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Religious Miscellany.

HYMN OF FAITH.

Tossing at night upon a stormy sea,
What earthly help can now avail for thee?
How the trail boat, on which thy hopes are cast,
Shivers and trembles in the rising blast!

Lift up thine eyes! Behold upon the wave,
The Lord draws nigh thy trembling life to save,
He knows thy peril, though thy lips are dumb;
Across the watery waste He bids thee come.

Cling to no frail supports that round the float;
Arise, and quickly leave thy sinking boat,
Strong in His strength, and in His courage
brave.

Stead thou upright upon the slippery wave,
Think not how high the angry waters rise;
Think not that men will gaze with wondering eyes;

Think not it is thine own exalted power
Upholds thy feet upon that treacherous floor.
But fix thine eyes upon the face divine;
Take the kind hand so gladly stretched for thine;

Let not thy clear faith waver nor grow dim;
So on the waters shalt thou walk to Him.
—Old and New.

EARLY MARRIAGES.

There are hundreds of young men that should be married who are not married. To marry early is discreet and wise. And when men and women are of a marriageable age, I think it to be, in general, true that it is wholesome for them to be married. It is necessary that they should remain single because they stand in poverty; for two can live cheaper than one, if they live with discretion, if they live with cooperative zeal, if they live as they ought to live.

If the young man is willing to seem poor when he is poor; if the young woman, being poor, is willing to live poorly; if they are willing to plant their lives together like two seeds, and wait for their growth, and look for their abundance by-and-by, when they have fairly earned it, then it is a good thing for them to come early into this partnership. For characters adapt themselves to each other in the early periods of life far more easily than they do afterwards. They who marry early are like vines growing together, and twining round and round each other; whereas, multitudes of those who marry late in life stand side by side like two iron columns, which, being separated at the beginning, never come any nearer to each other.

Many young men feel that they cannot marry until they support a wife; and by that they mean until they can supply a home; yes, until they can live in a house that befits them, until they can make a show; until they can live as their kind of people, the class to which they belong, live—for everybody belongs to a class, a set. When they do do these things they will marry, but not before. And the result is that they are corrupting life in the very fountain.

And when they marry, they make a mistake if they say, "We will not undertake to be happy here; let us board." Then we can have all the comforts of life. We will have all the appearances provided for; and we shall be relieved from a thousand cares."

There is no school which God ever opened, or permitted to be opened, which young people can so ill afford to avoid as the school of care and responsibility and labor in the household; and a young man and a young woman, no matter from what sources they have come, and no matter how many things they can do, having married for love, and with discretion, is to be willing to begin at the bottom, and bear the burdens of household life so that they shall have its education. I tell you, there are pleasures which many young married people miss. I would not give up the first two years of my married life for all I have now. I live in a big house, with a lawn, stone front, and all the conveniences of a large house; and among the choicest experiences of my life were those which I passed through in Indiana, when I hired two chambers up stairs; when all my furniture was given to me, and was second-hand at that; and when the very clothes I had on my back had been worn by Judge Birney before me. We were not able to hire a servant. We had to serve ourselves. It was a study every day how to get along with our small means—and it was a study never to be forgotten. "We will have all the pleasures which we can through my life by being willing to begin where I had to begin, and to fight poverty with love, and to overcome it, and to learn how to live in service and helpfulness and in all the thousand ingenuities which love sweetens and makes more and more delightful.

I cannot bear to hear a rich father, whose son has married the daughter of a rich man, but where the riches are not ample enough to set them up, say, "We will have better board, folks at home." Or, "We will have better board until they are in better circumstances, so that they can keep house in a respectable way." I would say to such a young couple, "Go out where the buildings are cheap, and take a cottage; or go where you can find apartments that you can afford; and begin in one room and begin anywhere, almost, rather than not keep house." Do not be ashamed of yourself, young man, if you have a better board than you have had; and be willing to commence with you, and build from the foundation, truly and genuinely, to the very top.

I look with very great alarm upon the corruption, or perversion, of young people's tastes in this matter. They marry, too often, for love of praise, and sacrifice the happiness of married life to that which is esteemed praiseworthy and fashionable by other people. My advice to every young man or young woman is: Just marry for love; love for life; take the point where you love; and with fidelity and truth; work your way up; and do not go a step farther than you are warranted in going by that which you have earned. Be proud of every step; and when

God having spared your life and prospered you, you become rich and strong, do not be ashamed to go back to the spot from which you started. Do not be ashamed to say, "I began life with no property, and I have worked for all that I have." Be proud to look into the pit from which you have dug your way.—*Plymouth Pulpit.*

THINGS WORTH REMEMBERING.

Endeavor after a calm, recollected spirit;—a heart-felt union with a holy God. Sweeten your life with the love of the Christian's all! Love is his nature imparted;—the fulfilling of the law, the perfect law of liberty.—*H. A. Rogers.*

God is my heavenly Father; He cares for me; there is no evil in Him. He is full of pity and compassion. He has given his Son; He is willing freely to give us all things. I come to Him with the confidence of a little child, and He blesses me; He gives me his Holy Spirit. Oh, how I have had such revelations of the love of God in my soul, such a baptism of the Holy Ghost, as I never had before, and such as I had no conception of. We want more faith; power, implicitly to rely on what God has said, to take God at his word.—*John Smith.*

The heart is a retiring place, always at hand and ready to receive you.—*St. Ambrose.*

It is strange that there should be found a person believing the whole gospel system, and yet living in sin! "Salvation from sin" is the long-continued sound, as it is the spirit and design of the Gospel. Our Christian name, our baptismal covenant, our profession of faith in Christ, and avowed belief in his word, all call us to this. Can it be said we have any louder calls than these? Our self-interests, as it respects the happiness of a godly life, and the glories of eternal blessedness; the pains and wretchedness of a life of sin, leading to the worm that never dies, and the fire that is not quenched, second most powerfully the above calls. Reader, lay these things to heart, and answer the question to God, "How shall I escape if I neglect so great salvation?" And then, as thy conscience shall answer, let thy mind and thy hand begin to act.—*Adam Clarke.*

We never render to God His right till we abandon by a perfect resignation, all our concerns, spiritual as well as temporal, into His hand, and learn to be still before Him, in the position of a little child, hanging next moment by faith on his mercy.—*Mrs. Fletcher.*

