that the Court of Appeal be constituted as follows: The President of the General Conference, or in his absence the Vice-President, and twelve members to be elected by ballot out of twenty-four persons nominated by the President. After discussion the amendment was carried.

The next clause of the report recommended that the President of the General Conference, ex-officio, shall be President of the Court of Appeal, which shall assemble at his call, but if he should from any cause fail to assemble the Court, then the Vice-President ex-officio shall assemble the Court and preside at its meetings, and in all cases of meeting the Court shall choose its own Secretary.—Carried.

The next item recommended that in all cases of appeal notice shall be

given by the party appealing to the President of the General Conference who shall after notice of appeal assemble the Court as soon as possible.—Carried.

The report further recommended that the Court of Appeal shall keep a full and correct record of all its proceedings during the current quadrennium and shall report its proceedings to the next ensuing General Conference.—Carried.

The next clause recommended that seven members of the Court of Appeal shall form a quorum, five of whom shall be competent to render a judgment in all cases which may be submitted to it for decision.

Rev. Dr. Harper moved that a majority of the whole number be necessary to render a decision.

SEVENTEENTH DAY—Sept. 27th.

The question of the Court of Appeal was taken up, and the constitution was so altered that the President shall nominate twenty-four persons, half ministers and half laymen, twenty of whom shall be elected by ballot by the members of the General Conference. Those not members of the General Conference may be nominated and elected. It was decided that persons having occasion to appeal to the Court, or Conference whose decisions may be appealed against, shall have the right to appear in person or by representation in the Court of Appeal.

It was decided, on motion of Rev. W. Williams, that in case any General Conference office should become vacant which is not already provided for, the Conference Special Committee shall have power to fill the vacancy.

On motion of Rev. A. Langford, it was resolved that any minister who may be removed contrary to his desire his expenses shall be paid out of the General Conference Fund.

Rev. Dr. Williams announced that the sum of \$34.25 had been presented by the members of the General Conference to Rev. Mr. Crossley, who has acted as Conference Post-master. Mr. Crossley intends to give the amount to the new Hannah Street Church, Hamilton.

Rev. John Shaw read the remainder of the report of the Missionary Committee.

The following were appointed on the Missionary General Board, in addition to those elected by the Annual Conferences:—

Rev. James Gray, John Shaw, Dr. Douglas, Dr. Potts, S. F. Huestis, and E. Evans; Messrs. Hon. J. Ferrier, J. N. Lake, W. E. Stanford, J. Patterson, J. Wesley Smith, and Hon. J. J. Rogerson.

The President announced that the General Conference Fund is in debt \$4,000.

It was decided to elect the fraternal delegates by nomination and ballot.

Rev. Dr. Rice was elected to the British Conference; Rev. Dr. Nelles, to the Methodist Episcopal Church, United States; Rev. William Briggs, to the Methodist Episcopal Church, South; Rev. John Wakeheld, to the Methodist Episcopal Church, Canada; Rev. John Shaw, to the Primitive Methodist Church, Canada; and Rev. Mr. Hansford, to the Bible Christian Church, Canada.

It was resolved that in case an adjourned General Conference shall be necessary, that said General Conference shall be held at Belleville; as also that the General Conference of 1886 be held in the Metropolitan Church, Toronto, on the first Wednesday in September.

It was decided, on motion of Dr. Williams, that the delegation of the next General Conference shall consist of one member for every eight members of the Annual Conference.

The following were appointed as members on the Court of Appeal:— Messrs. Judge Jones, J. J. McLaren, Judge Dean, John Macdonald Dr. Inch, Hon. J. Ferrier; Revs. Dr. Douglas, James Gray, Dr. Williams, Dr. Sutherland, Dr. Jeffers, and E. A. Stafford.

The President appointed the following as the Standing Committee on Legislation:—

Judge Jones, Hon. J. W. Sifton, Rev. Dr. Nelles, Judge Dean, J. J. McLaren, Hon. Senator Ferrier, Hon. S. L. Shannon, C. H. B. Fisher and W. Heard.

General Conference Special Committee:—Dr. Rice, Dr. Pickard, Nelles, Dr. Sanderson, S. F. Huestis, Dr. Dewart, Dr. Milligan, Hon. J. Ferrier, John Macdonald, Hon. J. J. Rogerson, W. E. Sanford, Sheriff Glass, and Dr. Allison.

After considerable discussion it was resolved that three-eighths of the salary of the President of the General Conference be paid out of the General Conference Fund, three-eighths out of the Missionary Fund, and two-eighths out of the Educational Fund.

The following were appointed on the Children's Fund Committee. Western Section—Revs. G. H. Cornish, J. S. Ross, J. H. Starr, W. Hansford, S. J. Hunter, E. A. Stafford; Messrs. J. H. Willmott, N. F. Hall, A. J. Donley and J. J. Pearson Eastern Section—Revs. Dr. Milligan, T. Marshall, A. D. Morton, and Messrs. J. W. Smith, W. E. Dawson.

The President briefly addressed the Conference. He referred to the good feeling that had prevailed between each and every member of the Conference, though the discussions had been warm. He thanked the Conference for their prayers, and asked their continuance.

The Conference closed by singing, Dr. Potts leading in prayer, and the President pronouncing the benediction.

GENERAL BOARD OF MISSIONS.

SECOND DAY.

On motion \$300 was granted to the French Institute, Montreal.

The following were elected to the Board of Directors for the French Institute: The President of the French Institute; the President of the General Conference, the President of the Montreal Conference, Revs. J. Potts, D.D., A. Sutherland, D.D., W. Scott, J. J. Borland, W. Hansford, L. N. Beaudry, Professor Shaw, Hon. Senator Ferrier, J. J. McLaren, G. C. J. R. Alexander, M. D., C. Morton, G. Bishop, J. Torrance, J. Beauchemin, L. Rolin.

An earnest conversation took place in reference to the condition of our French Missions, especially the one at Sherbrooke, and it was evident the local management of these missions in the past was not satisfactory to the Committee. A resolution was finally adopted appointing a Committee to visit Sherbrooke to enquire into the condition of the mission property, and take such action as might seem to be called for. The same Committee to enquire into the condition of all the French Missions outside of Montreal, and report to the Committee of Consultation and Finance.

On motion a sub-committee, consisting of Rev. Dr. Williams, Rev. S. F. Huestis, J. McDonald and W. H. Lambly, Esqrs., was appointed to consider the question of salaries. At a subsequent stage the report of said Committee was adopted:—General Secretary, \$1,600, with \$650 for rent, taxes and children's fund claim. Assistant, \$1,400; Accountant, \$1,400; Superintendent of Missions in North West, \$2,900.

On motion of Rev. J. Gray, seconded by Dr. Douglas, it was resolved that this Board desires to express its hearty approval of the efforts made on some of our Domestic Missions to aid the Missionary Society by the erection of parsonages on their respective missions. We regret, however, that many of our Missions whose circumstances would entitle them to follow those praiseworthy examples have failed to do so, and we earnestly urge all our missionaries to use all possible efforts to induce their people to erect parsonages whenever such erections can be made, and thus reduce the claims made from year to year on the Missionary Society for rents, especially those Missions which have been for many years claimants on the Fund.

