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OUR EXCHANGES.

D. Banks McKenzie, the temperance lecturer, is now in Reno, Nevada, seeking ordination to the Baptist ministry.

A man was sentenced to pay \$50 fine or go to the penitentiary, the other day, in New York, for selling liquor to an Onondaga Indian.

The tonnage of English sailing vessels has decreased by about 500,000 tons since 1870, but steam tonnage has increased by about 1,400,000.

During the last ten years 640,000 tons of shipping have disappeared from the United States. Taxation and other burdens have put it under foreign flags.

Mr. Hinesock, of Zeyong, Burmah, writes home to the Baptist Missionary Herald, "If we had a tank of pure water in Zeyong, there are numbers more devoted by the drainage of such place, who would array themselves on the Lord's side."

In 1869 the number of lunatics in England was 38,068. Now it is 71,191, an increase of no less than 87 per cent. During the same period the population increased only about 25 per cent., a third of the rate at which lunacy advanced.

When the sea shall be called upon to give up its dead, no less than 13 of the missionaries of the American Baptist Missionary Union shall come forth, and among them are the names of Wheelock, Judson, and Binney.

The Empress Eugenie's present condition of loneliness and sorrow contrasts sadly with a passage in the reminiscences of a retired politician which are being published in *Le Figaro*: "The Emperor was opposed to the war, but the Empress, it is said, would declare: 'This war is my war!'"

When we read of the venerable Professor Richard Owen, State Geologist of Indiana, taking part in a prayer-meeting organized by the American Association for the Advancement of Science, we quite understand the spirit of Galileo's half-suppressed ejaculation, "It does move, though!"—*Covenant*.

Jefferson Davis's plantation at Hurricane, Miss., is leased by Montgomery & Sons. This firm is composed of four negroes who were formerly owned by a brother of the ex-President of the Confederacy. They own plantations worth \$75,000, hire several more, and do a large mercantile business at Vicksburg.

An inquest has been held in London on George Alderburg, a most respectable retired bookseller in Paternoster-row. The poor old man's head had been turned by the Tanner affair, and for five weeks he lived on nothing but filtered water, hoping to rival Tanner's time, but he gave way suddenly on the sixth week.

The Bishop of Lincoln has received two addresses, signed by about 2000 clergymen, thanking him for his services in opposing the Bursala Bill, and it is intimated that more are coming. A large number of the dissenting clergy have addressed a protest against the Bill to the Archbishop of Canterbury. They say the Bill is opposed to the mind of the Church.

The bribe was small enough to be mean, if it were intended for a bribe, but *The Literary World* thinks the principle involved is the same. "The author who himself sent us a copy of his new book, accompanied with an order for fifty copies of *The Literary World* containing the review of it, is hereby notified that the review will be unfavorable, but that we shall send the papers all the same."

Helen Gladstone, although daughter of the English Premier, earns her own living, having taken the position of private secretary to the vice-principal of Newnham College, where she was lately a student. Her main object is to set an example to her sex, and to do her share towards putting a stop to the idea, which is so prevalent in England, that it is degrading for a lady to work for her living.

The Roman Catholic Archbishop of Cashel (Rev. Dr. O'Keefe) has excited considerable interest by his effort to press St. Paul into the service of the Land Agitation. From 2 Tim. ii., 6, he maintains that the tenant is entitled to the first-fruits of his soil, the landlord to come in only when there is anything to spare! A lively correspondence has arisen on this matter in the columns of the *London Daily Telegraph*.

Iron is fast becoming one of the important products of the South. Georgia now produces 100,000 tons of pig-iron per

annum, and it is asserted that the ores of Tennessee and Alabama can be worked at a greater profit than the British ores of Cleveland. The development of the iron industry in Virginia has received a great impetus during the past year, and in various portions of the South the hidden wealth in iron is undoubtedly enormous.

The *New York Star* says: "It is estimated that about \$65,000,000 will have been expended in Europe this year by American tourists. This large sum, which more than balances the cash brought hither by immigrants, does not go into the Custom House reports and is not reckoned in the aggregate of exports, yet it constitutes a heavy yearly drain upon the surplus wealth of the country for which we get 'a mighty small return!'"

The editor of the *Boston Watchman* says: "A few months ago we asked M. Gough, who had just returned from England, if the cause of temperance is making progress in that country. He seemed almost surprised at the question, and answered with emphasis that the cause is progressing there far more rapidly than in this country. He mentioned among other evidences the fact that five or six thousand of the Established clergy have signed the pledge, and have appealed to their fellow subjects to imitate their example."

Sergeant-Major Finn, 9th Lancers' garrisoned at the depot in Canterbury, has been awarded the medal for distinguished bravery on the field of battle. Even during an engagement at Kabul in December, heroically went to the assistance of Colonel Cleveland, who was seriously wounded and unhorsed. He kept off several of the enemy and remounted his officer, who was thus enabled to get to the rear out of further danger. The presentation was made at a full dress parade of the troops by Colonel Napier. Colonel Cleveland, after some time, died from the injuries he received.

At a meeting of the Chamber of Commerce, Sydney, New South Wales, the Hon. T. McCallum, Premier of Queensland, a semi-tropical colony of about 100,000 inhabitants, said that he had minutely examined the cattle trade with England, as carried on in St. Louis and Chicago, and had also visited Texas and Colorado, and compared their resources with what he knew of the resources of Australia. He did not think it was as profitable as it might be made in Australia. He was satisfied that the Australians were in a far better position than the Americans to put meat on the English market. Nevertheless the fact remains that hitherto the Australians have spent tens of thousands in the effort without any compensatory result.

A correspondent, writing from Constantinople on Sept. 1st, says: "A letter received from the town of Surfa, in Southern Armenia, contains the following news: A Moslem lady and her daughter had embraced the Christian religion, and the girl had married an Armenian gentleman. The Moslem inhabitants of Surfa, excited by fanaticism, armed themselves with clubs, daggers, and guns, and some of them, so being on horseback, attacked, on the night of August 3rd, the houses of the Armenians, thereby spreading terror among the Christian families. They arrested the newly-married couple, and led them before the Moslem Governor, who thanked the Mohammedan mob for their devotion, and put the Armenian and his wife in prison."—*Daily News*.

A few years ago a collision occurred near Norfolk, Va., between the tugboat Lumberman and steamship Isaac Bell, resulting in the loss of ten lives. A long Coroner's inquest was held, without definite result, the general impression being that one or other of the pilots was intoxicated. There could be no proof of this, however, and the pilots were released. The pilot of the tugboat Lumberman was examined by the surgeon of the Marine Hospital service during the current quarter and found to be completely color blind. A rumor has reached the Marine Hospital Bureau that the pilot of the Isaac Bell is also color blind. Although there is no record of this in the Marine Bureau, it is thought very probable that it is a fact, and that the collision was caused by the color blindness of the pilots.

Three Irish peers have been murdered during the present century—the Earls of Norbury and Leitrim, and now Viscount Mountmorres. Lord Norbury's death was supposed to have been due to his having removed some corpses from a grave yard, for it is a curious circumstance that while pigs are permitted in some parts of Ireland to root up human bones uncollected, it would cost a man dear to remove those bones reverently and place them in another spot. One of the evils attending an agrarian murder is that the family of the victim thenceforward usually ceases to reside in the country where it took place. The Norbury family, since the killing of the second Earl, has had no residence in Ireland. Again, since the murder of the late Major Mahon, Strokestown, a fine seat with one of the few deer parks in the country, has been deserted. Even if a landowner is himself willing to brave it out, the women of his family become so miserable that he gives way.

A CONTRAST.

Of the leaders in the furious and general persecution of dissenters in Cornwall, in 1744, none took a more prominent part than Dr. Borlase. He committed Thomas Westall, one of their preachers, to prison; sent another, Thomas Maxfield, to a man-of-war, issued warrants for the apprehension of some of the members, and even signed one for the seizure of Wesley himself. The other day a member of the same family—Mr. Borlase, M. P., laid one of the memorial stones of a new Methodist church at Polruan, Cornwall, and by that act, and his remarks on the occasion, recalled the conduct of his less worthy relative. The utterances of Mr. Borlase—a member of the Episcopal Church of England, are worthy of the consideration of the more intolerant members of that body.