Learn to be working Christians. "Be ye doers of the Word, and not hearers only, deceiving your own souls." Are there none of you who know what it is to be selfish in your Christianity? You have seen a selfish child go into a secret place to enjoy some delicious morsel undisturbed by his companions? So it is with some Christians. They feed upon Christ and forgiveness; but it is alone and all for themselves. Are there not some of you who can enjoy being a Christian, while your dearest friend is not; and yet you will not speak to him? See here you have work to do. When Christ found you, he said, "Go work in my vineyard." What were you hired for if it was not to spread salvation? What blessed for? Oh my Christian friends! how little you live as if you were the servants of Christ! How much idle time, and idle talk you have! This is not like a good servant. How many things you have to do for yourself! How few for Christ and his people! This is not like a servant.—*McCoy.*

I am determined to live and preach in the Spirit more than ever. Edward Brooks has spent some time in this neighborhood recently. But for pressure of tickets I would have been with him. He has learned that secret which many good men, great men, and most exquisite preachers seem not to know. He honors the Spirit; dwells in the Spirit; hence, the Spirit honors him, uses him, and blesses the people through him.—*Rev. T. Collins.*

Faith is the certain image of eternity. All things are present to it—things past and things to come. Faith converses with angels and antedates the hymns of glory. Every man that hath grace is as certain there are glories for him if he perseveres in duty, as it he had heard and sung the blessed thanksgiving song—the blessed sentence of doomsday.—*Jeremy Taylor.*

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PILLOW-PRAYERS.

We do not mean those who are sleepily offered after one has got into bed, because too lazy to kneel before. We refer to the communion with God permitted those who cannot sleep; who, from illness, or care, or some constitutional infirmity, are compelled to drag through the weary hours of wakefulness. To such as these prayer is an unexpressed comfort. God is then especially near. The deep silence of the night, the all-enveloping darkness, which, as a curtain, he has drawn over the sleeping world, the helplessness and dependence in which all are laid, give the most impressive realization of his being and presence. It is good at such times, if you can, to recite to yourself passages from the Scriptures. With what force and sweetness do they come to you, and what fulness of comfort have they for the tired and sorrowing! So with familiar hymns, which, indeed, are utterances in other forms of the precious truths of his Word. Many of these are doubly dear from the associations they bring with them, the fragrance of remembered hours of communion with friends, or special experiences of your own soul, or the histories of others who made these the vehicles of their devotion.

But beyond all these is the sweetness of prayer itself. You can then talk with your father with the utmost freedom, and even familiarity. Theirs is great relief, often, in simply telling him our trials. It brings us the sense of his sympathy, it takes away the loneliness which one feels in sorrows which could be told in no earthly ear.

So the restless pillow may be soothed by prayer. The weary hours will pass unheeded, and the night, which else would drag its slow pace along, will quickly pass. And He who seeth in secret will answer your prayers. We remember a young man, in giving the history of his conversion when about to make a profession of religion, stating that his first serious impressions were caused by hearing his father and mother, who slept in an adjoining room, praying for their children during the night.—*Congregationalist.*

FOR LAYMEN ONLY.

This article is not intended for clergymen; it is for laymen only. We have more than once, in these columns, urged on our clerical readers the importance of pastoral visitation. There is a low conception of the power of the minister is not to be personal; it will not depend on the acquaintance of the pastor with his people, and their confidence in him. He must know their wants to be able to minister to them. He must understand the specific disorders in his congregation, or he cannot prescribe.

But we protest against the common injustice which expects of him a kind of parochial omniscience, and complains of him because he does possess it.

If a merchant gets into a difficulty and needs legal counsel, he does not wait for the lawyer to find out by chance or by intuition; he calls on his lawyer for the aid he wants. If any member of the household is sick, the father does not wait for the physician to learn by a round of regular and formal visits from his physician when he wants him. But the clergyman is expected to detect by spiritual intuition the wants of his people, or go from house to house, conducting everywhere an inquisitorial examination, and by his cross-questioning ascertaining where counsel, where comfort, where admonition is wanted. He is expected to exercise the functions of a spiritual board either by wandering the laws or piping peace. So it went on until one day he observed that an anecdote which he ventured to tell in a ray of light woke up his sleepy bearers, and kept them awake to the close of his sermon. From that moment he changed his style of preaching, giving full play to his wonderful genius for splendid illustration. After ten years in the country he moved to Edinburgh, where he was unable to obtain a call to any Church. Discouraged, he went to the continent and studied medicine for a time. Then he came home and entered his father's banking-house. His biographer says that at this time "he had not the knack of making friends either in or out of the pulpit."

After one of his trial discourses one of his critics called him a "bull-dog blockhead!" the word "bull-dog" being probably a coarse synonym for "bellowing," for he always gave full play to his great voice in preaching. Something, whatever it was, kept him from reaching the popular heart. At last Lord Palmerston presented him the living at Arbroath. Things went smoothly enough among his quiet farmers, but he made little impression either by thundering the laws or piping peace. So it went on until one day he observed that an anecdote which he ventured to tell in a ray of light woke up his sleepy bearers, and kept them awake to the close of his sermon. From that moment he changed his style of preaching, giving full play to his wonderful genius for splendid illustration. After ten years in the country he moved to Edinburgh, where he was unable to obtain a call to any Church. Discouraged, he went to the continent and studied medicine for a time. Then he came home and entered his father's banking-house. His biographer says that at this time "he had not the knack of making friends either in or out of the pulpit."

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DO THE DEPARTED DEAD EVER RETURN?

This is a question often asked; and it is the belief of some, who strive to draw conclusions from it, that in the visions of the night they are permitted to revisit friends to their departed loved ones. It would seem a pity to break the illusion, for such it must be, if there is any truth in the following considerations; for truth should pre-empt, though its opposite be ever so pleasing. For a departed spirit to return and be seen, it would be necessary for it to resume its body, which long since has gone into corrupt decay. No spirit, being immaterial, is necessarily invisible, and to say that they are seen is to say that there are more restructions than one, which would be in direct contradiction to the word of God. The case of Abraham and the rich man exhibits the whole subject in an unmistakable light. As to communications with the living, even on the most important matters, be it so that the soul without it could make no excursion from heaven. How extremely ridiculous, then, are the recitals, which we often hear, of apparitions appearing to discover hidden treasures, or titles, or murders, etc., as if the concerns of eternity were of less importance than the time being. To argue from analogy that because angels go forth as ministering spirits human souls do the same, is illusory, for the promise is the righteous, and no more out forever; to be beguiled, and the night, which else would drag its slow pace along, will quickly pass. And He who seeth in secret will answer your prayers. We remember a young man, in giving the history of his conversion when about to make a profession of religion, stating that his first serious impressions were caused by hearing his father and mother, who slept in an adjoining room, praying for their children during the night.—*Congregationalist.*

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After one of his trial discourses one of his critics called him a "bull-dog blockhead!" the word "bull-dog" being probably a coarse synonym for "bellowing," for he always gave full play to his great voice in preaching. Something, whatever it was, kept him from reaching the popular heart. At last Lord Palmerston presented him the living at Arbroath. Things went smoothly enough among his quiet farmers, but he made little impression either by thundering the laws or piping peace. So it went on until one day he observed that an anecdote which he ventured to tell in a ray of light woke up his sleepy bearers, and kept them awake to the close of his sermon. From that moment he changed his style of preaching, giving full play to his wonderful genius for splendid illustration. After ten years in the country he moved to Edinburgh, where he was unable to obtain a call to any Church. Discouraged, he went to the continent and studied medicine for a time. Then he came home and entered his father's banking-house. His biographer says that at this time "he had not the knack of making friends either in or out of the pulpit."

