

The Wesleyan,

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DEAN STANLEY.

The character of Dean Stanley as a man and as a writer has been admirably sketched by Mr. J. G. Rogers, a leading Nonconformist thinker and worker in England, in his recent work, "Anglican Church Portraits":—"It is hardly possible to commend too highly the character of the man. It is not only that he is amiable, for many men are thus; but in him there is a rare combination of strength and beauty. A man whose thoughts are always thoughts of peace; who regards the region of controversy as a low-lying valley, ever wrapped in cloud and mist, which an earnest Christian will desire to avoid; who is afraid to say a strong thing, even on behalf of the truth, least some champion of error might perchance be offended, does not find it very hard work to be gentle. The misfortune is that he is utterly without force, and while the world may say kind things about his amiability, it is never moved by his words or deeds. But the Dean is the furthest possible remove from a character of this kind. He has the boldness of a lion in the vindication of his opinions, even though he is gentle as a lamb in his conduct to the champions of error. It is not easy, it seems almost impossible, to ruffle his temper, or to narrow the flow of that expansive charity which marks all his judgments of men and their opinions; indeed, the tenderness he shows to great evils or errors at times becomes almost provoking. Yet he never hesitates in the utterance of his own strong convictions, nor shrinks from the most compromising proceedings if he esteems them right, and feels that they may fairly be required of him. Archbishop Denison cannot be more outspoken and decided when circumstances are demanded in exercise of these qualities; and yet, even in displaying them, there is a sweetness which even a bishop intent on making everything pleasant all round could not surpass.

"The Dean is a prolific author, but his hand looses nothing of its cunning by constant exercise. His style is always charming, and he seldom touches a subject without presenting it in some new light and adorning it with fresh beauty. In his noble Catholic spirit he is specially fond of doing honour to departed worthies, whose creed and ecclesiastical associations were different from his own. Thus at Bedford he pronounced a magnificent eulogy on John Bunyan; at Kidderminster one not less striking on Richard Baxter; and still more recently he came out of the solitude into which his heavy sorrow has plunged him to speak of the great work of John and Charles Wesley. He has a wonderful skill in biographical analysis and sketch, as is attested in the various funeral sermons he has preached in the Abbey for the great men who, during his administration, have been interred within its walls. His enemies say that he desires to turn the Abbey into a Well-hall, that he may have the opportunity of pronouncing the funeral orations of the heroes; but even envy cannot deny the exquisite beauty and real suggestiveness of these remarkable productions. A collection of them would be a very interesting contribution to the literary, scientific, and ecclesi-

astic history of the times. If there is somewhat too eager an anxiety, even in these utterances, to suggest some plea for his loved Establishment, it is not well to be too severe on this excess of earnestness. It may be questioned, however, whether at Nonconformist gatherings, in which the Dean has more than once joined, the introduction of such suggestions is in good taste or is calculated to advance the end he has in view. Still, those who have a faith themselves will not judge harshly one whose only fault is that he is so possessed by his own that he is intent, in season and out of season, in its promotion. They may be all the more disposed to be lenient if they remember that the Establishment he defends exists only in his imagination, or, at most, within his Abbey, and that his commendations of it involve the severest censures on the actual institution with which they have to deal. The consideration of the Dean's theology is not within the province of a sketch like this. It is pleasant to part from him thinking of him as a true-hearted Christian gentleman, a fascinating writer, and a worker in the cause of freedom and progress.

UNSEASONABLE LAUGHTER.

When the Princess Elizabeth, daughter of James I., accompanied to the altar, in the chapel at Whitehall, that stammering bride-groom, the Elector Palatine, afterwards the "struggling King of Bohemia," she could not help laughing loud at something which tickled her fancy. Dr. Chalmers "burst out" at a ludicrous incident at his own wedding—"a business that is often accompanied with tears being thus converted into a perfect frolic." The Marchal de Bouffiers whom Saint Simon designates as the gravest and most serious man in all France, and the greatest slave to decorum, broke out into laughter once while in attendance on the Grand Monarque at mass—the cause effective of this defect being a whispered wally of satirical song; and when His Most Christian Majesty turned round in surprise to see whence those unseasonable sounds, that surprise was greatly augmented by his finding who the culprit was, and beholding such a personage shaking himself all to fits, and the tears running down his cheeks. Thomas Hood cites his own experience of "laughter mingled with lamentation in the chamber of death itself." Henry Nelson Coleridge frankly vowed his "ungovernable tendency to laughter upon the most solemn occasions." Even Sir Walter Scott says he has felt that when a paroxysm of laughter has seized him at a misbecoming time and place, the efforts which he makes to suppress it—nay, the very sense of the impropriety of giving way to it—tend only to augment and prolong the irresistible impulse. "The inclination to laugh becomes uncontrollable, when the solemnity and gravity of time, place and circumstances render it peculiarly improper." One man characteristic of the Prussian Tobacco-Parliament immortalized by Mr. Carlyle, was roaring laughter, huge, rude and vacant, as that of the Norse gods over their alert Yule time, "as if the face of the Sphinx were to twinkle itself to laughter; or the fabulous Houyhnhms themselves were there to mock in their peculiar fashion," at such horse-play as never elsewhere was seen. Mr. Foster describes Goldsmith's as a laugh ambitious to compete with Johnson's, which Tom Davies, with an enviable knowledge of natural history, compared to the laugh of a rhinoceros; and which appeared to Boswell, in their midnight walkings, to resound from Temple Bar to Fleet Ditch. Dr. Parr may have wished to compete with the elder and every way greater Doctor in that as in

other respects—judging by what De Quincey relates of his "obstreperous laugh—so monstrously beyond the key of good society." Ridetem catuli ore Gallicani—the picture is a pretty one in neither sex, and the din is distracting. Charles Lamb, in one of his letters, tells a correspondent of a visit he has lately had at his office, from an eccentric acquaintance, who laughed at his own joke with "a laugh which did not think the lungs of mortal man were competent to. It was like a thousand people laughing, or the Goblin Page." He imagined, afterwards, it seems, that the whole office had been laughing at him, so strange did his own sounds strike upon his "nonsensorium!"

(The above we find in an exchange. It may be added that John and Charles Wesley are said to have been overcome to an extraordinary degree on one occasion while crossing a field together. Some ludicrous incident had provoked their merriment, which, after producing repeated bursts of laughter, prevented them from crossing the stile to the highway for some time, as at each venture, a word or look from one was sure to set both again in a helpless condition. We know a clerical gentleman who is in danger of his life from sheer helplessness when driving a horse which happens to kick or run away. The driver sees something in each movement of the animal, which provokes his sense of the ludicrous, and soon becomes a child in the moment of greater danger.—Ed. WESLEYAN.)

TO OUR GIRLS

The pastor of a Church in one of our large cities said to me not long ago: "I have officiated at forty weddings since I came here, and in every case, save one, I felt that the bride was running an awful risk. Young men of bad habits and fast tendencies never marry girls of their own sort, but demand a wife above suspicion. So pure, sweet women, kept from the touch of evil though the years of their girlhood, give themselves, with all their costly dower of womanhood, into the keeping of men who, in base associations, have learned to undervalue all that belongs to them, and then find no time for repentance in the sad after years. There is but one way out of this that I can see, and that is for you—the young women of the country—to require in association and marriage, purity for purity, sobriety for sobriety, and honor for honor. There is no reason why the young men of this Christian land should not be just as virtuous as its young women, and if the loss of your society and love be the price they are forced to pay for vice, they will not pay it. I admit with sadness that not all of our young women are capable of this high standard for themselves or others; too often from the hand of reckless beauty has the temptation to drink come to men; but I believe there are enough of earnest, thoughtful girls in the society of our country to work wonders in the temperance reform, if fully aroused. Dear girls, will you help us in the name of Christ? Will you, first of all, be true to yourselves and God, a pure in your inner and outer life that you shall have a right to ask that the young men with whom you associate, and especially those you marry, shall be the same? The awful gulf of dishonor is close beside your feet, and in it fathers, brothers, lovers, and sons are are going down. Will you not help us in our great work?"—*Mary E. Lathrop.*

"The Methodist" is shocked because the Roman Catholic priest who prayed at the St. Louis Convention, "addressed the throne of grace with his eyes open." Good for the priest! He recognizes the fact that at political meetings now-a-days you must watch as well as pray.—*Pittsburg Advocate*

A very curious event has occurred at Sart-Darne-Aveline, a small commune in the Canton of Genappe, in Belgium. A young curate had been sent there to assist the old and blind parish priest. The young curate, discharging his duties very zealously and without meddling with politics and the private affairs of parishioners, became obnoxious to his bishop, and was recalled by him. The parishioners protested against this, and refused to allow the various curates who were successively sent to them to officiate. The parishioners, having addressed themselves twice to the Evangelical Society, obtained at last the service of a pastor, and the commune formerly entirely Roman Catholic, has now a Protestant congregation of more than fifty families, numbering from 500 to 600 souls, and a Protestant church is already being built at the cost of the congregation.

That dreaded scourge, the plague, has again broken out with great violence, in the lands of the Orient, and is pursuing its customary and destructive path towards the west. It is especially fatal in the region of Bagdad and on the west side of the Tigris, and a great deal of apprehension is felt in Constantinople at the tidings of its stealthy approach. It is stated that the eminent Assyrian explorer, George Smith, has been compelled to suspend, if not to abandon, his excavations, on account of its ravages, and to return to England. It is gratifying to know, however, that, during the visit, he discovered what he believed to be the site of Carchemish, the capital of the great Hittite nation.

ENGLISH CONFERENCE PROCEEDINGS.

It is sad to find that Rev. Wm. Arthur was prevented by feebleness of voice, from taking part in the discussion of the English Conference. His influence, however, was strongly felt, and, as usual, on the right side. Rev. Canon Morse, whose parish church was in the vicinity of the Conference, sent an invitation to that body to be present at a service to be conducted by the Canon himself. The Conference was embarrassed by the fear of committing itself on the one hand, and offending on the other an ecclesiastic who was kind enough to entertain some members of the Conference at his own residence. Mr. Arthur, by the President's request, drafted a reply which solved the difficulty, leaving members of Conference at liberty to attend the Canon's service as they felt disposed. Hymns from the Methodist hymn book were used at the service, which was attended by 200 members of the Conference.

At the close of the service a very large number of the ministers availed themselves of a general invitation given them by Canon Morse to the Vicarage. After partaking of refreshments and enjoying pleasant intercourse they adjourned to the lawn, where Mr. Bedford, who during the Conference is a guest of the Vicarage, thanked the Canon on behalf of all present for the spiritually refreshing service of the afternoon, and the Canon and his family for their kind hospitality. Dr. Johnson added a few hearty words in which he referred to the "good time" a gathering of Methodists had a few weeks ago in Westminster Abbey at the uncovering of the Wesley Monument. Dr. Eyerson of Canada, Mr. President Cornforth and Mr. Hocart of France, Mr. Buller, of Australia, and Mr. Olver, (Mr. Bedford's co-guest at the Vicarage), all spoke briefly in the same strain, Mr. Olver saying that Canon Morse had done more that day than perhaps any man in England to promote true catholicity of spirit. The Canon was almost overcome with emotion as he briefly acknowledged what had been said; and stated that he had prayed earnestly to God to enable him to improve that opportunity.

A deputation from the British Conference is to visit the General Conference of the M. E. Church South. This is as it ought to be.