A number of miscellaneous items were considered and small grants made for the expense of sailing the Labrador mission boat Evangelist, and for expenses of Missionaries visiting the lumber camps in New Brunswick and on the Pembroke District. Several other items were referred to the Committee of Finance, in order to obtain further information.

THE COMMITTEE OF CONSULTATION AND FINANCE.

was constituted as follows:—The President of the General Conference, the officers of the Missionary Society, Rev. James Gray, John Shaw, Drs. Williams, Potts, Douglas, Rose, Cochran, Nelles and Hunter, W. Hansford, and Messrs. W. E. Sanford, A. J. Donley, Senator Ferrier, J. Lister, J. Patterson, R. Brown, J. N. Lake, and W. F. Hall.

CHURCH AND PARSONAGE AID FUND.

The Rev. James Gray presented a draft of Constitution for the proposed Church and Parsonage Aid Fund, which, with one or two amendments, was adopted. The leading points are the following:—

1. The object of the fund is to aid in the erection of churches and parsonages in the North West.

2. The fund shall be arranged by a mixed Committee, consisting of the President of the General Conference, Dr. Sutherland, J. N. Lake, Esq., the Superintendent of Missions, Chairmen of Districts in the N. West, and one layman from each District to be nominated for the present by the Superintendent of Missions. The Rev. Dr. Sutherland and J. N. Lake, Esq., to be Treasurers.

3. Sources of Income to be, (1) Balance of R. & E. Fund now at credit of Western Conferences; (2) Legacies; (3) Donations for this object, payable in three instalments, as follows:—Jan'y. 1st, 1883, July 1st, 1883, and Jan'y. 1st, 1884.

4. No grant to exceed one-fourth of the cost of church or parsonage; grant and loan combined not to exceed one-half estimated value, and in no case to exceed \$1000. Loans to be repaid in five years with interest at five per cent, secured by note or mortgage, with policy of insurance.

The meeting of the Board being a month earlier than usual, the Committee of Finance was authorized to receive the annual statement of accounts and report of auditors. To encourage the building of parsonages on Domestic Missions, the Committee may make grants in aid, in the form of advances for rent; such advances to be made out of unappropriated balances from legacies, &c.

DEPUTATION TO THE EAST.

It was agreed that the Rev. Dr. Young should spend some time in the Eastern Conferences during the months of November and December, in the interests of the Missionary Society and the Church and Parsonage Aid Fund.

NEXT MEETING OF THE BOARD.

On motion it was resolved that the next meeting of the Board be held in Halifax, the precise time to be fixed by the Committee of Consultation and Finance.

EVENING SESSION.

A memorial from the N. B. & P.

E. I. Conference sum be appropriate allowance for four years' support by local efforts. The Board. It is such an arrangement power of the Board case it was not done as between in the matter of judicial, which has General Conference the Committee a Finance.

A careful review Board was made, Mac appropriately (rents and removal Toronto Conference London Montreal Nova Scotia New Brunswick Newfoundland Indian Missions (H. Mission Districts— Teachers, Interpreters Assistant— French District— Mount Elgin Institute Salaries (Mission Office and Contingent Interest and discount Circuit Expenses Various other made, most of it in the hands of the consultation and Fin

PASSING.

DEAR MR. E. Longfellow,

"The world is full of mourning for

And mourning for have been broomed by events under our notice week.

On Sunday last the house of God and of following ed in view of the sible loss, we question, "Do McKeown is de said, "our Mr. was the answer, on Friday night!" We found to realize that he ten and so recent worker and with ten associated in District meeting other Church g met by us at Surely, in the m death."

Yesterday, we John, after having satisfaction of respect to our departed friend day the tidings I that another war Zion has been pie the insatiable ard

On our homew late General Co aside to visit a lo of Baltimore. Th the month and th present Oct. At service we were Methodist Church that occasion, those who acco Rev. Dr. Guard, who on several been prevented fr

mon was one oof tant elements ment among wh paths, fidelity, tion. The sacra Supper at the cl of members into forded an oppor thing of the man ity. The fact a presence in that er had, upon pre nials, been take dy, advised and affectionate and ferred assistance stocked library w man, and cordia ly circle, deep served to show th for himself alon such a preacher must we felt, b Church. The las bea serious one i tion. Yet, sad preacher and th Mount Vernon with the silent d mas Guard, D on Sunday, 15th

"God moves in a receive it.

His wonders do He plants his fo And rides upon The sermon in the 1st of Oct., public message remembered and heard it, and m

St. Stephen, I

CENTENNIAL.

DEAR EDITOR these services a ible, and give o rect information progress and pr Church in the think we ought ties at our comm number of chur course of erectio ments, full m trial, actual number of ca

E. I. Conference, praying that a lump sum be appropriated to that Conference for four years, and that they be allowed to supplement such arrangements by local effort, was laid before the Board. It was considered that such an arrangement was beyond the power of the Board, and that in any case it was not desirable to discriminate as between different Conferences in the matter of grants.

The question of a missionary periodical, which has been ordered by the General Conference, was referred to the Committee of Consultation and Finance.

A careful review of the work of the Board was made, and the following estimates and removal expenses included: Toronto Conference, \$14,777; London, 6,786; Nova Scotia, 9,392; New Brunswick Conference, 10,535; Newfoundland, 8,432; Indian Missions (Home), 6,795; Mission Districts, 35,929; Teachers, Interpreters and Native Assistants, 13,267; French District, 5,850; French and Supply, 1,750; Mount Eliza Institution, 4,000; Salaries (Mission Rooms), 5,050; Publication Account, 3,000; Office and Contingent Charges, 1,400; Interest and discount, 2,600; Circuit Expenses (Anniversaries), 3,200.

Various other small grants were made, most of the amounts being left in the hands of the Committee of Consultation and Finance.

PASSING HENCE.

DEAR MR. EDITOR.—The lines of Longfellow, "The world is full of farewells to the dead," and "mournings for the dead" have been brought forcibly to our mind by events which have come under our notice during the present week.

On Sunday last as we retired from the house of God, where the importance of following Christ had been urged in view of the soul's worth and possible loss, we were startled by the question, "Do you know Rev. Mr. McKeown is dead?" "What," we said, "our Mr. McKeown?" "Yes," was the answer, "he died suddenly on Friday night or Saturday morning." We found it hard, and still do, to realize that he whom we had so often and so recently hailed as a fellow-worker and with whom we had so often associated in committee work and District meetings, at Conference and other Church gatherings, would be met by us at such places no more! Surely, in the midst of life we are in death!

Yesterday, we returned from St. John, after having had the melancholy satisfaction of paying the last tokens of respect to the earthly remains of our departed friend and brother. Today the tidings have just reached us that another watchman on the wall of Zion has been pierced by the shaft of the insatiable archer.