He hailed the occasion with pleasure, because it gave him the opportunity of acknowledging to the uttermost, in the fullest and sincerest manner, his own sense of the debt of gratitude which the country owed to the great missionary effort which still bore the name of that holy and venerated man who, nearly a century and a-half ago, was spreading the truths of the Gospel throughout what was then a mere heathen and idolatrous, and if he might use the word, almost Christless, forsaken land. (Applause.) They had heard, perhaps, that in spare moments he had spent time in the study of their Cornish history. Let him say then, that as the history approached modern times, he knew no part of it more interesting and instructive than that which related to the growth of Wesleyanism. The points of contrast were strange indeed, between what was happening at the time of the labors of John Wesley and what was happening now. They would find in John Wesley's life that a member of his (Mr. Borlase's) family had issued a warrant for John Wesley's apprehension with a view to sending him as a pressed man into the nearest man-of-war. That was in 1743, and now he was there standing before them in what he considered the interests of true religion. (Applause.) Would they he should make excuse for his ancestor. "He answered 'No.' Times were changing, and they with them were changing too. In the same year that he had just mentioned the news of a victory over the Spaniards arrived at St. Ives, and the mob pulled down the meeting house for joy. Upon this John Wesley remarked that such was the Cornish method of thanksgiving. Mr. Borlase then, continuing his comparison, referred to the contributions sent by the people of Cornwall to the Wesleyan "Thanksgiving Fund" as their way of thanksgiving now. And turning to their work there that day and to similar work in various parts of the country, clearly the Cornish method of thanksgiving nowadays was not by pulling down, but most assuredly by building up—(applause.) What strides, indeed, had not their society made since the days of him who gave it name? He did not speak of England alone where in consequence of emigration there might have been a falling off (though he thought this applied to their class members and not to the bulk of their adherents), but in the colonies, and in the American continent—where he had seen the work it was doing—in Canada, in the Rocky Mountains, in Louisiana (among the blacks) and out to the utmost west. He should not readily forget stopping on his journey across the Californian plains in 1874 to attend the service (it was Easter Sunday) in a Wesleyan Church. Carriages and saddle horses were crowded round the door, and many a good Wesleyan farmer had brought his family thirty miles and more to attend the ministrations. The room was crammed full, and one farmer, chosen from the rest, was deputed to conduct the service, who, throwing off his long blue cloak, preached one of the best extempore sermons he had ever heard. The whole scene, in fact, might have carried him back to what he could have fancied things were like in the days when Wesley himself was preaching here; at all events, it reminded him of the lonely chapel so often seen on our Cornish moors, whose light by night, like the teaching of the preacher of old, was often the sole guide to the traveller in his journey through the waste. Before he had done he wished to say a word or two, as a member of the Church of England, upon the position which in his opinion their community occupied with regard to the Church. To him (and he was confirmed in what he was about to say by no less authorities on the question than Mr. Gladstone and Dr. Rigg) Wesleyanism held in one sense—and that an historical one—a middle place between the old-fashioned High Church party and the Evangelicals; since, while it took its rise in the one, it might to some extent be said to have given the main impulse to the other. (Applause.) Viewed in this light it was, as it were, embosomed in English Christianity, and some of our worthiest and most eminent Churchmen had held it so to be. He could illustrate that from his own personal knowledge. It was his good fortune as a boy, both at school and

at college, to be well acquainted with one who in the purity and simplicity of his life, and in the poetry of his nature, possessed what in common with the character of John Wesley. He meant John Keble. (Hear, hear.) He never should forget how often he would bring the conversation round to Cornwall in order to question him about Wesleyanism, and for whose founder, he could not but see that he had a very high respect and regard. (Applause.) And when towards the close of his life he used to come down to Cornwall for his health, he would make a point of making the acquaintance of Wesleyan ministers and local preachers. He trusted they would live to see this mutual respect between Church and Chapel even more general; that it was on the increase he did not doubt, there was less of bitterness, less of stone throwing even than there was a few years ago. He was no advocate of proselytising; no advocate again of those combination schemes by which periodically the Church of England seemed to think she could gather under the wing of the Establishment all the extra-Roman Christianity of the world. He believed that such attempts could not be made except at the expense of those doctrines which were the nuclei round which each separate community has grown. Much as Christian unity was desired, he could not but see that much of the vitality of the faith was preserved in those separate congregations which at present—unfortunately as it would at first sight appear—stood apart from each other. Let each, then, with God's blessing, go on and prosper. They had definite doctrines to support—doctrines which Wesley taught them were those of their Lord and Master. They were not bound as some were, by any artificial tie to those who did not think as they did. They were not called upon to water down those doctrines in order to gain an utopian unity. They were bound together by the love of a brotherhood. Let them remain, then, as they are; or, in the strength of those last words which Wesley wrote to Wilberforce, "Go on in the name of God, that He who had guided them from their youth up might continue to strengthen them in this and all things." (Applause.) The church of England was engaged in erecting a Cathedral. Wish her well, he said, and let your prayers go with her. Let no jealous thought arise on that account. (Hear, hear.) The day would come, if he mistook not, when artificial restrictions in matters of religion would be removed (as one already has been by the Burial Act); when side by side, all truly Christian communities would be working together for good; when, in short, that now odious word "toleration" would have been brought back to its primitive meaning, "the bearing one another's burdens." (Applause.)—*Watchman*.

PASSING OFF UNDER ETHER.

BY T. M. LEWIS.

I shall never forget the hour. It was just one year ago to-day. Of course I felt the usual amount of timidity. I knew well enough that a certain percentage of people depart this life while under the influence of the God-ordained anesthetic. Mine was a serious case. A surgeon working at bone with chisel and mallet is likely to find it a tedious job, especially if the diseased part is extensive. In all probability a long time would be required, as long perhaps as would be occupied in removing six or eight limbs one after the other by amputation. To fall asleep on earth might be in my case to awake in eternity, where one's debts would be all paid. "Where the wicked cease from troubling and the weary, &c."

One o'clock had come. My heart throbbed as I listened for the rumble of the wheels of the barrow which should bear me to the operating theatre. That tremendous hour is photographed on my memory. "I have prayed for thee that thy faith fail not" was the text for that day printed in my diary. I remember, too, another passage of scripture which was most forcibly impressed upon my mind, particularly the last part of it. "Father save me from this hour; but for this cause came I unto this hour." As the cart was going through the corridor to the little room where they etherise you, with my head down and my feet elevated, I repeated the humble prayer, old fashioned, but applicable. "Now I lay me down to sleep, &c.; 'If I should die before I wake,' &c. Suddenly the sound of voices was heard, doors opened into (to me) mysterious apartments. The place was dark, I smelled ether. I caught a glimpse of my head surgeon (Dr. Beach). For the first time in my life since Christ spoke to me in a similar manner, the voice of a young doctor (an attendant) said to me, "are you willing to give yourself up entirely to me." I answered yes. I was laid upon a table, told to take it moderately, a sponge was applied to my breathing organs, a pleasant sensation passed over me, I uttered mentally a prayer, the world began to recede, when suddenly one of the greatest, grandest and most glorious words ever heard in earth or heaven passed into my mind, and repeated itself some half a dozen times until I was entirely lost to consciousness, it was this—CALVARY, CALVARY, CALVARY, CALVARY, CALVARY. It was hours after when I awoke and found

myself being placed upon my own bed in a fearful ordeal through with. But the bliss of that moment, and the sweetness of the thought, any memory of which never to be effaced, and I behold "the thorn crowned king of Calvary" in the upper and better world.

Oh! shall I have an experience like this when I come to fall asleep for the last time. Will my friends and dear ones have a pillar like this to lean upon when they wade the waters of the welcoming flood. Words cannot portray the surety and infallibility of this prop. I hear the accuser of the brethren uttering his indictment in that dread hour, but I hear the word "avaunt." Behold Calvary appears in sight, Calvary with its horrors, Calvary with its glory, Calvary with its finished work. It is enough for me, it is enough for you, sinner. Give us this as the weapon of our warfare, and the last enemy shall be destroyed. Give us this as our password to glory, and by faith I can bear the command re-echoing through the heavenly chambers, "Lift up your heads, oh ye gates, and be ye lift up ye everlasting doors, and the ransomed of the Lord shall enter." And when they were come to a place which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left"—Luke 22—33.

YARMOUTH, Oct. 11, 1880.

CHAOTIC THEOLOGY.

"Desiring to be teachers of the law; understanding neither what they say, nor what they affirm."—1 Tim. 1: 7.

"Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace."

A correspondent of the *New York Examiner and Chronicle*, writing from West Virginia, says: "Of course, things here are in a measure in a formative state—seven the capital itself is not regarded as fully and finally located. It is now said to be 'on a steamboat somewhere between Wheeling and Charlestown.' The last vote of the legislature on it decided the latter place to be the location hereafter." In much the same condition are the minds of many who claim to be preachers of the Gospel of "the advanced school." There is no telling what they say nor whereof they affirm. They believe nothing, and therefore they speak. Their creed is in "a formative state"—nebulous, cloudy. They know not what they believe; it is a question whether they believe anything at all. One of them informed us that he held his mind in a receptive condition, and revised his creed every week at least—a human jelly-fish, or something more gelatinous still. We fear that even the main and fundamental points of Christ and his divine person are unsettled with some of the Broad School. Their capital is on a steamboat somewhere between Unitarianism and Pantheism. The sooner they fix its location the better. It would probably be less injurious to those around them if they were to become downright atheists than that they should remain in their present loose and sceptic-making condition. Their manifest indecision for truth is a clear gain to the side of unbelief.

These rolling stones in the road cause many to stumble who else would have held on their way. With their cloudy speculations they throw an air of uncertainty over the most settled truths. They cause faith to dwindle into mere opinion, and throw thousands into a condition of miserable suspense. Elijah would long ago have said to them, "How long has ye between two opinions? If the God of Israel be the Lord, serve him;" and if "cultured thought" is to manufacture a god of its own, finish the article and let us know what it is like. One would think from the talk of some men that the promises of the Gospel were made to doubt and not to faith. Their sympathies are all with the infidel, whose doubt is decorated as "honest" and "thoughtful." Their anathemas are reserved for the orthodox, who are always prejudiced, narrow minded, and stunted. Their charity pours its oil upon all except those horrid beings who adhere to the creed of the Puritans: as for those fellows, they despise them with all the Cavalier's contempt for palm-spring Roundheads. Nevertheless, we pray for all true brethren, that the God of all grace may establish and settle them, and we desire to be numbered with those who can say, "We believe, therefore have we spoken." "That which we have seen and heard declare we unto you."—*The Bible and the Newspaper*.

RULES FOR GOING TO CHURCH.—1. Let nothing but an impossibility prevent you from going to the house of God on the Sabbath. 2. Go early to take your family and friends with you. 3. Go once every Sabbath, if possible. 4. Go in a prayerful state of mind. 5. Give respectful and prayerful attention to the sermon. 6. Join in all songs of praise, and think of what you sing. 7. Greet one another pleasantly, and kindly speak to the stranger. 8. Think and speak of all the good in the services, and forget all the rest.

Aristotle was asked what one would gain by lying, and he laconically replied, "Never to be believed when he speaks the truth."