The Rev. Thomas Booth, the newly-chosen President of the United Methodist Free Churches, remarked, in the course of his address to the Conference assembled at Sheffield on Thursday, that he hoped the time was not distant when all the sections of Methodism would be found working shoulder to shoulder in Christianising the world. "He had been connected with the movement of 1849-50. That was a time of din and strife, and the din seemed scarcely even yet to have passed away." At the latter stage of the proceedings, one of the ministers of the body gave notice of

a motion to the effect that a fraternal message should be sent to the Wesleyan Conference at Nottingham. Notice of a motion has been already given in the British Conference to the following effect:—"That it is desirable that a closer union be established between the various Methodist bodies of the British Isles, with a view to their judicious co-operation in the great work of spreading Scriptural holiness throughout the land." We are convinced that these indications of brotherly regard fairly represent the mind of Wesleyan Methodism; and we trust that in the course of the discussions which this week will witness at Nottingham no offensive epithets or harsh language towards other sections of the Methodist family who seceded from the mother Church in years or generations gone by will point the sentences of eager debaters. The recital of struggles far away in the Methodist ages stirs in the breasts of the younger generation an emotion somewhat akin to that of which Englishmen are conscious as they stroll through the halls at Washington.—*London Methodist.*

PRINCE EDWARD ISLAND INTELLIGENCE.

[From the Souris Times, 10th.]

THE HOT WEATHER—VIOLENT THUNDER STORM.

The new Masonic Hall in this town is rapidly approaching completion.

For several days past the sun has been excessively hot, ranging from 100 to 104. On Monday a man named Paul McPhee was sun-struck while working on the side of a vessel in Morrow & Co.'s shipyard, but he is recovering.

On Monday evening last the most terrific storm of thunder, lightning and rain passed over this town that has been known for many years. The lightning struck in several places, and persons received shocks in different parts of the village but happily no lives were lost. The electric fluid entered the Bayvue House, the residence of James McDonald, Esq., and shattered the corner of the building from the upper story to the ground. H. F. Perley, Chief Engineer of the Dominion, was standing within four feet of the window on the second floor and escaped unburnt. In the lower room Mr. James McArthur was prostrated by a stroke through a window near which he was standing, paralyzing one of his legs and slightly stunning him, while the apartment was filled with sulphurous smoke. All present received a slight concussion, but otherwise were unharmed. Among the occupants at the time were W. R. Watson, Esq., High Sheriff of Queen's County; Messrs. A. W. Owen and G. W. Cutler, of Charlottetown; Capt. P. Graham, of New Glasgow, N. S., Mr. W. Taylor and lady, and the two Misses Beer of this place. In the adjoining dwelling occupied by Mr. O. C. Carlton, the lightning entered the front door and passed through the hall. The end of a building in the rear was riddled as with shot. Mrs. D. Beaton, Miss J. Macdonald and Miss Carlton were in the act of coming out of the house when the former received a sharp stinging blow on the bridge of the nose, which cut the skin and caused blood to flow profusely during the greater portion of the night. Miss McDonald escaped without a touch, but Miss Carlton received a portion of a stroke on the forehead that caused a dizziness which continued all the following day. A child of Mrs. Henry Jenkins, who resides in the new hotel, was paralyzed and remained so for some time. Different persons experienced slight shocks, causing nausea and headache, but no further bad effects followed. Those who were injured are recovering. A flag which was flying for a public outdoor meeting on a flag-staff at Mr. James Moynagh's barn, was torn to shreds but no other damage was done, except to scatter those who were assembled. On the north side of the island the storm was very severe. The barn of Mr. John McAulay of Black Bush, was set on fire by lightning destroying the entire building and its contents, consisting of five tons of hay, wagon, sleigh, threshing machine, and all his farming implements. His dwelling narrowly escaped destruction. While endeavouring to save some of the property he had his hands severely burned. The flashes of lightning were almost without intermission, and the claps of thunder followed each other with such rapidity as to make it appear like one uninterrupted peal lasting over an hour.

A NEW USE FOR IRON—One of the most incomprehensible discoveries—if it be true, which is questionable—that we have ever encountered is announced in a recent French journal by M. Massie. He says that the mere introduction of an iron bar, in the box to which barley, rice, bran, biscuit, and like farinaceous material are stored, is sufficient to prevent either the ravages of decay or the attacks of insects. Full details of the experimental investigation are given. An iron bar 3 lbs. in weight is reputed to protect 40 gallons of grain; and certain biscuits were preserved for seven months in excellent condition, while others, under like circumstances but without the iron, were total-

'WESLEYAN' ALMANAC
AUGUST, 1876.

Full Moon, 5 day, 2h, 25m. Morning.
Last Quarter, 13 day, 5h, 44m. Afternoon.
New Moon, 19 day, 5h, 11m. Morning.
First Quarter, 26 day, 2h, 28m. Afternoon.

Table with columns: Day of Week, SUN, MOON, Rises Sets, Rises South, Sets, REV. TIME.

THE TIDES.—The column of the Moon's Southings gives the time of high water at Farnboro, Cornwallis, Horton, Mansport, Windsor, Newport and Curro.
High water at Pictou and Cape Tormentine, 2 hrs and 11 minutes LATER than at Halifax. At Annapolis, St. John, N.B., and Portland, Maine, 3 hours and 25 minutes LATER, and at St. John's, Newfoundland 30 minutes EARLIER than at Halifax. At Charlottetown, 2 hours 54 minutes LATER. At Westport, 1 hour 54 minutes LATER. At Yarmouth, 2 hours 36 minutes LATER.

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

USE OF THE CATECHISM AND MEMORIZING OF SCRIPTURE.

A paper recently read before the Quarterly Meeting of a S. S. Society.
BY A YOUNG MINISTER.

One of the greatest dangers to the prosperity and happiness of the world is the proneness of men to rush to extremes. This disposition may be noticed in all the walks of life; in all undertakings of a secular or spiritual character. One course is pursued until the ship is threatened with destruction on the rocks of Scylla, when an opposite direction is immediately taken which strands her on Charybdis. The mind is very likely to reactions which lead it far in the opposite direction to its previous investigations. It is hard to keep the golden mean. Business men will tell you so. Students will corroborate their statement; and I think Sabbath school teachers will not deny it. In connection with these two subjects named we have a practical illustration of our proneness to extremes—especially with reference to the catechism. Once it held a very prominent position in our schools, now it is almost banished, and the question comes, is the latter state of affairs preferable to the former, or is the true position between the two extremes? Let us consider the matter. In the family years ago, discipline was observed in respect to the catechism which had the effect of leading ultimately to a distaste for this Book. A similar course was pursued in the schools. The rules were patterned after the laws of the Medes and Persians. By a cast iron rule, every pupil was obliged to learn a stated number of verses or questions, so that the lessons became a burden to the pupils, causing them to leave the school, as soon as they were large enough to defy authority. But now a reaction has taken place. The catechism is almost banished, and it cannot be said which is the better, the former or the latter dispensation—I mean in this one particular. The true position must be between the two extremes. We cannot afford to banish the catechism. I would not require it from the infant classes, but would from all the others. In this day of so much scepticism and error, we want to have our people so trained that they shall "always be ready to give an answer to every man that asketh them a reason for the hope that is in them." We want them so trained that they shall not be "tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness whereby they lie in wait to deceive." To accomplish this we can do no better than employ the catechism. It is one of our best safeguards against error. It gives us a ready and distinct definition of our doctrines, and proves them from Scripture. Its teachings are in entire harmony with the teachings of the Bible. I read some time ago of a discussion between a poor uneducated man and a priest, in which the poor man was

able to maintain his ground. Some one asked him how it was that he was able to give such fine answers to the priest's hard questions. He answered, "I would have been completely confounded by his sophistry were it not for the short and pointed definitions and proofs that I learned from my catechism when a boy." Since I entered the ministry, I have discovered more than ever the necessity of teaching the catechism in our schools. At times when surrounded by strong rivals, I used to ask our young people how they would defend such and such doctrines; few of them could tell me, while if they had known the catechism they could readily answer all objectors. While I earnestly believe that our grand object should be to teach the children about Christ and Him crucified, yet if we do not take care, the old Methodist scriptural landmarks concerning original sin, the extent of the atonement, the witness of the spirit, and holiness of heart will become blotted out. The school is the nursery of the church. The pupils of our schools are to take our places. Where are they to be trained in our doctrines if not in the school? There is a necessity of grounding our young people in the catechism, for it gives no uncertain sound on these grand doctrines, the teaching and preaching of which has given us so much power in the world. I do not say it is necessary for each teacher to use the catechism in the class. The weekly lessons might be explained to the whole school by some appointed person, who could also question the pupils.

The remarks made on the use of the catechism are, to a certain extent, applicable in reference to the memorizing of Scripture. Once it was one of the most prominent features of the school. Many verses, even whole chapters, were memorized, and whoever learned the most gained the prize. This proved very unsatisfactory. Except those who had very good memories, the public became discouraged, and many of them began to dislike the Bible, because of the long tasks imposed upon them. The present system, if faithfully carried out, is a great improvement, but it is not carried out. We have swung back to the opposite extreme from the old system. The lesson leaves are too much depended upon. Even the Golden Text is not memorized by half the school. When it is called for, many glance at the leaf, and just know the text long enough to repeat it, and then it is forgotten.

Fellow-laborers, we must be on our guard, or our splendid Sabbath school system will prove a failure. If fully sympathize with the following extract from the "Christian at Work":—"There is reason to fear that the children of to-day, when they go into the pulpits and business circles ten years hence, will not have a minute and accurate acquaintance with the Bible promises as the men and women who were cultured in our inferior Sabbath-school twenty years ago. What we want, more than anything else, for our children, is the Bible packed away in their hearts, so that they can, in times of trouble and temptation, recall the inspired passages without the omission of a word or transposition of a sentence. God's word is just right, and cannot afford to be twisted or misquoted. Long after we are dead, these children will be assaulted by trouble, in which times three chapters of general facts about Joseph or Moses will not do them as much good as one passage, like this, resurrected from their memory,—"The mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee."

How true is this last declaration. I shall ever remember the first verse I learned at the Sabbath-school,—"Let not your heart be troubled; ye believe in God believe also in Me." How many dark hours it has brightened! How frequently it has come to me as fresh from my Father's lips, strengthening me to struggle on against temptation and sin: No doubt you have all read that beautiful extract in the May Journal, called, "Get your Class to Commit the Lesson." It will bear repeating:—"An aged man lives in a very plain home. His wife is almost a cripple. His widow daughter's health is poor, and her son is a deaf mute. The family

is an afflicted one. A heavy piece of timber once fell on the head of this man, almost destroying his hearing, and afterward, while he was engaged in his daily toil as a mason, lime so impaired his sight that now he can hardly distinguish a man from a tree. Yet this home is not a sad one. It is made cheerful by the pleasantness of the Christian love which reigns there. The aged man has a face that beams intelligence and peace. He told me the secret yesterday. He says that, as he is employed in a kind of labor that allows him time to think, much of the Scripture which he committed to memory comes back to him in those quiet hours of the afternoon of life, and gives him comfort and food for thought, and fills his soul with bright anticipations of that heavenly home of which it speaks when it tells us of the "many mansions," and the land where the inhabitants never say "I am sick," and where there is "no night."