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Provincial Telegraph.

MONDAY, SEPT 28 1873.

OUR METHODIST MONITOR.

Many a man talks of Robin Hood who...

The zealous Revivalist from whom...

Every good sense of the words, John...

Thus the Church Chronicle. And then...

There is always hope of the wanderer...

The defence of the Chronicle is quite...

While the Pastor is moulting his people...

On Saturday evening the lurid heavens...

On Sunday morning (Aug. 24) at my...

A few, however, gathered together, not...

Here from the Chronicle that it is a...

Miscellaneous.

The Local Gossip of the Newcastle...

I regret that the proceedings of the...

Our Young Ministers.—The Minutes...

Only one who has passed through the...

The Rev. W. Lake Wiseman the ex-presi...

The Rev. William Arthur was on the...

The Rev. John Farrar, whose father...

The Rev. J. Bedford, another representa...

The Rev. J. Williams, who is the not...

The Metropolitan Methodist Church in...

EXTRACTS FROM OUR EXCHANGES.

RESPECTING THE ENGLISH CONFERENCE.

The Resolutions on our Union we...

The committee appointed to consider...

1. That this Conference rescinds the...

2. That the fourth resolution was that...

3. The third resolution had reference...

4. The fourth resolution was that in...

5. The fifth resolution was that in...

6. The sixth resolution was that in...

7. The seventh resolution was that in...

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General Intelligence.

THE CIVIL WAR IN SPAIN.—The condition of Spain is still most lamentable and fearful atrocities are being committed by the contending factions.

SOME OF THE VOLUNTEERS were massacred within the walls of the church. Don Alfonso entered the town next day, with the woman who is said to be his wife.

THESE seems to be a restless desire now fermenting in the breasts of men to annihilate what ever has remained hidden to the generations.

THE GREAT STORM.—(From the Presbyterian Witness.) The country was visited last Sunday and Monday with a tremendous North East gale.

MACMAHON lives a retired, unostentatious life, although he retained an extraordinary position when sent a few years ago, on an embassy to Prussia.

THE TIBBORNE CLAIMANT.—His County's Address.—From this point the address may be described as an elaborate indictment against the character and habits of Roger Tibborne.

THE STORM AT ALBERTON, P. E. I.—To the Editor of the Provincial Freeman. The recent storm and its disastrous effects, are the chief topics of interest and conversation just now in the locality.

RECEIPTS FOR PROVINCIAL WESLEYAN.—To August 30, 1873. From Rev. T. D. Hart, Daniel Jones, 1.00 From Mrs. M. Morrison, 1.00 From James O'Brien, .20

NEWS IN BRIEF.

NOVA SCOTIA.—The statistics of the Windsor Baptist Convention show but a very slight increase of members in this Province.

A GRATEFUL POPE.—Cardinal Antonelli has addressed a communication to the clergy of the United States stating that the Pope is deeply affected at the manifestations of sympathy by liberal supporters of the Roman Catholic hierarchy in this country.

A SETTING SUN.—The grand old heroic Emperor of Germany is evidently drawing near the close of his long and laborious life.

MISCELLANEOUS.—A nest of brigands has been broken up near Rome.—Seven deaths from starvation are reported near Brooklyn, New York.

MANUSCRIPT WRITING FOR THE PRESS, sent in an envelope open at the side or one end, goes through the mail for one cent per ounce.

GOOD NEWS.—The Male Academy in Sackville opened with 50 Boarders, the Female with 45, and the College with 35.

PREACHER'S PLAN, HALIFAX. Sunday, September 7, 1873. Brunswick St., 11 a. m.—Rev. John Latern.

MARKET PRICES. MARKET ON SATURDAY, AUGUST 30, 1873. Butter in Firkins, 25c to 30c. Do. in Sacks, 25c to 30c.

TRURO DISTRICT.

The Truro District Committee met at Truro on Wednesday, 27th August. Mr. Harrison, Shenton, Mack, Newton, and Daniel.

IT appears that since our last Financial Meeting, two circuits, Truro and Wallace have been divided; and while these two families names remain, two new ones, Onslow and Westworth appear on our minutes.

RESOLUTIONS of the Truro District Meeting respecting the Antigonish Riot. Upon consideration of the points, submitted by the Truro Presbytery, the District unanimously.

AN ENQUIRY. MR. EDITOR,—I am not much given to correspondence, but in looking over the statistics of the Church for the past year, the question comes up.

At the house of the bride's father, Monn Hanby, on Saturday, the 27th inst., Mr. W. F. Wall, of Boston, to Miss Martha Ella, third daughter of Joel Slocum, Esq.

At Dover, in the County of Westmorland, on the 11th inst., suddenly, Amos A. Bliss, Father, in the 9th year of his age son of John H. and Roseanna Bliss.

At Arvonale, on the 21st inst., Mrs. Elizabeth Murphy, aged 74. Long a member of the Wesleyan Church, she lived happily, trusting in her Saviour.

At the 17th inst., at Campbell Town, York Co., N. B., Mr. Robert Norman, in the 32nd year of his age, leaving a large circle of friends to mourn his loss.

NOTICE TO INVESTORS.

BANKING HOUSE OF JAY COOKE & CO. PHILADELPHIA, AUGUST 15th, 1873. The attention of the Investing Public is called to the LIMITED RESUMER of the Northern Pacific Railroad 7.30 Loan.

There are now between 500 and 600 miles of the Road in regular operation, with a growing traffic; surveys and construction are progressing satisfactorily.

First Spring Importation of ROOM PAPER. NINETY THOUSAND ROLLS! 90,000!! IN EVERY VARIETY AND PRICE.

Wholesale and Retail, AT R. T. MUIR & CO'S 139 GRANVILLE STREET.

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

KENNEDY, BENT & CO. COMMISSION MERCHANTS, AND WHOLESALE & RETAIL GROCERS, 223 BARRINGTON ST. HALIFAX, N. S.