On our homeward journey from the late General Conference we turned aside to visit a loved one in the city of Baltimore. The day was the first of the month and the first Sunday of the present Oct. At the hour for morning service we were guided to Mr. Vernon Methodist Church. The preacher on that occasion, to the gratification of those who accompanied us, was the Rev. Dr. Guard, pastor of the Church who on several recent occasions had been prevented by slight indisposition from occupying his pulpit. The sermon was one combining many important elements of pulpit power, eminent among which were, originality, pathos, fidelity, earnestness and unction. The sacrament of the Lord's Supper at the close and the reception of members into full communion afforded an opportunity to learn something of the man in his public capacity. The fact also that the one whose presence in that city had led us thither had, upon presentation of testimonials, been taken into the pastor's study, advised and counselled in the most affectionate and paternal manner, offered assistance such as the well-stocked library would afford to a young man, and cordially invited to the family circle, deeply impressed us and served to show that Dr. Guard lived not for himself alone.

Such a preacher and such a pastor, must we felt, be a great boon to any Church. The loss of such a minister must be a serious one indeed to any congregation. Yet, said to state, the eloquent preacher and the devoted pastor of Mount Vernon is to-day numbered with the silent dead! The Rev. Thomas Guard, n. n., died at 1.30 a. m., on Sunday, 15th of Oct., 1882.

"God moves in a mysterious way, His wonders to perform, He plants his footsteps in the sea, And rides upon the storm."

The sermon preached on Sunday, the 1st of Oct., was Dr. Guard's last public message. May its truths be remembered and practised by all who heard it, and may we be also ready!

ROBERT DUNCAN. St. Stephen, N. B., Oct. 19, 1882.

CENTENNIAL SERVICES.

DEAR EDITOR:—In order to make these services as interesting as possible, and give our people full and correct information regarding the rapid progress and present position of our Church in these Lower Provinces, I think we ought to have all the statistics at our command. Let us have the number of church edifices, churches in course of erection, preaching appointments, full members, members on trial, attendance on public worship, number of completed parsonages,

number of parsonages in course of erection, number of local preachers, class leaders, value of church property, and number of ordained ministers and probationers in the N. S. and N. B. and P. E. I. Conferences. As all the Superintendents of circuits have not Minutes of both Conferences, nor can all the above information be gathered from them, even if possessed; would it not therefore be well for the Secretaries of the above Conferences to send the desired statistics for publication in the WESLEYAN? It appears to me that as these good brethren have the figures at hand they could easily and would gladly oblige us in doing so.

I hope our Centennial celebration will be eminently successful in answering all the contemplated ends, but unless the matter is taken in hand with greater vigour, will it!

W. R. PEPPER. Apple Glen, Oct. 18, 1882.

AUTUMN WORK.

Some hints on Missionary meetings, in the columns of the Methodist, are worth reproducing in this part of the world:—

Autumn is the season in which many of the foreign missionary meetings are held. The income of the year will depend very much upon the interest which is excited by these annual gatherings. During the past few years we have lost our most effective missionary advocates. The voices of Punshon and Simpson are sadly missed. The general average of speaking power in the Connexion is, however, higher than it ever was. Let every man do his best, and the result cannot fail to be good. Laymen, we are glad to say, are taking a more prominent part in missionary advocacy. The list of Conference deputations contains, we observe, an increased number of lay names. Some years ago lay agency on the missionary platform was represented by chairmen and circuit secretaries. Now laymen have their proper places in all our meetings, from the village chapel up to Exeter Hall. We shall hope to produce lay advocates who will excel ministerial advocates. Missionary meetings, however, should not depend upon speakers. They should be well organized and well conducted. The organist and choir should attend. The Sunday-school children should also be there. The meeting should be bright and cheerful. It should be the culmination and result of a general interest which has been created beforehand. The circuit committees need also to do their duty. They are composed of influential names, but in many cases they give but little stimulus to circuit effort and liberality. Circuit collecting needs revival also.

By working every part of our circuit missionary organization we can easily bring up the income to the expenditure. This would be far better than heroic efforts at anniversaries to clear away debts.

AFTER THE BATTLE.

A Methodist chaplain in Egypt, the Rev. A. H. Male, gives a sad picture of the battle-field after the fight at Tel-el-Kebir:

The troops went on a mile or two, and the one or two other chaplains with them, so I had the burial work to do. It was very sad work. Having no book with me, I had to repeat what I could remember of the service. In one case, however, a Prayer-book was put into my hand with a request that this special one might be used. It was found on the body of Major Strong, R. M. L. I. His body I was to bury together with those of another officer and five men; and so it went on, dead men brought along, wounded men, dying, etc. The slaughter was indescribable. Nearly all bayonet wounds, for our men rushed at the trenches, and then set to work. Just as I was burying a group of 42nd Highlanders I saw near me a crowded bit of trench not twenty yards long. I began counting the bodies in it: When I got to fifty I stopped; there was a woman. The outer trench line was fortified from end to end—was four or five miles long; there were also many inner trenches, redoubts with mounted guns, &c. The whole was among them. In the outer line of fortification there was a complete line of bodies from end to end, and inner trenches were also full, and again the plain ground beyond, along which the enemy tried to flee, was covered. The cries of the wounded Arabs were terrible. I did what I could for them in the way of giving them water, but we had to look very closely to them, as many of our men and even officers were shot by the wounded. A large number were brought into our hospital tents, and were treated by our doctors, but that night as I lay on the ground, covered by a quilt which I felt compelled to "loot" from one of the tents, as I had nothing with me, either bed or tent, the cries of these poor wretches as they lay around me mingled with my dreams; many more were dead by the morning.

PERSONAL.

The Rev. J. Trotter, late of St. George's, Bermuda, has arrived at St. John and taken the pastorate of Grace Reformed Episcopal Church.

Services were held last week in St. James Episcopal Church, St. John, N. B., to bid farewell to the Rev. William Armstrong who had occupied the pulpit for thirty years. Mr. Armstrong has since left for England.

Bishop McTear returned home from our General Conference with limbozo. The Dean of the Vanderbilt Medical Faculty took advantage of the opportunity to present the bishop with a gold-headed cane.

Mr. John E. Miller, for many years publisher of the Little Corporal magazine, died recently in St. Paul, Minn. He was, at Evanston, Ill., for many years the much loved superintendent of the Methodist Sunday-school. His widow is the well-known writer, Emily Huntington Miller.

During the meeting of the General Conference at Hamilton, the Rev. J. S. Phinney visited Berlin, Ont., where he was the guest of Dr. Bowlby, a cousin and former resident of Nova Scotia. The Berlin News says: "He preached a very acceptable and practical sermon in the Methodist church in the evening. Like most of the far east preachers his style partakes largely of the solidity and stability which are almost invariably found in those from the old land."

LITERARY, &c.

The Southern Pulpit, for October, contains three or four discourses from eminent ministers, an expository section, a number of "Outlines of Sermons," a "Preacher's Note-book," a "department of 'Suggestions on Texts,'" with a large collection of apt illustrations. Subscriptions \$1.50 per annum. Published at Richmond, Va.