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Sunday School Lesson.

LESSON IV.—OCTOBER 24, 1880

JACOB'S PREVAILING PRAYER.—Gen. 32: 9-12, 22-30.

TIME.—B. C. 1789. 21 years after the vision at Bethel (or 49 years, according to K-nnicott and Cook). Jacob was 97 years old.

PLACE.—Pénit'el or Pénit'el (the face of God), on the north bank of the stream Jabbot, which enters the Jordan from the East, about half way between the Dead Sea and Galilee. Peniel was at the fords, probably some 15 or 20 miles east of the Jordan.

INTRODUCTION

After Jacob's forty years' stay, Laban and his sons envy his prosperity; and Jacob determines to go back to his early home in Bethel, where his father still lived, though his mother was probably dead. As he approaches Palestine he begins to fear Esau, and sends messengers to him at Edom. They come back with word that Esau is approaching with a band of 400 men. Then Jacob, remembering his wrong, is afraid. He divides all he has into two companies, so that one at least may be safe, and then offers the earnest prayer with which the lesson begins.

EXPLANATORY.

O God of my father Abraham. He pleads the promise. He approaches God as the God of his father, and as such a God in covenant. This was laying hold of the divine faithfulness. God's covenant with our fathers may be a comfort to us in distress. He addresses him as his own God, pleading what he had promised to him, as well as to his fathers.

With my staff I passed over this Jordan. He went forth poor and destitute, forlorn and despised; he had no guide, no companions, no attendants, no commissaries for travel, but his staff only. I cut two sheaves. I am now because so prosperous as to be able to divide my people and my flocks and herds into two bands. This division of a party into two bands was a prudential measure often resorted to in war, for the greater security of the part at least.

Divide, from the hand of my brother. Jacob's fear was not groundless. He had not called him back. Esau had not indicated that he was reconciled, as would be easily supposed. The messengers had not brought back any counter-gifts. Esau was coming with his 400 men. God designed, by requiring his servant to be prepared for a time with this extreme propriety, to quicken his fervency in prayer. In order, therefore, to prevent the tardiness which is apt to come over the life of our faith, God is pleased oftentimes to suffer us to be harassed with fears. Esau was used as Ishmael, Esau, Esau, often stand for their respective races. Esau (or may be the mother with the children. A proverbial expression for unparrying cruelty, taken from the bird which covers its young to protect them.

Make thy seed as the sand of the sea. Such a destructive attack as now threatens him would oppose and defeat the divine promise.

Although hoping for safety from the Lord alone, Jacob neglected no means of doing what might help to appease his brother. Having taken up his quarters for the night, he selected from his flocks a present of 550 head of cattle, of different kinds, and sent them in detachments to meet Esau, as a present from his servant Jacob, who was coming behind. The division into separate droves, which followed one another at certain intervals, was to serve the purpose of gradually mitigating the wrath of Esau. Superiors are always approached with presents, and the respect expressed is estimated by the quality and amount of the gift. It was a most magnificent present, skillfully arranged and proportioned. The milk camels alone were of immense value; for the she-camels form the principal part of the Arab wealth: their milk is a chief article of diet, and in many other respects they are of the greatest use. He rose up that night, and took his two wives. He took his whole family and all that he had, and sent them over the stream. He himself staid behind, purposing to devote the rest of the night to fervent prayer, assured that the most effectual defence he could afford them would be to engage Omnipotence in their behalf.

There wrestled a man. This was no dream or vision, but reality. In Hos. 12: 4, 5, the man who wrestled with him is called the angel, and the Lord of hosts: and in verse 30 of this chapter Jacob calls him God. Who, then, is the God-man, the Angel of the Covenant, but the eternal Son of God? This wrestling was not necessarily in the form of common wrestling. The idea is of close, personal, corporeal conflict, in which the issue of physical strength was joined. This is plain, from the crippling of the thigh which arrested the conflict, and disabled him. Jacob understood that he was wrestling with no vagrant man, but a messenger of God. For the angel seemed to try more to escape than to overcome; and Jacob seemed to feel, "This man has a blessing upon me from God. I will not let him go till he gives it." Why is there need of wrestling with God for gifts he loves to give? The reason is not in God's giving, but in our want of fitness to receive. There must be a hangering, a longing for the best gifts, or they are of no use to us. Books are nothing to those who do not desire knowledge. To bring him to undesired reliance upon God, is the purpose served religion upon him here. The lesson which Jacob learned reveals its power in his whole after-life. Until the breaking of the day. Like Christ, the perseverance prayed all night. It is the perseverance of saints by which the blessing comes. This intense, persistent seeking is greatly needed among modern saints.

When he (the angel) saw that he prevailed not. Just as a benevolent man, who is beset by a needy beggar, piteously telling his tale of woe, and clinging to the skirts of his garment, may be said "not to prevail" to cast him off, though possessed of far superior physical strength, because he yields to the kindly impulses of his nature. Touched the hollow of his thigh. Let the thigh bone be thrown out of joint, and the man is utterly disabled. Jacob now finds that this mysterious wrestler has wrestled from him, by one touch, all his might, and he can no longer stand alone. Without any support whatever from himself, he hangs upon the conqueror, and learns by experience the practice of sole reliance on One mightier than himself. This is the turning-point in this strange drama. Henceforth Jacob now feels himself strong not in himself, but in the Lord.

Let me go. The time had arrived, the breaking of the day, when Jacob must prepare to meet Esau and to appease his anger. It was for Jacob's sake, not for his own convenience, that the divine wrestler desired to go. He thus virtually declares himself vanquished. I will not except thou bless me. He knows himself to be now utterly helpless without the blessing, quickening, protecting power of his victor; and, though he die in the effort, he will not let him go without receiving this blessing. Jacob prevailed, not by his wrestling, as is so often supposed, but by his yielding. The great lesson from Jacob's experience at Peniel is not in his wrestling, but in his self-surrender. Rather it was both.

What is thy name? The name implies all there is in a man; as one man's name testifies of his nature with all the character, skill, property, integrity, there is in the man. He reminds him of his former self. And he said, Jacob, i.e., supplanter. He gives his true character.

Thy name... no more Jacob, but Israel; i.e., a prince of God, in God, with God. In a personal conflict, depending on thyself, thou wert no match for God. But in prayer, depending on another, thou hast prevailed with God and with men. The new name is indicative of the new nature. The effect of this revelation was to change Jacob's character. His name was changed, because he was an altered man. Hitherto there had been something subtle in his character—a certain cunning and craft. The forgiveness of God 20 years before had not altered this; though Jacob was tender and devout, and grateful to God for pardon. He is brought into contact with the great God, and his subtle craft falls from him. Israel, a larger, more unselfish name—a larger and more unselfish man. Prevalent. That is, he received the first answer to his prayer, that he should be delivered from Esau. Now the blessing moves, even a spiritual blessing.

Tell us thy name, thy name. The import of the question immediately extends beyond the man's name. He wished to have a fuller development of words of that divine nature or character which had displayed itself so wonderfully in act. And he blessed him there. We cannot doubt that the patriarch was favored, with what was equivalent to a spirit and full reply. He answers by giving him a blessing. This he was doubtless made to experience internally. His mind was sweetly tranquillized. His former fear departed from his soul, as did the shades of night at that very time before the breaking of the day. His heart is strengthened by the secret succors of the God of all grace, which are far more effectual than words or more literal promises. His question was answered in the spirit of his soul.

Called the name... Peniel. Meaning "the face of God." My life is preserved. Jacob met Esau and found him friendly. He settled in Shechem, and afterwards in Bethel. Moving thence, Benjamin was born, and the beloved Rachel died at Bethlehem.

The House and Farm

Stagnant and impure water, which cows drink while at pasture, is one of the most prominent causes of bad odors in milk.

Corn starch may be used in place of eggs in baking. If four eggs are recommended in a receipt, two may be used and two tablespoonfuls of corn starch, and your cake will be as light and good as the one with four eggs.

Failing with every other means, a correspondent of the "English Live Stock Journal" says he never found any difficulty in shoeing a vicious horse after completely blindfolding him. This simple stratagem "renders the most obstreperous animal quiet as a sheep."

One of the best things in the world to give a horse, after he has been driven, is a quart of oatmeal stirred into a pail of water. It refreshes and strengthens him, relieves his immediate thirst, and prepares his stomach for more solid food. So says our friend Joseph Harris, after twenty years trial of it.—E.S.

The leaves that fall from the trees in autumn may be turned to good account if they are gathered and used for litter in the stables. They are an excellent absorbent of liquid manure and are of themselves a valuable fertilizer, as they contain large per cents of potash, phosphoric acid and other essential elements of plantfood. To gather the leaves rapidly a long-headed rake provided with stout teeth should be used, and the leaves loaded into a cart or wagon, and taken to the place where they may be kept dry and handy for use. Besides the direct value of the leaves, the raking of them from the dooryard, for example, gives to it a neat appearance, when it would otherwise look ill-kept.

CARLETON ST. ST. JOHN, N. B., Jan 1, 1873. MESSRS. T. GRAHAM & SON.—About four years ago I got my ankle badly sprained, causing it to swell so much that I could not put on my boot, the pain so severe that I could scarcely move about for two weeks. I used different popular remedies without benefit till I tried Graham's PAIN EXTRACTOR, which cured me by a few applications. I recommended it to a friend who had suffered from a sprain more than six months, and he was cured by less than a bottle. I have used it in other forms of pain with equal success, and for Coughs, Colds, Sore Throat, etc., it is the best remedy I have ever known. STEPHEN N. CRAWFORD.