Family Orders carefully put up and forwarded. Large Stock of Groceries, comprising the variety (and price) excepted, usually found in a First-class Grocery Store.

Fancy Sale and Tea Meeting AT NEWPORT. Fancy Sale and Tea Meeting will be held (D.V.) on the Pines grounds at Meander, on Thursday, September 11, the proceeds to be applied towards the building of the new Wesleyan Church at Brookline.

MACDONALD & CO.

BRASS-FOUNDERS AND COPPER-SMITHS, PLUMBERS AND STEAM-FITTERS, Nos. 166 to 172 Barrington Street, Halifax.

MANUFACTURERS OF ALL KINDS OF ENGINEERS BRASS FITTINGS, for Steam, Water, and Gas, and the best classes of Brass and Copper-Work.

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

MACDONALD & CO. Sole Agents for the sale of the following Goods: JAY COOKE & CO. C. W. WESTMORE.

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CALCULIFUGE!

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

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BOOKS FOR SALE!

Wesleyan Book Room, 198 ARGYLE STREET, HALIFAX. We have in stock, among other works: THEOLOGICAL.

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The Family. THE BOLTED DOOR. God is knocking. Ever calling. At the heart's thrice bolted door. Which we're locking. Ever locking. As we oft have done before. And we hear, yet, hearing, heed not. While we fasten the door.

(For the Provincial Wesleyan.) [ORIGINAL.] THE MOULDING PROCESS. A short time ago I visited a glass factory in Boston, the friend who acted as pilot said, as we passed along, "You will see the hardest lot of men we have in our country." I expected to see hard faces, you may believe, and I did see them, from all climes they had come, what was that had stamped them as a class with the character given them by my friend, I did not fully ascertain. It may be that the better classes, or that early training in countries where the power of the gospel is not felt as here, has given them a wrong start. The thought present with me was, can I learn any thing among such associations? Let me tell you what I saw, and then we will think the lesson over. That little old Irishman there, we call Sandy. There is activity in every muscle and a twinkle in the little grey eyes, a vein of cunning and a good broad margin of humor in the countenance. He seems the most approachable of the lot. Let me tell you a little story of Sandy's life. With many other glass-blowers, men of his class, he exchanged his blow pipe for a rifle and entered the ranks of the Northern Army for the preservation of the Union. In one battle which happened to this man standing by his gun was shot down, or worse still, carried off to that fabled of prisons "Andersonville," Sandy dodged behind a tree and lay flat on the ground, Sandy hoped to present an appearance of death. Not so did it appear to the keen eye of the enemy's man who causes him to take a sudden turn as he touches him with the point of the bayonet. Taking a business-like look at him, he said, "not worth picking up," and Sandy lives to fight and dodge again for the land of the brave and the free. And we come back to his old stand in the glass factory to learn our lesson. He takes the long iron tube, and dipping it in the melted glass through a small opening in the furnace, gives it a turn or so as you would a pin to put a bead of sealing wax on it. Then bringing it out with sound and blowing the end with heat and putting the other end to the grinding and finishing process, out of that it sparkles once more and becomes useful. My hand rested upon the scar. "John Tregenoweth, his mark," I repeated to myself, and the wound seemed on my face to my touch. His mark, sure enough, in writing that will never come out.

My hand rested upon the scar. "John Tregenoweth, his mark," I repeated to myself, and the wound seemed on my face to my touch. His mark, sure enough, in writing that will never come out. At last one day I thought I would try one more before we quite started, and see what I could get. I would not have the little maid with me—you see I thought it would mind them of what most people remembered easy enough without; so I gave her the slip, and went "my way" up the street. My coat was all rags and tatters, for though a man may have signed the pledge, it won't all of a sudden mend the holes that drink has made. I was very weak and hungry, and wondered where I could go for help, and what I should ask them for when I got there. There was no one gentleman that I could think of who was likely to do anything for me, so all of a tremble and dither I made for his house. I could tell from the way he spoke to me at the first that he had heard all about me, and my heart sank down to my shoes. Yet I felt I could trust, and so I told him all about it, and how I signed the pledge, and meant to keep it.

(To be continued.) JOHN TREGENOWETH, HIS MARK. BY THE REV. MARK GUY FRANCE. AUTHOR OF "MISTER HOBE AND HIS FRIENDS." CHAPTER V. HOW HE MADE HIS MARK. I certainly did go on better for a little time. But you have heard before now how the worst came about. It was a Saturday night. I had not done as well as I used to, for the folks got to know how I spent my money, and did not care to help me after that. But this Saturday night I could not get a single penny-pipe. The rain was pouring down in torrents, and there was nobody scarce in the streets, and of course I could not get any music out of the strings where everything was dripping and soaked through—for a fiddle, for all it is a friend, is a good deal like other friends, 'tis best in fine weather. And the little maid, too, she was coughin' and shiverin' so that she couldn't sing; and what with one thing and another I was half-mazed, and didn't care what happened. Desperate like, I went into a public house where I knew that I should find a good many of my old comrades, and they made me sit by them, and one gave a glass of hot grog, and that set me off, for I was weak and cold, and had scarce tasted a morsel for the day. They tried to make little Mary have some too, but she turned her head away crying. "O, why is there a thing like this drink in the world, that can turn a man into a devil! I loved the little maid—more, a good deal more than my own life, yet I spoke out sharp to her, and gave her a push. I can mind how she came covering down by my side, hugging her trembling little self against me, and the hot tears falling down on my hand. You would think, Sir, that that would break anybody's heart; but it only angered me and made me more desperate. (Here the tears trickled the closed eyes, and slowly traced their way down his face.) I was craving for drink, but had no money. Then it was as if the devil had whispered it in my ear, and I jumped up and shouted out, "Horrax, boys, here's a chance to make a fortune! Here's the old fiddle, and the highest bidder shall have it. Come, now, who'll start!" 'Tis a real good one. Little Mary moved. Her hand was lifted up till it touched my neck, she sobbed out, "O, Father, don't sell it!" With an oath I told her to be quiet, and pushed her down into her seat, and she shrieked away into my side, shivering more than ever. One of them—the landlord 'twas—bought it for a few shillings, and then I began my fling. I drank glass after glass until I knew nothing. I was never so bad in my life. (Here Uncle John brushed away tears that came more quickly.) I don't know how it happened to this man standing by his gun was shot down, or worse still, carried off to that fabled of prisons "Andersonville," Sandy dodged behind a tree and lay flat on the ground, Sandy hoped to present an appearance of death. Not so did it appear to the keen eye of the enemy's man who causes him to take a sudden turn as he touches him with the point of the bayonet. Taking a business-like look at him, he said, "not worth picking up," and Sandy lives to fight and dodge again for the land of the brave and the free. And we come back to his old stand in the glass factory to learn our lesson. He takes the long iron tube, and dipping it in the melted glass through a small opening in the furnace, gives it a turn or so as you would a pin to put a bead of sealing wax on it. Then bringing it out with sound and blowing the end with heat and putting the other end to the grinding and finishing process, out of that it sparkles once more and becomes useful. My hand rested upon the scar. "John Tregenoweth, his mark," I repeated to myself, and the wound seemed on my face to my touch. His mark, sure enough, in writing that will never come out.