We are pleased with the History of British America, lately prepared by Mr. John B. Calkin, Principal of the Normal School, and published by Messrs. A. & W. Mackinlay, of this city. Both author and publishers have done their work well. The style in which this small volume, the latest addition to the Nova Scotia School Series, is written, is interesting and its arrangement admirable. As a school-book it ought to be popular but it will also be valuable as a book of reference.

We can only refer to Oliver Ditson & Co's new music book, The Choral Choir, compiled by that veteran compiler, W. O. Perkins, whose work is well known. On opening at the 150th page, one notices that the first half of the volume is secular, and the last half sacred. It is, however, a singing class as well as a choir book, and the 150 graded songs, ranging from the simplest exercise to a high class glee, are just the things to make study interesting. The last half of the Choral Choir is exclusively sacred, and has a full supply of tunes in all metres, with more than fifty good anthems, choruses and chants. It is sent by J. & F. W. Harris, of this city.

Miss Bayertz (a converted Jewish lady) has been holding special religious services at Angaston, South Australia. The ministers of the Baptist, Independent, and Wesleyan Churches took part. Altogether 160 persons professed to have found salvation in connection with the services.

The New Zealand Wesleyan says of the census of 1881 in that colony: "From March, 1878, to April, 1881, the population of the colony was increased by 75,521, the growth being at the rate of 18.22 per cent. During the same time the Wesleyan Church adherents increased from 26,037 to 37,733, or at the rate of 29.80 per cent."

N. B. AND P. E. I. CONFERENCE.

The following Committees will meet (D. V.) as noticed below. The Missionary Committee, in Committee Room, Centenary Church, St. John, N. B., Tuesday, Oct. 31st, at 9 o'clock, a. m.

The Conference Special Committee, in Committee Room, Queen Square Church, St. John, N. B., Wednesday, Nov. 1st, at 9 o'clock, a. m.

JOHN S. PHINNEY, President.

MONCTON, N. B.

Last Sunday, in the Methodist Church at Moncton, the Rev. Dr. Rice, President of the Conference, conducted the service and preached. The Reverend Doctor, who is a noble looking man, now quite advanced in years, incidentally mentioned that he had preached in Moncton forty years ago, and not since. The meeting in the evening was of more than ordinary interest to the large congregation which assembled. This is the Centennial year of Methodism in these Provinces, and it is proposed to erect a college hall at Sackville in memory of Rev. Wm. Black, the founder of Methodism. Rev. Mr. Deinstadt explained the object of the meeting and called upon Rev. Mr. Berne, who read facts and figures showing the progress of the Methodists in Canada, and more particularly in the Maritime Provinces. Then followed addresses by Dr. J. R. Ingh, L.L.B., president of the Sackville College, and Rev. Dr. Rice, president of the Methodist General Conference. Rev. Mr. Prince conducted the devotional exercises. The paper by Rev. Mr. Berne and the addresses throughout were listened to with a great deal of attention. The collection taken at the close in aid of the fund, together with a subscription taken on Saturday, amounts to \$454.—St. John Telegraph

METHODIST NOTES.

Missionary meetings have been recently held on the Boacabe circuit. The results are likely to be in advance of any former year.

The Methodists in the English Settlement, Northumberland County, have erected a new church, which is about completed.

The St. John News says: "The pulpit of the Methodist Church, Sussex, will be temporarily supplied from St. John. No arrangements have been made for securing a new pastor. Rev. Mr. McKeown had an insurance policy of \$2,000 on his life."

The Grace Church Auxiliary Society, Winnipeg, has decided to open a reading parlor in the Wesley Hall Block, which will be easily furnished and made as attractive and homelike as possible. Young people will be there to receive strangers and welcome them to the Society and to this great North West. An earnest effort will be made to introduce the new comers to as many members of the society as possible.—Free Press.

The Post reports: The Memorial Hall "will be of stone and will be built on the hill to the westward of the cottage occupied by the President of the College. Tenders for its construction are at present being advertised for. On Sunday last the centennial sermon was preached in the Methodist church of this place by the pastor, Rev. Mr. Phinney. The sermon was a very interesting one and was listened to with attention by a large audience."

ABROAD.

About 30 new students enter the School of Theology of Boston University this year, nearly all graduates of college.

The Wesleyan Methodists retain regular preaching in 95 preaching places in Italy. In the Naples district they have 575 members and 196 probationers.

The son of the late King of the Limba Territory, Western Africa, is in England, under the care of the Rev. J. Booth, who is about to return as a Wesleyan missionary in that district. The young Prince is said to be about sixteen years of age; an intelligent and consistent Christian youth. His uncle, the regent, has engaged to build a new chapel, at his own cost, for the Wesleyan missions.—Meth. Recorder.

Under the auspices of the Liverpool Wesleyan Mission, a tea meeting for bargemen and their wives was lately held in the Duke's Dock, Liverpool. About 400 sat down to tea. Afterwards a very interesting meeting was held. The President of the Conference took the chair. The work done by the mission amongst the bargemen has been blessed of God, and reformed and happy lives testify to the good received.

In forty years of labor in Greece Rev. Dr. Hill trained 10,000 Greek girls in his famous school.

Recently published statistics regarding Madagascar show that in a population of 2,500,000, there are 70,000 Christians; and it was less than sixty years ago that the first missionary visited the Island.

A Christian layman from Canton has established a mission, at his own expense, on the Island of Hainan on the southeastern coast of China. There is a population of 15,000,000, and the island is considered next in importance to Formosa.

The Southern Presbyterians have decided to build a house of worship for their Mission in Salonica, Greece, and call upon their Sunday-school children to raise \$5,000 toward the amount. Salonica is the same as Thessalonica, where Paul preached.

The old slave-market of Zanzibar, where formerly 35,000 slaves were sold annually, has been transformed into Mission premises, with a church, Mission-house, and school, under the charge of the Universities Mission to Africa, started in 1859 at the suggestion of Dr. Livingstone.

THORNY ROADS.

The "Church of Christian Endeavor" has had, and seems likely to continue to have, a varied history. As to Denominational relations, it has been successfully Reformed Dutch, Congregational, very Independent, and then Congregational again. Under Dr. Eggleston's management, it attracted a large number of young men by dominoes, billiards, and other games; and went outside even of the slight ecclesiastical restraints imposed by orthodox Congregationalism. The Rev. Mr. Crafts has been bringing it back to its former relations, and in so doing has come into unpleasant collision with certain forces in the Sunday-school the end of which is not yet.

On the whole, the ex-Methodist pastors of Congregational Churches have not been brilliant successes. Eggleston and Hicks and Eggleston and Crafts, all found thorny roads outside of Methodism as well as in it—probably far more than in it. We suspect there is no perfect ecclesiastical Alabama this side of Jordan.—N. Y. Ad.

At a great music meeting lately held in Geneva, there were distributed among the attendants twenty thousand copies of Mr. Spurgeon's sermon on Matthew viii. 11, 12.

In Venice there have been recent outbreaks of the populace against the small Protestant chapels, bounded on by the cardinal patriarch, who preached a sermon full of violence against them, which induced the lower orders to stone the windows and insult the worshippers. The armed police put an end to the outrage.