PURE SPICES BROWN & WEBB LATE AVERY, BROWN & Co. WHOLESALE

DRUGGISTS AND SPICE MERCHANTS HALIFAX. Invite the attention of readers of the WESLEYAN to the UNRIVALLED EXCELLENCE of the Spices ground and sold by them. For more than Twenty-Five years our House has made

Pure Spices A Specialty. Having been Pioneers in introducing and advocating their use in place of the MISERABLE TRASH very commonly sold in these Provinces as Ground Spices. We were the FIRST, and for many years the ONLY packers of really Genuine Ground Spices in Halifax, and with little or no advertising Avery Brown & Co's

Unadulterated Ground Spices have come to be recognized in most parts of Nova Scotia as THE BEST. The result has been the gradual creation of a demand for better Spices, and other packers and dealers have been forced to meet this growing improvement in popular taste by furnishing better goods than formerly.

Still, while most grinders profess to supply Pure Spices, they also offer several inferior grades, thus admitting that they practice adulteration. The recent reports of the analysis of Spices and Foods by the Inspectors appointed by the Dominion Government, have thrown fresh light upon the enormous extent of the adulteration practiced upon Spices. Reference to these reports will show that

BROWN & WEBB'S SPICES have invariably stood the test, and been reported

Absolutely Pure Spice. The only excuse for the adulteration of Spices is that the price is thus reduced; but this really only benefits the dealer at the expense of the consumer. In reality as the value of Spice depends only on its Strength and Flavor

The Best is always the Cheapest.

Our sale of Pure Spices has increased to a very gratifying extent, and as we purchase the whole Spices in large quantities in the best markets of the world, we are enabled to offer our Genuine Spices at little, if anything, higher prices than are demanded for inferior goods of other brands. Be it understood, however, that we will never sacrifice the QUALITY of our goods to the rage for CHEAPNESS, but will always maintain the standard of purity which has given our brand of Ground Spice the preference wherever it is known.

Our Spices are ground by Steam Power, on our own premises, packed in tinfoil packets of 2 ounces and quarter pound, FULL WEIGHT, and labelled with OUR NAME. They may be had of all the leading retail grocers throughout the Maritime Provinces. We request the favor of a TRIAL of them by any who have not already used them, convinced that their own merits will secure their continuous use.

- Ground Allspice, Ground Cinnamon, Ground Cloves, Ground Ginger, Ground Pepper, Mixed Spices.

BROWN & WEBB WHOLESALE Drug and Spice Merchants HALIFAX.

MACDONALD & Co HALIFAX, N.S. STEAM AND HOT WATER ENGINEERS, Importers of Cast and Wrought Iron Pipe, with Fittings, Engineers' Supplies and Machinery. Manufacturers of all kinds of Engineers' Plumbers' and Steam Fitters' BRASS GOODS, AND THE HEAVIER CLASSES OF BRASS and COPPER WORK ALSO Vessels' Fastenings and Fittings. Public Buildings, Residences and Factories supplied with Warming Apparatus and Plumbing Fixtures, With all the Modern Improvements, fitted by Engineers thoroughly acquainted with our climate.

SOLE AGENTS FOR THE SALE AND APPLICATION OF WARREN'S FELT ROOFING, And Roofing Materials in and for the Province of Nova Scotia. Nos 162 to 172 also 306 Barrington street, Halifax. SMITH BROTHERS IMPORTERS OF BRITISH, FOREIGN, AMERICAN and CANADIAN DRY GOODS. SPRING AND SUMMER STOCK NOW COMPLETE

We keep one of the largest STOCKS in Halifax which we replenish by EVERY FORTNIGHTLY STEAMER. ALL GOODS SOLD AT LOWEST MARKET RATES. SMITH BROS., 25 Duke Street and 150 Granville Streets, Halifax, N.S.

CONSUMPTION CAN BE CURED IS A FACT ATTESTED BY THE HIGHEST MEDICAL AUTHORITIES IN THE WORLD.

A careful observation of the laws of health, and the systematic and persistent use of SCOTT'S EMULSION OF COD LIVER OIL with HYPOPHOSPHITES OF LIME AND SODA will accomplish this result. This preparation has all the virtues of these two most valuable specifics, in a form perfectly palatable, and acceptable to the most delicate stomach, and we make the unqualified statement that SCOTT'S EMULSION is being used with better results, and endorsed and prescribed by more physicians for Consumption—and the diseases leading to it, Chronic Coughs, Bronchitis, Scrophulous, Anæmia, General Debility and the Wasting Disorders of children, than any other remedy known to medical science. The rapidity with which patients improve on this food medicine diet, is truly marvellous.

SEE WHAT PHYSICIANS AND THE PEOPLE SAY ABOUT IT. Messrs. Scott & Downe: 66 West Thirty-sixth street, New York, Sept. 2, 1876. GENTS—I have frequently prescribed SCOTT'S EMULSION OF COD LIVER OIL with HYPOPHOSPHITES during the past year, and regard it as a valuable preparation in scrophulous and consumptive cases, pleasant and efficacious. C. C. LOCKWOOD, M.D. Messrs. SCOTT & BOWNE—Gentlemen—Within the last year I have used in my own family, and in my private practice prescribed very extensively SCOTT'S EMULSION OF COD LIVER OIL with HYPOPHOSPHITES and found it a most valuable preparation, especially in diseases of children. It is agreeable to the most delicate stomach; which renders it a very reliable agent as a nutritive remedy in consumptive and scrophulous cases. Yours respectfully, A. H. SAXTON, M.D. Baltimore, October 12, 1879.

Messrs. SCOTT & BOWNE—Gentlemen—Within the last two months I have fairly tried SCOTT'S EMULSION OF COD LIVER OIL with HYPOPHOSPHITES, and I candidly declare that it is the finest preparation of the kind that has ever been brought to my notice; in affections of the lungs and other wasting diseases, we consider it our most reliable agent, in a perfectly elegant and agreeable form. December 10th, 1878. Very truly yours, J. SIMONAUD, M.D. New Orleans, La. Messrs. SCOTT & BOWNE—Gentlemen—In September 1877, my health began to fail and my physician pronounced spinal trouble; under his care I got some relief from pain, but my general health did not improve, and early in the winter, I began to raise blood and rapidly grow worse. In May last, I was taken with a violent bleeding which brought me to my bed and my life was despaired of for many weeks; violent symptoms appeared, night and morning coughs, night sweats, smart breath, and a return of the spinal trouble. My physician stopped the bleeding and then ordered Cod Liver Oil and Lime; and I used various preparations, but they did me no good. I lost all hope of life, and was on the point of giving up. Last September I purchased a bottle of your Emulsion, before it was all taken I was better. I then bought a dozen bottles and have taken all with the following results: Cough subsiding, night sweats stopped, appetite returned, pains in spine disappeared, strength returning, and my weight increased from 116 to 140 pounds in sixteen weeks. I have taken no other medicine since commencing with your EMULSION and shall continue its use until I am perfectly well. I frequently meet some friend on the street who asks, what cured you? and I answer SCOTT'S EMULSION OF COD LIVER OIL, &c. I have a friend who has not spoken aloud for 18 months and he is getting better. I gave him a bottle, and he bought two more, then got a dozen and says that it is food and medicine for him. He was given up to die a year ago; but he is improving now wonderfully. My recovery is exciting the surprise of many people, and I shall do all I can to make known your valuable medicine. Very truly yours, H. F. SLOCUM, Lowell, Mass.

About the 25th of last April I got a bottle of your EMULSION, and at that time I was so prostrated that no one who saw me thought I could live but a few days at most. I could retain nothing on my stomach and was literary starving. I commenced the use of the EMULSION in small doses; it was the first thing that would stay on my stomach; I continued its use, gradually increasing the dose; and from that hour I commenced mending, and now am able to ride and walk and am gaining flesh and strength rapidly. I have advised other parties to try it, and some two or three have already tried it. I am sure I shall entirely recover. I am yours For Sale by all Druggists at \$1 per bottle. R. W. HAMILTON, M.D. SCOTT & BOWNE Manufacturing Chemists, Nov. 14, 79 year. NEW YORK and BELLVILLE, ONTARIO

CORNER GRANVILLE AND SACKVILLE STREETS. NOVA SCOTIA Machine Paper Bag Manufactory THE CHEAPEST IN THE MARKET SEND FOR PRICE LIST. ALSO BOOK BINDING IN ALL ITS BRANCHES. G. & T. PHILLIPS. McShane Bell Foundry. Manufacture those celebrated Bells for CHURCHES, ACADEMIES, etc. Price List and Circulars sent Free. HENRY McSHANE, & Co., BALTIMORE, Md. Nov 2-ly. CLINTON H. MENEELY BELL CO., SUCCESSOR TO MENEELY & KIMBERLY, BELL FOUNDERS, TROY, New York Manufacture a superior quantity of BELLS, special attention given to CHURCH BELLING. Illustrated Catalogues sent free. Feb 6-ly

allowed, and a... gathered;... of the speaker... community was... a large congreg... gathered—... even sent mes... from their... "What will... West... ARKSMAN... fire," said a... No, it never... down its vic... he be high... lectual scale... but him will... parts of mother... sters, brothers... and beyond... brain of ruined... influences... average, carry... dreary sorrow... brings down... mily and social... row and dreary... of alcohol... fire, never.—

WESLEYAN for 1881.

I—A Special Offer. The WESLEYAN will be sent FREE for the remainder of the present year to all persons subscribing for 1881, and remitting to this office the annual subscription of Two Dollars—the paper to be sent from the date of receipt of money at this office.

2—Special Inducements. As soon as the increased circulation will justify the expenditure, we propose enlarging the paper one column in width, giving eight additional columns—and also greatly improving the paper in other respects.