KEEP THAT BOY BUSY. Father and mother are both wondering what shall we do with him, alarmed by his energy and fearful of his outcome. The trouble is that he is only mildly interested in his school, or about as much interested in his school as that which is required of him. He has time, energy, desire that find no occupation, and therefore he lounges about street-corners, wanders through the town, and idles in saloons. He is the prey of loafers, gamblers, billiard-rooms, and liquor-dens, just simply because restless fevers for occupation are not cooled by hard work. We have long thought that the problem of how to deal with the school-boys who keep themselves busy with idleness, and who are restless and discontented, would be answered if parents could be induced to take care of their boys by taking care that they have work enough to exhaust their energy. The devil's mill would cease to grind for want of grain, if the boys were fully employed. We have observed the saloons and billiard-rooms—often the same rooms—in a country town of thousands of inhabitants. There were about forty boys in the place whose parents were in comfortable circumstances, though not rich; and nearly all of these boys visited more or less, the saloons—some of them at least every evening. Few of them drank, but all saw it done, grew familiar with it, and went on to tipping a little. A few became drunkards before they were of age, and all acquired a distaste for serious employment. The ministers preached about the evils of intemperance, and launched thunder-bolts against the saloon men; but we did not hear of any of these boys being reformed. In nearly every one of these cases the parents did not really know what to do about it. They could not do it; they prayed and got no answer. Scolding and prayer failed because common-sense work needed to be done before and along with them. A very successful father whose two sons graduated very early at college, explained his success by saying: "I never allowed those boys to have any idle hours. It is so simple, one wonders how it is missed. There is eager, burning desire to be doing something. The boy cannot mope in the parlor, or saunter with his sister in the garden. This work goes straight across his grain, and the father has seen no use of the public school is dull to him, because it has no purpose that he enters into, and leads to no good that fascinates him. Change his work, or put it before him with a meaning of some sort; make the public school a preparation for college; study his bent and give way if possible; pay him for industry, and deprive him of new clothes for idleness; let him appeal to the highest motive, and if there is not, come down lower, to the lowest; but insist that he shall fill up his time and exhaust his energy upon some sort of work. The room needed to be left for innocent diversions is of little account. The rarer, the sweeter. Besides, it is doubtful whether any public diversion is innocent. They swear like any boy in Florida at base-ball games, and drinking and betting are games that slip in on the same occasion. What the boy wants is work; you must give him that. Don't be silly and take him out of school on account of his health. He is slender and you want him to get muscle, and you set him to loafing. We have known twenty such cases to result in a first-class lawyer made of a promising boy. You must give him the level of his mind, and not even in the school is health just possible to a man with fibrous muscles. The base-ball men have better muscles than the college presidents; but the latter manage to live as long as the former, and to be a deal more useful.

What are your boys about? Have they plenty of work? Are they sure of it? Let the next family council consider what Charles and John shall be to do. We fear there are in our great parish thousands of sons in fearful danger of perishing for want of sufficient work. The growing wealth of our people is constantly detaching boys from manual service, and the emancipation is too often apprenticeship of Satan. Nothing, not even an amount of praying, can take the place of the duty of carefully providing occupation for that promising boy.—N. W. Alden.

PREACHERS' WIVES. Rev. W. B. Boyce, one of the general Secretaries of the Missionary Society of the English Wesleyan Methodist Church, in the late address to a number of young ministers of that denomination, expressed the following sound and timely sentiments which apply with equal force to the preachers of the Evangelical Association. The speaker said: "Be careful how you marry. A man requires his wife's consent to be respectable and useful. Let your wife be an example to the flock in reference to decency and propriety of dress. You do not want a woman who is a milliner's shop-stick, but one who so far reverence the image of God in woman, and respects too much her husband's office and the rules of the Church to which he belongs to debase that image by earrings and other so-called ornamental articles of jewelry, which, though they may be suitable for savages, or for duchesses, are utterly out of place on the person of the wife of a Methodist preacher. It is high time that the ministers and officers of the Methodist Church should make a stand against the absence of taste and decency which characterize the fashionable costume of our day. This is not a trifling matter which might be left to be corrected by satire. It has a moral bearing upon the higher interests of all classes of society, especially upon that very numerous class who with small means are, by the example of those above them, tempted to an expenditure and display equally ruinous to their piety and their character. Let our women be ware lest in their show of what they deem their Christian liberty in the matter of dress the blood of souls be not required at their hands."

"NO MORE JACOBS." A good story about the same is told by John Miller Ross, formerly of Edinburgh, now pastor of the Chalmers' Presbyterian Church, Manchester, England. The pastor of a large Edinburgh Church being unexpectedly called away for three Sabbaths, was unable to do better than engage as a supply a young student from the university. Knowing the high standard of his people, and fearing the loss of his student, he told him that he had laid upon his study-table three of his own earlier sermons, never preached to that people, and that he was welcome to make any use of them he pleased. On the first Sabbath morning the young minister looked the sermons over, and being much delighted with one on the text, "Jacob was a plain man, dwelling in tents," Gen. xxv, 27, resolved, in accordance with the hopes of the absent pastor, to preach it instead of his own. The people were much delighted,

and not a little surprised, to get such good food from the young minister, who, leaving the sermon where he found it, went his way, to return, as he supposed, and take another from the same pile the next Sabbath. Alas! as Scotland's Burns bemoan, so did it befall our young Scotlander, who, being sick, was in his turn obliged to procure a substitute, to whom he forgot to mention the three sermons. They, however, attracted the eye and won a careful perusal of the second supply, who unconsciously acquiescing in the wise judgment of his predecessor, "Jacob was a plain man, dwelling in tents." Quite pleased with the sensation which he perceived he had made, the young man replaced the sermons and departed. Yet another substitute, on the third Sabbath, following in the footsteps of those who had gone before, again pronounced as his subject, "Jacob was a plain man, dwelling in tents," when he was silenced by an old woman, who rose near the desk, exclaiming in broad Scotch, "Awa' with 'y' Jacob—wullist' ha' no more of 'y' Jacob!"—Congregationalist.