Rev. Jacob Freshman is prospering in his work in New York. He has recently baptized several converted Israelites, one of which was an educated gentleman who speaks six languages. Mr. Freshman states that very many come to his house seeking instruction in the New Testament. His address is 25, Seventh Street, New York.

At a recent conference of clergy and laity of the diocese of St. David's, the Bishop of the diocese, referring to the Burials Act, said it had not caused the unfriendly feelings that were predicted. He was certain, however, that strenuous resistance would be offered to any suggestion for joint possession of the parish churches with the Non-conformists, the two cases being widely different.

The London Committee of the Evangelical Alliance have presented to the Austrian Minister of Religion and Education a memorial, the object of which is to obtain an alteration in the law providing that between the ages of seven and fifteen children of Roman Catholic parentage who become Protestant religious services; while, on the contrary, Protestant parents, on becoming Roman Catholics, may take their children with them to mass.

The Yarmouth Water works have been disposed of to a local Company of which Hugh Cann, Esq., is President.

Mr. Wood, an Australian Commissioner, has given orders in Montreal for \$70,000 worth of Railway supplies for that colony.

A gas-making apparatus is in successful operation in the woolen mills of the Oxford Manufacturing Co., of Oxford, Cumberland.

The new factory of the Dominion Bolt Works, at the Humber, will employ to about 1,000 persons. Ground has been broken.

The Department of Agriculture is making arrangements for securing weather observations in Manitoba. It is considered that the results will be a benefit to the whole Dominion.

There are no less than seventy-three loan companies doing business in Ontario, and these have loaned money on property to the extent of \$129,500,000.

The salmon fisheries of New Brunswick have been much better during the past summer than for several years past, and the run of parent fish now ascending the rivers is unusually large, particularly in those rivers where Mr. Wilnot has been placing young fry during the past five or six years.

An eccentric resident of Toronto, named James French, has consigned direct to London, eight barrels of Canadian apples, addressed to the following persons: Her Majesty the Queen, Hon. W. E. Gladstone, Gen. Sir Garnet Wolseley and Lord Dufferin.

The new lighthouse which is being erected at the West end of Sable Island, is nearly finished, and will be lighted on the 1st of December. The light is a revolving white light, and the catoptric illuminating apparatus is used. The structure is 95 feet in height, and the light will be seen at a distance of 17 miles.

In 1864 there was but one Cheese factory in Canada—now there are upwards of five hundred. In 1864 the total money value of Canadian exports of cheese was only \$16,000; in 1881 it was 49,255,223 pounds, valued at \$5,510,443, and the advance in quality has kept pace with the extension of the business.

The new find of copper at Tilt Cove promises to be an enormous deposit. Four vessels are hourly expected there for cargoes.

That fell disease, diphtheria, has again made its appearance in Brigus; several children have died during the past few weeks.

Four schooners were lost on the Labrador coast, on the 25th and 27th September. Their cargoes of fish and oil were all lost. The crews were saved.

The Gold Medal of honor has been awarded to the Captain of the British Barquentine Sunbeam for rescuing the crew of the Spanish vessel Arctusa, and silver medals to the mate and crew.

The thanks of the President of the United States have been tendered to Capt. P. S. of the Trusty, of Harbor Grace, for his generous and humane treatment of two American seamen recently rescued by him.

GENERAL.

A plague, resembling black measles combined with scarlet fever, is raging at Sitka, Alaska.

The court of Plymouth County, Mass., has decided that factory bell-ringing at unseemly hours is a nuisance and granted an injunction.

Individual claims for damages incurred at Alexandria during the reign of terror amount to \$30,000,000 up to a recent date.

A wire 6,000 feet long over the river Krishna in India is the longest in the world. It is stretched between two hills each 1,200 feet high.

D. Banks Mackenzie, the well-known temperance lecturer, is now a practising physician at Salt Lake City.

The Porte has sent a note to Lord Dufferin, British ambassador, announcing its readiness to negotiate a settlement of the Egyptian question.

A number of Tunisian chiefs with their followers have offered to return to Tunis and submit to the French. Tripoli is strongly opposed to such action.

It is estimated that the corn-crop of Texas will reach 170,000,000 bushels. The value of the State's agricultural products is placed at \$100,000,000.

The American Steam-heating Company has four miles of main pipe laid in New York. The new method of supplying heat is said to be very popular.

Mysterious rumours are current in Paris of a secret visit paid by the Comte de Chambord to the Pope some short time since. What its object was no one seems able to divine.

The total number of yellow fever cases in Pensacola, Fla., up to Oct. 12th, was 1,430; total number of deaths, 128. A slight abatement in the sickness at Camargo and Mier is reported.

The News says it understands that Mr. Gladstone, on reassembling of Parliament, will move that a select committee be appointed to inquire into the circumstances under which Mr. E. Dwyer Gray was imprisoned.

The Texas and Pacific Railroad will establish experimental farms along the line next season. The purpose of these farms will be to test the availability of lands for different farming purposes.

The Masonic Order in Utah has taken strong ground against the Mormons and refused to take them into the fraternity. The Masons of California have passed resolutions approving of the course taken by the brethren in Utah.

There is every prospect that Arabi's trial will drag through several weeks. The admission of English counsel is interpreted to mean that the ministry is pledged not to allow Arabi to be executed unless for the massacre.

In Philadelphia the law of landlord and tenant exempts from distraint for non payment of rent sewing-machines, wearing apparel, Bibles, school books in use, pianos on hire, and personal property of the value of \$75.

The Irish Times prints a letter accusing Parnell and the Parliamentary party of having, without warrant, used \$98,000 of the Land League funds for private purposes. Michael Davitt and McCarthy, Jr., in interviews, pronounce the charge unfounded.

Prof. Brooks of New York, has verified the discovery made by him of a fragmentary comet 8 degrees east of the great comet. It is near the path of the great comet, and the Professor believes it to be identical with the envelope thrown off several days ago.

Citizens of New York complain that the water supply is not sufficient. In many instances no water can be had above the first floor. There is no lack of water. All the dams and reservoirs are full, but the aqueduct is running to its full capacity—95,000,000 gallons per day.

The Times' Paris correspondent reports that the Cubans some time ago captured by the Gibraltar police, while endeavoring to escape to America and surrendered to the Spanish authorities, have petitioned the Queen to have the matter investigated with a view to demanding their restoration to British soil.

It is reported that the chief promoters of the new ocean cables are the Baltimore and Ohio Companies and Mr. Bennett of the New York Herald. There will be excellent land-line connections throughout the United States and Canada, and unprecedented facilities for cheap telegraphy.

A vast circle of incendiary fires extending from Finland to the Baltic is said to surround St. Petersburg and to include within its circumference Gotchina, where the Emperor now is. The fires are in the woods, under which are the turf pits, and they may last for a long time. They are attributed to nihilists.

George Otto Trevelyan, Chief Secretary for Ireland, in a speech at Selkirk, Scotland, recently said that the resident magistrates in Ireland, in last reports were singularly unanimous in stating that the relations between landlord and tenant were improving; that rents were being fairly paid, and that intimidation was decreasing.

