



LOVE.

This is one of the most interesting and beautiful words in the English language. It is of Heavenly origin, but has a wide and powerful influence upon earth. The entire absence of love from any part of the universe would turn into hell the fairest paradise. Its delightful influence is unknown among the fallen angels, and the finally lost of earth.

It is an essential feature of human nature, though greatly perverted by man in his fallen condition. It has a God-ward, as well as human aspect. By nature man loves many things, but without the new nature, no one loves God. Supreme love is due to God, but it is often given to the creature. This interferes with man's safety and enjoyment. Love to the *unseen* results from faith. If we love God it is because we believe, he first loved us. "He that cometh to God must believe that he is, &c." Faith is not requisite when sight realizes the object. Love of parents and of offspring is not produced by faith, it is imbedded in the constitution of the soul. Its dictates may be disobeyed from wicked motives, but is hard to expel it from human nature.

Ability to love implies the capacity to hate, but it is well for our world that hatred is less prevalent than love. If hate universally had sway, our race would be more like devils than men. Alas! that its influence is so extensive in our day. But it is matter of rejoicing that the right kind of love is progressing, and by degrees banishing hatred out of humanity. Every true Christian is less or more influenced by this heavenly power or feeling of the soul, for though it is a principle, it is also a feeling; and cannot be separated from our emotional nature. It is a conscious feeling,—there are no other kind of feelings. We know when we love just as surely as we know when we hate.

There may be much religion among men associated with satanic enmity, but it is not true religion; for true religion is love. It will of course, manifest itself in various ways, but this is its essence. If our religion lacks this element, we ought to be alarmed, and look carefully at the foundation on which we are building for eternity. There is an awful possibility of self-deception in this matter. "To the law and to the testimony." "He that hath my commandments, and keepeth them, he it is that loveth me." "Every one that loveth is born of God, and knoweth God." "He that loveth not knoweth not God, for God is love."

Love is not only the most prominent, but it is the strongest element in the Christian character. It is stronger than sin or death. It is the life-blood of Christian morals; the great lever of the missionary enterprise, the dread of Satan, and the joy of angels. Paul declares of him and others, "The love of Christ constraineth us." We fear that many professing Christians know nothing of this powerful influence. If they did they would think, speak and act for God. An increase of love to God and each other is now the chief want of the various sections of Christ's church.

In some hearts and lives it does abound, but these are yet in the minority. We are however, quite sure that they have increased more rapidly of late years, than at any former period since the early days of Christianity. This is a comforting thought. Providential indications and Gospel appliances, warrant the statement, that God is preparing the way for the universal spread of holiness or love.

The Bible speaks much of love, both human and Divine. The word in its various forms occurs more than four hundred times. It is used oftener in the New Testament than in the old. Cruden's Concordance tells us that the expression, "The love of God" is not found in the Old Testament, while in the New it occurs thirteen times. This we would expect because God is more fully revealed in the Gospel than in the former dispensation. And the more He is known, the more we see of love, "for God is love." His love does not however under any circumstance eclipse his justice, for justice is love guarding the best interest of the universe.

The existence of suffering, among moral creatures, does not conflict with the great truth, "God is love." The penal sufferings of criminals inflicted by our Government, do not prove that

the administrators of the government are destitute of love. Enlightened Christian love is an essential qualification for a preacher of the Gospel. So our Lord thought when he examined Peter. Yes, it is supreme, undying love for the Master that prepares the servant to "feed my lambs." Destitute of it he will make sorry work in the vineyard. The most successful in winning souls for Christ, are those who love God the most.

It is needed among all classes, and in all positions. The master will teach more effectually, the scholar learn faster, the mechanic work better, the lawyer plead more wisely, the merchant feel better, and the physician do more good, because of the love of God shed abroad in the heart, by the Holy Ghost.

"O love divine, how sweet thou art,  
When shall I find my willing heart,  
All taking up by thee!"

G. O. H.

Maitland, August 1877.

DU GUESCLIN.

"When a man's ways please the Lord, He maketh even his enemies to be at peace with him."—Prov. xvi. 7.

History records no one, whose profession was better calculated to illustrate my text than Du Guesclin, the Constable of France in the reign of Charles V. Nature had not been favorable to him; he possessed no grandeur or beauty of person to awe his enemies, or amiability of temper to charm his friends. Yet this man strove so hard to eclipse these defects, by his actions and his mode of life, that at his death there was for a considerable time no man in France who deemed himself worthy to succeed him in office.

He always tempered justice with mercy, and there is not one act of meanness or cruelty recorded of him; thus did his ways please the Lord. Death overtook him while he was besieging a castle in Languedoc. The Governor had promised to surrender by a certain day if he did not receive reinforcements in the interval, but ere that day arrived Du Guesclin had expired. So greatly did the Governor esteem the character of this great foe, that he said he would be as faithful to him in death as he would have been in life; and on the day appointed he marched with his followers to the French camp, and placed the keys of his castle on the coffin of the dead warrior. Du Guesclin's "ways pleased the Lord, and he made even his enemies to be at peace with him."

DR. OSBORNE ON THE "SPIRITUAL STATE" IN THE ENGLISH CONFERENCE.

Dr. Osborn: May I be permitted to give expression to some thoughts, partly suggested by the present conversation, in regard to our great spiritual work? I wish to endorse, in the first place, the remark of Mr. Coley in regard to the almost incalculable importance of children's meetings. We constantly complain of the number of persons who leave us; of the slight hold we have upon our people; of the fact that every year we report thousands of backsliders. I venture to think that the remedy for this is in a very great degree to be found in laying hold of the young. These who have been not merely attached to us by the bonds of personal kindness, but well catechised in their youth, will not be so ready to leave us when they become men. So far as I have been able to form an opinion in regard to the best means of preserving, and extending our Methodist Societies, if there is one to which I should be disposed to give prominence at the present time, and a preference to every other it is catechising. (Hear, hear.) It is our great weakness that we have so little catechising. We have plenty of exhortations; we put people into a spiritual furnace, so to speak, and try to keep them in it; we sow the seed broadcast but we do not take pains enough to prepare the ground into which the seed falls; and a great deal of the seed springs up in an hour, and withers away. This is the secret of the superficial character of very much of the religion which we have to deplore. We can never entirely prevent that; but it is my deliberate and solemn conviction that we may diminish the evil to an almost incalculable amount by diligent and universal catechising. I trust the idea will germinate in the minds of many of those who are equally anxious with myself to see the prosperity of religion, but whose thoughts have never been turned to the paramount importance of this subject. Again and again I have felt it my duty to refer this Conference to the practice of the Church of Rome, and I may now add, to the Romanising members of the Church of England. Whatever they do, they take care of the young. They may be the varied summiest in

the world in the pulpit, but they will answer the purposes of that Church if they will be incessantly in the schools; if they will see that both on Sundays and week-days the children are saturated with notions which it is their business to disseminate; and, if we could imitate them, we might yet form an effectual barrier against that rising tide of Romanism which is the subject of just apprehension both to Churchmen and Dissenters. The tide of Romanism is rising, and the best break-water that we can build will be a well catechised youth. Those of you who live another generation will find out how true it is that by catechising you can keep your hold upon the children's consciences and memories and judgments, even when they go away from under your direct personal influence. For many years I have felt there was great force in a remark of the late Rev. R. Cecil, whose name I hope is not quite forgotten, although the place in which he exercised his ministry is pulled down, and the circle of his personal admirers has long since been obliterated by death. He calls himself to account for what he did in his study.

"Other people may read what they like, but I am in my study, and my conscience dictates that in my study I must be preparing for my work in the best way I can." I have been led to remember this by the many lists of books which it has been my official duty to review in the course of the last ten or twelve years. I would suggest to my younger brethren, and to superintendents also—a part of whose duty it is to look to the reading of their colleagues, as well as to see that they want for nothing, and behave well—I would affectionately suggest to them whether the amazing activity of the press in these days does not expose us to some danger of overlooking a class of theological works which were constantly presented to our fathers, which are now supposed to be behind the times, but which are in reality equal to all time, and which will not be behind the times a thousand years hence any more than they are to-day. Some brethren speak much on the subject of a progressively-developed theology, as though we were to look for anything better than the Day of Pentecost—(hear, hear)—as though the perfection of the Church would not be found in the return of Pentecost; as though the whole body of revealed truth had not been delivered to us from the beginning. The depths of Christian truth have been explored; the whole mind of God has been revealed—we have not to seek, we have found. "We have found the Messiah;" and in the Messiah we have found the truth, the truth." "We know that the Son of God is come, and we know that he has given us an understanding to know Him that is true; and we are in Him that is true, and this is the true God and the eternal life." I want that tone to pervade every Methodist pulpit, every Methodist class-meeting, every Methodist preachers' meeting. There is nothing to be discovered. Our people are being told that the saints in another world are to preach the Gospel to those who have not heard it in this world: our people are being told that the destinies of the human race are not yet decided; that during the present dispensation only a few of us can be brought to share the blessings of the Gospel, whereas hereafter they may be indefinitely extended; we know not how, and we know not to whom. Are we to allow these notions to creep in among our people, and amongst ourselves? or are we to take the stand that John Wesley took, and to maintain it under all circumstances? We have been accustomed to say, dear brethren, that we have the experimental seal to the doctrine which we have delivered; we have been accustomed to represent that as our glory. God grant that it may never depart from us! But what would our hands be without bones? And what our hands would be without bones, our preaching will be without the doctrinal theology, the old-fashioned dogmatic theology, which is to be clothed, if you please, with flesh and with sinews, but without which all our preaching will be feeble and unimportant, and of course, with sorrow and shame to ourselves, no longer that power in the midst of the land which God has designed to make us. ("Heat,

hear," and applause.) I have this supreme anxiety. Letters have poured in upon me from every part of the kingdom since I took the liberty of expressing it in the Conference a week or ten days ago, which shows me that I did not speak too strongly—(hear, hear)—or too soon. I have this supreme anxiety, that the doctrinal testimony shall not be in the slightest degree varied or diluted, and that, while the experimental confirmation of it is cultivated with all the zeal which we can desire, no sensational theology out of doors, and no undue preferences to a light and fictitious style of preaching within doors, shall for a moment deflect the Methodist Connexion from the straight rule, which, by the blessing of God, it has hitherto kept. If we continue in the doctrine we shall "save ourselves and them that hear us." (Applause.)

Y. M. C. A. NOTES.

Forty-eight Associations from the state of Illinois reported to the Louisville Convention. The total membership of these Associations, 4,247. They expended in the work last year \$12,363.

The Annual State Convention of the Y. M. C. A. of Indiana, was held in the city of Indianapolis, Aug. 17, 18, 19. The reports presented showed an increasing interest in the work. The International Executive Committee was represented by Mr. R. R. Burney, of New York. The session for the discussion of the Y. M. C. A. Railroad work was well attended, Mr. Lang Sheaff and other prominent Association men were present.

The St. Louis Association held its regular monthly meeting Aug. 16th. Gratifying reports were read in reference to the membership of the organization. During two months 162 new names had been added to the roll.

It was announced that a new Association had been formed in Sidalia, and that steps are being taken to organize Associations at Columbia, Kirkeville, and other important points.