THE FARM. PITTY THE FARMER. Pity the farmer, hear him complain. 'Tis week after week not a sprinkle of rain, Yellow and crisp is the grass on the plain, Parched and withered the garden and grain, Want will o'ertake us; a famine is near—'Tis what is matter? 'Tis such a strange year.

HOW TO FATTEN CHICKENS. We made the following extracts from an article on this subject in the London Cottage Gardener: "It is hopeless to attempt to fatten them while they are at liberty. They must be put in a proper coop, and this like most other poultry appliances, need not be expensive. To fatten twelve fowls, a coop may be three feet long, eighteen inches high and eighteen inches deep, made entirely of bars. No part solid—neither top, sides nor bottom. Discretion must be used according to the sizes of the chickens put up. They do not want room: indeed the closer they are, the better—provided they can stand up at the same time. Care must be taken to put up such as have been accustomed to be together, or they will fight. If one is quarrelsome, it is better to remove it at once; as, like other bad examples, it soon finds imitators. A diseased chicken should not be put up. The food should be ground oats; and may either be put up in a trough, or on a flat board running along the front of the coop. It may be mixed with water or milk; the latter is the better. It should be well soaked forming a pulp as loose as can be, provided it does not run off the board. They must be well fed three or four times per day—the first time as soon after day-break as may be possible or convenient, and then at intervals of four hours. Each meal should be as much and no more than they can eat up clean. When they have done feeding the board should be wiped and some gravel may be spread. It causes them to feed and thrive. After a fortnight of this treatment you will have good fat fowls. If however, there are but five or six to be fattened, they must not have much room as though there were twelve. Nothing is easier than to allot them the proper space; as it is only necessary to have two or three pieces of wood to pass between the bars and form a partition. This may also serve when fowls are up at different degrees of fatness. This requires attention, or fowls will not keep fat and healthy. As soon as the fowls are sufficiently fattened it will be killed; otherwise they will get fat, but will lose flesh. If fowls are intended for the market, of course they are, or may be, all fattened at once; but for home consumption, it is better to put them up at such intervals as will suit the time when they will be required for the table.

LAZY FARMERS. Laziness prevents a man from getting off his horse to put up the first rail that gets knocked off the fence, and through his lazy neglect a whole field of corn is seriously damaged. Laziness keeps a man from driving one nail when one would do, and finally costs a carpenter's bill for extensive repairs. Laziness allows a gate to get off the hinges and lie in the mud, or stand propped by rails—a stable or barn to leak and damage hundreds of dollars worth of provender. Laziness, in short, is the right and proper name for nine-tenths of the excuses given for farm falling. But the most profitable of the many wastes that are due to laziness is the waste of ignorance. But this waste is itself so great, and has so many ramifications, that we shall have to defer its discussion for another time.—Dixie, Texas Farmer.

GOVERNMENT HOUSE, OTTAWA. Monday, 7th day of July, 1873. HIS EXCELLENCY THE GOVERNOR GENERAL IN COUNCIL. ON the recommendation of the Honorable the Minister of Customs, and under the provisions of the Act respecting the Customs, 24th Geo. III, c. 11, an Act respecting the Customs, His Excellency has been pleased to order, and it is hereby ordered, that Fort Williams in the County of Cornwallis Nova Scotia, and the same is hereby constituted and erected into an Out Port of Customs, with warehousing privileges, and placed under the Survey of the Collector of Customs of the Port of Cornwallis.

Commercial College, HALIFAX, N. S., AND ST. JOHN, N. B. Designed to Educate Young Men for Business. Students are carefully instructed and thoroughly drilled in PRACTICAL BOOKKEEPING, by the SINGLE and DOUBLE ENTRY, ARITHMETIC, PENMANSHIP, BANKING, RAILROADS, STEAMBOATING, COMMERCIAL LAW, COMMERCIAL CORRESPONDENCE, &c. &c. OUR COURSE OF INSTRUCTION affords a large amount of practical information relating to Business pursuits. Each Student is furnished with a Capital of \$2,000 to \$3,000 consisting of Merchandise and Notes of the COLLEGE BANK, and trade with his fellow-students as a Merchant, requiring success, encountering the difficulties, and having recourse to the experience of a merchant; while his course is carefully watched, his energies quickened and directed, his capacities expanded and his faults and failings pointed out and corrected by careful and attentive teachers who understand their business. No Young Man can afford to miss our Course of Instruction. No Father should consider the Education of his Son complete till he has sent him to the Commercial College. Our patrons may rest on receiving the very best results which the nature of the case will admit. We depend for our success (which we are already enjoying a good measure) on our own energy and excellence of our work, and are determined to spare neither labor nor expense to make our COMMERCIAL COLLEGE an indispensable institution of the Country. Circulars sent free on application to A. H. KATON, PRINCIPAL, HALIFAX, N. S. J. C. P. FRAZEE, PRINCIPAL, ST. JOHN, N. S.

UNION MUTUAL Life Insurance Company OF MAINE. DIRECTORS' OFFICE, 153 Tremont Street, Boston, Mass. W. H. HOLLISTER, SECRETARY. HENRY CROCKER, PRESIDENT. (ORGANIZED IN 1849.) ASSETS—SEVEN MILLION DOLLARS! PREMIUM RECEIPTS IN 1872, \$1,719,566.78 RETURN PREMIUMS PAID IN 1872, 442,670.78 LOSSES PAID, 347,900.00 INTEREST RECEIVED, 442,734.63 LOSSES PAID SINCE ORGANIZATION, 2,500,000.00 NO. OF POLICIES IN FORCE DEC. 31, 1872, 17,528. A Purely Mutual Company! No Stockholders to grow rich at the expense of the Insured. Not a Shareholder Company! It has been successful operation to the satisfaction of its members for 24 years. Not struggling for Existence! Its strength and stability guaranteed by its accumulation of Assets to the amount of Seven Million Dollars. Not at all depending upon the ability to pay dividends by proposing to its members to wait a term of years before they receive any. Not depending upon the feasibility of profiting by the misfortunes of the insured. But a WELL-TRIED, SOUND, CONSERVATIVE COMPANY, economically managed; conducting its operations upon principles that have been proved and justified by years of experience; issuing Policies so clear and precise that he who runs may read; INSURING AT LOW RATES, with ABSOLUTELY NON-FORFEITABLE POLICIES; PAYING ITS LOSSES PROMPTLY and returning EVERY DOLLAR OF SURPLUS PREMIUM to its members. JAMES C. BENN, Agent, OFFICE—ACADEMY OF MUSIC BUILDING, ST. JOHN, N. B. REFERENCES: Rev. James J. Hill, St. John, N. B. Rev. Duncan D. Currie, do. Hon Alexander McL. Seely, do. Zeveloff Ring, do. Thomas E. Willidge, do. Chas. R. Skinner, Judge of Probate, do. William L. Connell, Woodstock, do. A. A. Davidson, Miramichi, do. John McMillan, Post Office Inspector, do. Charles M. Bowditch, St. John, N. B. John Mellick, Ship Broker & Com. Merchant, do. John Pickett, M. P., Fredericton, do. John Chipman, St. Stephen, do. William L. Connell, Woodstock, do. A. A. Davidson, Miramichi, do.