Friends, by the memorizing of Scripture in youth we provide ourselves with strong consolation for future sorrows, and a strong fortification against future temptation. The Psalmist said—"Thy word have I hid in my heart that I might not sin against Thee." When Satan tempted Jesus in the wilderness, He answered "Thus it is written," and the tempter fled; and if we can educate our pupils to memorize the precious declarations of God's word, we will send them forth well equipped with the strongest weapon against the enemy—"The sword of the Spirit, which is the word of God." I believe we should insist upon the memorizing of Scripture for the other reason that while mature minds are more powerful to grasp great truths, young minds can more easily memorize Scripture word by word. Here arises an objection to the memorizing of Scripture by young children. It is said to be a mere mechanical process. It need not be, but even if it is, the seed sown is fixed in the soil, and the genial influence of the Spirit will cause it to germinate. Many a soul has been saved from ruin by some passage, learned at his mother's knee and then forgotten, now flashing through his mind, and checking his downward step. I firmly believe in acquiring a verbal remembrance of Scripture in childhood; * "If a S. S. teacher accomplishes no more than the thorough memorizing of a single verse each week on the part of each pupil, so that its words and its meaning are fully understood and well remembered, an important work is performed. A constellation of spiritual gems have been set in the imperishable framework of immortal thought, to shine, in resplendent beauty for eternal ages. Precious stores of sacred truth have been placed in the foundation of the child's character upon which shall rest the superstructure of a Christian life. The memory of such truth will often lead to repentance and faith, to true conversion and sanctification, when years of indifference and carelessness may have intervened. The Bible seed sown in early years, vitalized by the power of memory and quickened by heavenly influences has brought many a soul to the cross of Christ."

* Kellogg.
INCONSISTENT PROFESSORS.

There are such in the churches. Alas, that they are so numerous! Some err in word, others in deed. Some rattle but a short distance from the line of rectitude, others wander a long way. There is Mr. B. who has failed so often in fulfilling his promises, that some begin to think his religious principles are unsound. Hence his prayers at the prayer-meeting, are quite unsavory. It is a serious matter when a professed Christian fails to speak the truth. There is evidently some inconsistency in the life of a professor, when a candid worldling will say, "I cannot trust him."

Then there is Mrs. A. who is such a trifle, and utters so much nonsense, that it is difficult to believe she has any true religion. When we hear her talk, the words of the Apostle James come before the mind, "If any man among you seem to be religious and brideth not his tongue, but deceiveth his own heart, this man's religion is vain. It is a pity that so many Christians, fail to see the difference between religious cheerfulness and worldly levity. We would not judge severely, well assured of the fact, that some professors, because of natural sedateness, get

credit among men, for more religion than they have, while others of a sanguine temperament, vivacious and buoyant, are not credited with as much piety as they really possess.

We may, however, if we will, always find the safe line of duty in his matter. The observance of one direction of Paul will keep us ever in that pathway: "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers."

Many persons talk much of the doings of Mr. C. He is so close-fisted, and screws so tightly in a bargain, that I fear he is little influenced by the generous principles of the Gospel. True, no one can charge him with downright injustice, but can a man who shaves so closely as he does have the love of God in his soul? I suppose we must put him down as a stingy Christian. "The Lord loveth a cheerful giver."

Then there is Mr. D. a prominent man in the Church; but he tipsles. Yes, he frequently takes a glass, when he meets a friend. The sparkling beverage, which God calls a mocker, he places on his table before those he considers his most respectable guests. He is well aware of the havoc intemperance is making in the world, and has already made among his own relations, but he persists in disregarding the sage advice of Paul to the Thessalonians, "Abstain from all appearance of evil." This man is not afraid of his co-religionists, or pastor. It doesn't pay to exclude some men from the church for inconsistent conduct. Surely if such men could see how largely their influence interferes with the welfare of the Church of Christ they would no longer remain among the children of God, as abettors of evil, but would at once adopt the Scriptural and safe principles of total abstinence. The morals of the world will never be what they ought to be, while ministers and professors of religion connive at the incipient evils of drunkenness.

There is another class of church members, who although not doing as much harm as those referred to, yet are inconsistent; I refer to idlers. They are at ease in Zion—will not work in the vineyard. When urged, they say they have no talent; to work for Jesus, but it is only an excuse. Every sane individual has both talent and influence. Yours may be but one talent, but that may be used for the glory of the Master, and for the benefit of the church or world. Remember the slothful servant will, by and bye, be dealt with as a wicked servant.

There is doubtless, in the vineyard work for all. No longer can any excuse themselves by saying, "No man hath hired us." The work is before you, and the wages you know. Begin at once to work and live. Without exercise Christians become dwarfs. The unused ability of the church is an alarming consideration. Every follower of Jesus should say with the Master, "I must work," &c. While we grieve over the inconsistencies of some in the church, we rejoice that there are many whose lives agree with their profession. These are the great thinkers and workers who are proving a great blessing to our world. May their numbers be increased, by many recruits from the ranks of inconsistent professors.

OBSERVER.
WHISKEY'S WORK.

Twelve years ago, in a thrifty young city, in the Empire State, there resided a highly educated, eloquent and popular Episcopal clergyman. He was in charge of a prosperous church and much thought of by all. While there he contracted the habit of drinking. It grew upon him very rapidly. In time he was compelled to give up his church. Time passed and he became so abusive that his wife left him. The road to ruin was an easy one, and he travelled with fearful speed. Five years ago he came to Fon du Lac. He was here more or less a year. Earnest efforts were made to get him to reform, but all were in vain. The appetite had made of him a dispicable brute—an ungrateful scamp. Those who labored hardest for him, and who spent the most time and money in his behalf, he treated the most shabbily. Finally he left here, so much of a wreck that no one thought he would live a year. He became a member of a band in the regular army. Here he was compelled to forego sprees most of his time. That was

too much for him. He discharged himself, changed his name and has ever since led a life of shame, being compelled to go from shanty to shanty in the lower part of great cities, begging in order to keep soul and body together. Sooner or later whiskey stings like an adder.

Periere got a little tired of returning the bows of an uncomfortably polite man in his establishment, and finally gave the polite man this conundrum of point-blank range: "Sir, what would become of the hours if the minute-hand stopped to bow to the second-hand every time they met?"

OBITUARY.
ALICE F. C. COOK.

Not dead, but passed away from the sufferings of earth to her Father's house, "to be with Christ," Alice F. C. Cook of Port Mulgrave, daughter of the late E. G. Fuller, of Horton, about noon on the 29th of July, aged 38 years.

We seldom say more concerning the dead, whom we try to appreciate while living. In this instance our pen moves involuntarily on for a "just woman" has fallen at her post. The hallowed and benign influence of a great Christian soul is withdrawn from earth, where it seemed so necessary to abide, and gone to swell the glory of Him whom here she glorified. She walked as an angel of light here, and has only stepped from the ranks of the militant to the triumphant host. At the age of nineteen she commenced so to walk as to please God, and so had not to prepare to meet him in the midst of earth's dissolutions, and in view of the solemnities of eternity. In this she rejoiced, saying, "Bless God, I am ready to depart."

I need not say she was a Methodist; she was a loyal one, but she was something as far above and beyond as the sky is above and beyond the sea. It is something to be a member of the largest Protestant Church in the Western hemisphere and perhaps in the world, but 'tis better far to be a Christian! Her whole life was a living rebuke to the contracted, shrivelled sectarian bigotry of many of this day. She commanded the respect, and involuntarily won the love of all who could appreciate true nobility and royalty of nature.

Coming from the school of Christ, by whose word she modelled her life, she was eminently calculated, with her talents and literary ability to train others by word and example; which she did most faithfully in day and S. school. The Methodist Sabbath school at Mulgrave owes its existence to her careful, earnest and wise management. She would say to her scholars, "My dear children, it seems to me I could scarcely enjoy the happiness of heaven without you," and as the result of her influence nearly every scholar is now in the Saviour's class following her. Her husband, her children, and her Sabbath school scholars, her church class, her kindred and her friends will miss her sadly. But God will supply her place.

Selfishness, so deeply engrained in human nature, and the cause of the most of sin, seemed to be unknown to her. She was unselfish almost to a fault, denying herself and bearing burdens for others, not only for friends, but also for mere acquaintances, and that without seeming to realize that she did so. "Only the sorrows of others cast their shadows over me," was the language of her true heart. Summing all up in a word, we can say after a fourteen years acquaintance, we have scarcely ever met her equal as a pure, noble, earnest, faithful, lovable, happy and conscientious Christian woman, always the same, through the weeks, the seasons and the years.

But the end came—came unexpectedly to us all; only her work remains; though dead she speaketh. Her end was just as we expected, as the fruit of such a life, confident and triumphant. Called to her bedside shortly before she died, in response to a few words she said, "I'm going home," she then loved the hymn commencing, "Jesu lover of my soul." Also many stanzas containing the expression, "Come, O my Saviour, come away," &c. She then broke forth into strong expressions of exulting and triumphant exclamation, moving her hand above her head and saying,

"The clouds disperse the shadows fly,
And God is seen by mortal eye."
We all bowed lowly about her bed and felt that God and the angels were there.
J. B. H.
Port Hawkesbury, Aug. 7, 1876.

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BEREAN NOTES.

B. C. 1000.] LESSON IX. MONEST INDUSTRY. Prov. 6. 6-22, August 27.] HOME READINGS.

MONDAY—The Lesson. Prov. 6. 6-22. TUESDAY—Truth and diligence. Prov. 12. 11-28. WEDNESDAY—The field of the slothful. Prov. 24. 27-34. THURSDAY—"Rich toward God." Luke 12. 13-31. FRIDAY—Christian living. Rom. 12. 6-17. SATURDAY—"Faith and patience." Heb. 6. 9-20. SUNDAY—"Rich in good works." 1 Tim. 6. 6-21.

TOPIC.—Yoke-bearers and their Reward. GOLDEN TEXT.—Not slothful in business; fervent in spirit; serving the Lord. Rom. 12. 11.

DOCTRINE.—The hatefulness of sin. Gen. 6. 5, 6; Deut. 25. 16; Psa. 7. 11-13. GENERAL STATEMENT.

The teacher of wisdom, or wisdom personified, continues in our lesson his discourse, in a rebuke of indolence, a warning against deceit, and an admonition to a regard for parental counsels. They are grouped in the TITLE under the head of *Yoke-bearers and their Reward*. The GOLDEN TEXT comes in with St. Paul's view of the life which all should live: *Not slothful in business; fervent in spirit, serving the Lord*. It is a new Testament view of the same subject. The OUTLINE, in a like manner, takes up the three *Yokes*, or styles of life, namely: 1. IDLENESS; 2. WICKEDNESS; 3. RIGHT-BOUSNESS. The teacher cannot fail to feel by the time that sin is very wicked, and should impress the truth of the DOCTRINE. *The hatefulness of sin*.

6-11. *The yoke of idleness*. See note on Leaf.

6. GO TO THREAT.—The counsel is given to the SLEGGARD, the lazy, slow, negligent man, in order to rouse him to diligence, care, forethought, and activity. THE ANT has been an emblem of industry in all ages. She is a very insignificant creature, yet how unwearied is her work. On the contrary, the Oriental laborer is intensely lazy. CONSIDER.—Note and think of her ways, her habits. BE WISE.—Apply to yourself the rules of her conduct; learn something useful for yourself.

7. NO GUIDE.—No governor to command. NO OVERSEER.—To urge to labor. NO RULER.—Another official superintendent. Left to herself she will toil.

8. PROVIDETH.—At the right season she gathereth her food for the winter. When it is plenty she lays in against the day when it cannot be found and gathered. She uses her opportunities, and is diligent in using them. Now what is the lesson?