An interesting extract is found on the last page of "Young Men's Magazine," of London, relative to a Y. M. C. A. in the city of Florence, Italy. The Association, we are told, is in correspondence with other societies in Italy, including the Associations of Venice, Naples, Rome, and Milan, as well as in Foreign lands. The special objects of the young men who compose this organization is religious instruction for themselves and others, and to care for the sick; in the latter field they have visited over 300 patients in the Hospitals during the last two years.

"Hazelwood" House (Ryde England) was formally reopened a few weeks since by a prayer and praise meeting. The building was erected by the generous Mr. George Williams, the father of the Y. M. C. A.'s, and is designed as a home of rest and recreation for commercial young men. Fitting remarks were made by several gentlemen interested in the work, and the exercises closed with prayer and the benediction.

DANIEL WEBSTER'S PRAYER.

The death of Hon. Peter Harvey, Webster's most intimate and confidential friend, recalls a conversation held with him by the writer, some time since, relating to the character of the great statesmen, wherein many of his excellent qualities are mentioned, and among the rest, his deep religious feeling, which notwithstanding the numerous claims upon him—many diverting his attention from serious reflections—never wholly lost its hold, though dulled, perhaps, for a season. He was educated in the old Presbyterian faith, strengthened by his training at Dartmouth College, and the religious sentiment held a prominent place in his mind. His reverence for the Scriptures was very marked, and his speeches and letters abound with quotations from the inspired writings. Mr. Harvey dwelt with especial interest on this trait in the character of his distinguished friend, and gave as an illustration of what he conceived to be one of the greatest incidents of his career.

Webster left his home early for busy life, and returned there only on periodical occasions. There were sisters who grew up after he left, and one of them was married to a man whom he did not know—I write from memory—and removed to his home in another part of New Hampshire, or in Vermont, and he never saw her again. Her husband was a violent and profane man, but her gentleness subdued him; and when she died, he was left in the deepest grief.

On a visit with Mr. Harvey to the old homestead at a late period of his life, an old man then, but vigorous in body and intellect, he proposed to his friend that they should go in pursuit of John Colby, whom he had never seen, and the description of this journey, as given by Mr. Harvey was charming to listen to. As they rode along, every scene had its history or tradition. Reminiscence crowded upon reminiscence, and Webster's memory seemed exhausted as scene followed scene in the panoramic display. And where the memory was not called into action, the grandest reflections were introduced, making every step of the way replete with the sublimest interest. Here was a spot wherein he had played as a boy, there a pond in which he had swam or shot water fowl, there a withered tree which had served as a target for the young sportsman, and there a mountain whose lofty peak had drawn his aspirations heavenward in his early days. All were as fresh in his feelings as things of yesterday, and he was a boy again with all the abandon of the boy—a delightful companion, and his friend a delighted listener.

Thus they went on in the full enjoyment of everything, until they came to their destination. This was a neat white house upon a gentle elevation, with a verandah about the structure, upon which, in the shadow, commanding a view of the beautiful landscape, sat an old white-haired man reading. He looked up from his book as they entered the yard leading to the house, and came to meet them. Mr. Webster abruptly accosted him:

"Are you John Colby?"

"I am," was the answer.

"Then," said his interlocutor, with a trembling voice, "I am Daniel Webster."

The greeting that followed was of the most hearty description; both wept as they embraced again and again.

"And are you," said Colby, holding the statesman at arm's length, "the Daniel Webster whose name has been so long and so conspicuously before the public?—of whose fame I have been so proud? Oh that your sister had lived to see this day!"

"Brother Daniel," continued the old man, "are you a Christian?"

"I trust I am," was the emphatic reply.

"Then let us pray."

They all three knelt, in the open air, the Bible open between them, and Webster prayed. "And such a prayer," said Mr. Harvey, with tears in his eyes as he recalled the scene, so long afterwards, "I never listened to, as came from his lips. Such power, such fervency, such reverence, such tenderness seemed never before blended with such intellectual grace and beauty. All were melted by the effort, as, with clasped hands and bowed heads the brothers poured out their souls in praise and supplications."

Then they arose, and in that sweet communion of spirit, talked of the past and the future, the light of heaven resting upon them and seeming to transfigure them as they walked arm in arm across the verandah, and oftener by expressive silence saying more than words could convey. Their parting was very tender. They knew it was a final parting, and a deep solemnity rested upon the ceremony. But the farewell was at last said, and as they looked back the hands of the old man were raised in benediction.

And this was Daniel Webster's prayer; an effort not known to the world, but which was heard by auditors other than those of earth—greater than his forensic efforts, greater than the sublimest pleas with which he ever moved men. It is a pleasure to recall this incident from the lips of his friend. It shows Webster in a new light, and reveals a phase in his character—perhaps the most prominent feature in his character—which the world does not give him credit for, that deems his greatness was eclipsed by the passion of ambition, and a carelessness regarding sacred things which amounted almost to rejection of moral control. This simple scene goes far to vindicate his better manhood, which earlier and wider revealed, might have rayed his name with a glory far more effulgent than his intellectual acumen achieved. —Boston Journal.

INTERNATIONAL BIBLE LESSONS.

THIRD QUARTER: STUDIES IN EARLY CHURCH HISTORY. L. D. 54. LESSON XII. POWER OF THE WORD; or, The Gospel Sword. Acts 19, 17-28. September 16.

EXPLANATORY.

KNOWN TO ALL. The very effort to debase the name of Jesus into a magical charm served only to call greater attention to the Gospel. Fear fell. A vague, indefinite awe of that mighty name overspread the hearts of the masses. A sense of danger leads many to seek for safety. Fear often opens the door to obedience and love. Many that believed, came and confessed. There were disciples who still leaned toward superstitious practices; their eyes not being fully opened to their wickedness, and their faith in Christ not complete. Even through the Christian centuries there has run a streak of this same paganism.—Dr. Whedon. Their conduct finds its counterpart at the present time in those church-members who visit spiritualistic seances, and consult clairvoyant fortune-tellers.

CELESTIAL ARTS. Magic or sorcery; the employment of the famous "Ephesian letters," said to be copied from the characters engraven on the image of Diana, and possessing magical power. These were written on parchment, and worn as amulets, to ward off danger and give success. [See Freeman's Manners and Customs, 845.] Whoever seeks to communicate with the spiritual world by some outward act, apart from the character, whether by charm or ritualistic form, errs with these superstitious Ephesians. There is only one way to God, through Christ, bringing man into communion with the Father. Burned them. The books were costly and scarce, bringing profit to their possessors, yet they cast them to the flames. Better burn a bad book and sacrifice an unrighteous occupation, than sell them to destroy other souls. Book-sellers and proprietors of circulating libraries should ponder this text.—Besser. Fifty thousand pieces of silver. Various estimated at from \$7,000 to \$10,000. It was a time when money would buy ten times as much as now. They did not ask, "What will it cost?" but, "Is it right?" Grew the word. In the notice and respect of the world, and in the number of its followers. Prevalled. In its power to cast out demons and break bonds of sin; in awakening slumbering consciences, prompting true repentance, calling forth the spirit of sacrifice for Christ and his cause. Such effects as these could not fail to excite the attention of the world.

PURPOSED IN THE SPIRIT. A determination of the human will, indorsed by the voice of the Holy Ghost. Through Macedonia and Achaia. Two provinces in Europe, opposite to Ephesus, where Paul had already planted churches. Aware of the trials in store, and not expecting to meet his converts again, he prepares to bid them farewell. Go to Jerusalem. He had a threefold object in visiting the mother-church, namely: 1.) The churches in Judea were poor, and Paul was bearing the contributions of the Gentile disciples for their relief. 2.) They were strongly prejudiced against him, by reason of false reports, and he wished to prove his loyalty and win their confidence. 3.) They were narrow in their views of the Gospel, being influenced by Jewish exclusiveness, and he wished, if possible, to reconcile them to Gentile Christianity. See Rome. Each journey of the apostle has carried the Gospel into wider fields and greater centres of influence. Now, without a thought of repose, he aims at Rome itself, the imperial city, and metropolis of the Gentile world. His purpose was accomplished. He entered the gates of the capital, but it was as a prisoner in bonds.

INTO MACEDONIA. Probably to inspect the churches and collect the contribution for the oppressed Judean Christians. Ministered unto him. Not in services to his person, but as helpers in his work. Timothy. A young disciple of Lystra, and one of Paul's dearest friends. Erastus. The chamberlain or treasurer of the city of Corinth. Rom. 16, 23. Perhaps appointed for the purpose mentioned above, as being accustomed to moneyed transactions. That way. A term by which the Gospel and its followers had now become known, "the way." It was a way of salvation to many, but opposed to the interests of a few.

SILVER SHRINES. Pilgrims to the temple of Diana were accustomed to carry away as a memorial of their visit a small model of the temple or of its central sanctuary, containing an image of its patron goddess. These "shrines" were placed in the household for worship. As the pilgrims were almost innumerable, the trade of shrine-making was very profitable. Diana. The goddess Artemis, to

whom the temple and city of Ephesus were devoted. Her image, the object of great veneration, was a rude wooden figure, of female form above, terminating in a shapeless block below. It was very ancient, and was believed to have dropped down from the skies. The most magnificent temple of the ancient world was consecrated to the honor of this stick of wood.

WORKMEN OF LIKE OCCUPATION. Workmen in shops around the temple, sculptors, artists, and all whose business interests depended upon the idol-worship. By this craft. How much strife, in politics and religion, is kept alive by self-interest. Abuses in State and Church are upheld, reforms opposed, and the general good restricted for the sake of private gain. "The salvation of the world must be stopped that Demetrius may continue to sell his shrines."—F. W. Robertson, This Paul. Literally, "Paul, that fellow." How easy to look with contempt upon one who represents an opposing influence. Throughout all Asia. As before not referring to the continent, but the district of country on the sea coast of which Ephesus was the principal city.

OUR CRAFT IS IN DANGER. There could be no higher tribute to the success of the apostle's labors than this confession from the lips of an enemy. Even allowing for a margin of exaggeration in the assertion of the shrewd image maker, there is evidence here that the new faith was making swift progress on the shores of Asia. The temple of the great goddess Diana. The largest and most magnificent of the Greek temples, and one of the "seven wonders of the world." It was four hundred and twenty-five feet long, by two hundred and twenty-seven wide, surrounded by one hundred and twenty-seven columns, sixty feet high, each the gift of a king. They cried out. Noise will sometimes accomplish more than argument; loud shouts of applause may stay up for a time (but only for a time) a falling cause. Read the rest of the chapter for an account of the great riot and its peaceful ending.

GOLDEN TEXT.—For the word of God is quick, and powerful, and sharper than any two-edged sword. Heb. 4, 12. DOCTRINE.—Repentance from sin. Acts 17, 30; Matt. 9, 13; 2 Cor. 7, 10. The next lesson is Acts 20, 17-32.