We would like to make these changes and improvements beginning with January, 1881. We ask therefore an immediate and active canvass, and as soon as five hundred new subscribers shall be added to our list, we shall proceed with the improvements. Let every subscriber make this offer known to others and help us in this special effort.

Money should be sent by P. O. Order or Registered Letter, addressed to S. F. HUESTIS, 125 Granville St., Halifax, N.S.

THE WESLEYAN.

FRIDAY, OCTOBER 15, 1880.

TOPICS OF THE WEEK.

The St. John Exhibition closed on Saturday evening. Its success was assured from the first. In one sense it was an inter-provincial display. All concerned in its management may feel a pardonable pride. The total receipts are estimated at about eight thousand dollars.

Hitherto the colliers employed in our Provincial mines have enjoyed a comparative immunity from those terrible catastrophes so common in Britain. Has this caused any carelessness? The late narrow escape, and still more the sad accident at Stellarton on Tuesday, are bringing such scenes too near us.

The destinies of Europe breathe more freely since Turkey has yielded to the pressure and resolved to give up Dulcigno to Montenegro. The result is due in a good degree to English firmness. Nations hesitate to play before going to war. A single shot might have led to a struggle which would convulse Europe. The future conduct of Turkey in relation to the terms of the Berlin treaty will be watched with interest. The Great Powers, it is probable, will soon recall their fleets, and congratulate themselves on deliverance from a ridiculous position.

In Ireland demonstrations of a pronounced character still continue. The marks of regard bestowed upon Parnell point to a degree of sympathy which threatens trouble to Great Britain. Orangemen are said to threaten a series of anti-Land League demonstrations in the North. The winter is likely to be a season of disturbance. Freedom from foreign complications on the part of Britain is much to be hoped for, in view of Irish restiveness. Mr. Forster's promise that buckshot instead of bullets should be served out in future to the armed police has caused some grim amusement. Lord Mountmorres' assassins believed in something more definite in its action than buckshot.

Provincial Episcopals have no doubt felt some interest in the Convention of the Protestant Episcopal Church of the United States, recently held in New York. That body in the United States is relatively small, though not without a good degree of influence. A year ago the Living Church said: "We are ministering to a little over 3 1/2 per cent of the population of the land. Whatever of Christian nurture is given to the remaining 96 1/2 per cent is due to Christian people who do not company with us." That branch of the Church, like the English Episcopal Church has a creed sufficiently elastic to include widely different theological schools. In proof of this we have only to point to the presence of Dr. Morgan Dix and Dr. Tyng as representatives of the High Church and the Evangelical school, with Phillips Brooks, and Drs. Potter and Washburn and others as representatives of the school to which Deans Stanley and Farrar belong. Our Dr. Hill of Halifax is said to have waked up the convention with a ringing speech in which he told the assembled deputies that the Episcopal Church was in danger of becoming the church of the aristocracy instead of that of the people. The Doctor received a round of subdued applause for his plain speaking.

COUNTING BY UNITS.

The subject of "leakage" in Church-membership is one of general interest. A strict application of Scriptural tests would show that lapses from the pathway of life are not peculiar to men bearing any certain denominational name. If more frequent remark be made concerning the losses of Methodism, the explanation is not difficult. Elsewhere men simply slip back into the congregation, unnoticed it may be but by few. Frequent absence from the communion table, and from services which call for special attention from all enrolled on Church-lists, makes little change while certain ordinances are attended, and certain duties are not wholly neglected. Our own branch of the Church, taking cognizance alone of those who reach a certain standard, bases her annual returns upon the number of these, and gives their total to the world to be published in turn, from the hotsetops. From such statistics statements of failure are sometimes prepared, when from numbers reached by the usual methods complimentary notices might be obtained.

We are wandering, however, from our intended purpose. To return to it, we have only to admit that in our own efforts to lead men into the Church of Christ there has been some degree of failure, and in our Conference membership, apart from heavy losses by emigration, there has been a certain amount of "leakage." Having made the admission, we are at liberty to seek for the cause. We are not at liberty to speak of the personal consideration of each professed worker for the Master—the Master himself alone knows that,—nor have we a right to criticise the diversity of talent employed. To us, it seems, however, that there is a cause—one at least of several, which is worthy of consideration. We mean the keeping our eyes upon the census figures of our Church, and the failure to deal with men as individuals.

Heaven counts men by units. Christ taught us that fact when he told us that "there is joy in heaven at the presence of the angels of God over one sinner that repenteth." Well, too, is so far in accord with heaven that, in its treatment of men, it uses the same arithmetic. Like the Bedouin of the desert, Satan follows the track of homeward-bound pilgrims, pleased if he may lure but one soul from the pathway of life. "Simon" said Jesus—and the words were uttered aforesaid for our instruction—"Satan hath desired to have thee that he might sift thee as wheat, but I have prayed for thee that thy faith fail not." In political life, in business life, and in military life, the more successful men have generally learned well the lesson which heaven and hell have combined to teach. Nor, we believe, would an analysis of the methods of those ministers who have been most successful in leading their people to Christ, and aiding them in their earlier religious life, fail to show a like regard for an individual aim. A similar statement might be made respecting those whose prayers have prevailed with special power in obtaining blessings for others. Finney tells of a revival in which a dying layman took special interest. As day after day friends came in from services in which he felt deep sympathy, he lamed residents in the neighborhood, and asked if they had yet been converted. Any reply in the negative was received with an assurance that their conversion would certainly take place, while any affirmative answer awakened but little surprise. On his departure a little book, found among his effects, proved that those whom he had named had been subjects of special prayer.

Will ministers and laymen bear with us if we urge them to aim rather at the salvation of individuals than to seek to crowd large numbers at once into the fold? May we remind them how Christ watches, and how not the least and lowliest is beyond the temptations of Satan. We have asked members of our Church respecting the work of some faithful presbyter, and have received a reply intimating that his ministry had amounted to little; and yet here and there was a faithful Christian, whom he had led to the Re-

deemer. Not long since we asked a young friend who had removed to a new home the name of his classleader, and to our surprise he told us that the pastor, a man noted in revival effort, had never mentioned the class to him nor to the family of which he was a member. Any leakage in the membership of that circuit will be to us no matter of surprise. The people of that charge, the pastor of that Church, forget to count men by units.

A lesson may be learned from that dying layman of whom Charles G. Finney tells. A private record for the names of those whose attention has arrested our notice, who are calculated to be helpers in our work, or whom we know to be the subjects of special prayer, ought to be in the breast-pocket of every pastor, and should be frequently looked into, and should contain facts which concern salvation. Such facts it soon will contain if properly used, to be remembered with pleasure in time and throughout eternity.

A similar regard should be paid to the individual interests of those who have entered into Church fellowship. None has a better opportunity to watch over these than the Methodist pastor, as a venerable Congregational minister once remarked to us in speaking of our class meeting. There may be special reasons why the names of some of these should find a place in the pastor's private minute-book, and receive a large share of his attention. Such attention to the individual sheep or lambs of the fold may require much painstaking, but he who undertakes to bestow it will follow with humble step the great Shepherd, who calleth his own sheep by name, and leadeth them out. It may leave little time for elaborately prepared sermons and secular lectures, but what of that? For so popular applause can compare with that happiness which he feels, whose sim is to present every man faultless before the presence of God, with exceeding joy.

TEMPERANCE WORK.

The number of subjects calling for notice has prevented us from watching the various advance movements in temperance work. Voting in Digby Co. on the adoption of the Canada Temperance Act is to take place on the 8th of November. There is little doubt of a favorable result. In Queen's Co., N. S., seven hundred signatures—three hundred more than were necessary—have been affixed to petitions which were lodged in the Sheriff's office on the 2nd inst., in favor of the Act. It is said that similar action will be taken at an early day in Hants Co. Our Dominion Temperance legislation is not unlikely to exert an influence in a wider sphere. The Alliance News (London) calls the late Act an "invaluable permissive Prohibitory Act." The Alliance of the United Kingdom has had copies of the law distributed for general information, each member of Parliament having been furnished with one.

At a meeting of the Evangelical Alliance on Monday in St. John, N. B., a circular from the St. John Temperance Reform Club was presented. The co-operation of the clergy of the city in an effort to carry the Act, and their presence at a meeting of the Club on the 19th inst. were asked. Ministers of different churches in the city took part in the conversation which ensued. The Alliance concluded to attend the proposed meeting.

We are glad to see that Methodist ministers are active in this department of Christian work. We have a single tear in connection with the movement—the least temperance convictions may not yet have sufficient power to give an excellent law such strength as its proper enforcement will require. Most emphatically do we endorse past and present prohibitory action, but any neglect to increase the more quiet element of moral suasion will only promote such failure as will check the wheel of temperance progress most seriously.

EDITORIAL NOTES.

Wednesday, the third day of November, is appointed a day of National Thanksgiving for a bountiful harvest.

The Rev. John Prince will act as agent for the WESLEYAN in the St. John circuits, including Portland and Fairville. His readiness to serve the Church in this as in other departments gives us much pleasure.

Elsewhere will be found an appeal from the Committee of the Infants' Home for remembrance on Thanksgiving day. The well known names appended to the circular are a guarantee that any money placed in their hands will be wisely expended.

The reappearance of the College papers reminds us of the commencement of the Collegiate year. Two of the number—the Mount Allison Argosy, and the Acadia Athenaeum are on our table. Each has an able editorial staff, and through its opening number, reflects credit upon its managers.

Mr. Archibald Forbes, the widely known war correspondent will lecture in this city on the 19th and 20th inst., at Truro, 21st, Picot 22nd, Charlottetown 25th and 26th, Summerside 27th, Moncton 28th, St. John 29th and 30th. He will deliver his first lecture in the United States, in New York, on the 13th.