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F. MIN. ted to the ed to the French In the General of the Mon- Scott, J. Beaudry, or Ferrier, Alexander, p. J. Tor- took place on of our the one at ident the missions in try to the was finally mitted to into the bearty, and seem to be mitted to of all the Montreal, e of Con- tee, con- Rev. S. and W. H. ed to con- es. At a t of said General for rent, im. As- \$1,400; in North second- resolved express its made on ns to aid erection tive mis- that many instances how those failed to ce all our ble efforts meet par- titions can be claims the Mis- especially been for Fund. us items ants made the La- list, and vis- iting Brunswick Several the Com- to obtain TION AND The Pre- ence, the Society, aw. Drs. se, Coch- Hansford, rd, A. J. Lister, J. Lake, and FUND. esented a proposed Fund, ndments, oints are is to aid and par- ed by a nference, Esq., the Chairmen and one e no Super- Rev., Dr. be, (1) w at cre- (2) Le- a object, as fol- uly 1st, e-fourth onage; to exceed and in no to be re- est at five mortgage, being a the Com- rised to at of ac- g of par- ions, in aid, in such unappro- s, &c. ST. Rev. Dr. time in uring the ember, ary So- rsonage ARD. that the held in be fixed ation and B. & P.

FUNERAL OF REV. H. McKEOWN

The funeral of this deceased minister took place on Tuesday. On the arrival of the train at 1.45 the remains were removed and a procession formed. Preceding it were Revs. D. D. Currie, R. Duncan, Dr. Pope, J. R. Narraway, and Dr. Addy. The pall bearers were Revs. John Read, Job Sbenton, W. Dobson, W. W. Lodge, Joseph Sellar and George B. Rayson. Following as chief mourners, were the son of the deceased, Rev. Dr. McKeown, of Portland, Maine, Rev. Mr. Campbell, his son-in-law, Professor Harrison, Mr. S. McKnight and others.

A funeral service was held at the Ermouth Street Church. A large number of persons attached to this and other Methodist churches in the city, had filled it to overflowing long before the arrival of the procession. The casket was carried up the central aisle and placed inside the communion rail. The pulpit was hung with black drapery, while the lid of the casket was covered with beautiful floral designs. After the opening exercises had been conducted by Revs. J. Read and R. Duncan, the Rev. D. D. Currie gave an address which was heard with tearful interest.

As we have assembled in this sanctuary, for a few moments, on our journey from the home where our deceased brother departed this life to the resting-place of the dead, let me speak a few words that are suggested by the event that has brought us together. Hezekiah McKeown was born in Nictaux, Annapolis Co., Nova Scotia. At the time of his decease he had completed his fifty-third year. He was a student at the Wesleyan University, Middletown, Conn., during the years from 1848 until 1851. During the third year of his collegiate course he was converted. Almost immediately after his conversion he felt that he was called to preach the gospel of the Son of God. He studied theology for about a year and a half in the Biblical Institute at Concord.

In the year 1853 he was received as a probationer for our ministry. In 1857 he was ordained. He has been stationed on the following circuits: Liverpool, one year, 1853-1854; Musquodoboit, two years, 1854 to 1856; Burton, three years, 1856 to 1859; St. Stephen, three years, 1859 to 1862; St. John, Carleton, three years, 1862 to 1865; Newport, four years, 1865 to 1869; St. Stephen, a second term, three years, 1869 to 1872; Woodstock, two years, 1872 to 1874; Fredericton, three years, 1874 to 1877; Chatham, two years, 1877 to 1879; St. John, Ermouth street, three years, 1879 to 1882; and Sussex, 1882.

He was seven times elected chairman of his district. At the Annual Conference of New Brunswick and Prince Edward Island, for 1879, he was elected its president. He was a delegate to the First General Conference of the Methodist Church of Canada, held in Toronto, 1874. Brother McKeown took a position among us in the beginning of his ministerial career, as an effective pulpit and platform speaker, and he maintained that position among his brethren until its close.

As a preacher it was not his purpose to show his hearers the logical processes by which he reached his conclusions; but, having reached conclusions, he presented them in such ways as he deemed best suited to build up the brotherhood in Christ, to comfort the wounded, and to bring souls in penitency to the foot of the cross. He did not aim so much to paint in words, whereby he might weave pictures of surpassing beauty, as he did to awaken men's consciences and to save souls.

No sermon was, in his judgment, a good sermon that did not feed the church, or that did not tend to arouse men from the slumbers of unbelief. He loved the Sabbath School. He loved the children of his congregations. He loved the hour of prayer. He loved those services which we sometimes call "special services." He loved to preach to the masses on the camp-ground. In this work he would bring out the whole strength of his vigorous intellectual and emotional manhood. His labors in the church to promote revivals were abundant. Upon his heart was the burden of souls. He had been eminently successful in his evangelistic efforts; and he was ardently attached to the church in all its great essentials.

Nine-and-twenty years ago, nine young men, including Rev. H. McKeown and myself, were received as probationers for our ministry. Among the number was Joseph Hart, the prodigal son of brother McKeown in the pastorate of the Ermouth Street Church, and who, but a short time ago, preceded brother McKeown to his rest, and to his reward. Contemporaneously we three pursued our studies, for four years, in our theological course. Five-and-twenty years ago they both stood, side by side, with me, to receive ordination for our ministry. They both appeared to me then to possess more robust health, and greater power of endurance than belonged to me. But they, both, have joined the victorious ranks of the departed. The more settled students of the Dominion, preside at schools where the harvest is ripe, and the laborers are few.

that brother, McKeown and myself have stood together in the ministry of our church, there has never been the slightest interruption to our love for each other. No man among his contemporaries knew him better than I; and no man loved him more. And I knew that it was in his heart to live and die for the church.

The loving husband, and the gentle father, and the faithful brother has entered into his rest. It is not he that is in that casket; it is only his remains that are there. He is gone up on high. Do not think so much of the dishonored clay as of the ransomed spirit. Do not let your thoughts linger too steadfastly around the grave. How calmly slumber our dead whom we have buried out of our sight. The loud cry of the elements, the angry winds, the tumultuous waves, the loud voice of thunder, the giant tread of the earthquake, disturb not those who sleep in the burial places of the dead. Let us, amid the shadows of earth, look not to the tomb, but upward. Let us look above the clouds that overhang us, and beyond the clouds, where the mountain tops are forever guided with glory.

May God bless the removal, from amid the scenes of earth, of our dear brother, to the good of his brethren in the ministry, and to the good of the church from which he has been called away. And may the God of the widow and the Father of the fatherless spread the wings of His love over them and throw the arms of His affection around them. And, when our work on earth is done, may we meet in glory, where we shall be forever with the Lord.

MEMORIAL NOTICES.

MRS. ALEXANDER LOCKHART, ST. JOHN, N. B.