Dr. Stuart Robinson's deliverance at the "Pan" anent the eldership furnishes considerable amusement to our foreign papers. The redoubtable Doctor finds elders and presbyteries everywhere in the Bible. Of course, that settles the question—the Presbyterian Church is certainly the Church. It reminds us of the Baptist who turned down the Methodist, because "Baptist" is found in the Bible, but Methodist is not! Q. E. D. A Romish priest, however, as the story goes, finds the Methodists in the New Testament, but it is over the left shoulder: "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil"—in the Greek, methodeias of the devil—a diabolical set, you see! But another story puts us poor Methodists in better company. An old German, replying to the twitting of the aforesaid Baptist, finds his Church in Rev. xii. 21—the twelfth foundation of the New Jerusalem being anathema, which he made to spell Methodist! He might have strengthened his argument against the Baptist by denying that "Association" is found in the Bible, and affirming that "Conference" is—see Gal. ii. 6, where Paul speaks of what took place "in Conference"! By the way, that is an offset to "the General Assembly," which looks Presbyterianish, in Heb. xxi. 23. As to "elders," pahaw! we have thousands of them, travelling and local, and are making more every day. The Doctor cannot crow over us! We are the true Church—no mistake!—Nashville Advocate.

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REPORTS, PAMPHLETS Posters, Handbills, Cards, Billheads, Invitations, Stationery, Mercantile Blanks.

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Made on approved Real Estate security, repayable by Monthly or Quarterly instalments, extending from one to ten years. The recent issue of CAPITALIZED STOCK by the Society gives to its Depositors and Shareholders increased security.

C. W. WETMORE, THOMAS MAIN, Secretary, President. July 10, 1876.

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For making Bread, Biscuits, Buns, Tea Cakes, Pastry, &c. Far lighter, sweeter, and more whole some than by any other process, and at a great saving of Time, Trouble and Expense. nov 26

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This elegant preparation may be relied on to change the color of the beard from gray or any other undesirable shade, to brown or black, at discretion. It is easily applied, being in one preparation, and quickly and effectually produces a permanent color, which will neither rub nor wash off. Manufactured by R. P. HALL & CO., NASHUA, N.H. Sold by all Druggists, and Dealers in Medicines. Avery Brown and Co., Wholesale Agents, Halifax, N.S.

**THE WESLEYAN,**  
The only Methodist Paper published in the  
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Rev. S. ROSE, Methodist Book Room Toronto is Agent for this paper.

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SATURDAY, SEPTEMBER 8, 1877.

**REVIEW OF THE "MINUTES."**  
SPIRITUAL GAIN.

The Methodist Church of Canada now reveals to us, through the Minutes of its six Annual Conferences, the result of another year's operations. Naturally we turn first with eagerness toward the tables of Membership. They stand thus:—

CONFERENCES.	MINISTERS.	INC'RS AND ON TRIAL.
London.	323	2633
Toronto.	367	1024
Montreal.	218	1038
Nova Scotia.	109	doubtful
N. B. and P. E. I.	90	doubtful
Newfoundland.	54	1285
	1161	6430

This increase scarcely averages five members for each Minister. Including the numbers necessary to repair the inroads of death, and the usual heavy draught by removals, the actual increase for the year would be about eight members per minister. By the official announcement in the British Conference the other day, the increase of membership is 9,377, with 23,063 on trial. By the Minutes of 1876 there were nearly 1700 Ministers in the English Conference. Supposing that the increase alluded to includes the Mission Stations, we must add 250 Ministers to that number. This would make upwards of 37,000 members increase for less than 2000 Ministers, or about 18 members added for each minister in the connexion.

Our feeling is one of some disappointment. We fully believed there were additions in both the Nova Scotia and N. B. and P. E. I. Conferences. The Minutes, however, scarcely encourage this supposition. But even with a trifling addition in these instances, the aggregate is but small in comparison with that of the English Conference, whose additions, including the repair for deaths and removals, has been nearly 49,000. We do not forget that the British population is more condensed—that the Methodist population with them is almost equal to three to our one. And this is a very important element in the calculation. Their work lies within very small compass, as a general thing. Our time is much spent in reaching our congregations. Besides, they employ large companies of local preachers. Their economy makes a study of this agency, provides for its growth and encouragement in many ways. With us there are whole districts with scarcely a showing of this most important auxiliary, a condition of things altogether unknown at home.

With all these comparisons against us, we are far from satisfied. The increase in membership is not equal to the increase in our ministry, in our congregations, in our Sabbath Schools, in our Church property. We are going ahead rapidly in most respects; but we do not grow, we fear, symmetrically—the spiritual does not advance equally with the secular and the educational.

Dark days there have been in the history of the British Conference; days when Secretaries reported but a small increase, or a decline in numbers. But they were days of distraction and contest. In all seasons of connexional repose there has been connexional enlargement. During late years their revival work has taken the form of an annual system. It enters into their meetings for prospective arrangement and their meetings of review. They hold many convocations. Leaders meetings, Local Preachers Gatherings, Ministerial Conventions, are summoned by the first officers of Districts and Conference frequently. The first great question is, the spiritual. They discuss plans of many kinds; they cultivate every new method of enlisting the public sympathy and attracting the ungodly. Here are a few of their excellent ways:—

1.—They go early to work. The financial district in England is summoned so soon after Conference that the enthusiasm of the annual gathering has not time to cool off, when plans are made for the year. Each part in the Methodist economy which can be suspected of being weak or defective is unsparingly examined. Each agency or mode of usefulness which has proved so effective as to attract special notice, is brought under prominent attention and recommended. Thus there is a process of selection perpetually going on, leading to the adoption of means the most perfect in the world. Withal, there is never ceasing reliance upon and supplication to the Holy Spirit. The enthusiasm and vigour and faith of this preliminary meeting goes with the Ministers throughout the year. Their financial meeting is in fact their spring-tide, and all the remainder of the year a continuous harvest.

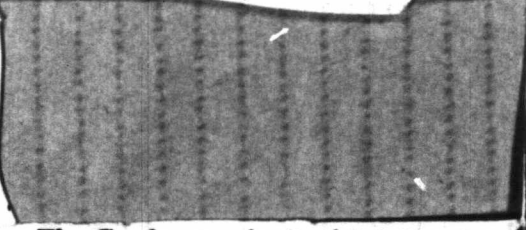
2.—They make special provision for special work. What is called Home Mission operations in England is something to wonder at. It includes coffee-houses and reading-rooms and weekly lectures; street-preaching and street-singing; study of infidel opinions among the working classes with a view to refuting them; following up the railway navvies (who when once interested are likely to find their way to Methodist services on returning home); preaching to the seamen; entertainments and Bible classes for the soldiers; houses and instruction for waifs of the streets—the city Arabs; training ships for young sailors; and numerous other methods which have escaped our recollection. They set men apart to these special means of reclaiming the wandering; having pretty effectually disposed of that respect for the ministerial class which holds it to the more dignified functions of office, and deprecates a departure from time-honored observances. Men like Garrett and Macaulay are allowed to take their own path, sometimes thought to be a little erratic, but always coming out right at the end.

3.—They make the most of their religious forces. Each minister is trained to habits of organization. Talent is sought out in the church, encouraged and cultivated. In most of the congregations there is a little army, carefully drilled and bravely led by officers.

Thus we might go on, showing excellencies in the economy of English Methodism, many of which are wanting in our own. If their success were attributable to talent or any special advantages, the comparison might cease; but it is mainly due to method, energy and faith.

Manifestly we must step out of the common routine of religious duty where populations are so thronged as to call for special effort. Street-preaching; singing and lecture services distinctively for the working classes; more attention to the young outside of christian circles; more deliberate, devout and methodical enterprise in enlisting our people in soul-saving; above all a deeper work of grace among believers, as a qualification for that prayerfulness which prevails with God and that earnestness which prevails with sinners—these we must have if our mission is to be accomplished in the Dominion of Canada.

The Witness of last week closes its article on the Book and Tract Society with this sentence;—



The Conference is "mised," and its officials "tempted," according to our friend's judgment. Very complimentary to their intelligence and integrity, certainly.

We withdraw our statement as to the Witness being the organ of the B. and T. Society. We imagined it spoke by authority; but find that its opinions are repudiated by members of the Society's Committees.

It is understood that the Nova Scotia Conference Special Committee is to be summoned for a session in October. Till that meets, discussion would be fruitless.

**SOMETHING TO GUESS.**

Our readers are asked to give an opinion on the following remarkable production. They may confine their study to five considerations:—

1. In what age was the paper most likely to appear?
2. In what country?
3. By what order, or brotherhood, was it written?
4. What was its aim or purpose?
5. How came it to see the light?

We shall be glad to publish the judgments formed upon a writing so unique and venerable, and will congratulate ourselves and the person who shall make the discovery, should any—which we do not imagine at all probable—make an approach toward a solution of the problem.

"From the elementary principles that have now been explained, we may plainly collect two practical rules, by which we should guide our conduct every week that we live.

The first rule is that we must on no account at all go to the assemblies of dissenters, for they are called together without any proper authority. They are presided over by persons who have separated themselves from the church which was founded by the apostles of Christ. They cannot be said to be assembled in the name of Christ, for they who called them have received no lawful authority or office in the Church of Christ. If they do it in excusable ignorance, it may be, perhaps, forgiven them, as St. Paul found mercy because he acted in excusable ignorance. But that zeal for God is not according to knowledge. They walk disorderly, and we are expressly commanded to withdraw ourselves from such. They neglect or oppose the authority which Christ has given to His ministers. They do not obey them that are set over the Parish in the Lord. They break the first principles of grace and unity of obedience and order. We must, therefore, on no account attend their public meetings; for if we do we are partakers of their schism. We may, perhaps, get our poor, weak, deceitful feelings, pleased, excited, and gratified if the preacher happen to be a fluent speaker; but then that would be no proof at all that we are doing right, or obtaining a real blessing. That sort of getting good is only of the deceit of the flesh. We are plainly commanded to avoid all those who cause division. So that on the ground of the first principles of order and unity, we must on no account go to the meetings of the dissenters."

**TALMAGE!**

This great orator is now in the Maritime Provinces, lecturing by way of recreation it would seem. He was in New Brunswick and Prince Edward Island last week, and is to lecture in Halifax on the 12th inst. Talmage is a prince among public speakers, whatever men may think of his erratic ways and sometimes curious sayings. The fact that he holds sway in Brooklyn, in the heart of a refined and church-going circle, is certainly one good evidence of his strength. Another is, that his books—there are ten or twelve of them—sell more readily than the works of any other living author. It would be a loss in reality to fail in hearing this celebrity during his flying visit.

The Baptist Convention, which met last week in Wolfville, N. S., had some noble representatives, among them Dr. Lorrimer of Tremont Temple, Boston. The Convention reached some good practical decisions. One of these was to exercise "more care" and secure "greater preparation previous to licensing a preacher, and a regular period of preparatory work to intervene before ordination." John Wesley's plan of probation commends itself after almost two centuries. If our Baptist brethren would extend this term of trial to the converts of the church, too, and give them three months before immersion, it might be well. Nothing is gained by haste in undertaking religious responsibilities. An appeal is to be made to the churches for the sum of \$5000 to be invested, "the interest of which would be sufficient to inaugurate and sustain a Book Depository at some suitable place." There is room for all that can be done in the way of selling good literature; but our friends will find that \$350 would do but little toward sustaining a Depository. After paying for taxes and wrapping paper, very little would be left. It is a more serious undertaking than they imagine.

Editors deserve more favors, as a general thing, than fall to their lot. A friend at Cape Canso—a genuine friend to Methodism in many respects, we believe—has sent us evidence that the Editor is not quite beyond the pale of outside sympathy. A fine case of packed lobsters, in one pound cans, reached us a few days ago, the very best article of the kind we have ever tasted. Caught in the "Deep Sea," from which the packing establishment takes its name, these lobsters are beautifully firm and most delicately flavoured. Many thanks. This case of loving kindness would be an excellent set-off against a few dozens of the unsavory and unpalatable things which make editorial sanctums bilious and cloudy. We heartily endorse the card of Mr. Alfred Ogden, and his "Deep Sea Lobsters."