We had a pleasant call on Wednesday morning from Rev. W. F. Armstrong, lately from India. He holds a "return ticket," for that distant field, from which Mrs. Armstrong's health has withdrawn him for a little while. We advise our friends to avail themselves of the knowledge to be gained by the pictures of India which Mr. Armstrong will exhibit during his visit to the churches. Few have time to read much about that far-off country, but in this way many may learn much about it.

We await, with interest, returns from our various agents. The fact that a good proportion of our new subscribers have forwarded their names direct to our office leads us to believe that a thorough canvass, with the offer of the paper for two or three months for nothing, would be most successful. Such a result would be no less advantageous to our Ministers than to our Publisher's department. The day has gone by when intelligent Church work can be expected from men who do not take the Church paper.

Several improvements are noted in our exchanges. The Morning Chronicle, of this city, looks well in its new dress. The evening edition of the St. John Telegraph, abridged in size and reduced in price to a cent, is a crisp and racy paper, its contents are distinct from those of the morning paper. Dr. Daniel Curry, whose management of the National Repository will end in December, is to become associate editor of the New York Methodist. Bamor connected his future with the Independent, but the publishers of the Methodist announce that he will not be connected with any other periodical. A veteran Methodist editor, like Dr. Curry, would scarcely be at home beyond Methodist lines. At the earnest request of leading members of the Reformed Episcopal Church, who appreciate the merit of its editorials and general make-up, the Government of Philadelphia will hereafter be published weekly instead of semi-monthly. The Covenant is a cheery and thoroughly evangelical paper. Improvements are proposed in the size and dress of the Wesleyan, but as our journal is the property of the Methodist Church, and not that of a private company, the adoption or postponement of these improvements is dependent upon the efforts of our ministerial agents and not upon the judgment of the publisher. Will our pastors please read a second time the Publisher's offer, and bring it before their congregations.

PERSONAL.

A. McN. Patterson, Esq., of Lower Horton, is about to re-open the Acadia Villa Seminary.

Rev. J. A. Rogers spent Sunday, the 3rd inst., with his former congregation at Truro.

Rev. C. W. Hamilton, of Hillsboro, has been visiting his friends at Fair Verte. He preached at Cross Roads on the evening of the 26th ult.

Mr. John Gibson, eldest son of Alex. Gibson, Esq., of Marysville, York Co., N. B., died suddenly on the 7th inst., of congestion of the lungs.

Rev. John Lathern, of Yarmouth, delivered his lecture on "Havelock's March and the Relief of Lucknow" in the Queen Square Methodist Church, St. John, last week.

Rev. R. A. Temple lectured recently at Amherst on "Instinct and intelligence, as exhibited in lower animal life." The Gazette regards the lecture as one of the best given in that town for some time.

Rev. Henry B. Steinhilber has accompanied Dr. Sutherland from the North-West. He comes to attend and speak at missionary meetings this winter. We hope that such arrangements will be made as will permit Mr. Steinhilber to visit the Eastern Conferences. The St. John News make reference to a sermon preached last Sabbath evening by Rev. John Read, pastor of the Queen Square Methodist Church of that city. The text was, "What is man that thou art mindful of him?" &c., and the sermon an unusually effective one. We are pleased to observe that Mr. Read takes a prominent part in the Christian and philanthropic movements of St. John.

LITERARY NOTICES.

The Canada Health Journal for September has been forwarded to our office. It is what it claims to be, a practical Sanitary monthly, of which Edward Playter, M.D., is editor. The diffusion of such literature would awaken thousands of our people, who never dream of the causes of much of their physical suffering. The article on Drainage, alone, is worth many times the cost of this serial at \$1.50 per year.

We receive the National Repository for October with regret that its career must soon terminate. Its illustrated articles are: Pender and Bach, and Glasgow. Beside these are Changes in Forest Growth, The Serbs who came to Christ, a Sunday in Stockholm, Noteworthy Occasions in a Turkish Household, and Chat about Autographs, with others in prose and poetry. Dr. Curry has always made his editorial miscellany of value to his readers, as he does this month.

The Guide to Holiness for October has reached us. Its new life, since the addition of another to its editorial staff, proves

that "two are better far than one" for other purposes than "for counsel or for fight." With such subjects as Bishop Hamline and Frances Ridley Havergal its articles cannot but be good. These, however, are only two out of a number.

Canadian Methodist Magazine for October. William Briggs, Toronto. \$2 a year; single numbers, 30 cents.

The illustrated articles of the current number are an account of a visit to Hampton Court, Oxford, Stratford, and Kenilworth, by the Editor, with handsome engravings; a life-sketch and portrait of the Rev. Dr. Potts; and an article on Japan, by the Rev. George Cochran. Dr. Ryer-son records the origin of the Episcopal Methodists; schism in Canada. The stories of "Barbara Heck" and "Nathaniel Pidgeon" are continued. The Editor gives a life-sketch of Tyndale, the translator of the first printed English Bible, of whom he says: "to him was vouchsafed to do a grander work in England and the English-speaking race than any man who ever lived." Special prominence is given to the subject of the Higher Christian Life and of Practical Religion.

BOOKS RECEIVED.

The Problem of Human Life: Embracing "Evolution of Sound" and "Evolution Evolved," with a Review of the Six Great Modern Scientists, Darwin, Huxley, Tyndall, Haeckel, Helmholtz, and Mayer. Revised edition. By A. Willford Hall. New York: Hall & Company, 234 Broadway. Large 8vo. Pp. 524.

The Industrial Monthly and Commercial and Statistical Review for September, 1880. New York: E. Young & Co., publishers, No. 24 Ann St.

THE THEOLOGICAL UNION LECTURE AND SERMON FOR 1880.

The Second Annual Lecture and Sermon of the Theological Union of Mount Allison Wesleyan College, have just been published at the Wesleyan printing office in Halifax.

Two years ago, in June, the Ministers assembled in Sackville, at the anniversary exercises of the College, founded a society, whose objects were declared to be: "The cultivation of Theological Learning among its members; and the advancement of the interests of the Theological departments of the College; and 3rd, The formation of a Theological Literature in connection with the College." At that same date a Lecturer and Preacher for the next year were appointed, and their respective discourses were delivered in June, 1879, and published in neat pamphlet form in the following autumn. This little work, we have reason to know, was somewhat extensively circulated, and favorably received. Thus, a beginning was made in what promises to be a means of usefulness to our Ministers, and of edification to our people.

On the 30th of June last, the Rev. Wm. H. Heartz preached the second annual sermon before the Union, on "Christ the Christian's model," and on the following evening the Rev. H. Pope, D.D., delivered the lecture on "The Immortality of the Human Soul." These productions have just been published, and form a companion work to that of last year.

The "Theological Union" is to be congratulated on the success of this its latest endeavour. It were much to be regretted if such talent as is possessed by the Methodist ministry of these Provinces, should be permitted to pass away, without leaving its impression on the literature of our age and country. Pulpit power is undoubtedly the supreme "gift" which the good Minister of Jesus Christ should most earnestly cherish. But in the interests of the pulpit and the pew alike, we maintain the importance of the press. To write for the press will promote enquiry, and serve more effectually to reveal insidious error, or unfold the beautiful harmonies of revealed truth. It will enable the ambassador of God to speak to a larger congregation, and in a more permanent manner, than even with the voice. And, in the edifying of conflicting opinions, it will enable our thoughtful but busy people to obtain such help as may greatly conduce to their being sound in the faith, and unmovable in the hope of the gospel.

Dr. Pope's lecture is a timely deliverance on a most important subject. His plan is methodical, his analysis searching, and his conclusions firmly set. There is no haze, no raising of questions which betray doubt or tend to create it. If the author's logic is sometimes steep yet his footing is as sure as his ground is solid. And as you follow in his track the exercise is felt to be bracing, till at length, the summit reached, you rejoice with him in an assured prospect of that life and immortality which is brought to light by the gospel.

The sermon by Mr. Heartz exhibits none of the marks of that difficulty under which it was prepared. Justice demand, the mention of the fact that, owing to a disappointment, Mr. Heartz consented to the request of the Committee at a late period in the year to fulfil the duty expected of another. How well that duty was performed, these pages will show. And yet, but imperfectly. The earnestness of tone, the pathos, the unctious, the soul of the preacher cannot be reproduced in print. The occasion on which this sermon was preached was one to be long remembered. We were glad for ourselves to listen to it, and we rejoiced still more for the young people of the College and Academies who were privileged to hear and especially for the young ministers who were present at the service. Mr. Heartz preached! He did not read, nor even recite, but spoke his words of counsel and encouragement. And yet, we are thankful to say, he has very faithfully reproduced the discourse of that blessed Sabbath morning. Many will rejoice to refresh their memories with it; many more will be grateful for the opportunity of reading what they were not able to hear. A copy of this little work should be in every Methodist family in these Provinces. Our Ministers should read it, recommend it, and introduce it wherever they can. If it is not something of which to be proud, it is at least something for which to be, in these days, devoutly thankful.

Memorial Notices.

Death is not dark—
Death only wraps "the napkin" round our head
To lead in safety through the narrow pass
We have to walk.

MRS. PARKER.

From the columns of the Newcastle
Union Advocate of the 29th ult., we copy a
Memorial notice of a Christian friend,

"A few weeks ago we had occasion to
refer to the illness of Mrs. Parker, wife of
the Rev. J. N. Parker, who was attacked
by diphtheria shortly after removing to
Bathurst from Richibucto at the beginning
of the present continental year.

The Rev. Mr. Teed proceeded to Bathurst
by the express on Sunday morning,
to extend his brotherly love and sympathy
to the mourning husband, and remained
until the following day.

The funeral obsequies took place
yesterday afternoon. The remains were
removed from the residence of Mr. McKay,

The deceased was the eldest daughter
of the late Miles McMullan, Esq., of
Bois-town, and was well known to many
of our people.