We have a GUIDE, a God, and a conscience, to teach us our duty, as THE ANT has not. If she by instinct is led to work, should not we, who have a reason, as a matter of duty, be led by forethought to do the same? In strength and health, prepare for sickness; in youth, for manhood; in manhood, for old age. The young in school have an opportunity which they should use. Young people should make the most of their opportunities, and by industry, frugality, economy of time, and wise use of leisure in study and reading good books, prepare for the greatest usefulness. No great results are gained by the indolent. Especially should they in the summer of life be diligent to prepare for heaven. The teacher, the pastor, and all who serve Christ, should seize the passing opportunity for doing good, before it be gone forever.

9. HOW LONG.....SLEEP? WHEN.....ARISE? So intensely lazy and sleepy is the sluggard that he seems as if never going to wake and get up from his bed. He wastes precious time in oversleep. He loves present ease better than future good. He trifles with his opportunities. He puts off duty for pleasure. Has he not need to go to THE ANT?

10. A LITTLE SLEEP.—So begs the sleepy man, and wisdom ironically repeats it, as the pitiable creature goes off in another doze. He is a perfect type of the person who delays until to-morrow what should be done to-day. So do men continue in sin.

11. THY POVERTY COME.—Now comes the result. In old age, only stark, lean, gaunt poverty follows the improvident life. THE ANT has food enough, but the lazy man starves. AS ONE THAT TRAVELLETH.—That is, like a highwayman. WANT is like a robber ARMED for both defense and offense. POVERTY and WANT, as if an armed footpad, assail and destroy him. They who wear the yoke of idleness in their youth find old age a time of want. Just so the five virgins, that forgot their oil and slept, found the door shut.

12-19. *The yoke of wickedness*. 12. A NAUGHTY PERSON.—Literally, a man of Belial, a worthless man. WICKED MAN.—Man of deceit. Better to read, a worthless man is the deceiver. Deceit, then, is the form of wickedness here reproved. Seven characteristics of the deceiver follow in verses 12-14. (1) FROWARD MOUTH.—Perverse, crooked language.

13. (2) WINKETH WITH HIS EYES.—Giving them a false look. (3) SPEAKETH.....FEET.—Makes signs with them to mislead. (4) TEACHETH.....FINGERS.—By motions giving wrong impressions. 14. (5) FROWARDNESS.—Perverseness, crookedness. IN HIS HEART.—This is the seat of his baseness. He means badly, and the bad heart soon shows itself. (6) DEVISETH MISCHIEF.—He contrives and plans evil as the outflow of his perverse heart. CONTINUALLY.—All the time. The bitter fountain sends forth only bitter water. (7) SOWETH DISCORD.—Gets people into disputes and quarrels. These are so many forms of deceitful, treacherous conduct toward men.

15. Now follows the result. CALAMITY.....SUDDENLY.—Plotting ruin for others he will in an unexpected hour plunge himself into ruin. The deceiver or traitor spreads his nets for others and catches himself. BROKEN.—Destroyed. WITHOUT REMEDY.—No escape. How often do we see this. Thus Benedict Arnold fell without warning or rescue.

16. ABOMINATION.—Things abhorrent to God. The same SEVEN organs already mentioned as showing traits of deceitful wickedness are now enumerated, though not in the same order as doing things that THE LORD DOTH HATE. Contrast with them the first seven beatitudes. Matt. 5. 3-9.

17. PROUD LOOK.—Haughty eyes. LYING TONGUE.—In falsehood and deceiving, in bold lying, telling half the truth where the whole is due, and hypocritical pretense. HANDS.....BLOOD.—In enmity and revenge. 1 John 3. 15.

18. HEART THAT DEVISETH.—The bad heart is the center of all wicked counsels and acts. FEET.....SWIFT.—Diligent in acting out sin.

19. FALSE WITNESS.—See chap. 14, 5, 25; 19, 5, 9. DISCORD.—Stirring strife in families, among neighbors, in the church, or between friends. All these things the Lord regards with abhorrence, and will surely visit with his severe displeasure. They who wear the yoke of wickedness are in a service of vileness, and will find their reward.

20-22. *The yoke of righteousness*.

20. THY FATHER'S COMMANDMENT.—Though the address here is to a man who is married, rather than to a young child, the counsel is important for both. The grown man should KEEP THE COMMANDMENT given him when he was a child. It is assumed that the father taught what God required. THE LAW OF THY MOTHER.—A Christian mother's first care is to teach her child the word and law of God. We are, then, to obey God's law as taught us by our pious parents.

21. BIND.....UPON THY HEART.—What Deut. 6. 8, 9 required literally is here to be done morally. The law of the Lord is to be in the HEART instead of on the person, so that it will enter into all our thoughts, desires, plans, and life, and control them all. It is to be learned in childhood so thoroughly that in after years it will not be forsaken.

22. WHEN THOU GOEST.—If it thus abide in the heart, whether we are walking, sleeping, or lying awake, God's law will be a controlling power over us, guiding, keeping, and even talking with us by its admonitions and instructions.

A PEW FIGHT.

The *Pall Mall Gazette* says that pew fights are of frequent occurrence in parts of Great Britain, and tells of one which occurred lately in a chapel in North Wales. A farmer's wife, annoyed that a person whom she regarded as an inferior, occupied a pew immediately in front of hers, caused a screen to be erected between the two. The other lady retaliated by piling cushions to such an height as to render the screen useless, and thus remained mistress of the situation. Growing tired of her perch, at length she took a convenient occasion and hewed down the screen. On the recommendation of the chapel authorities the screen was restored, and at latest accounts the congregation were nervously watching for the move on the part of the lady who occupies the pew in front of, and a social position inferior to, that of the farmer's wife.

A zealous Congregationalist, visiting Baptist friends, accepted an invitation to attend the Sunday-School and teach a class of little girls. The lesson was about St. John the Evangelist, and knowing that older heads sometimes confound him with John the Baptist, he asked: "By what names do you know this John?"

John the evangelist, John the revelator, and John the beloved," answered the little ones.

"Why 'the beloved'?" said the Teacher. "Because Jesus loved him best," was the reply. "And why did He love him best?" asked the teacher. "The answer came promptly from the scholar: 'Tos he was a Baptist.'"

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ENGINEERS BRASS FITTINGS.

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BOOKS, JUST PUBLISHED, CHEAP CANADIAN EDITIONS.

OLIVER OF THE MILL.—By Mrs. Charlesworth—Author of *Miraculous Children*, &c. \$1.25 GETTING ON IN THE WORLD.—A Book for Young Men, by William Matthews, L.L.D. 1.00 Do. paper cover 75 ROMAN CATHOLICISM.—Old & New. from the standpoint of the Infidelity Doctrine.—by Jas. Schulte, D.D., Ph. D. 2.50 HISTORY OF KING WILLIAM III.—Prince of Orange.—By Historical-Thompson's Miscellaneous Readings and Recitations. paper .50 General History of Greece.—By Rev. G. W. Cox, M.A., from the Earliest Period to the Death of Alexander the Great, with a sketch of the subsequent History to the present time.—Author of *Tales of Ancient Greece* Mythology of the Aryan Nations, &c. 2.25 General History of Rome from the foundation of the city to the fall of Augustus B. C. 753—A.D. 476.—By Charles Merivale, D.D. Third Edition, Revised 2.25 Memoir of NORMAN McLEOD, D.D., By his Brother Rev. Donald McLeod, B.A., editor of *Good Words*, with Steel portrait 2.50 Life and Letters of LORD MACAULAY.—By his nephew G. Otto Trevelyan, Member of Parliament for Harwick, District of Burghs, England.—Harper's fine American Edition, two vol. with Portrait 5.00 Sent to any Address by Mail, Postage paid, on receipt of price, METHODIST BOOK ROOM, 125 Granville Street.

Intercolonial Railway CHEAP EXCURSIONS TO THE PRINCIPAL PLACES IN QUEBEC AND TORONTO.

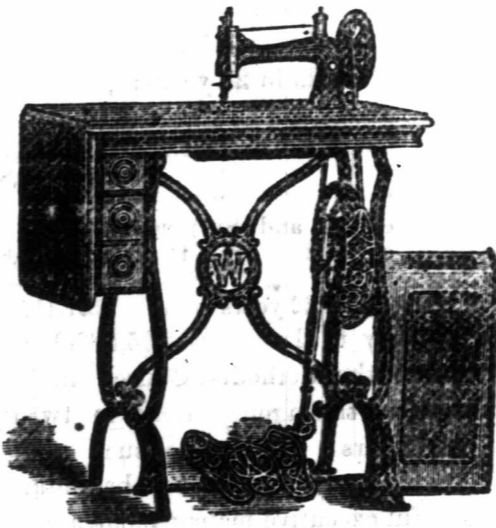
On the 14th, 15th, and 16th of August, 1876, EXCURSION TICKETS will be issued at Halifax, Truro, New Glasgow, Pictou, Amherst, and the principal Stations, at the following Reduced Rates:—

TO QUEBEC AND RETURN.....\$12.00 MONTREAL ".....15.00 KINGSTON ".....20.00 TORONTO ".....20.00 LONDON ".....22.00

Tickets good to return by all Regular Trains up to SATURDAY, 2nd September, 1876. C. J. BRYDGES, Gen. Sup't. Gov't. Railways. Railway Office, Moncton, N.S., 27th July, 1876. Aug 5.

CUSTOMS DEPARTMENT.

OTTAWA, June 12, 1876. AUTHORIZED Discount on American Invoices until further notice, 10 per cent. J. M. BARRON, Commissioner of Customs. Aug 12.



We keep on hand about Twenty different kinds of SEWING MACHINES, or will furnish any Sewing Machine required, in price from \$10 UP TO \$100.

We would call particular attention to the "WEBSTER," which has become the popular machine of the day being A Marvel of Mechanical Simplicity, and makes but little noise when used. It is adapted for all kinds of work, both light and heavy, will hem, ruffle, tuck, fell, quilt, gather and embroider.

DO NOT FAIL TO SEE THEM. We have sold about Thirteen Hundred, (of the Webster), in little better than a year, in Nova Scotia and Prince Edward Island.

All machines warranted and kept in repair for one year from date of sale, Free of Charge. Sewing Machine Findings, Needles and Oil kept constantly on hand. Old Machines taken in Exchange for New.

Good Local and Travelling Agents wanted, to whom a good chance will be given to sell either by Commission or Salary. Address, MILLER & BROS., Middleton, Annapolis Co., N.S., or St. John's, Newfoundland, or Charlottetown, P. E. I. Sole Agents for New Brunswick, Nova Scotia, P. E. I. Island and Newfoundland. Oct 7 75

EVERY PIANO NAME IS A SHORT CUT TO A CREDIT OF \$5000, IN GOLD

WAS PAID BY THE WOMEN'S CENTENNIAL COMMITTEES FOR RICHARD WAGNER'S GRAND CENTENNIAL MARCH

Now Arranged for Piano by THEODORE THOMAS, (played by his Orchestra nightly). And Published by JOHN CHURCH & CO., CINCINNATI, OHIO. Price \$1.00; receipts of which it will be sent by mail. For sale by Music Dealers every-where. Sept 8 76

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SUGAR. 150 Bbls Crushed. 50 bbls Granulated. 10 bbls Powdered. 50 bbls Vacuum Pan. 50 bbls Scotch Refined. 40 bbls Porto Rico. For sale by R. I. HART. Jan. 27

KEROSENE OIL. 100 Cases Canadian. 100 Cases American, high test. For sale by R. I. HART. May 6

Mahogany and Walnut. 25 M Walnut, 1 to 6 inch. 10 M Mahogany 2 to 4 inches. 1 Case Mahogany Veneer. 3 Cases Walnut do. For by Subscriber, R. I. HART 257

INTERCOLONIAL RAILWAY. SUMMER ARRANGEMENTS.