What an advantage have those brethren to whom God has given a musical ear! Apart from their immense influence in leading social services, their minds become charged with the sentiments of hymns, ancient and modern, and the electricity of these is felt all through their public discourses. Thousands who are numb to the musical touch, have a keen relish for good poetry. The old Methodist preachers were always fresh, having this gift of poetical utterance.

The Fredericton Reporter complains that young men from St. John, driving fast horses, visit that city and invade the sanctity of the Sabbath. This we believe is a growing evil in the Maritime Provinces. Laws relating to the observance of God's holy day were much more rigidly observed some years ago than now. We are learning from the United States, but in the wrong direction.

REFERENCES are made in various publications to the illustrations in our Toronto Magazine. Certainly they deserve mention. The subject illustrated this month is the New York Aquarium, which makes a reader, earnestly long for an opportunity of seeing the genuine thing. The illustrations are to be continued.

Charles Street Church, Halifax, keeps moving. Rev. S. F. Huestis, Superintendent, received twenty-seven members into full fellowship on Sabbath evening last. A delightful communion season followed. Rev. D. W. Johnson, removed from Charles St. last Conference, was the means under God, in bringing in these converts. His presence would have been an additional enjoyment, had that been possible.

Brigham Young is dead. His successor is not to be chosen for some little time. What effect this change will have upon this modern religious delusion, it is difficult to conjecture. The American Government may step in and summarily break up the whole Mormon rookery. So mote it be.

BEECH STREET.—The new Methodist place of worship on Beech Street, will be opened for Divine service on Sabbath next, the 9th inst., when the Rev. S. F. Huestis will preach at 3.30 p. m.; and the Rev. E. R. Brunyate at 7 p. m. Collections at both services in aid of the building.

PERSONAL.—Rev. Howard Sprague has written to the London Recorder, August 24th, that as he must sail for home in October, it would be avisable that ministers whom he may not be able to visit should send collections made by them to the Mission Rooms. Rev. G. S. Rowe, who was appointed treasurer of the St. John Fund for the British Conference, also writes to the same paper, urging on the good work.

Rev. John Lomas, of the British Conference, died a few weeks ago. He was President in 1853.

We are exceedingly sorry to learn that Dr. Stewart, Theological Professor at Mount Allison College, is likely to be confined to his room for some months yet. His physicians, however, permit him to meet his students in his own apartment as occasion requires. Many will sincerely sympathize with our excellent brother,

Bishops Simpson and Haven are far from well. The former is suffering from overwork during the hot season; and the latter from a fever contracted in the miasmata of Africa.

Dr. Laclien Taylor paid us a visit last week. He probably meets but seldom with an auditor who can understand his fluent Gaelic; and we certainly have few opportunities of listening to a Brother Scot so eloquent in his mother tongue. We are sorry to see the Doctor in somewhat feeble health. Should he regain physical energy to admit of the further journeys which he contemplates, the world will have few such renowned and enthusiastic lecturers on travels as he.

SABBATH SCHOOL CONVENTION.—The seventh annual session of the convention of the Maritime Provinces, was held in this city last week, commencing on Thursday and closing on Saturday evening.

About 90 delegates were in attendance. J. W. Barss, V. P. called the convention to order and appointed a committee on nominations.

Able and effective addresses were delivered during the sittings upon various subjects relative to Sabbath school work. The following officers were elected for the ensuing year:—

President—Mr. J. B. Calkin, Truro.  
Vice Presidents—Rev. Jos. B. Barker, Sunbury, N.B.; Mr. J. E. Lockwood, Cornwallis, N.S.; Mr. D. Stewart, Summerside, P. E. I.

Secretaries—Mr. H. R. Smith, St. John N.B.; Henry Snow, Annapolis; S. Wadell, Halifax.

Business Committee—E. D. King, Halifax; A. F. Blanchard, Truro; Rev. A. McGregor, Yarmouth; W. B. McNeil, Halifax; Dr. McRobert, Truro.

Devotional Committee—John Grierson, J. W. Whitman, James Potter, Rev. J. L. Reid, E. Boreham.—All Jour.

MOUNT ALLISON INSTITUTIONS.—It is gratifying to learn that the Academic year has opened under the most favorable auspices. At this early period there are 51 names on the register of the Female Academy, of whom all but 10 are boarders, 76 on the register of the Male Academy, and 87 at the College. These numbers as a whole, are much in excess of those of other years and speak volumes for the increasing popularity of the institutions. It should be stated that many more are expected within a few weeks. Some of the collegians who are teaching school will return in October.—Borderer.

**OUR ENGLISH LETTER.**

CONFERENCE GLEANINGS.

DEAR MR. EDITOR.—The Conference which has just closed its sittings appears to have been a busy and important one, but certainly was not as full of earnest and excited movements as that of last year held at Nottingham. The discussion upon Lay Representation did not occupy much time, and there appeared from the outset a determination to accept the scheme substantially as it had come from the final handling of the committee. Valourous attempts were made to liberalise in one direction, but it did not take, and by another party looking in the direction of restriction, but the Conference adhered to the lines already adopted, and then came a final and almost unanimous vote that the scheme should come into operation at the ensuing Conference of 1878, to be held at Bradford. The proposals have received so many considerations and sittings, the plan has been so fully discussed in our District Meetings that very little more could be said, and relief was felt when the matter was out of hand and the actual working of the scheme fairly entered upon.

THE FIRST THIRTY LAYMEN who are to sit in the Mixed Conference were selected. Twelve of these are Treasurers of our great Connexional Funds, and eighteen were elected. The thirty gentlemen thus honoured as the pioneers of their brethren, are among the foremost of the Methodists of Great Britain. Liberal in their gifts, wise in counsel, able in debate, they are worthy of the place they are called to fill. The remainder will be selected in the District Meetings, but in every case they will be members of good standing, entrusted with the responsibility of office, entitled to a seat in the District Meeting, and elected by their brethren as worthy of their votes, and a place in the Conference. There are simple guarantees provided as to the future representatives of our laity in the highest court of Methodism.

METHODIST DOCTRINE

has been departed from in two or three cases of young men, and the Conference determined that in these and all similar charges, it must act with vigor, and if needs be with severity. It could not permit questions of vital importance, upon which our standards pronounce clearly and decisively, to be treated

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E. D. King, Hall... Truro; Rev. A... W. B. McNutt... t. Truro.

John Grierson... Potter, Rev. J. L... ll. Jour.

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ed as open questions. Our pulpits are not open to men who assail the doctrine of the immortality and the future of the soul of the ungodly. The men who will thus teach are not at liberty to remain in the ranks of the Methodist Church. Loud has been the wail, and the denunciations of the self-styled liberal Christian press, and of the free-thinkers in the churches and outside of them. The men who have been fierce and loud in their condemnation of Ritualists and Romanisers remaining in the Church of England, wearing its honors and eating its bread, while unfaithful to its doctrine, cannot see the unfairness of men pleading for a place in Methodism, while disloyal to the great truths upon which it rests, and which it has ever testified to the world.

THE TEMPERANCE MOVEMENT has received such a recognition from the Bristol Conference of 1877, as will long be held in remembrance by the friends and promoters of the Reformation, and which for distinctness and practical value are worthy of the name of a fresh departure on the part of the Conference in favor of the work. As a Church we shall stand committed, whether non-abstainers or abstainers to a united advocacy of the temperance movement to an extent unknown before. Schemes for Bands of Hope were matured and cordially accepted. Temperance organizations will be promoted and multiplied. The hands of the brethren will be strengthened by the official action, and the immense power of our Church will largely help in hastening the much-needed abatement of the national sin of intemperance.

THE STATIONS took considerable time this year for there were circuits from which official appointments had suddenly taken treasured and important men, and they claimed special consideration, and it was found to be a matter of considerable difficulty to meet those cases. There are always a few circuits whose cherished arrangements are interfered with, and invariably a few men whose requirements cannot be met, and report saith that this year there were a few instances more than usual, and perhaps on the whole a larger residuum of disappointment when the confirming vote was taken and all was fixed for another year of grace and toil.

SUMMARY. The time would fail me to tell of the meetings held in connection with the Conference. Meetings for holiness—for temperance—for recognition of missionaries, and for the hearing of candidates for ordination. The good and earnest sermons delivered, the soul-stirring ordination charge, and the addresses connected with the state of the work of God. All these, and more are fully reported in the files of many newspapers, and some will find embalmment in pamphlet and magazine, and many are deeply engraven on the heart and memory of thousands. The power of the Lord was gloriously present, and the old cry was again and again raised—"The best of all is, God is with us." August 20, 1877.

CORRESPONDENCE.

Our knowledge of the locality and the enterprise, alluded to in the following letter, justifies the assertion that it is purely missionary work. Our good friend and brother has succeeded there to an extent that would make the withdrawal of a missionary a real calamity. "Every little helps" may be our motto, surely, in this instance.—EDITOR.

A MISSION CHURCH.

MR. EDITOR.—It is not without some hesitation that I venture to make an appeal to the liberality of our Christian brethren, even though the case I have to present is one that will commend itself to their judgment.

Twelve months since my attention was directed to openings for Missionary labor in the vicinity of Windsor, and I was led to establish fortnightly services in two places on the Chester Road. These services were soon attended by some settlers from Lunenburg County, who had, some years previously, moved into the woods, and had, since then, been favoured with but little spiritual instruction likely to prove to them of any advantage. They had, in other days, been blessed with religious training; but cut off from the privileges enjoyed in early life, had become indifferent to holy things, and had cast aside the fear of God. The Lord touched the hearts of some of these people, and they earnestly entreated me to come into their settlements, and to preach among them. I heard a very unfavourable report of the roads in these places, but I resolved to comply with the invitation; and, to the praise of Divine grace, I have to record, that not only on the Chester Road, but also in the Wiles' settlement, and on the New Ross road, our labours have been attended with an encouraging measure of success, resulting in the conversion of souls, and in the institution of

Church ordinances in these several localities; so that I am now fully employed every Sabbath, frequently in great weariness, but cheered by the presence of the Master.

Very precious are the seasons we enjoy in the School houses where we meet for praise and prayer, and the preaching of the Word. In our class and prayer meetings, and in the Sabbath school, as well as in our more public services, are we favoured with tokens of the love of Christ the Saviour. But there is a pressing necessity that we should have, if possible, a house of worship to accommodate the people of the several settlements, and the way seems to be opening for the attainment of this very desirable object. A kind friend has generously given us a very eligible site for a church, including two acres of land about fourteen miles from Windsor, upon which there may be some day erected a dwelling for a stationed minister.

The people in the country are, with spirit, taking hold of the church building enterprise; but they are generally poor, and cannot do much, except in getting out the frame, and furnishing the lumber and shingles. The Windsor Quarterly Board has sanctioned applications for aid to the members of our congregation in town, and appointed a Committee for the purpose. An encouraging commencement with the subscription list has been made, and we are hopeful of a liberal response. But we shall require further help, and to what quarter shall we look? I know the generosity of our friends in your city; but I remember that they are heavily taxed for the building of country churches. Yet I will say that the object I now introduce to their notice is a very urgent one, and being so purely missionary, is especially worthy of their liberal consideration.