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GARDEN TOOLS. Garden Spades long and short handles, Spading Forks, Garden Hoes, Garden Rakes, Steel and Iron, Garden Trowels, Hand Fossils, Garden Lines, Ladies' Garden Tools in sets. For sale by STARRS & MCNUTT, Upper Water Street. May 21. AGENTS WANTED.—Active intelligent Men or Women wanting profitable employment, will find it to their advantage to correspond with ROGERS & BLACK, AMHERST, NOVA SCOTIA.

Provincial Wesleyan Almanac. SEPTEMBER, 1873. Full Moon (fall day) 25th, afternoon. Last Quarter, 13th day, 11h. 36m. morning. New Moon, 21st day, 1h. 36m. afternoon. First Quarter, 29th day, 10h. 42m. morning.

Melasses, Sugar, Tea, &c. THE subscriber offers for sale at lowest market rates, in bond or duty paid, in lots to suit—Pans, Tierces and Barrels choicest early crop Cien fergus MOLASSES. Hubs and Bbls Choice Vacuum Pan SUGAR. Also—Hull Chests Souchong TEA. Boxes Souchong and 4 HERRINGS. NAVY CANVANS—assorted No. 1 to 6. JOSEPH S. BLECHER, Book's Wharf.

FOR SALE AT THE Prince Albert MOULDING FACTORY. DOORS. 1000 KILN DRIED PANEL DOORS made from \$1.50 and upwards. Keeps on land following dimensions, viz: 7 1/2, 8, 9, 10, 10 1/2, 11, 12, 13, 14, 15, 16, 18, 20, 22, 24, 26, 28, 30, 32, 34, 36, 38, 40, 42, 44, 46, 48, 50, 52, 54, 56, 58, 60, 62, 64, 66, 68, 70, 72, 74, 76, 78, 80, 82, 84, 86, 88, 90, 92, 94, 96, 98, 100. WINDOWS. 1000 WINDOW PIPES AND SASHES, Consisting of 1/2, 3/4, 1, 1 1/4, 1 1/2, 1 3/4, 2, 2 1/4, 2 1/2, 2 3/4, 3, 3 1/4, 3 1/2, 3 3/4, 4, 4 1/4, 4 1/2, 4 3/4, 5, 5 1/4, 5 1/2, 5 3/4, 6, 6 1/4, 6 1/2, 6 3/4, 7, 7 1/4, 7 1/2, 7 3/4, 8, 8 1/4, 8 1/2, 8 3/4, 9, 9 1/4, 9 1/2, 9 3/4, 10, 10 1/4, 10 1/2, 10 3/4, 11, 11 1/4, 11 1/2, 11 3/4, 12, 12 1/4, 12 1/2, 12 3/4, 13, 13 1/4, 13 1/2, 13 3/4, 14, 14 1/4, 14 1/2, 14 3/4, 15, 15 1/4, 15 1/2, 15 3/4, 16, 16 1/4, 16 1/2, 16 3/4, 17, 17 1/4, 17 1/2, 17 3/4, 18, 18 1/4, 18 1/2, 18 3/4, 19, 19 1/4, 19 1/2, 19 3/4, 20, 20 1/4, 20 1/2, 20 3/4, 21, 21 1/4, 21 1/2, 21 3/4, 22, 22 1/4, 22 1/2, 22 3/4, 23, 23 1/4, 23 1/2, 23 3/4, 24, 24 1/4, 24 1/2, 24 3/4, 25, 25 1/4, 25 1/2, 25 3/4, 26, 26 1/4, 26 1/2, 26 3/4, 27, 27 1/4, 27 1/2, 27 3/4, 28, 28 1/4, 28 1/2, 28 3/4, 29, 29 1/4, 29 1/2, 29 3/4, 30, 30 1/4, 30 1/2, 30 3/4, 31, 31 1/4, 31 1/2, 31 3/4, 32, 32 1/4, 32 1/2, 32 3/4, 33, 33 1/4, 33 1/2, 33 3/4, 34, 34 1/4, 34 1/2, 34 3/4, 35, 35 1/4, 35 1/2, 35 3/4, 36, 36 1/4, 36 1/2, 36 3/4, 37, 37 1/4, 37 1/2, 37 3/4, 38, 38 1/4, 38 1/2, 38 3/4, 39, 39 1/4, 39 1/2, 39 3/4, 40, 40 1/4, 40 1/2, 40 3/4, 41, 41 1/4, 41 1/2, 41 3/4, 42, 42 1/4, 42 1/2, 42 3/4, 43, 43 1/4, 43 1/2, 43 3/4, 44, 44 1/4, 44 1/2, 44 3/4, 45, 45 1/4, 45 1/2, 45 3/4, 46, 46 1/4, 46 1/2, 46 3/4, 47, 47 1/4, 47 1/2, 47 3/4, 48, 48 1/4, 48 1/2, 48 3/4, 49, 49 1/4, 49 1/2, 49 3/4, 50, 50 1/4, 50 1/2, 50 3/4, 51, 51 1/4, 51 1/2, 51 3/4, 52, 52 1/4, 52 1/2, 52 3/4, 53, 53 1/4, 53 1/2, 53 3/4, 54, 54 1/4, 54 1/2, 54 3/4, 55, 55 1/4, 55 1/2, 55 3/4, 56, 56 1/4, 56 1/2, 56 3/4, 57, 57 1/4, 57 1/2, 57 3/4, 58, 58 1/4, 58 1/2, 58 3/4, 59, 59 1/4, 59 1/2, 59 3/4, 60, 60 1/4, 60 1/2, 60 3/4, 61, 61 1/4, 61 1/2, 61 3/4, 62, 62 1/4, 62 1/2, 62 3/4, 63, 63 1/4, 63 1/2, 63 3/4, 64, 64 1/4, 64 1/2, 64 3/4, 65, 65 1/4, 65 1/2, 65 3/4, 66, 66 1/4, 66 1/2, 66 3/4, 67, 67 1/4, 67 1/2, 67 3/4, 68, 68 1/4, 68 1/2, 68 3/4, 69, 69 1/4, 69 1/2, 69 3/4, 70, 70 1/4, 70 1/2, 70 3/4, 71, 71 1/4, 71 1/2, 71 3/4, 72, 72 1/4, 72 1/2, 72 3/4, 73, 73 1/4, 73 1/2, 73 3/4, 74, 74 1/4, 74 1/2, 74 3/4, 75, 75 1/4, 75 1/2, 75 3/4, 76, 76 1/4, 76 1/2, 76 3/4, 77, 77 1/4, 77 1/2, 77 3/4, 78, 78 1/4, 78 1/2, 78 3/4, 79, 79 1/4, 79 1/2, 79 3/4, 80, 80 1/4, 80 1/2, 80 3/4, 81, 81 1/4, 81 1/2, 81 3/4, 82, 82 1/4, 82 1/2, 82 3/4, 83, 83 1/4, 83 1/2, 83 3/4, 84, 84 1/4, 84 1/2, 84 3/4, 85, 85 1/4, 85 1/2, 85 3/4, 86, 86 1/4, 86 1/2, 86 3/4, 87, 87 1/4, 87 1/2, 87 3/4, 88, 88 1/4, 88 1/2, 88 3/4, 89, 89 1/4, 89 1/2, 89 3/4, 90, 90 1/4, 90 1/2, 90 3/4, 91, 91 1/4, 91 1/2, 91 3/4, 92, 92 1/4, 92 1/2, 92 3/4, 93, 93 1/4, 93 1/2, 93 3/4, 94, 94 1/4, 94 1/2, 94 3/4, 95, 95 1/4, 95 1/2, 95 3/4, 96, 96 1/4, 96 1/2, 96 3/4, 97, 97 1/4, 97 1/2, 97 3/4, 98, 98 1/4, 98 1/2, 98 3/4, 99, 99 1/4, 99 1/2, 99 3/4, 100, 100 1/4, 100 1/2, 100 3/4.