QUEBEC, HALIFAX and St. JOHN.

ON and after MONDAY, 3rd JULY, Trains will run as follows:—

Day Express Trains Will leave Halifax for St. John at 8.25 a.m. and ST. JOHN for HALIFAX at 8.40 a.m.

Night Express Trains, With Pullman Sleeping Cars attached, will leave HALIFAX for ST. JOHN, QUEBEC AND INTERMEDIATE STATIONS at 7.10 p.m., ST. JOHN FOR HALIFAX, QUEBEC AND INTERMEDIATE STATIONS at 10.30 p.m.; and RIVER DU LOUP FOR HALIFAX, ST. JOHN AND INTERMEDIATE POINTS at 12.55 p.m.

Local Express Trains Will leave PICTOU FOR HALIFAX at 9.45 a.m. and 2.55 p.m.; HALIFAX FOR PICTOU at 8.25 a.m. and 4.45 p.m.; and HALIFAX FOR TRURO at 5.50 p.m.; ST. JOHN FOR SUSSEX at 5.00 p.m.; SUSSEX FOR ST. JOHN at 7.05 a.m.; POINT DU CHENE FOR PAINSEC at 12.25 p.m., and 3.05 p.m.; PAINSEC FOR POINT DU CHENE at 1.10 p.m., and 3.55 p.m.

Accommodation Trains. Will leave POINT DU CHENE FOR ST JOHN at 6.15 a.m., and ST. JOHN FOR POINT DU CHENE at 11.00 a.m.

Accommodation Trains Will leave MONCTON FOR MIRAMICHI, CAMPBELLTON, RIVER DU LOUP and Way Stations at 12.15 a.m., and RIVER DU LOUP FOR MONCTON at 1.45 a.m., connecting with Trains to and from Halifax and St. John.

C. J. BRYDGES, General Supt. of Government Railways. RAILWAY OFFICE, Moncton, 7th June, 1876.

P. S.—The night Express Trains from Halifax and St. John, on Saturday night, do not connect at Moncton with Trains for Riviere Du Loup. These Trains leave Halifax and St. John on Sunday night, and connect at Moncton for Quebec as per Time Table. July 8

TO ORGAN STUDENTS. CLARKE'S IMPROVED SCHOOL PARLOR ORGAN

The only work in which explanations are given of the nature and compass of the different steps, and of the manner of combining them.

HUGH A. CLARKE, Professor of Music and Harmony in the UNIVERSITY OF PENNSYLVANIA. AND AUTHOR OF "Clarke's New Method for the Three-Four." Just issued. Sent by mail, price \$2.50. Lee & Walker, 192 Chestnut Street, Philadelphia, Sept 1



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SATURDAY, AUGUST 19, 1876.

CHAPEL AND PARSONAGE AID FUNDS.

Both the Nova Scotia and N. B. and P. E. Island Conferences, have, this year, passed resolutions pointing in the direction of a fund in aid of connexional property.

The great and immediate importance of such a fund, cannot be over-estimated. Churches having a firm foothold have always a complete advantage over the less favored.

In England there are not less than three Building Funds for connexional property. Our brethren there have reached a stage when they contemplate erections of Chapels, 'Ministers Houses'—so called—and School Rooms by the score.

Of the proposed new chapels, 51 to accommodate 15,288 hearers, are to be erected in places where there were previously no Wesleyan Methodist chapels; and 84 estimated to provide accommodation for 25,422 hearers, are to supersede former erections, which, according to the returns provided 14,401 sittings.

Thus 26,000 persons, additional, are to be furnished with sittings in Methodist chapels by this agency, for the year 1876-7. It would be interesting to know what proportion these figures bear to the total increase of sittings throughout the connexion in England, for, though a valuable contribution to the general results of chapel building, it is yet but a part.

The schedule of erections completed gives a total of 79 chapels, cost £168,869; 6 ministers' houses, cost £3,804; 14 school rooms, cost £14,409; 54 alterations and enlargements, cost £38,085; 33 organs, cost £7,412; 60 cases in which conditions are not yet complied with, cost £102,808; 25 cases without leave, cost £12,123; total, £345,595.

An admirable system has been organized for accomplishing these results. It may best be understood by what the Report says of the

Table with columns for Grants, Loans, and Total debt discharged by aid of Grants, Loans, and Local efforts.

Much on the principle by which our Parsonage Aid Fund was worked, excepting that loans are an important element in the English method.

Table with columns for Debts discharged by aid of grants from 1854 to 1876, Loans, Local efforts and Surplus Income from 1854 to 1876.

Would not the drain of money and strength necessary to support such a fund, tend to discourage our congregations? Quite the contrary, if rightly understood.

FAITH, AMBITION, OR AUDACITY—WHICH?—This paragraph appeared in the Witness last week:— There is a church amongst us that often plants a minister in a locality where there is not a solitary family connected with the denomination.

Who are the men? They can have but one of two sources of courage and inspiration. Either they have faith in themselves—their powers of persuasion, their perseverance, their knowledge of human nature; or in the truth they carry—its adaptation to the needs of the people and its ultimate destiny.

In short, if those are good men, carrying pure doctrines, and the localities are neglected by evangelical churches, we accord to the ambassadors all admiration and cheer.

GIGANTIC ADVERTISING.—Probably the largest advertisement in the world is that of the Glasgow News, which displays its name on the slope of the Ardenlee, Scotland.

ANOTHER EDUCATIONAL YEAR has opened upon Sackville. A new term and new life-purposes have begun together.

THE first half of the Centennial volume of the Aldine has been laid on our table. During the latter months of 1875, owing to fire and other causes the Publishing Company of this serial were in difficulties.

DISTRICT BLANK BOOKS.—The Nova Scotia Conference, at its last session, ordered books to be prepared for District Secretaries, with the usual questions printed in order, as also forms of schedules &c.

On the 26th inst. the Central Baptist Convention meets at Sackville, N. B. By the programme published in the Messenger we are pleased to see that the hospitality of the occasion is not to be confined to our Baptist friends.

All the probabilities are against a full crop of cereals and fruit this year. From various parts of the Dominion the accounts are quite against a good return.

This was to be expected. Rarely has the world seen a succession of crops equal to those of the last few years. It was so almost everywhere.

SABBATH SCHOOL CONVENTION OF THE MARITIME PROVINCES.—The Sixth Annual Convention of the Sabbath S. workers of the Maritime Provinces, will be held at Summerside, P. E. I., on Thursday, the seventh day of September next.

DEATH OF AN EMINENT MAN.—Mr. Thomas Hezlehurst, called 'the Prince of Methodism,' died on July 15th, at Enderbury, England.

At the Methodist Church, Tryon, P. E. I., on the 2nd inst., by the Rev. T. J. Deinstadt, assisted by the Rev. John S. Phinney, and the Rev. Samuel R. Ackman, the Rev. John Ellis, of Banton, Carleton County, N. B., to Vina, daughter of the late Wm. Lea, Esq., Tryon, P. E. I.

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OUR ENGLISH LETTER.

NOTES FROM THE CONFERENCE.

I have not attempted to report the proceedings of the Preparatory Committees. They were of the usual character, including reviews of the business of the past year, and mild criticisms upon the conduct of the various departments.

When the Conference assembled in the spacious Halifax Place Chapel, it was at once seen that a very large number of ministers were present, and their numbers were estimated at about 700.

THE NEW PRESIDENT, THE REV. A. MACAULAY.

was held in the evening, and presented no unusual features. Delegates were presented, addresses were read, and speeches delivered.

A SECOND OPEN SESSION was held on Thursday evening, in order to afford an opportunity for the French delegates, and specially for Dr. Rigg, who appeared as the returned delegate from the General Methodist Conference of America.

The Conference has its prescribed routine, and the questions as to "Who continues on trial," and "who are received on trial," do not excite much interest, unless in any case in which the name is arrested, or a man is declined altogether.

At the despatch of this letter, the work of Conference is not as far advanced as usual. A long, anxious and deeply important session is expected. Much prayer is being offered for Divine guidance and help.

THE N. B. CONFERENCE

HOME

We call attention to the writer's influential and representative class of colleagues also bring statement two Confessionals merits of

Mr. Ed. amount of to the "B. Conference" gently

It will be seen from the proceedings of the Conference that the above "Parsonage" recent is from what a noble position P. E. I. entire un- Now, with these bre Minutes Conference complex known, a represent

We quote as records Minutes

With respect to the money received of the Conference of the Nova Scotia Conference, it is reported that the amount of the Nova Scotia Conference is \$25,000, and that of the Nova Scotia Conference is \$25,000.

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CORRESPONDENCE.

THE N. B. AND P. E. I. CONFERENCE AND THE SURPLUS OF HOME MISSION MONIES.

We cannot refuse the insertion of the following letter, for two reasons:—The writer has a very intimate and influential relation to our mission work, and represents a large and wealthy class of contributors to our Funds. He also brings out a corroboration of the statement we formerly made,—that the two Conferences were, and still are, harmonious in judgment as to the real merits of the question at issue.

Mr. EDITOR.—There seems to be a vast amount of misapprehension with regard to the "Home Missionary money of the Conference of E. B. America," and consequently much needless irritation.

It will be fresh in the remembrance of general members of the Nova Scotia Conference that a prominent minister, who was present at the debate in St. Stephen, reported that the N. B. and P. E. Island Conference had reserved its claim "upon the above money in order to establish a "Parsonage Aid Fund," while, to the surprise of not a few, Dr. Pickard, in a recent issue of the *Wesleyan*, claims, from what he terms the "utterly untenable position" of last year, the "N. B. and P. E. I. Conference has, this year, with entire unanimity, gracefully withdrawn."

Now, without questioning the honesty of these brethren, it is very evident from the Minutes of the N. B. and P. E. Island Conference, just published, that the real complexion of affairs is not generally known, and is different to what has been represented.

We quote the action of the Conference as recorded on pages 32 and 33 of the Minutes:

With regard to the balance of Home Missionary Money remaining in the possession of the Conference of Eastern British America at the time of the Union with the Canada Conference, it is resolved:—

1. Whereas, the late Conference of Eastern British America, in its resolution in 1875, ordered that, if it should appear that the terms of the proposed union with the Canada Conference should require it, there should be a transfer of the control of the invested and surplus Funds of the Home Missionary Society of the General Missionary Society of Eastern British America to the General Missionary Society.

And, whereas, a demand is now made by the Central Missionary Board for such transfer,

Resolved:—That, although in the opinion of very many members of this Conference such demand is based upon a somewhat strained construction of the Article of Union that provides for the establishment of a General Missionary Society, yet this Conference concludes it is better that the transfer demanded should be made; and it reaches this conclusion the more cheerfully because of the pledge by which the demand seems to be accompanied, that any special claims upon such funds or upon the income arising therefrom, in the Eastern Section of the work, will receive liberal consideration.

2. Whereas, there existed in the Conference of Eastern British America a Parsonage Aid Fund, the annual income of which consisted almost entirely of a special grant of £250 sterling from the English Missionary Society.

And whereas, the said English Missionary Society has agreed to pay to our General Missionary Society the sum of £5,000 sterling, to aid in carrying out its mission work in the Eastern Section of our united Church.

And whereas, the immediate and prospective exigencies of our work demand the election of many new ministerial residences on our mission stations.