One of the most interesting departments of our valuable organ is that devoted to religious biography, and is sure to be read with interest by sorrowing relatives and friends. It is our painful duty to chronicle the death of another member of our church. Mary, wife of Alexander Lockhart, Esq., calmly fell asleep in Jesus, October 1, in the 68th year of her age. Our esteemed sister experienced the converting grace of God in early life, under the ministry of the Baptist Church at St. Martins, and for that branch of the Christian family she always had the kindest feeling and loving respect. After moving to this city, eighteen years ago, she united herself with the Methodist Church. She had the highest appreciation and esteem for the church of her adoption, and took a warm interest in all that pertained to its prosperity. She steadfastly maintained her Christian fidelity, and sincere love to Jesus, and was kind and affectionate as a wife, a mother, and a true friend. Her last illness was painful, but without a murmur she peacefully passed away to her eternal rest.

X.

SARAH COLPITTS.

Died at Pleasant Vale, Albert Co., N. B., October 9th, Mrs. R. Colpitts, aged 73 years. Mrs. Colpitts was converted at the age of twenty under the ministry of the Rev. Arthur McNutt. For fifty-eight years she remained a member of our Church, always manifesting a deep interest in its welfare. No one received a more hearty welcome to her home than the Methodist minister. In reply to a question put to her a short time before leaving us she said "I would not give up my hope for all the world." Our loss, we believe, is her infinite gain. T. L. W.

WINNIPEG.

An Ontario paper, in speaking of the Rev. J. E. Starr, of Winnipeg, a son of the Rev. J. Herbert Starr, says that he is decidedly popular. The writer says:—

His preaching is something after Talmage's style, original and delivered with force. On the street he does not look much like a parson, but, if all accounts be true, he carries his religion other places than in the pulpit. It is said that one Sunday evening he wandered down to one of the hotels, on the balcony of which a number of men were indulging in some loud talk, interspersed with no little profanity. He went in among them saying, "Hurrah, boys, let us go to the Tabernacle to-night." The Tabernacle was the old Methodist church. After some hesitation, the crowd all started off together, not one of the number being aware that it was the preacher who was with them. He had the usher show them to seats, and then he exhorted himself. To the surprise of all, he shortly afterwards appeared in the pulpit. At the close of the service he invited those who desired to converse with him to come to the vestry room. Several of the crowd whom he had induced to accompany him from the hotel immediately went in, and after thanking him for his interest in their welfare, openly announced their intention of leading better lives in the future. The preacher of Winnipeg have a field of labor wherein there is no time for useless dignity and unnecessary idleness. A growing city, a large floating population, everybody busy, all even more intent on making money and forgetting about the more settled students of the Dominion, preside at schools where the harvest is ripe, and the laborers are few.

GENERAL CONFERENCE.

SIXTEENTH DAY—SEPT. 26TH.

The following were announced as the members of the Committee on Statistics: Revs. G. H. Cornish, J. R. Laird, J. G. Williams, R. Duncan, J. A. Rogers, H. S. Matthews, and George Boyd.

The following are the members of the Union Committee as elected by the Conference:—Toronto Conference, Revs. John Shaw, Dr. Hunter, J. S. Laird, Dr. Harper, Messrs. J. MacDonald, Warring Kennedy, T. H. Wilmet, and Daniel McLean; Montreal Conference, Revs. E. A. Stafford, G. M. Ritchie, W. Hansford, Senator Fernier, Messrs. W. F. Hall, and W. H. Lambly; London Conference, Revs. W. Williams, Dr. Williams, Dr. Ryckman, and A. Langford, Judge Jones, Messrs. J. Lester, A. S. Fisher, and W. E. Sanford; Eastern Conference, Revs. W. Brown, R. Duncan, Dr. McMurray, and J. A. Rogers, Messrs. S. L. Shannon, J. J. Irvine, John Palmer, Dr. Allison.

Dr. Inch moved that where special collections had been announced the whole of the collection should be appropriated for the purpose for which it was announced.

UNION.

The report of the Committee was read. It still further recommends that should the Joint Committee agree as to the details of a basis of union, the plan of union agreed upon shall be submitted to the quarterly boards for approval or otherwise at the next February quarterly meeting. Carried.

It is further recommended that the Superintendents of the circuits be required to report immediately to the Secretary of the General Conference the vote of the quarterly meetings, and should it be found that two-thirds of the quarterly meetings voting thereon have declared in favor of the plan of union proposed by the Joint Committee, the President of the General Conference shall convene the General Conference in order to give effect to the proposed union, said meeting of the General Conference to be held subsequently to the meeting of the annual Conference. On motion of Rev. Dr. Dewart, "Annual Conferences" were inserted among the courts having to vote upon the question, the majority being in the case of annual Conferences required to be a simple majority of the Conference. The clause as amended was carried.

It is further recommended that when the General Conference adjourn it adjourn to meet at the call of the chair.

This clause was carried and the report adopted as amended.

STATE OF THE CHURCH.

Rev. W. W. Ross read the report of the Committee on the State of the Church, of which the following are the salient features. The state of the church calls for thanksgiving, but at the same time calls for serious and prayerful consideration of the following statements, especially as we are in danger of being led away by the cry "we are a great people." First the supply of ministers suited for our work does not keep pace with our demands. There has been an increase in the number of ministers during the past four years, but it has not been in keeping with that formerly. During the former four years the increase was 134 and during the past four years only 27. This assumed decrease be accounted for in part by the church exercising greater care in receiving men into the ministry, as well as a growing disinclination in young men of promise to enter the Christian ministry. The state of the membership calls for consideration. During the past four years there has been an increase, but it has been small compared with that formerly, and still smaller compared with our resources, and we will do well to inquire if the resources are being developed to the fullest extent. Whilst the increase during the former quadrennium was 20,000, during the last it has been less than 3000. Doubtless this can be accounted for in part, by emigration, but another cause is a growing indifference to the obligations and advantages of church membership. Our Sabbath schools have in every part advanced, and yet even here there has been a marked decline in the increase of teachers and scholars. The report concluded by urging the General Conference to set apart some suitable season for the fuller consideration of the interests, especially spiritual, which have come under review in the report.

The report was adopted.

DISCIPLINE.

The report of the Committee on Discipline was taken up and read by Rev. Dr. Williams. On motion of Rev. Dr. Hunter that no new district be formed by the Stationing Committee without the consent of the districts concerned. The Committee recommended no change. Carried. On motion by Rev. D. V. Lucas the marriage ceremony to be changed by placing "did" for "didat." Carried. On motion of Rev. Dr. Ryckman, the Committee recommends a provision for the annual election of a representative of the Boards of Trustees to the Quarterly Boards. Carried. On motion by the Rev. Dr. Groulx, the Committee recommends

that clause 219 be altered, so as to make it imperative that each minister be on a circuit three years before his ordination. Carried.

On motion by Rev. W. Tindall, the Committee recommends that members of the Annual Conferences, appointed to office by the General Conference, shall remain members of the Conference with which they were connected before their appointment. Carried.

MISSIONS.

The report of the Committee on Missions was read by the Rev. John Shaw. The preamble stated that the facts brought before them indicated that the missions were in a healthy and encouraging state. They recommended that the correspondence of the missionaries pass through the hands of the Missionary Secretary.