However, I have no intention of making to them a personal application, and therefore take this mode of bringing the case to their notice, and of earnestly soliciting from them such measure of assistance as the good Lord shall prompt their hearts to render; assuring them that we shall greatly appreciate their liberality, and shall employ the means they may place at our disposal to the very best advantage. Our aim is to have a plain, neat and comfortable building; but without help from abroad we cannot accomplish our undertaking as we could wish. May I ask, Mr. Editor, that our very generous friends in your city, and elsewhere in the Provinces, will cheer us in our projects by informing us, at an early day, either through the medium of the Book Room, or by any of our ministers, or personally by mail, the amount of aid we may expect; and may I hope that the help thus tendered will be all the more liberal because left to their free and voluntary generosity.

Yours truly, JOHN McMURRAY. Windsor, Sep. 4, 1877.

ADVOCATE.

Dear Mr. Editor.—Our little Church at Apple River was opened for divine worship and solemnly dedicated to the service of God, on Sunday, the 12th inst. Being unable to secure help it devolved on me to conduct the opening service at 10½ a. m. At 3 in the afternoon, Rev. E. Howard, an Episcopal Methodist, from the States, favored us with an appropriate address from the words, "Almost thou persuadest me to be a Christian." The services were characterized by strict attention and rendered solemn by the divine presence. The house being dedicated to God. The question was put to the congregation "Who is willing to consecrate his service this day with the Lord?" In response, over thirty persons rose to their feet thereby expressing their willingness to be on the Lord's side. Since then the interest has continued to deepen; believers have been quickened, backsliders have been restrained, and many careless ones have become serious, and are anxiously seeking the "Pearl of great price." Bro. Jas. Blenkham, from Canning has been with us, and has done good service for Christ. We are looking for still greater blessings. The field appears to be ripe, already to harvest, by divine assistance, we will thrust in the sickle and gather sheaves for the heavenly garner.

Aug. 27th. R. BIRD.

CUMBERLAND DISTRICT.

FINANCIAL DISTRICT.

DEAR EDITOR.—The financial meeting of the Cumberland District was held at Pugnash, on Thursday, 16th inst. It was found that owing to the increase in the number of our ordained men our claims upon the Mission Fund will be largely in excess of last year. The usual arrangement was made for the Missionary and Educational meetings. Also, arrangements were made for holding a series of special services on nearly all our circuits during the coming winter with the hope that the churches may be quickened and strengthened. It was resolved, that we take steps immediately

towards providing for a camp-meeting, to be held somewhere in the eastern part of this county, sometime during at summer. A committee of ministers and laymen was appointed for that purpose. Bro. G. Tuttle was appointed as a delegate to confer with the Truro District on the matter. A resolution was passed, to the effect, that as Bro. Baines is now able to take charge of a circuit, the President be requested to give him an appointment as soon as a vacancy occurs. J. H. Wallace, August 18, 1877.

Brigham Young's estate, \$2,000,000, is divided equitably among his 17 wives and 44 children.

A TORONTO CLERGYMAN IN ST. JOHN.

—Rev. Dr. Taylor, of Toronto, conducted the closing part of the service, in Exmouth street church last evening, prior to which he spoke a few words of encouragement to the congregations whose edifices had been taken from them by the fire. He said that great sympathy had been felt for them in Ontario and thousands of dollars would be sent to their aid from that Province. His advice to them was to go on and build up, first one church and then another, for it would do for them to go at it hurriedly. Though remarkable for its brevity, the short address that he made was of such a nature that it could not fail to be appreciated, coming as it did from one who is a resident of Toronto.—Telegraph, Monday.

THE DEDICATION OF THE NEW CHURCH

now approaching completion for the Methodist body of the town, will take place about the third Sunday in October. Those to take part in the ceremonies are not yet fully known, but a clergyman from N. Y. State and one from Montreal are expected to be present.—Moncton Times.

TALMAGE AT HOME.

NEW YORK, Aug. 20.—Mr. Talmage is making a great success of his early return. His house is not only crowded, but there is an unusual amount of religious interest. He has got right into the movement of the revival: Over two hundred arose for prayers last Sunday night. An incident of quite marked interest transpired. A U. S. man-of-war came into port on Saturday. The crew, under the charge of an officer, came to the Tabernacle in the evening. Quite a number of the sailors accepted the invitation to rise for prayers, and some of them went into the inquiry room. The war ship sailed the next day and nothing is known of the result of the meeting. Talmage does some queer things. There is a Sunday afternoon tent meeting; it is conducted on very conservative principles. It proposes to give no offence to Old Line Christians, to Quakers or Episcopalians. Talmage preached the other afternoon and took the tent by storm. He inaugurated one of his red-hot Tabernacle prayer meetings and carried everything before it.

DEATH OF MR. EDWARD CUNARD.

The New York Herald of Sunday gives the following particulars of this event:—On Thursday afternoon, Mr. Edward Cunard, second son of the late Sir Edward Cunard, and brother of Sir Bache Cunard, now in this country, was killed while playing at polo, at Shorncliffe, near Folkestone. His horse came into collision with that of another player during the game, and he was thrown from the saddle, and falling on his head, fractured his skull. Though physicians were immediately summoned, the unfortunate young gentleman lived but two hours after the accident. Mr. Cunard was a very popular officer in the English army, occupying the position of 2nd lieutenant in the Tenth Hussars, and his death will cast a gloom over a large circle of friends, both here and in England. He was one of seven children—three sons and four daughters. The news of the lamentable occurrence was received here by his cousin C. G. Franklin, agent at New York for the Cunard line of steamers, on Thursday evening. Sir Bache Cunard, the eldest of the brothers, who has been some weeks in this country, is very much depressed by the news of his brother's sudden death, and will leave for England to-day in the City of Richmond.

NEWS IN BRIEF.

NOVA SCOTIA.

The Oxford Woodmen Manufacturing Company held its Annual meeting last week. A vote was passed to sell the site and what furniture there is on hand, collect all accounts due, pay the bills and close the concern up. The burning of this factory is a serious affair, the loss to the company is over \$20,000 and no insurance. Twenty-one men are thrown out of employment, and their tools are all lost. There does not seem to be much prospect at present of rebuilding the factory. Mr. W. W. Thompson's house is being erected by his numerous friends. The bark Canning, of Canning, Capt. Mitchell, arrived at Halifax, on Sunday, from Fleetwood, G. B., making the passage in 19 days. This vessel has proved herself to be a very fast sailer, having made a number of quick passages. The North Bay mackerel fishery has proved a failure so far this season. Several vessels which arrived here on Saturday and Sunday got no fish. The schr. George Peabody, owned by the Jersey firm of Robin & Co., at Arichau, on Thursday, the captain and five of the crew were drowned. Rev. E. M. Kesteven, late pastor of the Baptist Church in Milton, Yarmouth County, has accepted a call to Windsor.

It was discovered on Tuesday last that Robert M. Russell, who had been confined in Amherst jail awaiting sentence for robbery, has departed. He left letters giving his reason for leaving the place, which was on account of the flu. The same night he was recaptured at Sackville and taken back.

Lord Dunraven and his Brother-in-law, Mr. Vivian, M.P., are on a hunting excursion in Cumberland Co. Their camps are pitched at Half Way River.

The lobster business is rather better this year than last. A Orlean, Equ., Cape Casso, will ship this season 6,000 cases. The factories are now stopped, this being the close season.

On Sunday a young woman named Miss Saunders, while inspecting the pumping machines in the Albion Mines, stood under a movable beam, which coming down, crushed in her head. Her recovery is hopeless.

Theophilus Saulnier broke his neck on Tuesday week by falling into the hold of Mr. Lewis' new ship at Salmon River, on which he was at work.

The barque "N. K. Clements," of Yarmouth, Kimball master, abandoned at sea, was insured for \$4,000 in the Acadia office, and three in the Atlantic.

The International Coal Company's property was sold by the Sheriff under foreclosure, at Sydney, last week, at the suit of Messrs. Shannon & Haddon, trustees for the bondholders. Mr. Shannon was present; also Hon. James McDonald. The first bid was fifty thousand dollars by Mr. Day of New York. After a spirited contest between him and Major Beatty, of Montreal, the property was knocked down to the latter for two hundred thousand dollars. The amount of mortgage was over one million dollars.

Barque Annie Fleming, from Quebec for An drossan, timber laden, went ashore at Schooner Pond, August 29. The vessel was leaking and unmanageable. She will probably be a total loss. Her cargo will be saved.

The Secretary of the Whitehaven Railway Company writes from New York to the "Eastern Chronicle" that the survey of the line will be completed with in October next, and the work commenced next year. Unforeseen circumstances have caused delay.

William Doncaster, of Little River, near Oxford, Cumberland Co., went to Weatherbe's grist mill on Tuesday-week. He was invited to remain to tea. He put his horse, a colt, in the barn, and going to bring him out he passed the horse without speaking to him. While going by the horse kicked on the side, inflicting a severe wound. He ligged in great pain for 24 hours, when death ended his sufferings. He leaves a widow and one daughter to mourn their loss.

On Monday-week, James, aged twelve years, second son of Mr. W. Pruffe, of Bridgetown, was drowned while swimming in the river near the Railway Bridge at that place. An elder brother, with another lad, made strenuous efforts to save him, but the ebb tide was running rapidly at the time, and their exertions were unavailingly unavailing. His body was recovered at low tide very near where he went down. Much sympathy is felt for the bereaved parents and relatives in their sad affliction.

The brig John D. Tupper, of Liverpool, N. S., Capt. Pattle, from Montreal for Liverpool, G. B., put into North Sydney C. B., Aug. 22nd, with master sick, Capt. Pattle has since died.

N. B., & P. E. ISLAND.

Captain Hewitson, an old and well known master, who sailed in and out of Chatham for many years, died on Friday week from the bursting of a blood vessel, at Belle Creek, P. E. I., about sixteen miles from Charlottetown.

During the thunder storm that passed over Kings County Thursday morning, from 6.30 to 7.30, several windows in the station building at a blood vessel, at Belle Creek, P. E. I., about sixteen miles from Charlottetown.

On Thursday morning, August 21st, about 7 o'clock, a. m., some worthless scamp set fire to the mill at Beaver Harbour, Charlotte County, and thus was completely destroyed one of the best country schools in the Province. It cost \$300 and was not insured. The children lost all their books and the teacher, Miss Raymond, about \$70 worth of property. This is the second school house destroyed within two years by the hand of the incendiary. The Trustees here think that this time they have got on the track of the wretch who it is believed did the act. A fisherman named Foley has been arrested, and thrice been examined before Mr. Magill. The evidence against him is strong, and warrants a committal to St. An drew's Jail. He is to be examined again. It is hard upon the fishermen of the Harbour; they feel the loss keenly. They took great pride in the school, and spared no cost to make it efficient, running it all the year round.

The vaults of the burned Savings Bank, St. John, have been used since the fire for the keeping of cents, silver, books, and other bulky property. The gold and notes, however, have been kept in the Bank of British America. The vaults have been visited every day by the officials, and on Thursday morning last, when Mr. Robinson came to the vault, he found that an attempt had been made to break it open. The outer door had been burst open and an attempt made to force the inner door with a heavy sledge-hammer, the brass face over the combination being battered off, preparatory, doubtless, to the introduction of powder to blow the lock to pieces. The bold robbers fortunately had been alarmed by something and fled, leaving the sledge-hammer behind them.