Resolved:—That, in the judgment of this Conference, annual grants by the Central Missionary Board to Parsonage Aid Funds, in the three Eastern Conferences, from the income derived from the Home Mission Fund of the former Conference of Eastern British America and the above mentioned £5,000 stg. from the English Missionary Society, to the extent of at least \$125,000, will be eminently proper, wise, and profitable for the Missionary Society.

Now, if we consider the finding of the Conference as a whole, it is evident that, instead of recognizing the demand of the Central Missionary Board as just and righteous, it is avowed that it can only be substantiated by "a somewhat strained construction of one of the articles of Union."

Yet the brethren are prepared to stipulate for a settlement of the difficulty. How? By relinquishing their claims? By "backing down." Not by any means. There is an expressed deference to the desires of the friends West, still the free presentation of the claims or wishes of the East, if accepted, will not involve a sacrifice of the monetary considerations involved. If these stipulations are rejected by the Central Missionary Board, it would appear that there may still be irritation.

Without discussing the difference between a bulk sum or an annual grant to or in lieu of righteous claims, a result may now be reached, which, on all sides, has been avowed as the ultimate purpose in the settlement of this matter, viz: to procure the means to buy and build parsonages in the different parts of our rapidly extending work in the Lower Provinces.

If there had been concerted action between the Conferences of N. B. and P. E. Island and Nova Scotia, which, on account of the time of holding these Conferences, was difficult, if not impossible, we doubt not but that from Windsor, as well as St. Stephen, harmonious and united resolutions would have paved the way to the solution of a difficulty which has caused so much unpleasantness.

Yours truly, PAX.

CORRECTION AND ADDITION.

St. Martin's, St. John Co., N. B. DEAR MR. EDITOR.—Thanks for the insertion of our "Urgent Appeal" in your last issue. Please help me to make just one correction. Instead of "any amount from \$100 to \$1000," it should read, "from one dollar to one thousand." As about every reader could send us one dollar, at least, may I urge all who can to do so, and to give as unto the Lord, who loveth greatly, and rewardeth bountifully the cheerful giver.

Yours respectfully, August 15, 1876. W. R. PEPPER.

SABBATH SCHOOL BOARD.

Notice is hereby given, that there will be a meeting of the General Sabbath School Board, of the Methodist Church of Canada, on the 10th and 11th of October next, in Toronto. Particulars will be published in due time.

ALFRED ANDREWS, Secretary. Tilsenburgh, Ont., Aug. 11th, 1876.

N.B.—The following are the members of the Board, viz:—Rev. E. Ryerson, D.D., President of the General Conference; Chairman; Alfred Andrews, Secretary; J. W. Bickley, Esq., Hamilton; Rev. W. Hall, M.A., Cornwall; Geo. Young, Esq., Montreal; Sheriff Bell, Esq., Halifax, N. S.; Rev. H. McKeown, N. B.; W. Kennedy, Esq., Toronto; Rev. N. R. Willoughby, M.A., Peterboro; R. Wilkes, Esq., M.P., and Jas. Patterson, Esq., Toronto; Rev. Jas. Caswell Dungsavon, and James Edwards, Esq., Barrie.—In addition to these each Conference should appoint one corresponding member of the Board—from whom the Board will be glad to hear by letter addressed to the Secretary or any other member of the board, concerning our Sabbath School work in the various Conferences.

NEWS IN BRIEF.

NOVA SCOTIA.

A barn owned by Cyrus Johnson, Esq., Alton, was set on fire by an insane son on Saturday, and burned to the ground. The young man has been of an unsound mind about ten years, and until recently his insanity has been of a mild form—he having shown no dangerous symptoms. Something displeased him on Saturday, and while the family were at dinner he touched a match to the hay in the barn and before the alarm could be given the whole building was in flames.

A whale 60 feet long was seen in Port Hawkesbury harbor on Saturday week.

Edward Garwell, the Ontario Temperance orator is coming East again. A movement is on foot in Truro to establish a local bank. It is proposed to make the stock \$500,000. A meeting has been held and a committee appointed to see if the stock can be raised.

Mr. Alexander Crowe has just completed a fine new bridge at Crowe's Mills, Colchester. It is 90 feet long. The old bridge had grown rotten and dangerous.

Mr. J. L. McDonald, of the Union House, Pictou was seriously injured at Pictou on Tuesday by being crushed under a plank which was being hoisted on board the steamer "Wolverine" at Pictou.

The Digby "Courier" reports that at Bear River on Wednesday, Albert Harris was caught by a crank at the drawbridge, was turned over several times; had his collar bones broken, and narrowly escaped being killed.

The ship "N. W. Blithen," about three days out from Baltimore, laden with grain, was captured in a hurricane and sunk. The captain, his wife two children and all the crew but four were lost. The survivors, after being about fifty-six hours on pieces of wreck, were rescued and landed at Philadelphia.

A Westville couple the other day, accompanied by a few friends, walked down the Acadia Coal Co.'s Railway to Stella-ton, where they were married, after which they walked back again to Westville.

The Y. M. C. A. Convention of the Maritime Provinces will be held at Amherst in September. An infant, several days old, was left at the door of a house in Ardise, Hants County, one night last week.

The topsail schooner "Dahlia" loaded codfish at Halifax for St. John's, Nfld. This seems like carrying coals to Newcastle.

At Peggwash, on Friday, Hugh Ross, of Pictou, one of the crew of the barque "Peter Curran," fell from the main yard and broke one of his legs.

Sir Wm. Hackett, brother of the late Mr. John Hackett, and a native of Halifax, is now in New York on his way to Ceylon, of which island he has been appointed Chief Justice by the Imperial Government.

While William Rutherford (son of George), of Middle Steviacke, was watering his horses, which were attached to a mow, they ran away and dragged the mow over him, cutting off his left foot and otherwise injuring him so severely that he died in a few hours.

Capt. Sampson of the schooner "Sarah Elizabeth," of Arichat, lately arrived at Halifax from Pictou, reports that on the night of the 3rd inst., at 9 o'clock, when off Country Harbor, one of the crew named Jeffrey Bondred, aged 19 years, of Arichat, fell overboard from the main rigging and was drowned. The night being dark and a heavy sea running it was impossible to launch a boat or do anything to save him.

A King's County constable levied on a load of hay, prepared a yoke of oxen and undertook to drive off with the property, on the top of which he took a seat. The hay mysteriously took fire, the oxen ran away, the constable was thrown off the hay, the wagon destroyed and the oxen injured.

Port Hawkesbury "News of the Week" reports that the dwelling house of Mr. George Maxwell (colored), at Marble Mountain, was totally destroyed by fire on the 29th ult., with all its contents. By this casualty Mr. Maxwell and three children are thrown into a state of destitution.

On the 4th inst., at Riverdale, a young man named John Wall, son of Mr. Walter Wall, while working in the mill there, endeavored to cast of a belt from a pulley, while the machine was in motion, by the aid of a bolt which he had in his hand. He intended to insert the bolt between the belt and the pulley, but owing to the velocity the bolt was wrenched from his hand and thrown with great force against his abdomen, causing a rupture in his bowels which deprived him of his life in 80 hours after the accident. A coroner's jury returned a verdict in accordance with the above facts.

NEW BRUNSWICK & P. E. ISLAND.

The farm houses of Messrs. Jameson and Somerville, at the head of Mersey Lake, near Nepesin, were consumed by fire lately, having caught from the burning woods.

Rankine's mill, Indiantown, has shut down owing to a scarcity of fresh water for the boilers. The Indiantown dam, from which water for the mill had been got, is almost dry.

Messrs. Peley & Leggie's rotary mill, Pleasant Valley, Barnabus River, was destroyed by fire last Friday. It was insured in the "Liverpool & London & Globe" and "Queen"—\$1250 each.

The parties in charge of the Diamond steam barge, now at work on Brown's land, Tynesmouth, N. B., St. John Co., have reached a depth of 175 feet. The amount of water which has been raised is yet but 7000 gal. The water is very dry and the men take two men to attend it by day and the same by night. They talk of being at 200 feet or less if they could.

The Indians have long been considered favorable to coal. The Indians on the Grand Goddard is progressing well. About twenty miles are graded and they are under contract. It is expected that the whole distance from New River to St. Stephen will be graded this fall, and that trains will be running early in the spring.

The polishing works of the Bay of Fundy Granite Company, at St. George, are again in full operation. The company has more orders on hand than it can supply and is doing a large and remunerative business. Like all enterprises of the kind it needs a large capital, which being supplied, the rest is easy.

The Chamcook railway bridge was burned last week. The supposed origin of the fire is a spark from a locomotive. There will be no interruption of traffic. The bridge will be rebuilt immediately.

The thermometer marked 100° in the shade at Saint Stephen on Saturday, and 106° on Sunday. It was up to 96 at 10 o'clock on Monday morning. Business at St. George is at a standstill.

The men employed at the Granite Works, having received no pay for several months, have struck work.

Newton has a population of 6000. The pay role at the Car Works is 5000 names.

A house and barn occupied by Archibald McBride on Union Street, St. Stephen, were totally destroyed by fire last week. The origin of the fire is unknown. The loss is estimated at \$2500. There is a partial insurance.

It is said that the building on Charlotte street extension, formerly used by the military, but now under lease to Messrs. Carrill, McKean & Co., was recently robbed of a large quantity of copper in pigs. A boat, in which were two men, was one night last week, sunk in the harbor, and the men were with difficulty saved. It is said that several bars of the metal, with which it is believed the boat was loaded, have been recovered by means of grapnels. The thieves, it is said, are known to several persons, and if they have not left the city it should not be very difficult to bring them to justice.

The fire department of Charlottetown has received a big bill from Troy, New York. It weighs 6000 lbs, and cost \$1,861.24 at the foundry. Including freight duty, strikers, &c., it will cost \$2,800, and the expense of a bell tower will increase the figure to about \$4,000.

William McKee, convicted at the last term of the Supreme Court of a heinous crime, was exposed in the Pillory on the Jail Square, from twelve to one o'clock, on Friday last.

At the present time there is not one debtor in King's County Jail, and out of the five criminals lodged therein we hear that none of them belong to King's County.

A large eagle, measuring six feet eleven inches from tip to tip, was shot by Mr. John G. McDonald, Esq., on the 28th ult. It is said that this eagle has been in that vicinity for the last thirty years.

It is encouraging to hear that during the past week a larger catch of fish has been secured than heretofore this season. The meagre fares made for some time past, have discouraged many of our fishermen in the further prosecution of the work, but as the prospects are brightening we understand that some untiring efforts will be put forth to secure this valuable article of commerce.

Three fishermen were overtaken off Lion's Head in a squall, but with one, and that a broken one, and had to resort to the sprit of the sail to paddle themselves to the shore, after toiling until the day was well spent and caught nothing. They at last succeeded in reaching the shore, and in need of refreshment, and landed at the fishing station at Little Harbor, where they were sumptuously regaled.

The new chapel at Upper Aboungshan was struck by lightning on Monday afternoon and caused damage to the amount of \$50. Among four of the carpenters at work, three were knocked senseless for a while. The fire also caught in a pile of shavings, but was put out without much difficulty.

In Carleton, the sawdust boiler in Wetmore's mill exploded, tearing a portion of the roof off, shattering the side and damaging the machinery. Fred Lord, George Stackhouse, and Joseph Harned were injured, the latter fatally.

UPPER PROVINCES.

August 6th the agricultural and sewing machine works of Mr. Joseph Flury, of Aurora, were burned. The destruction of these works will be a serious loss to the village, as it will throw a number of men out of employment. All the tools of the workmen were destroyed. There was no insurance on the building or stock. The loss will be \$75,000 or \$80,000. The fire is laid to an incendiary.