Rev. Dr. Dewart moved as an amendment that the restriction be taken off, and the missionaries be allowed to write for the Church papers. The amendment was carried.

The Committee commended the Woman's Mission Society to the people, and expressed a strong conviction in its favour. Carried.

The Committee recommended the publication of a monthly periodical not to cost more than twenty-five cents a year. Carried.

Also a monthly prayer meeting in all circuits and stations. Carried. They also recommended with certain restrictions the payment of moving expenses of supernumerary ministers. Carried.

It was also recommended that the Eastern Conference be allowed to put the names of dollar subscribers in the annual reports. Carried.

The Committee reported that they had two letters before them, each offering \$5,000 for the formation of a Mission Church Extension Fund, and a legacy from the will of Rev. E. Morrow of \$10,000 was available. The Committee recommended the formation of such a society. Carried.

The Committee recommend that the Board be increased by 6 members, and the Committee of Finance and Consultation be also increased by 6 members, half of whom shall reside within reasonable distance of Toronto. Carried.

The Hon. J. W. Sifton was called on to make a statement regarding the will of the late Rev. Edward Morrow. He said he was intimately acquainted with the deceased during the active work, and before he was located he was a man entirely devoted to the interests of the Church, and liberal to a fault. He went to the North-West, and there was successful in making more than a living. In his will he left for Sabbath Schools in the North-West for the formation of libraries, \$1,000; for the Superannuated Preachers' Fund, \$5,000; for the Church Extension Fund, to be appropriated in the North-West, \$10,000; and for the establishment of a college in Manitoba, 90 acres of land, which have realized \$12,000. He might say that the will was only made a few days before his death, and it was found to be illegal. His heirs, his brothers, W. A. Morrow and Thomas Morrow, were consulting, and they executed a deed affirming the provisions of the will.

A resolution was read expressive of the high appreciation of the generosity displayed by the heirs-at-law in waiving their rights. Rev. Dr. Sutherland was elected General Secretary, and Mr. John Macdonald Treasurer by acclamation.

BREVITIES.

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

The ornament of a house is the friends who frequent it.

Keep trouble at arm's length. Never turn a blessing around to see whether it has a dark side to it.

What we can't hinder must not make our rule for what we ought to choose.—George Eliot.

The moment a man is satisfied with himself everybody else is dissatisfied with him.

We can no more scold any one into loving us than nature could make buds blossom by daily nipping them with frost.

"Total Depravity," was the subject of the sermon of the Rev. Mr. McDonald, of San Rafael, Cal. While he was preaching it a thief stole his lap robe from the buggy in the horse shed.

A book of 350 pages has been written to prove that sharks do not eat human beings. The author of the work has declined an offer of \$1,000 to jump into the harbor at Key West and settle the dispute.

A lately married deaf man was asked at the club about his bride, whose father was rich. "Is she pretty?" "No, not now, but she will be when her father dies," said the deaf husband.

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Hymn Book Accounts.

We beg once more to remind all the Ministers who purchase Hymn Books for sale, that we expect MONTHLY REMITTANCES for the same. We must strictly adhere to these terms. Please, Brethren, attend to this.

PREACHERS' PLAN.

HALIFAX & DARTMOUTH. SUNDAY, OCTOBER 29th, 1882.

Table with 2 columns: Location and Minister. Includes Brunswick St. (R. Brecken), Grafton St. (J. J. Teasdale), Kaye St. (W. G. Lane), Charles St. (F. H. W. Pickles), Dartmouth (H. P. Doane), Cobourg Road (J. L. Betty), Beech St. (Mr. A. Hart).

MARRIED

On the 9th inst., at the Methodist Parsonage, Elgin Corner, by the Rev. T. L. Williams, Isaac W. Mitchell, of Jeddore, Halifax, N.S., to Gena A. Garland, of Elgin, Albert Co., N.B. Chronicle please copy.

On the 10th inst., at the residence of the bride's father, Corn Hill, Kings County, by the Rev. W. Lawson, Mary Jane, third daughter of Mr. James Hughson, to Robert Moore, of St. John, N.B.

At the residence of the Methodist minister, Musgrave Harbor, by the Rev. Solomon M. Thew, assisted by the Rev. James B. Heat, brother of the bride, the Rev. William B. Trait to Naomi Annie, eldest daughter of James B. Heat, Esq., of Southsea, Hants, England.

At the Parsonage, Liverpool, by the Rev. Criswick Jost, M.A., on the 18th inst., Mr. William McIntosh, of Hunts Point, to Miss Rachel Snow, of White Point.

At the Parsonage, Fredericton, on the 18th inst., by the Rev. Howard Sprague, D.D., Mr. Charles Wiley, of Jacksonville, Carleton Co., to Ruth, youngest daughter of Mr. Robert Lipsitt, of Nashua, York Co.

At the residence of the bride's father, on the 3rd October, 1882, by the Rev. Isaac N. Parker, Miss Annie Elizabeth Allison, eldest daughter of James Allison, Esq., to Mr. Edward Way, all of Northesk, Northumberland Co., N.B.

At the Parsonage, Oak Ray, on the 13th ult., by the Rev. Elias Slackford, Walter L. Dixon, of Calais, Me., to Agnes J., third daughter of the late Mr. David Cochrane, of Belfast, Ireland.

At Bridgetown, N.S., on the 19th inst., by the Rev. J. R. Hart, George Gordon, of Dalhousie, N.B., to Lily M. P., youngest daughter of Miner Tupper.

At Toronto, on Thursday, 19th inst., Mr. James Morrow, of Halifax, to Marion Macdonald, daughter of Mr. John Macdonald, of that city.

DIED

At Pleasant Vale, Albert Co., N.B., Oct. 9th, in the 73rd year of her age, Sarah, the beloved wife of Robert Colpitts.

At his father's residence, Guysborough, on the 13th inst., Charles Christopher, son of Capt. Joseph Hadley, in the 33rd year of his age.

At Spring Hill Mines, on the 19th inst., Z. C. Musgrove, aged 27 years. Deceased died from the effects of a broken leg. He was a stranger in the place.

At the residence of his son-in-law, E. M. Archibald, Esq., Military Road, St. John's, Nfld., on Sunday, October 8th., Capt. Stephen Percy, aged 81 years. New York and Boston papers please copy.

Very suddenly, at Benton, Carleton Co., N.B., of diphtheria, on Saturday, Oct. 14th, May Helen, only surviving child of Samuel J. and Sarah T. Parsons, aged 8 years.

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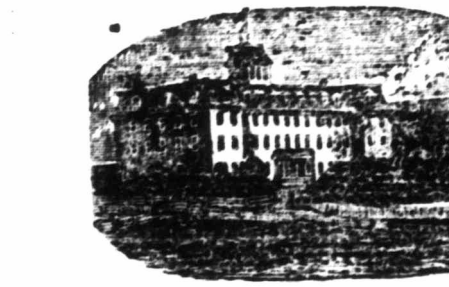
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