Mr. Toland, agent for the British and Foreign Bible Society, has been at Grand Falls, N. B., He addressed a meeting in Hammond's Hall on Tuesday evening. Those who heard him were well pleased with his very instructive and interesting address. Rev. Mr. Crisp, of Andover, who was also present, made a few remarks, after which a collection was taken up in aid of the Society.

Mr. Geo. C. Needham, assisted by Mr. Catto, has been holding evangelistic services in St. John's Diphtheria has visited a number of families in Hampton and vicinity. Many a household had had cause to regret its presence in their midst.

Mr. R. Jenkins, of Lot 48, P. E. I., recently shot two moose, weighing respectively 12 and 14 ounces, the largest of which measured two feet three inches across wings, and was 15 inches in length.

The Methodist church excursion and festival is arranged to come off on the 19th Sept. at Hillsboro. Cheap excursion tickets from Sussex and intermediate stations to Albert mines and return will be advertised in a few days. The affair promises to exceed the ordinary excursions of the season. An hour at least will be afforded the party to see the works and admire the romantic grounds of this most interesting mining district.

A bell weighing 206 lbs., from the foundry of Messrs. Menely & Co., Troy, N. Y., is being placed in the tower of St. Andrew's Church, Shediac.

Hon. Neal Dow is expected to deliver one of his popular lectures in the village of Hillsboro, early in the month of September.

The Rev. A. Hagarty preached in Shediac on last Sabbath to large congregations, Rev. R. Ople, the pastor, being absent. Mr. Hagarty is a young Methodist minister, stationed at Coreville, Albert County. As a speaker he is held in high esteem by all who heard him. Shediac has a great need of a Methodist church. The hall in which they worship is becoming very dilapidated and unfit for use. They intend to build a church in the spring.

On Monday week Mr. Francis Sanderson, of Head St. Peter's Bay, P. E. I., has been working in his field, and when returning to his home he placed a boy, 8 years old, on the back of a spirited horse. On his way home the animal unfortunately came in contact with a very high fence, and the boy was thrown from the horse, striking on the ground, and dragging him some distance by the reins of the bridle, to which he clung till his hold was broken by the horse's snorting upon his body, which caused his death on the following morning.

The members of a family in Richibucto complained of feeling unwell, and on examination of the well on the premises, it was found that three dead cats had lodged themselves in it.

A chicken belonging to Mr. Henry Rudge, of St. Stephen, was hatched in the middle of April, and when only four months old laid four eggs and has continued to lay an egg every day since.

Woodstock Town Council has revoked its former vote, and decided to construct the new Town building of brick. A very wise and popular conclusion to reach.

All grain and root crops in Victoria County present such an improved appearance that the fields can hardly be recognized as the same red and burnt ones of three weeks ago. Notwithstanding the severe drought, the crops will be nearly up to the average. Harvesting and haying are being prosecuted simultaneously, it being no unusual thing to see loads of grain and hay going to the same barn.

Prof. John C. Karston, general superintendent of the Gilberg Silver Mining Company, of Newburyport, Mass., has been on a visit to the Le-preaux coal mine, for the purpose of reporting upon the value of the deposit of coal. His examination extended over three days, and he thinks the discovery is a valuable one.

The Canadian Government has accepted thirty feet square to exhibit a Canadian trophy at the Paris Exhibition.

The "Monetary Times" complains that the Insurance Companies doing business in Ontario, have not altered their rates notwithstanding their immense losses by great fires of late. It advises consultation and unanimous action. In its judgment the rate on a three years' risk on isolated dwellings should be one per cent.

A fire at Perth, Ont., Aug. 30, destroyed part of the town. Loss fifty thousand dollars; insurance \$3,000.

Mr. Fréchet, editor of the Quebec Journal, has brought an action for libel against Desjardins, the editor of the Canadian, and the latter brings a cross action against Mr. Fréchet for forty-five thousand dollars.

A proprietor of the woolen mills at Evansville-town, on the Mississippi, is in Ottawa, contemplating the removal of his mills to this city.

Late advices state that Sitting Bull has left the British grounds with thirteen hundred warriors. The news is doubted as coming from sources opposed to the President's new Indian peace policy.

Alas, Cross, Q. C., has been appointed Judge of the Superior Court of Quebec, vice Sanborn, deceased.

On Friday next there will be a great and unusual sight at Niagara Falls. R. S. Pendleton will try the experiment of sending a life raft over the cataract. It is his opinion that such vessels can be constructed and safely carry down anyone who might care to venture on it. On the day mentioned he proposes to make the trial, having got the raft ready for the purpose.

Near Bear Brook, August 28th, Oliver Artubois, with two sons, went out to shoot deer and was not successful. Returning home, his two sons walking ahead of him, while he carried his gun on his shoulder, whilst passing through some bush the trigger caught and the gun went off, and a moment later the father heard his eldest son, a boy of 15 years, cry out, "Father I am shot." The father ran up to him, when the lad added: "Don't mind me, father, I can't live long." He was carried home and medical assistance sent for. After lingering for eight hours the youthful sufferer passed away.

A disease amongst logs is killing off great numbers in Ottawa Valley.

At the request of the Presbyterian General Assembly, through its Moderator, Mr. Mackenzie has entered into correspondence with Premiers of the different Provinces so far as possible to secure observance throughout the Dominion of a stated day for thanksgiving for present abundant harvest. November twenty-second has been suggested, as all the summer industries will then be closed for the season.

A writ of habeas corpus has been refused by Judge Monk in the case of the Oka Indians, accused of setting fire to the church and seminary, some months ago.

Sir Edward Cox, late Colonel of one of Her Majesty's regiments, and registrar of County of Drummondville, died last week at his castle in Kingsburg.

The arrivals of shipping at Quebec are four vessels and seventy coasters more than last year, but sea-going sailing vessels are about sixty less.

The American Pharmaceutical Association, which meets in Canada for the first time, begins its session on Tuesday next in Toronto.

MISCELLANEOUS.

The Cambria Iron Company of Johnstown, Pa., is importing iron ore from Spain at a cost of only \$8 a ton, and this in a region abounding in iron ore, but which the strikers refuse to handle except at higher rates than iron masters can afford to pay.

The Right Hon. W. H. Smith, the prominent English newsdealer, just appointed First Lord of the Admiralty, has been selected to Parliament from Westminster, with opposition.

Tennyson has recently come into possession of a considerable estate in Lincolnshire, England.

The yacht Livadia, the Czar's private property, and the most elegantly appointed vessel in the Russian fleet, has been fitted up as a corvette and sent on cruise.

The London Times of the 14th August contains a seven-column editorial article on the Parliamentary session of 1877, being the only editorial article in the paper.

The Pope is again reported greatly prostrated, and had barely strength to attend to any business. A comarilla commands at the Vatican, and acts in the name of the Pope. An intrigue has commenced, which is preparatory to a crisis, and some Cardinals are holding a meeting to provide for any emergency.

More than five million cans of corn are now packed in Maine annually, and sold in various parts of the world, giving employment to from 8,000 to 15,000 persons during the packing season.

The Marquis of Lorne has just published a version of the Scotch Book of Psalms, in which, whilst adhering as closely as possible to the language of the original, he has corrected the rhyming so as to adapt it to modern pronunciation. He has also added about seventy-five versions in various metres and in freer rendering, together with some of Milton's Psalms and many of the Scottish Paraphrases.

The Russian newspaper, "Vednost", after an elaborate review of sums already expended on the war, draws the conclusion that if the war lasts till next autumn it will cost not less than 800,000,000 roubles, of which 232,000,000 are already expended.

It is stated that General Grant's visit to Paris is delayed to avoid the possibility of attending said him, reflecting indirectly on President MacMahon.

The new schedules of telegraph rates have been ratified by the Western Union Co., and will now be presented to the Atlantic and Pacific Co. It is reported that the schedule is confined to leading cities where the bulk of business is done, and the increase is so slight that business men will have no cause for complaint.

New Moon, 7 day, 8h, 46m, Morning.  
First Quarter, 14 day, 6h, 54m, Morning.  
Full Moon, 22 day, 11h, 31m, Morning.  
Last Quarter, 30 day, 2h, 6m, Morning.

Table with columns: Day of Week, SUN (Rises Sets), MOON (Rises Sets), and HOURS (MORN, EVEN, NIGHT). Rows list days from Saturday to Sunday.

THE TIDES.—The column of the Moon's Southern gives the time of high water at Fallow, Cornwallis, Horton, Hanisport, Windsor, Newport and Truro.

High water at Fallow and Jape Tormentine, 3 hrs and 11 minutes LATER than at Halifax. At Annapolis, 3 hrs and 21 min. LATER. At Portland, Maine, 3 hours and 25 minutes LATER, and at St. John's, Newfoundland 30 minutes EARLIER than at Halifax. At Charlottetown, 3 hours 54 minutes LATER. At Westport, 3 hours 54 minutes LATER. At Yarmouth, 3 hours 30 minutes LATER.

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

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

CORRESPONDENCE.

WHOM TO MARRY.

DEAR MR. EDITOR.—The heading of these lines doubtless forms a question of great importance to a large number of your regular readers, and one which ever occurring incidents go to prove is not duly and prayerfully pondered. Marriage as an institution—as everybody believes—is scriptural and necessary, but is only right and proper as regards certain individuals when all things are equal. I notice that our beloved Methodism has lost, and is still losing through unequal marriages, and I think it is quite time that a warning should be given—may it not be in vain—to all our young people to look before they leap. The medium through which to convey the warning is—I think—"The Wesleyan," and the matter of the warning is found in a letter from a married lady which I enclose, and beg you to insert. The case though found in another church really represents the cases in our own. Don't please consign this to the waste-basket. Though too late for many it will be in time for some.

Yours truly,  
WM. R. PEPPER,

Elmville, Charlotte Co., N. B., 23rd August, 1877.

BE NOT UNEQUALLY YOKED TOGETHER WITH BELIEVERS.

To the Editor of the Witness.