The huckleberry crop this year at Bald Lake, which extends over several thousand acres, is the best known for years. Hundreds of pickers from all parts are employed.

Mr. Achille Fenner, Sheriff of Rimouski, has been dismissed. The Local Government has caused him to be arrested for embezzling \$2,000, a deposit made with him. The case is now undergoing inquiry at Rimouski.

Archbishop Bourget is daily gaining a little strength, but his affection of the chest is not much mitigated. He sleeps well and generally feels easier, but the doctors have not yet pronounced him to be out of danger.

August 6th in Montreal was the warmest day of the season, the thermometer going up to 104 in the shade at 2 p. m.

The spoon dredges employed at the Montreal canal basin occasionally bring to the surface human remains, being some of those of the unfortunate immigrants, four or five hundred in number, who died of ship fever in 1847-8.

The Government have seized the iron bridge over the Chaudiere Slides, for non payment of duty on eleven tons of iron by a prominent contractor from Cornwall, who is at Ottawa.

Professor Goldwin Smith will leave Toronto shortly for a tour in Europe.

The evening "Telegraph" publishes a fac simile of the "Big Push telegram" with a long history of the author of it.

A petition to the Mayor of Montreal for public meeting against extra taxation, is being signed.

The Toronto "Evening Telegram" charges that an investigation into the Northern Railway was instigated by George Brown for political purposes. It questions the Government's right to issue a commission.

A quantity of gold dust has been shipped from Montreal to England to be tested.

A United States sloop called the "Phit," was seized at Kingston for smuggling petroleum.

MISCELLANEOUS.

President MacMahon and wife were thrown from their carriage August 10th, between Paris and Versailles, but escaped unhurt. The coachman was badly hurt.

The extensive establishment of Grant & Co., engravers, lithographers and publishers, London, has been destroyed by fire. Its estimated value was \$1,000,000. The firm have a branch establishment at New York.

Mr. E. E. Sneyd, proprietor of the "London Standard" for several years, has been arrested for swindling the bank out of \$100,000.

At Rome, August 10th, a Russian woman fired a pistol from her pocket, and killed the Russian Minister to that city. The Prince was unhurt. The woman was arrested.

A letter from Stanley, the African explorer, states that he had a battle with the natives, in which their loss was very great. Forty-two were counted on the field dead, and over one hundred were seen to retire wounded, while on Stanley's side only two men suffered by contusions.

The Russian Government has made overtures to Austria to mediate for peace between Turkey and Servia. Austria acquiesces in the proposition, provided Germany co-operates in regard to Montenegro. Mediation is possible until the Montenegrins are driven off Turkish soil.

It is believed in German military circles that the war will end in a fortnight.

The Serbian premier interviewed the British Consul at Belgrade the negotiations for the armistice were opened.

Another battle with the Indians is reported in which they were defeated. "Sitting Bull" was badly wounded.

The railways in Russia have been preparing for the possible transportation of troops. There is no immediate danger, however, of Russian intervention.

The English morning papers warmly congratulate Disraeli on his elevation to the Peerage. The "Times" says he is the greatest member of Parliament that ever lived.

The "Telegraph" says the leadership next session of the House of Commons will probably devolve upon Sir Stafford Northcote, who is to be Chancellor of the Exchequer.

Intense heat in Spain. Forty field laborers died from heat near Seville. The vines in Andalusia are scorching and falling.

A special despatch from Vienna says powers have arrived at an understanding in respect to the basis of discussion for a European congress to meet at Vienna.

Boston is going to present a testimonial to the recently escaped Fenian prisoners from Australia on their arrival there.

The cheese exhibition at Philadelphia contains specimens from 22 Canadian factories, nearly all from Ontario.

CIRCUIT INTELLIGENCE.

DEAR MR. EDITOR.—P. E. Island has been visited by Revs. J. S. Phinney and S. R. Ackman. To the former I have no further reference to make, only that I was very glad to meet him and to spend the time I did in his company. But to the latter it is fitting that some more extended reference should be made. I need not occupy your space in either describing the personal appearance or enumerating the good qualities of Bro. Ackman, for this would be aside from my object in forming this article. The valuable service Bro. A. rendered us during his stay on the Island will not soon be forgotten.

On the evening of the 3rd inst., he delivered in the Methodist church here his popular and instructive lecture on "Music—its origin and influence." The chair was ably filled by Hon. W. G. Strong, who, in a very neat and appropriate address opened the exercises of the evening. Our efficient choir rendered valuable aid on the occasion, which aid the lecturer duly appreciated and acknowledged. The style of the evening's entertainment was indeed novel, and was evidently born of the lecturer's native genius and originality. The matter of the lecture was excellent and many of its passages were truly beautiful.

On the following Sunday evening Bro. A. filled our pulpit here, taking for his text 2 Peter 1: 2, "Grace and peace be multiplied unto you through the knowledge of God, and Jesus our Lord." The sermon was one abounding in original thought, cogent reasoning, appropriate illustration. At the close of the public service the sacrament of the Lord's Supper was administered, Bro. A. assisting in the delightfully solemn service.

On the following Wednesday our annual S. S. Picnic was held on Bro. Locke's farm, Richmond Bay, a beautiful place. It was our pleasure to have several ministers present, among whom was Bro. A., who favored us with a speech, as did some others also, appropriate to the occasion. The next day I bade Bro. Ackman good bye, feeling glad to have had the acquaintance and services of such a man.

Yours, &c., C. W. HAMILTON, Summerside, P. E. I., Aug. 14, 1876.

BONAVIDA N.F.—On Sunday 23 inst., the Rev. J. Goodson closed his ministerial labors in Bonavida.

Although the weather was rather unpleasant, owing to a continuous rain, yet a large congregation was in attendance on the occasion.

Mr. Goodison selected as the subject of his discourse St. John's Gospel, III. 16th verse, "For God so loved the world that he gave his only begotten Son," &c., &c. The sermon was eloquent, elaborate, affectionate. It has never been our lot to listen to a better exposition of the text.

The preacher's description of God's love had a powerful effect on all present. The feeling was such as is only manifest when the hearers are in sympathy with the hearer and his subject.

We believe many present felt constrained to say with the Poet.

"Were the whole realm of nature mine, were that a present far too small— Love so amazing, so divine, Demands my time my life, my all."

After the close of the service and before the congregation dispersed, Mr. A. Vincent (in behalf of the congregation) read and presented his Reverence with an address and to which his Reverence replied.—North Star.

TEMPERANCE.—Temperance Hall was crowded yesterday afternoon by an attentive and appreciative audience listening to the Rev. Mr. Lawson's eloquent appeal for more efforts in behalf of the intemperate. The rev. gentleman gave some personal experience in the work of reform and pointed out the manner in which the various social and commercial circles of this city and even invading and successfully counteracting the work of the church.

He called all professing Christians to more active and proper efforts in behalf of the unfortunate victims of intemperance.

The Carmarthen Street Methodist Picnic at Porters, opposite Oak Point, was today, was one of the most enjoyable of the season. The day was cool and the grounds, consisting of groves, level fields and a hillside, admirably adapted for picnic purposes. An efficient committee's forethought provided boats, swings and many other requisites. The steamer "General" is an excellent boat for such excursions.—St. John News, Tuesday.

PICNIC.—The Carmarthen street Methodist Sabbath School picnic took place on Monday last on the beautiful grounds owned by Mr. Porter, about 3 miles on this side of Oak Point, and on the opposite side of the river.

The new church for the Canadian Methodist congregation at Essex Centre is being rapidly proceeded with. Its dimensions are 30 x 60; height, from floor to top of spire, 85 feet and 27 feet of ceiling. All the windows will be of stained glass, and a 400 lb. bell is to be placed in the tower, from the Troy bell factory. Its seating accommodation will be about 300, and the interior plan shows that it will be neatly and tastefully fitted up. It is expected to be opened about the middle of September.

DEDICATION AT SUSSEX.

The dedication of the Methodist Church at Sussex on Sunday the 13th inst., attracted a large number of persons from the city to listen to the able speakers announced to take part on that interesting occasion. The day opened as pleasant as ever sun shone on, and a cooling breeze tempered the atmosphere sufficiently to make it possible to live in a crowd. The people from all sections of the surrounding neighborhood hastened to take part in and in every way commensurate so good a work. Baptists, Presbyterians, Episcopalians of high and low degree, were during the day seen wending their way to the old Temple that was about being anew set apart for the worship of the living God.

The services of the day were conducted by the Rev. D. D. Currie in the morning and evening, and the Rev. John Todd of the Reformed Episcopal Church, in the afternoon. Mr. Currie's morning sermon was based on Gen. 49: 10, "The sceptre shall not depart from Judah," etc., and the preacher gave a lucid exposition of the text, showing the different channels in which the priesthood and the royal line ran, and how strikingly the prophecy was fulfilled. He noticed the fact of the wonderful preservation of the Jewish genealogies until soon after the fulfillment of the prophecy. In the evening his text was taken from 2 Tim. 4: 7, 8, from which he preached a most impressive sermon. Mr. Todd's text was taken from Acts 11: 18, last clause, "Then hath God also to the Gentiles granted repentance unto life." He made a fine exhibition of the way in which the blessings of the Gospel were extended, in their offer, beyond Judaism to all the world. The Rev. James Gay, Presbyterian, and Rev. Mr. Kempton, Baptist, kindly assisted. The choir, composed of the leading singers of the place, without religious distinction, furnished music that would do credit to any church choir of our city.

The site selected for this little church is certainly very pretty, and its exterior is very fine and is a respectable acquisition to Sussex: whilst its interior has been thoroughly renovated, is a very model of neatness and reflects much credit upon the denomination. There was not enough inside, but carriages were arranged by the window outside in which as many as could be were seated. The Methodists are a strong and respectable body in Sussex, and have the good wishes of all lovers of true religion.

It is to be hoped that the Rev. John Prince, the minister of the newly dedicated church, will find his efforts successful in building up a congregation that will strengthen his hands and lighten his labors during his stay among them. The collections for the day made manifest that a liberal spirit still dwells in the people of Sussex.—Telegraph.

The rarest floral display ever witnessed in Woodstock was seen by a few favored ladies and gentlemen, at the residence of Mrs. Charles Connell, on the nights of Sunday and Monday last, when a thrifty Night Blooming Cereus plant unfolded its beauty and cast its overpowering fragrance on the senses of the delighted spectators.—The plant belongs to the cactus tribe, and while it is notable and admired for its handsome blossom, in color pure white, pungently fragrant and large as an ordinary saucer, its chief peculiarity consists in the fact that it blooms only in the night. Mrs. Connell's plant produced four perfect flowers, each of which was about four hours from the beginning of the bursting of the bud to its full development, and then, after about the same number of hours, losing all signs of vitality.

NEWFOUNDLAND.—Several fishermen returned from the Southward on Sunday, having abandoned the voyage, which they pronounce a failure.

The accounts from the fishery North and West are very conflicting and unreliable. Taking it altogether with the view of forming an opinion we incline to fear that the summer's fishery will be far below the average, and that, consequently, poverty will be severely felt amongst the fishing population during the rigors of the coming winter.—Pub. Ledger.

YARMOUTH.—Bro. George Boyd, who has been in attendance for some time past at the Sackville College, spent his vacation in Yarmouth, B. C. Pike having taken a rest for two or three months. Mr. Boyd has been with us about ten weeks and it is but just and true to observe that he won the respect of all and the admiration of many. In addition to his regular salary (granted for by the Rev. Bro. Boyd) he has been a member of the church, and received a considerable number of converts and a great many baptisms.