Constitutionally strong, her death was
most unexpected, and has elicited the
profoundest sympathy in Bathurst, in
Kent and in Miramichi, a sympathy which
will be wide spread when the sad news is
carried to the circuits where, with her
husband, she labored to promote the
welfare of the various congregations, among
whom her memory will be lovingly
cherished.

In all the relations of life, as mother
and friend, she did her duty nobly; of an
affectionate disposition she endeared
herself to her husband and family who loved
her almost too well, and in the social
circle was held in the highest esteem. Our
friend and brother has our warmest
sympathy. There is, however, great comfort
for him in the thought that the death of
his much loved partner is another link to
bind him to a happier sphere than this,
whither she has gone after so faithfully
fulfilling her mission here below. We
commend him, with his three dear children,
to the loving care of Him who alone
can succour them in this trying hour.

ROBERT H. CRANE.

A thoughtful friend—probably Mr. W.
F. Archibald, has forwarded us a copy of
the Victoria Daily Standard of the 9th
ult., containing an account of the death
of the late R. H. Crane, in British Columbia.

The funeral of the late Mr. R. H. Crane
took place yesterday. Many of his friends
met at the residence of W. Pollard, Esq.,
and the funeral procession went thence to
the Methodist Church, where quite a large
congregation was assembled. The Rev.
Mr. Smith conducted the service; the
choir singing the hymn "The morning
flowers display their sweets." Mr. Smith
then read that portion of the burial
service appointed to be read in the church,
after which the choir sang the hymn
"Come let us join our friends above."—
Previous to departure from the church,
Mr. Durny played "a Funeral Dirge,"
which was rendered by him with most
exquisite feeling.

The manifest sympathy of the great
crowd assembled, the sadly sweet singing
of the choir and the morning notes of
the organ, made this funeral one of the
most impressive we have ever attended.

W. Pollard, Esq., in a subsequent issue,
furnishes these particulars:

The death of Mr. R. H. Crane, who
departed this life so suddenly in our midst
on the 6th inst., and who, a few days ago,
was a young man apparently as strong
and robust as any of his age, induces us
to give the public a short obituary of his
life as far as we can ascertain the particulars.

Mr. Crane was born in the year 1853, in
the Province of Nova Scotia. He was the
eldest son of a Methodist Minister, who
died several years since leaving a widow
and several children.

About four years ago, the subject of
our sketch removed to Chicago, where he

engaged in business for some time, but
owing to the close confinement which his
business necessitated, he was compelled
in order to protect his health to sell out
his business, and come to Victoria, B. C.,
where he had been offered by the proprietor
of the Standard, a position on the staff
of that paper.

Previously, however, in the month of
May, 1878, he was married to his bereaved
wife, and by her had a son, now 15 months
old. When Mr. Crane came to British
Columbia, his wife went back to Nova
Scotia on a visit to her relatives, and has
been awaiting for some months company,
rather than to undertake a long journey
to British Columbia alone. Some weeks
ago Mr. Crane telegraphed to his wife to
meet Mrs. A. R. Robertson in Chicago,
and accompany her to British Columbia,
which Mrs. Crane has done and will doubt-
less arrive here on the Dakota on Monday
next with her son.

On Tuesday the 24th ult., the deceased
complained of headache, and was advised
to give up work, but instead of doing so
continued to perform his duties till the
following Friday, when he gave up. On
the next day we, having heard of his illness,
called upon him, and on the Sunday
following, he not being better, the writer
conveyed him to his own residence.

During his illness which was protracted
for twelve days, the deceased on Monday
and Tuesday nights, the 30th and 31st
ult., was delirious; but subsequent to
Tuesday he became partially conscious at
times. For only a few hours was he so
delirious as not to recognize his most
intimate friends. During the whole of his
sickness he always took the most nourishing
and strengthening food, and was
strong enough up to within an hour of
death to clasp one's hand with a firm
grip. During Sunday night and Monday
morning he was conscious and devoted
his time principally to singing and praying,
and hours before he died he expressed
himself as being fully prepared to
leave this world. His only wish seemed
to be that he might be spared long enough
to see his dear wife and little boy before
he died, and his last words in life were,
"Mary," "Mary." During his illness,
many were the friends who visited, nursed
and waited on him, and it seemed as
though everybody who knew him loved
him.

We cannot close without remarking
that his nurse, Mr. Richard Thornhill,
was most assiduous in his attention, he
not having left his chamber for six days
and nights, and the patient and nurse
grew to love one another as much as if
they had stood in relation of father and
son. We must convey our thanks to the
many kind friends who paid their tributes
of respect to the deceased by sending
flowers to decorate the remains.

Few young men who have been here,
have in so short a time, by urbane and
gentlemanly mien, won so many friends
as he did.

MRS. JOSEPH VINCENT.

Mrs. Vincent was born at Wentworth,
Cumberland County, in the year 1815.
Whilst still quite young she experienced a
change of heart and united with the
Methodist Church, of which she continued a
member until her death.

When 18 years of age she was united
in marriage to Mr. Vincent and about 20
years after removed with her husband to
Picton. There was no Methodist Church
here at that time nor for several years
after, but she enjoyed the ministrations
of the word in other churches and contin-
ued to walk "in the fear of God and in
the comfort of the Holy Ghost." Her
name appeared on the roll of membership
written by the Rev. Leonard Gaetz in 1868.

She was a pious, patient, exemplary
Christian, discharging the duties of wife
and mother with unwearied devotion and
earnest care, and bearing the ills of life
without complaint. For years she had
suffered much from bodily affliction, being
often racked by excruciating pains. Yet
she seldom spoke of her sufferings, and
never spoke of them in the spirit of complaint. For several months past she had
been confined to her bed. Sometimes
there seemed indications that she would
recover her health, and at other times the
doctors expressed grave doubts. But,
whether she looked towards life or death
her confidence in God was unwavering and
her resignation to the divine will uniformly
complete, through she often expressed a
wish to depart and be with Christ.

The Bible and Hymn Book had been
her constant companions in the days of
health, and now during her protracted
and distressing illness they afforded her
abundant consolation. Thus sustained
by the hand of God and comforted by his
word she passed slowly into the dark
valley, until on Tuesday the 14th of Sept.,
she entered the everlasting rest.

W. C. B.

MISS LOUISA CLARKE.

Died at Briggs, N. F., on the 24th ult.,
Louisa, eldest daughter of Mr. Moses
Clark in the 24th year of her age. The
deceased was a young woman of marked
intelligence and pleasing manners, whose
superior abilities and gentle demeanor
won for her the respect of all who knew
her. Constitutionally weak she suffered
much from a severe cold caught during
the fall of last year.

Early in the spring of this year it
became evident to her physician and friends
that her health was extremely delicate and
dangerous. Symptoms of pulmonary
consumption were seen which speedily
excluded hopes of her recovery. During
her affliction—especially at the latter part—
she suffered a great deal from physical
exhaustion, and other causes characteristic
of the disease which so soon wasted
her frame and terminated in death. We
rejoice however to remark, that through
divine grace she bore all with exemplary
patience, and resignation to the will of
God. Her soul found great delight in
reading the Bible, our Hymn Book and
Baxter's Saint's Rest. Other books of a

religious character were also read by her
with much pleasure and profit. She died
in peace, and full assurance of eternal
life, through our Lord Jesus Christ.
J. P.

AN INTERESTING EXPERIENCE.

Personal experience on almost all sub-
jects possesses interest. We like to get
at facts. We do not soon tire of biog-
raphy, particularly if it be the story of peo-
ple we know, or of those who have made a
considerable mark in the world. On this
account we have thought that it would
please many if we should set down here a
brief narrative of the conversion of the
Rev. Dr. William Butler, for many years
a missionary in this part of the country,
the founder, indeed, of the Methodist
Mission in North India. We copy the
story from one of our note books taken
down from his own lips several years ago:

"For nineteen years I lived in a per-
fectly legal, self-satisfied way; having
been baptized, and being in the Church, I
supposed I was all right. I was brought
up as a strict Calvinist and Antinomian,
and had a horror of Dissenters and Meth-
odists. Methodist was a general term of
reproach for all who manifested any par-
ticular anxiety about their souls.

"One day a companion announced to
me in a sneering way that a Methodist
lady had moved into the neighborhood.
'What's that?' 'What's that?' 'Why one that
knows their sins are for-
given, and they are approved of God. She
is an invalid, and walks out early in the
morning for her health, and distributes
tracts, and speaks to every one about reli-
gion?'

"I had a great horror of all this, and
was determined not to fall in her way.
But one morning as I was walking along
I saw her coming. What was I to do?
There was a high wall on both sides, so I
could not turn out into the fields, and I
was too much of a gentleman to turn my
back upon her. My mind was made up;
I would step aside to the extreme outside,
and give her the whole of the walk, and
let her pass by. She came along, and
when we were within a few feet she stop-
ped and looked at me. She said after-
ward that she was tempted to pass by me,
she saw that I was one who might per-
haps insult her or not receive it kindly,
and she was somewhat incited to pass me
by. But then another thought came to
her. No, I will speak to him. So she just
stopped and looked at me. And I stopped.
I could not do as I had expected,
for though I was a sinner, I was a gen-
tleman. Then she came a little nearer
and spoke—O, so sweetly, and gently,
'Good morning, young man.' It was a
most pleasant winning voice. I said,
'Good morning.' Then she asked if she
might speak with me. She knew well how
to work; she had not only zeal, but kind-
ly tact and wisdom. 'Young man, will
you let me speak to you a few words on
the subject of religion?' I was com-
pletely won, and I said, 'You may speak
just as much as you please.'