A few weeks ago there was a letter in the Home Department, warning young people not to be "unequally yoked together with unbelievers," and I want to add another warning, which, although not found in so many words in the Bible, is, judging from my own experience and observation, of as much and perhaps more importance. It is this, "Be not unequally yoked together with believers." Never on any account marry a person belonging to a different religious denomination, however lovely, amiable and good that person's character may be, for that act will in all probability curse your whole after life, and like Cain you will say, "My punishment is greater than I can bear." To illustrate, my husband is a Baptist; I am a Presbyterian. Before marriage we talked the matter over and couldn't agree; so, not knowing any better, like hundreds of others, we "agreed to disagree;" and I want to impress this upon your minds: Such agreements never bring that oneness of mind and of heart that married Christians are entitled to and ought to enjoy. Show me a man and wife belonging to different church organizations as we do, who are as happy as they would be if they had obeyed the Scripture injunction to be of one heart and of one mind, and it would be a greater curiosity than Barnum ever exhibited. My husband won't go with me to church for fear he will see some one sprinkled, and I am shut out of his church occasionally a day by close communion arrangements, so I prefer not to go there at all. We can't talk of religion without (before we are aware of it) getting into an apparent controversy, so religion is almost a forbidden subject. Our children are growing up with no position in society, as they don't really belong in either church society. Yet, in matters of church finances we stand between two fires—both churches expect us to help support them and when either society gets up a feeble

or anything of that kind they are free to call on us for aid. Both church prayer-meetings occur the same evening; he feels out of his place at the Presbyterian and I do at the Baptist, so we both stay at home. Members of either church seldom call upon us, nor we upon them, for the reason that as a family we don't belong anywhere, and have no social rights which society is bound to respect. Some argue that it is the woman's place to yield as far as possible all points of difference and be a member of the same church as her husband. I can't do this by letter, for although I could get a letter from my church, it would be of no use, as his church would not receive me by letter, with the best recommendation of the pastor and officers of my church could give to any one, but I must, like the people spoken of in the 29th of Acts, acknowledge that my baptism was invalid, and be re-baptized, which I have not yet felt it my duty to do. And he can't unite with me by letter, if he was willing to, for his church will grant a letter only to some church of the same faith and order. So we are as we are, carrying out our contract to "agree to disagree;" and I hereby warn all young people contemplating marriage never to make any such agreement. I would sooner risk marrying a good, kind-hearted non-professor, of good moral character, as there would be far more likelihood of his being converted and finally being of one heart and of one mind with me in religion, as he was before in other matters, than for two persons belonging to different churches to yield enough of their differences to enable them to walk hand-in-hand in the Christian life in the same church. Better yet, be an earnest Christian yourself, and marry no one who is not a Christian, and of the same faith and belief as yourself. Be not unequally yoked together with believers.

MARYANNE.

THE PROBABLE DISTANCE OF THE SUN.

A particularly good opportunity of determining the distance of the sun, by observations of the planet Mars at its opposition, occurs in August and September of the present year, the planet being about that time in perihelion, or nearest the sun in its eccentric elliptical orbit, within a fortnight of its being in opposition to him from the earth. The result of this is that in the early days of September, Mars approaches us to within a distance of about thirty-five millions of miles. Advantage will be taken of this near approach to obtain a value of the solar parallax and distance; and all astronomers wish good-speed to Mr. David Gill, who is now proceeding to the Island of Ascension for that purpose, taking with him an excellent heliometer belonging to Lord Lindsay, and made use of by him in observing at Mauritius the transit of Venus over the sun's disk, in December, 1874. With this instrument, Mr. Gill proposes to make observations of Mars and neighboring stars for comparison, when east and west of the meridian, so as to deduce the parallax of Mars from its parallactic change of position in the interval, owing to the diurnal rotation of the earth. This method has been suggested before, and partially carried out (but not sufficiently to obtain a reliable determination by it) at the last favorable opposition of Mars, in 1862. That opposition, however, was utilized very fully in another way, by making a large number of meridian observations of the planet at stations in both the northern and southern hemispheres, so as to give parallax displacement at different places, instead of different times. The most complete discussion of all these observations was made by Professor Newcomb, of the United States Navy, and published by him as an appendix to the Washington Observations for 1865. The final result he arrived at from them was the value 8".855 for the solar parallax. We will compare this with that obtained by the transit of Venus. The observations made of the transit in 1874 have not yet been fully reduced, and it would be premature to make use of them till the reductions are completed. The last preceding transit of Venus was that of 1769, about some of the observations of which there was, for a considerable period of time, a misunderstanding, which led to their being supposed to give a much smaller parallax and larger distance than was fairly deducible from them. This was particularly the case with regard to the observations made at Otaheite (or Tahiti) by Captain Cook and Mr. Green, as was

satisfactorily pointed out in 1863 by Mr. Stone, now Astronomer-Royal at the Cape of Good Hope. His improved reduction of all the observations of duration of transit in 1769 gave 8".91 for the solar parallax; and we may reasonably give this a weight of half, in combining it with the result obtained by the opposition of Mars in 1862, to conclude what may now be considered the most probable value of the sun's parallax and distance. Such combination gives for the parallax the value 8".878; and as sun's distance—earth's equatorial semi-diameter (i. e., 3962.5 miles) x cotangent equatorial horizontal parallax, we thus obtain 92,118,600 miles for the present most probable mean distance of the sun. It will be interesting to see how this agrees with the value to be derived from the last transit of Venus and the forthcoming opposition of Mars, when the reductions of both are completed.—King's College Magazine.

THE CARE OF GOD.

(BY BISHOP HEBER.)

There is an Eye that never sleeps  
Beneath the wing of night;  
There is an Ear that never shuts  
When sink the beams of light.

There is an Arm that never tires  
When human strength gives way;  
There is a Love that never fails  
When earthly loves decay.

That Eye is fixed on seraph throngs;  
That Ear is filled with angels' songs;  
That Arm upholds the worlds on high;  
That Love is thronged beyond the sky.

DR. SCHLIEMANN.

"When the biography of Dr. Schliemann comes to be written," says the Christian World, "it will form a thrilling romance of German peasant life, and prove most conclusively that poverty, servitude, and bitter trials during youth, cannot crush out the royalty of a noble soul. In his boyhood he served in a shop where herrings, butter, brandy, milk, and salt, were doled out to his brother peasants. On one occasion, after being supplied with a glass of brandy, a drunken student declaimed in sonorous tones a piece of Homeric verse. This had for the boy an inexpressible charm, and may have helped to mold his future life. Meeting with an accident, young Schliemann became cabin-boy in a ship bound for South America, but was wrecked on the coast of Holland. Here, after much privation, he found friends, and obtained a situation in the office of a broker, at a salary of £30 a year, half of which sum he saved to aid him in his studies. Having a special faculty for acquiring languages, he mastered, English, French, Dutch, Spanish, Italian, Portuguese, Russian, Swedish, Polish, Arabic, and ancient and Modern Greek. We next find this German Elisha Burritt in St. Petersburg, having been sent thither by a London house. In course of time he settled in California, where, in 1863, at the age of forty-one, he retired from business, with a fortune sufficient to enable him to carry out his life-long plans, and turn with the devotion of a lover to his first and dearest love—archæology. He decided upon a detailed exploration of the Troad, and on his arrival in Athens he had the good fortune to meet with a wife of equal enthusiasm and zeal. While other scholars used the pen to sustain their theories, Dr. Schliemann appealed to the spade as the open sesame to the mound Hissarlik, which seemed to cover treasures to which the realms of fairy-land were but shadows. Ground was purchased, and with 150 workmen he entered upon the task. So determined was he that the hill should be forced to reveal the story of hidden ages, that he built a small house on the summit, and there lived with his wife. As a result of his labors, Dr. Schliemann has unfolded leaf after leaf in the great book of the world's history, and on its pages we read a story of wonderful fascination. We see evidences of fiery conflagrations, ruin and death. Fire-scorched walls, crumbling towers, ruined houses, and desolated fortifications, tell of war and woe among a people whose angry passions have been stilled for ages. Copper helmets on fleshless brows; shields covering skeletons that once were clothed with life and beauty; metals welded by the heat of burning temples; ornaments of gold, implements of stone, coins current in the days of the proph-

ets of old, rewarded the efforts of the explorer. And still this tireless scholar labors on until the heroic deeds of Trojan soldiers pass vividly before us in the grand panorama unfolded by the peasant boy of Mecklenburg Schwerin."

THE WORK OF CHRIST.

In this light how does the work of Christ appear? Putting ourselves back in His position and looking down through history, what do we see rising up over this earth, to attest the practical power of His life? Behind Him is the various pomp of heathenism,—the luxury of Babylon, the splendor of Nineveh, the grotesque greatness of Egypt—all set in relief against the little they had done for the nobler nature and the dearest interests of man. Behind Him was the rich culture of Greece, whose literature, the resource of the intellectual, breathed nothing in behalf of the struggling masses, nothing to awaken immortal hopes in the ignoble poor, and whose architecture was distinguished by no asylum or charity school. Around Him was the vigorous power of Rome, that knew how to organize the State, how to build the palace and the forum, the coliseum and the theatre, but not how to speak to, or legislate for, the finer wants and the eternal structure of humanity. But before Him, called up at the bidding of His breath, springing up in the pathway of His words which He scatters off into the centuries, see what new institutions rise,—homes more sacred and refined; churches whose spires point in every land to a common Father; hospitals in which obscure sufferers find wise and gentle care; institutions of beneficence that enfold the blind and the lame, the impotent intellect and the smitten frame, hopeless poverty and orphaned minds, in the embrace of a charity before unorganized on the globe. Laws begin to relax their sternness, manners to catch a kinder courtesy, science to glow with richer hues, literature to swell with nobler purposes. And see how the evils and hardships of the world begin to stand out in a new light! How pain begins to be conquered in a spirit higher and sweeter than the stoic taught; how unbelief is confronted with truth that charms its doubts away; how sick-rooms are visited with tones, sweet as they are mystic, "Be of good cheer, I have overcome the world;" how graves are illumined with the words He uttered, that seem to have floated upward and inwoven themselves in the starlight that arches over the cemeteries of Christendom, "In my Father's house are many mansions;" and how bereaved ones hear a call, as from one bearing the peace, as well as authority, of the skies, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest!" Such, in the light of history, are Christ's relations to humanity. Everything noblest in our institutions, highest in our public principles, most just and noble in our law, sweetest in private character, most elevating in our ideas and hopes, can be seen to radiate and diffuse itself over the best portion of the earth, from His personality. Strike Him out from his few months' ministry in Palestine, and all these elements and facts which vivify and ennoble our life disappear, and rays of light would vanish if the light be quenched.—T. Star

A GOOD WORD FOR THE CROW.

Let me speak for the crow. Last year as I was harrowing corn with a vibrating harrow having teeth (you know it is a noisy thing, it uncovered a great number of white grubs, which you could see all about the ground. They are very destructive to vegetation of all kinds. They ate or destroyed thousands of hills of corn that year. You could see the track of the grubs as they traveled to get something to eat, for they travel when in search of food. You could see the surface of the ground a little elevated, and checked when the surface is hard and dry. Well, you see, when I was harrowing, as soon as the crows heard the harrow at work, they would come and light on the ground that was being harrowed, and the fresher the better they liked it; when going one way they would light after I had passed along; when I returned, and came within six or eight rods of them, they would rise gently and circle around in the rear again. I have counted as many as seventeen grubs that one crow has picked up at one lighting. They take any and everything, large and

small—that is, worms, grubs, and beetles. Crows can't pull corn when planted with a machine; we have no fear of them from that source. Finally, wherever civilization is, there are rooks and crows.—Letter to Chautauque (N. Y.) Farmer.

CHARLES KINGSLEY AT HOME.

I wish every American parent could read the life of Charles Kingsley with his children. There was a man, full of affairs, giving to his parish an amount of painstaking individual care, which few Rectors of the English Church bestowed, writing books, entering with energy into plans for the elevation of the masses, but he found time to live with his boys and girls. He taught them to love nature, and to study her. He went with them in their walks. He entered into their very thoughts. When his son was away at school, he wrote him letters that were as brotherly and friendly as they were fatherly. He made Sunday a charm and a festival, and so filled its hours with cheer and light that no day in the week was so dear and so welcome to the circle at Eversly Rectory. What was possible to this man, is possible in degree to all fathers. The thing wanted is that they shall realize how important it is to bring up a child well. No undertaking on earth is so vast, so tremendous, yet perhaps no other is so esteemed by many so lightly, because they live only for the present moment, and not for the long years of life and the endless ages of eternity.