TO ADVERTISERS. All persons who contemplate making contracts with newspapers for the insertion of advertisements should send to George F. Rowell & Co. for a Circular, or enclose 25 cents for the One Hundred Page Pamphlet, containing Lists of 3000 Newspapers and estimates showing the cost of advertising, also many useful hints to advertisers, and some account of the experiences of men who are known as successful advertisers. This form is the property of the American Newspaper Advertising Agency. 41 Park Row, N. Y., and are possessed of unequalled facilities for securing contracts, and for the insertion of advertisements in all Newspapers and Periodicals at low rates. Nov 15

THE TIDES.—The column of the Moon's South gives the time of high water at Parsons, Cornwallis, Halifax, Hantsport, Newport and Truro. High water at Pictou and Cape Tormentine, 1 hour and 11 minutes later than at Halifax. At Annapolis, St. John, N. B., and Portland Maine, 3 hours and 25 minutes later, and at St. John's Newfoundland 20 minutes earlier, than at Halifax. FOUR 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 SALE AT THE Prince Albert MOULDING FACTORY. DOORS. 1000 KILN DRIED PANEL DOORS made from \$1.50 and upwards. Keeps on land following dimensions, viz: 7 1/2, 8, 9, 10, 10 1/2, 11, 12, 13, 14, 15, 16, 18, 20, 22, 24, 26, 28, 30, 32, 34, 36, 38, 40, 42, 44, 46, 48, 50, 52, 54, 56, 58, 60, 62, 64, 66, 68, 70, 72, 74, 76, 78, 80, 82, 84, 86, 88, 90, 92, 94, 96, 98, 100. WINDOWS. 1000 WINDOW PIPES AND SASHES, Consisting of 1/2, 3/4, 1, 1 1/4, 1 1/2, 1 3/4, 2, 2 1/4, 2 1/2, 2 3/4, 3, 3 1/4, 3 1/2, 3 3/4, 4, 4 1/4, 4 1/2, 4 3/4, 5, 5 1/4, 5 1/2, 5 3/4, 6, 6 1/4, 6 1/2, 6 3/4, 7, 7 1/4, 7 1/2, 7 3/4, 8, 8 1/4, 8 1/2, 8 3/4, 9, 9 1/4, 9 1/2, 9 3/4, 10, 10 1/4, 10 1/2, 10 3/4, 11, 11 1/4, 11 1/2, 11 3/4, 12, 12 1/4, 12 1/2, 12 3/4, 13, 13 1/4, 13 1/2, 13 3/4, 14, 14 1/4, 14 1/2, 14 3/4, 15, 15 1/4, 15 1/2, 15 3/4, 16, 16 1/4, 16 1/2, 16 3/4, 17, 17 1/4, 17 1/2, 17 3/4, 18, 18 1/4, 18 1/2, 18 3/4, 19, 19 1/4, 19 1/2, 19 3/4, 20, 20 1/4, 20 1/2, 20 3/4, 21, 21 1/4, 21 1/2, 21 3/4, 22, 22 1/4, 22 1/2, 22 3/4, 23, 23 1/4, 23 1/2, 23 3/4, 24, 24 1/4, 24 1/2, 24 3/4, 25, 25 1/4, 25 1/2, 25 3/4, 26, 26 1/4, 26 1/2, 26 3/4, 27, 27 1/4, 27 1/2, 27 3/4, 28, 28 1/4, 28 1/2, 28 3/4, 29, 29 1/4, 29 1/2, 29 3/4, 30, 30 1/4, 30 1/2, 30 3/4, 31, 31 1/4, 31 1/2, 31 3/4, 32, 32 1/4, 32 1/2, 32 3/4, 33, 33 1/4, 33 1/2, 33 3/4, 34, 34 1/4, 34 1/2, 34 3/4, 35, 35 1/4, 35 1/2, 35 3/4, 36, 36 1/4, 36 1/2, 36 3/4, 37, 37 1/4, 37 1/2, 37 3/4, 38, 38 1/4, 38 1/2, 38 3/4, 39, 39 1/4, 39 1/2, 39 3/4, 40, 40 1/4, 40 1/2, 40 3/4, 41, 41 1/4, 41 1/2, 41 3/4, 42, 42 1/4, 42 1/2, 42 3/4, 43, 43 1/4, 43 1/2, 43 3/4, 44, 44 1/4, 44 1/2, 44 3/4, 45, 45 1/4, 45 1/2, 45 3/4, 46, 46 1/4, 46 1/2, 46 3/4, 47, 47 1/4, 47 1/2, 47 3/4, 48, 48 1/4, 48 1/2, 48 3/4, 49, 49 1/4, 49 1/2, 4