"She drew nearer, and for about fifteen
minutes, not more than that, she spoke so
sweetly, telling what the Lord had done
for her and relating her experience. In
that fifteen minutes I learned more of
theology than I had from all the sermons
of those nineteen years. I learned that I
was a sinner, that I had no peace with
God, and was in danger. She had a long,
thin hand, wasted by disease, and as we
parted she laid it on my arm, and said,
'Young man, I want you to give me your
word of honor that you will seek the Lord,
and do it without delay.' I looked her in
the face and said, 'I will.' And I meant
it; not next Sunday, or when I got home,
but then and there.

"I went along through a gate and into
a field, and in a clump of trees I knelt
down and gave myself to God. I did not
feel peace for some days, but I kept
praying, and trying, and labouring, and
several had found relief under my labours
before I did. But I heard that an Amer-
ican was to speak. One day, and I went
to hear. It was Dr. Darbin, then on his
way to the East. 'The smoking flax
He will not quench' was his text. He took
up the snuffers and snuffed the candle that
stood on the pulpit. After he had got on
a little way he took up the snuffers, and
a little puff of smoke came from them.
'There,' said he, 'Christ will not quench
a spark of grace in your hearts if it is no
more than that, but will fan it till it be-
comes a flame that will fill you with the
fire of his love. That simple illustration
was blessed to my liberty, and I was set
free.'—Lynchwood Witness.

Correspondence.

TO "AN INQUIRER."

In the WESLEYAN of the 24th inst., we
observed a request for light upon the sub-
ject of unordained men performing the
rite of baptism &c. "Enquires" seems to
point in a certain direction, and to one
who during the weeks of College vacation,
desired to be employed for the good of
the cause of Christ in any way which
might be presented. There is a large
Mission—well known to many of our
ministers in N.B.—which had been for-
saken for two years, and where not a sin-
gle Methodist sermon had been preached
during that period. The brother in ques-
tion, having faithfully served his last
Conference, would have been ordained at our last
Conference, had he not been permitted, at
his own request, to return to College for
another year. A superintendent of an-
other mission introduced him to this gospel
hungry people and made arrangements
with his Chairman for permission to bap-
tize, &c., under the very peculiar circum-
stances in which he was placed. The
brother has laboured hard, and has been
the means of bringing many to Christ
and of re-establishing Methodism in this
forsaken field, which in all probability,
will be supplied by our next Conference.
Let us not be too close upon the heels of
the Discipline, for there are exceptions to
all rules. Yours &c., OBSERVER.

N. B. Sept. 25th, 1880.

WIT AND WISDOM.

Real gain is born of struggles

It is said that a woman's voice can be
heard at a distance of two miles by a man
in a balloon.

If you want to send a family to the
poorhouse tell them they have a fortune
left them in England.

One of the papers asks: "Isn't Robert
Collyer about right when he says that a
woman who is not fit to be a poor man's
wife is not fit to be any man's wife?"

Ministerial jealousy has done more
than theology to drive some of the most
popular preachers from the pulpit of one
denomination to that of another.

So far from science being irreligious,
as many think, it is the neglect of science
that is irreligious—it is the refusal to study
the surrounding creation that is irreligi-
ous.—Herbert Spencer.

A remark of an old minister is com-
mended to all preachers, who are tempted
to complain of a small congregation: "It
is as large a congregation, perhaps, as you
will want to account for at the day of
judgment."

When God would educate a man he
compels him to learn bitter lessons. He
sends him to school to the necessities
rather than to the graces, that by knowing
all sufferings, he may know also the eter-
nal consolation.

Supposing all the great points of athe-
ism were formed into a kind of a creed,
I would fain ask whether it would not re-
quire as it infinitely greater measure of faith
than any set of articles which they so vio-
lently oppose?

A Western paper suggests the following
plan for paying off the National debt in
six weeks: "Let the Government levy a
light tax, not to exceed three mills on the
dollar, on the poetry written in the United
States, and let every poet name the value
of his own poetry. That will do it."

Miss Elizabeth Stuart Phelps, who
spends her summers at the seaside, was
suddenly seized—while walking on the beach
in a wild storm—whether she were not
afraid of it; to which question she replied,
that she "preferred the voice of God to
that of the summer breeze."

Every kindly word and feeling, every
good deed and thought, every noble action
and impulse is like the ark-raft dove, and
returns from the troubled waters of life,
bearing a "green olive branch to the
soul."

When you speak evil of another you
must be prepared to have others speak
evil of you. There is an old Buddhist
proverb which says: "He who indulges en-
mity is like one who throws stones to wind-
ward, which come back to the same place
and cover him all over."

"I can't trust you," said a rum-seller to
an impoverished customer. "You should
let liquor alone; if you hadn't drunk so
much of it you might not be riding in
your own carriage." "And if you hadn't
sold it," retorted the victim, "you'd have
been my driver."

Fashionable young lady at a social
gathering remarks jestingly: "I wonder
how much I would bring if I was put up
at auction and sold to the highest bidder?"
"Just about \$3,000." "Why,
my jewelry alone is worth that." "Yes;
that's what I put it down in my estimate."

Out of debt, every sixpence you get
ahead is your own—you may look upon it
with unalloyed sensations of right to save
it or spend it, to turn it in any fashion it
is equal to. But in debt, your money is
not your own. It belongs to him to whom
it is due, to him who patiently toiled for
it—earned it.

A lawyer was compelled to apologize to
the court. With stately dignity he rose
in his place and said, "Your honor is
right, and I am wrong, as your honor gen-
erally is." There was a dazed look in the
judge's eye, and he hardly knew whether
to feel happy or fine the lawyer for con-
tempt of court.

A professor in Leipzig University asked
a student what the *aurora borealis* was.
Putting his finger to the side of his head,
and looking wide, the student said: "I
know very well, but I forget just now
what it is." "There," said the professor,
"we are in a fix." The only man in the
world who ever knew what the *aurora* is
has forgotten it.

"Who's your pastor, my dear?" asked
a good old lady from the country, address-
ing her daughter, who had been living in
the city for a year or so. "Really, mother,
I hardly know. I never saw him. He
was away on vacation last summer, and
now he has started on his lecturing tour
for the winter. I may get acquainted
with him next spring."

Joshua Quincy, in his reminiscences of
conversations with ex-President John Ad-
ams, says that on one occasion Mr. Adams
"asked me what I had been reading. I
told him the life of Sir William Jones,
and I remarked on the excellence of his
mother. 'Young man,' said the President,
'did you ever hear of a great and good
man who had not a good mother?' He
mentioned a family who had long been in-
fluential, and said that the reason was be-
cause they gave good mothers to their
children."

If we examine the feeling of self-doubt,
which we are accustomed to call modesty,
we shall find that it is not modesty all
through. The outer coating of the Atlan-
tic cable is made of gutta percha, but the
core is composed of triple strands of
twisted wire. So this harmless looking
rope, which winds its folds round dumb
Christians, soft and sulken as it seems
without, has iron inside,—three wicked
wires, forged in the furnace of the pit,—
envy, emulation, pride,—envy, that some
surpass you; emulation, that wishes to
surpass all; pride, which tells you to be
nothing if you cannot be best.—Dr. G. B.
Ide.

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RECEIPTS for "WESLEYAN"

Table with columns for names and amounts. Includes Rev. J. A. Mosher, S. F. Black, W. H. G. Temple, etc.

MARRIED

At the Methodist Parsonage, Amherst, on the 15th ult., by the Rev. J. A. Rogers, Mr. James Hamilton, to Miss Eltha Lockhart, both of Athol, Cumberland Co., N.S.

DIED

At Boston, on Thursday the 30th ult., Phoebe, daughter of the late Robert Dungee, of Gagetown, the beloved wife of George Scribner, a resident of St. John for many years.

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KAYE ST. HALIFAX, N.S. The Ladies of the Kaye Street Methodist Congregation intend holding a Bazaar on the 14th and 15th of December.

BAZAAR

AT GREENSPOND, N.B. A BAZAAR, OR SALE OF WORK, will (D.V.) be held in GREENSPOND this fall, to aid in liquidating the debt on the new Methodist Parsonage lately erected at that place.

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VOL XXXI THE "W" OFFICE:—125

All letters on business and all moneys remitted to S. F. HUERTIS.

It is proposed to launch on the 14th and 15th of December, will the opposition do about this.

Two of the most general of the men, Sir Garnet, erick Roberts, march to Canada.

Temperance was by the synod of the West Indies, those of the Church and Society.

Rev. M. G. B. who was recent Northern New York E. Church on which he is according and followed Church, has just.

The Nashville fact that a past popular opinion of by legal compulsion why a will be the more of it. It is a danger.

The Press Association says that the divorce man Hall was made August last, to whose name it was prominently in English paper.

Chaplain of the Home upon the Register belong to as follows: Nineteen Church, seven to Baptist, two to the Congregationalists.

The licensed England are indications of H regarding their Parliament. Manchester late that the Government a measure of the relating to the to organize opposition.

Col. Ingersoll titled "What a recent Sunday Chicago. The band at the door handed him or inscribed, "Be Christ and those those who were said, "That an care to hear any Christian Union.

General Torbet the United States by the wrecking son of a prominent Church. His Wm. Torbett, a phia Conference ministers who of Methodist finally laid to rest at Dover, Del., funeral services Philadelphia.

An exchange of the Unitarian Independent say to say that the Unitarian church "dying ones." I Alcott was asked opinion would be would become a nations, and the would descend than itself."

Dr. Breed of happy speech at "Is it true that is "bald"? Is of our Congress Methodist bred need a wife of our badness? the Cathedrals

ADVERTISING RATES. Table with columns for Space, One Week, Four weeks, Three months, Six months, One Year.