BOYS AND GIRLS IN THE COUNTRY.

But what a day they will have in the country! Are there not baskets aboard with infinite cakes and sandwiches, and arrangements for making barrels of lemonade? And will there not be a glorious spread, five rods long, embracing ham, and bouquets, and chicken done cold, and frosted cake, the delight and too often the misery of children? And then there is that delicious green grass, so delightful to tread upon, and so pleasing to the eye; so spread out in every direction as if to say, "Here I am on purpose for you city children, who for a whole year have had nothing but hard paving-stones. I am nature's body Brussels and Axminster; and you must feel at perfect liberty to tread upon me, and romp on me, and tumble about on me, and pull me up, and shake me, and throw me about at pleasure." Accordingly what a time the boys will have in turning somersaults, and playing "the old man in the fable," while the girls, catching hold of hands, will whirl round and round under the spreading oaks and chestnuts, singing, "Go up and down the valley," and "Go round and face your lover." And to think of having all this time oceans of pure air; and of having no noises save that of their own glad voices, together with the rustle of awaying branches, and the call of chuckling squirrels; and of seeing not merely a single tree, and perhaps no tree at all as in the city, but no end to them—magnificent woods sweeping round the valley, and stretching away beyond in glorious masses of foliage.—Churchman.

Be it ours, to fasten our thought not on the passions and parties of the brief to-day, but on the hopes of the long to-morrow. The day, the year, may perchance belong to the destructives, the cynics and the partisans; but to-morrow's coming century, belongs to the catholic, all-embracing Christianity which has the promise, not of this present, but of the times which are to be.

Dean Stanley.

Correct Scripture quotations alone should be used in the pulpit. For want of due care and attention, ludicrous mistakes are sometimes made. At a "protected meeting" in W. some years since, a young local preacher of very good presence and of more than ordinary abilities, expressed some surprise that a certain minister had been received into the Conference that year, for, said he, "I heard him announce his text from our Lord's Gospel by St. Ezekiel." That local preacher however, in the evening, announced his text as in "Paul's letter to Peter," 17th chapter and eighty verse! "The end of all things is at an end; be ye sober and watch unto prayer." Frequently repeating in his discourse, "the end of all things is at an end," a minister present ascended the pulpit and on the next repetition pulled his coat and said "hand, brother, hand." The preacher in his warmth and earnestness turned to the congregation and said, "The brother behind me says hand; but no matter, hand, hand or foot, I tell you the end of all things is at an end!" Be ye sober and watch unto prayer."—New's Herald.

CHILDREN'S CORNER.  
AS GOOD AS MONEY.

"Blessed is he that considereth the poor." We can "consider" them, even when it is impossible for us to give them any thing.

A young lady had gone out to take a walk. She forgot to take her purse with her, and had no money in her pocket. Presently she met a little girl with a basket on her arm.

"Please, miss, will you buy something from my basket?" said the little girl, showing a variety of book-marks, watch-cases, needle books, etc.

"I am sorry I can't buy any thing to-day," said the young lady. I haven't any money with me. Your things look very pretty." She stopped a moment, and spoke a few kind words to the little girl, and then, as she passed, she said again, "I'm very sorry I can't buy any thing from you to-day."

"O miss," said the little girl, "you've done me just as much good as if you had. Most persons that I meet say, 'Get away with you!' but you have spoken kindly to me, and I feel a heap better."—*Youth's Companion.*

THE ANGRY FATHER.

Theon was one day reading the Holy Scriptures, when he suddenly closed the book, and looked thoughtful and gloomy.

Hillel perceived this, and said to the youth: "What aileth thee! Why is thy countenance troubled?"

Theon answered: "In some places the Scriptures speak of the wrath of God, and in others he is called Love. This appears to me strange and inconsistent."

The teacher calmly replied: "Should they not speak to man in human language? Is it not equally strange that they should attribute a human form to the Most High?"

"By no means," answered the youth, "that is figurative—but wrath—"

Hillel interrupted him, and said: "Listen to my story. There lived in Alexandria two fathers, wealthy merchants, who had two sons of the same age, and they sent them to Ephesus, on business connected with their traffic. Both these young men had been thoroughly instructed in the religion of their fathers."

"When they had sojourned for some time at Ephesus, they were dazzled by the splendor and treasures of the city, and yielded to the allurements which beset them, they forsook the path of their fathers, and turned aside to idolatry and worshipped in the temple of Diana."

"A friend at Ephesus wrote of this to Cleon, one of the two fathers at Alexandria. When Cleon had read the letter, he was troubled in his heart, and he was wroth with the youths. Thereupon he went to the other father, and told him of the apostasy of their sons, and of his grief thereat."

"But the other father laughed, and said: 'If business do but prosper with my son, I shall give myself little concern about his religion.'

"Then Cleon turned from him, and was still more wroth."

"Now which of these two fathers," said Hillel to the youth, "dost thou consider as the wiser and better?"

"He who was wroth," again answered the youth.

"Was Cleon wroth with his son?" asked Hillel.

And Hillel replied: "Not with his son, but with his backsliding and apostasy."

"And what," asked the teacher, "thinkest thou is the cause of such displeasure against evil?"

"The sacred love of truth," answered the disciple.

"Behold, then, my son," said the old man, "if thou canst now think divinely of that which is divine, the human expression will no longer offend thee.—*From the German.*

Pope Pius has £8,000,000 deposited in the Bank of Italy. He can probably keep the wolf from the door while he lives.

Bishop Simpson is editing an "Encyclopedia of Methodism."

The venerable Dr. Ryerson, is engaged upon a work on the early history of the New World and its colonisers

GIVE GOD A CENT.

BY MRS. SADIE J. CANNON.

Henry Morgan was very fond of pennies; or rather he was fond of the candy, sugar-kisses, and apples, that the pennies made possible. Boys five years old are very apt to have a sweet tooth, and it often lasts throughout youth without being much impaired, although the doctors keep telling them that so much sweet is not good for the teeth. Henry wanted a penny every day, and many days he wanted two or three, and being an only child he was apt to get them, although the family finances were very low and the pennies were carefully counted.

One day he saw his mother open a letter containing a bank-bill. "O mamma! Where did that come from?" he inquired, his eyes wide open in astonishment. Mrs. Morgan glanced over the letter, and explained that it was a present from a much loved aunt, and was to be used in defraying expenses to visit her in her home. Henry was delighted, and when he next asked for a penny his mother advised him to save his pennies to go to Aunties. He consented very willingly, and denied himself his usual amount of candy and nuts gladly. In a few days he took advanced ground, and began to watch the family expenditures closely. If his mother bought any thing he was sure to inquire:

"Is that Auntie's money? Can we go to Auntie's now?"

He objected to five cents worth of peanuts, one Saturday evening, while his mother laughingly hoped he would not become miserly. The next day, at Church, when the collection was being taken up, Henry leaned against his mother and asked for a penny to put in the basket. Now it so happened that Mrs. Morgan had forgotten her money-book—as is too often the case with ladies when they go to Church—and she told him so.

"What made you forget it?" he persisted.

In order to quiet him she said: "Save all the money to go to Auntie's." The basket was very near. The tears came into Henry's eyes, as he leaned over against his mother a second time and said earnestly:

"Give God a cent, anyway, if we can't go."

It is quite possible to be economical and to be generous. Our children can be taught to be both. Many of my readers need to watch the corners and count the pennies. Let them work and save, but let them not cheat God out of his share. "Duty before pleasure" should be the watchword in giving. I trust all the boys who read this will resolve to "give God a cent, anyway, if we can't go."

Debility and Nervous Headache.

Chronic, sick or nervous headache is generally dependent on, or accompanied by, impaired digestion, by which the circulation and nutrition of the brain are deranged, and the nervous centres vitiated. The PERUVIAN STREP, by reinvigorating the digestive powers, lays the axe at the root of the tree; the brain is only nourished, the nervous systems cease, and the headache disappears. Sold by all druggists.

MONTREAL, March 1, 1877.

MESSES. T. GRAHAM & SON. I had for several years been subject to severe attacks of Inflammatory Rheumatism from which I would suffer the most intense pain from four to eight weeks, although under the best treatment I could procure. About six weeks ago I had another attack coming on with its usual severity, when a customer recommended the use of your Pain Eradicator, which he had proven himself and found in a great many cases to be an effectual cure. I gave it a trial and its results exceeded my expectation, it soon relieved the pain reduced the swelling, and I was able to attend to my business as usual in three days, and have been completely cured by less than two 25 cent bottles.

For some years I had suffered with pain and swelling around the instep and ankle of one foot, the result of a bad sprain, this was also in a short time cured by it. It has been used in my family for Neuralgia and other forms of pain with similar success.

The result of its use in my case has induced many others to try it, and all that use it are well pleased with it, and like myself are determined to keep it always in our houses.

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We give above a partial list of Books lately received to supplement those advertised in late issues. In paper, type, contents, illustrations and binding they are excellent. Quite a number are new publications from Methodist Publishing Houses. These should be added to all Libraries however complete they may have been before.

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C. J. BRIDGES, General Sup't of Gov't Railways. Moncton, N.B., August 9th, 1877. sig15

RECEIPTS FOR "WESLEYAN" FOR WEEK ENDING SEPTEMBER 5TH.

Table with columns for names and amounts. Includes Rev. R. Opie, R. C. Tait, Alonzo Taylor, Isaac Doull, Thos. G. Allen, Wm. Hutt, James O'Brien.

PREACHER'S PLAN, HALIFAX AND DARTMOUTH, SUNDAY, 2nd SEPT.

Table with columns for time, location, and preacher names. Includes Brunswick St., Grafton St., Kaye St., etc.

MARRIED.

At the residence of the bride's father on the 23rd inst., by Rev. C. Ladner assisted by Rev. S. E. Dunn, the Rev. George Boyd, Methodist Minister of Cupids, to Mary Grace, eldest daughter of Captain Isaac Bartlett, Bay Roberts, N.F.

DIED.

At Burlington, N.S., Monday, August 20, Robie Creighton, aged two months, youngest son of Israel and Belle Sanford.

MISSIONARY MEETINGS.

Table with columns for location, date, and names. Includes Charlotteville, P. E. Island District, Cumberland District.

N. B. and P. E. I. CONFERENCE.

THE MINUTES OF THIS CONFERENCE are being mailed and expressed to the several Ministers, according to a list furnished by the Secretary.

SACKVILLE DISTRICT.

Sackville, October 21. Deputation—Local Arrangements. Tintamar, Oct. 15, and 18. Dep.—Local Arrangements.

MISSIONARY MEETINGS, 1877-8.

Halifax, North Local arrangements. Dartmouth 3rd Sabbath in Jan'y. 1878. Windsor Local arrangements.

DINING SALOON, EUROPEAN PLAN.

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GATES ACADIAN LINIMENT. Joyful News for the Afflicted.

DEAR SIR,—I should have written to you before but owing to sickness and business I have been prevented from doing so. I feel it my duty to send you the following information from gratitude to you and for the benefit of those suffering as I was.

CUSTOMS DEPARTMENT.

OTTAWA, August 30, 1877. AUTHORIZED Discount on American Invoices until further notice, & per cent.

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