The Brother has us with enthusiastic good wishes for all the people, and no doubt he will make his mark wherever his lot may be cast.

Yours truly T.M. Lewis.

N. B. The above mentioned school was held in the basement of Providence Church.

MAMMOTH PIC-NIC.—The Methodists of Westmorland and Albert held a monster picnic at Fort Cumberland yesterday. A train left Moncton at 8 o'clock. Large crowds got on board the train at Dorchester, Sackville and other intervening stations, and the train was compelled to stop at many crossings to take up passengers. By the time Fort Cumberland was reached the number of people on board could not have been less than 2,000. After inspecting the ruins of the Fort the crowds sought shelter from the fierce rays of the sun in the adjoining woods where dinner was served up in true picnic style. The crowd was a very orderly one, as of course it would be when marshalled by our friend Rev. D. D. Currie, who did all in his power to make the occasion a pleasant one. The pic-nickers left Au Lac on the return trip about five o'clock last evening.—News.

The Pic-nic of the Germain Street Wesleyan Church Sabbath School took place yesterday at Clifton. The steamer General took up about 300 at 9 o'clock and about 200 at 2 o'clock. The usual games were indulged in, and as the weather was beautiful all enjoyed themselves. A Cabinet Organ on the grounds gave forth strains of sweet music and on the way added much to the pleasure of the sail. The General proved to be a first-class picnic boat and should become popular for that purpose. The grounds at Clifton also are admirably adapted for picnic purposes.—Telegraph.

THE BEST REASON FOR ABSTINENCE.

On what ground can a man claim that he is safe in the moderate use of intoxicating liquors? Does he boast of his superior intellect? Men of greater intellectual scope and force have to our knowledge—and to his—been overcome by strong drink, when they purposed its temperate use. Let him name the three Americans who have towered above all others of this century in massive intellects, and it will be found that at least one has been unable to resist the temptation to intemperance. Is it his strength of will on which he relies? Men of a far firmer will than he has yet shown himself to possess have been found helpless in the struggle on which he ventures confidently. Let him name two Americans who have evinced more will-power than any others of the present generation—the most set and obstinate men of their day—and he has to admit that one or both of them has to be counted as too weak to battle that with which he is foolishly ready to grapple. Even if he rests on grace to sustain him, he must admit that men who have seemed purer, holier, more godly, and more reliant on divine help than himself, have become drunkards, before his very eyes. The total abstainer who stands firmly on a pinnacle of the temple, may well shrink from tempting the Lord his God by casting himself down from that place of assured safety, in the hope that angels will bear him up, if, by leaving that foothold, he takes the risk of a midnight air flight towards the drunkard's Valley of Gehenna.

A Christian man has a duty not only of considering well his example on others, lest he in his over confidence should lead them in the wrong way, but also of considering the example of these who have gone before him, that he may be warned by the disclosed dangers of their course. For ourselves, we confess that we are total abstinence men, because we are afraid to be anything else. Judging by the course of the moderate drinkers whom we have seen or known of, we count the danger of any other course than total abstinence too great to be risked without culpable foolhardiness. In looking at the Bible teaching on this subject, we do not ask, "Can we drink champagne or lager beer without transgressing a specific command?" but "Is there any direct command that we shall touch anything that intoxicates?" Finding that we are privileged to let all alcoholic liquors alone, we are glad to do so, because we know that we might die drunkards if we trifled with these seductive poisons.

Our earliest recollections are of a distinguished New York pastor, whose name was followed by the titles D.D. and L.L.D., and who was honoured with rare prominence in the councils of the Presbyterian Church. He was quite sure that temperance and not abstinence was the thing for him. But his disgrace from intoxication startled us in our youth, as we saw the sadness, and sorrow, and shame, it brought to the people of God whose pastor he had

been. Later, we knew of a Methodist clergyman, who, as a stirring evangelist was blessed in winning souls to the Saviour, whose praise was in the churches far and near, who, because he would not be totally abstinent, staggered from his high position, and found a place with those who had no restraint over their appetite for drink. Again, it was a distinguished Baptist doctor of divinity who was above total abstinence, and who reeled before our eyes in the open street, the victim of strong drink. Then it was one of the young Congregational clergymen who was confident that temperance was a better way than abstinence, and was found in the very gutter by his parishioners before he thought he had overstepped the bounds of strictest prudence. An Episcopal clergyman of our acquaintance who could not suffer himself to be ensnared by the specious doctrines of total abstinence, was again and again intoxicated among his people, until he was compelled to go from them in disgrace. Sunday-School Times.

RELIEF FROM ASTHMA.

The following statement from Rev. Mr. Darnall, recently of Amelia county, Va., will speak for itself:

MILTON, N. C., July 5, 1876.

Dr. Brown, Rev. and Dear Bro.,—Having suffered very greatly at times with asthma, and having at last found a simple combination by which I have been able effectually to control the paroxysms in my own case, I have determined to send you the receipt for publication, with the hope that it may prove equally beneficial to others who are troubled with that distressing complaint.

Take the leaves of the Stramonium plant, commonly known as "Jamestown (or Jimson) weed," and after they are thoroughly dried reduce them to a powder. Then take nitrate of potassa (common salt-petre), reduced also to a powder, and mix the two in about equal quantities, in a dry state. Next take ordinary wrapping-paper and coat it with mucilage on one side, and immediately dust over it thickly the mixture; let it become perfectly dry. Shake off what does not adhere, and cut the paper into narrow strips, and put away for use. It should be kept dry. Whenever a paroxysm is coming on one of these stripes is lighted and the patient simply inhales the fumes or smoke.—As it is entirely harmless as many strips may be burnt as is found necessary.—It usually relieves me in from one to three minutes.

At this season there is usually an abundance of the plant growing in rich localities. Very truly yours, H. T. DARNALL.

A PETRIED MARINE MONSTER.—Sonoma county abounds in vegetable animal, and geological wonders. The latest notable development is the discovery of the partly petrified remains of a monster of the deep on the hillside on Watson's ranch, on the line of the Marin Narrow Gauge railroad, between Valley Forge and Freestone. While at work, three days ago, in a cut, a gang of men, at a depth of fourteen feet came upon a peculiar formation, which presents almost certain indications that it was once the body of a whale. It lies lengthwise of the cut, and is about fifty feet in length. Alexander Vander-noot brought to town specimens of the creature. They are soft and porous, and there can be little doubt that they are parts of the body of a member of the finny tribe. At the same place were found petrified shells of different kinds, and a substance two inches long and about one inch in diameter at the base, which had, evidently been the tooth of some animal. A bone, four feet long and about eight inches in diameter, sharp at both ends, was also found. Bowlders nearly round, and weighing from 100 to 600 pounds, are numerous in the cut.—Pentaluma Argus.

A little six year old boy went into the country visiting. He had a bowl of bread and milk. He tasted it and then hesitated a moment, when his mother asked him if he didn't like it, to which he replied, smacking his lips, "Yes, ma'am. I was only wishing our milkman would keep a cow."

An English clergyman was "turned down" at a fashionable spelling-bee for spelling drunkenness with one "n." Shortly afterward he returned to his parish, and found himself very coldly received by his parishioners. He sent for the parish clerk and asked him what was the cause. "Well, sir," replied the man, "a report has come down here that you was turned out of a great lady's house in London for drunkenness."

THE VICTORY OF THE CROSS.

(Sent for publication by one who has often received comfort from its perusal.)

Behold, the Lion of the tribe of Judah, the root of David, hath prevailed. Rev. v. 5.

Look forth from the battlement, watchman of Zion! Look forth to yon hills, on whose summit afar; 'Neath the deep clouds of terror, that round it are lying, The hosts of the mighty are gathered for war.

There engaged is that battle, predicted for ages; All heaven for its witness, all earth for its prize: O say! mid the gloom where that dread conflict rages Does the ensign of Jesse still wave to the skies?

Kings, prophets, and priests, from you heaven bending o'er, Gaze breathlessly downward, intent on the fight; And poised on bright pinions, the cherubin hover; 'Mid the gloom that overshadows that cross-crested height.

And the tombs bursting wide and the temple's roof rending; Proclaim what deep awe is investing the day: O Watchman! look forth—while his people defending.

How far our prince mid the fierce closing fray? O Zion, thy captain though bleeding and wounded, Still bears him serene, 'mid the press of his foes, And the standard of Jesse, though fiercely surrounded, Still floats o'er the battle, sublime as it rose!

Hark! heard you that shout! See, the darkness is clearing, And the light bursts again that was shadowed with gloom; And lo! through the fast flying clouds they are bearing, The Conqueror down from the cross to the tomb.

No paean of victory joyfully hail him, As down from the red field he's breathlessly borne, But the rapt he has hallowed'd all blindly assail him, With dark frowns of vengeance, with loud cries of scorn.

Pale, pale is his brow, and the wrath of his foemen, Has marked his bright visage with many a scar; Yet the shield of the Spartan, the car of the Roman, Ne'er bore such a victor 'mid shouts from the war.

'Tis finished! See Justice "her" terrors foregoing, Retires from the field at that conquering word: She has seen the rich blood of the sacrifice flowing, And cancelled the sentence and flung down the sword.

And lo! on the brow of yon heaven fast clearing, The symbol of safety respire's softly shown, And the angel of mercy in beauty appearing, Her emerald bow flung bright 'found the throne.

Descend from the field of thy fame, Juda's Lion! When the standards of death shall in darkness be furled, Thy name shall inherit the praises of Zion, And the flag of thy triumph shall wave o'er the world.

'Bove the front ranks of faith shall it flutter undaunted, O'er the brown torrid tracts, o'er the white Arctic snows, And wherever that all conquering banner is planted, The glad singing desert shall bloom as the rose.

'Twill wave 'mid the gloom where the prisoner is sighing, And the pale drooping captive shall bound from his chain; 'Twill wave o'er the couch where the weary is dying, And the dim eye shall brighten 'mid darkness and pain.

'Neath its folds shall the gathering nations assemble And the darkness shall flee, and the crescent grow pale, And Baal shall bow prostrate and Nebo shall tremble When that conquering flag flings its folds to the gale.

'I'M HURRIED CHILD'

BY EMMA BURT.

"O mother, look! I've found a butterfly Hanging upon a leaf. Do tell me why There is no butterfly about me, as sets its wings! I never, never saw so pretty things! All streaked and striped, with blue and brown and gold.

Where is it's house when all the days are cold?" "Yes, yes," she said, in absent accents mild, "'I'm hurried, child!"

"Last night my dolly quite forgot her prayers; An' when she thought, you had gone down the stairs.

An' dolly was afraid, an' so I said: 'Just don't you mind, but say 'em in the bed, Because I think that God is just as near.' When dolls are 'raid, do you s'pose He can hear?' The mother spoke from out the ruffles piled, "'I'm hurried, child!"

"Oh, come and see the flowers in the sky The sun has left; and soon 't you, by-and-by, Dear mother, take me in your arms and tell Me all about the pussy in the well? Then tell me of the babies in the wood?"

"My child has ceased to breathe, and all is night! Is Heaven so dark that thou dost grudge my light! O Life! O God! I must discover why Time moves so slowly by."

O mothers sweet, if cares must ever fall, Pray do not make them stones to build a wall Between thee and thy own; and miss thy right To blessedness, so swift to take its flight! While answering baby questioning you are But entertaining angels unaware.

The richest gifts are gathered by the way, For darkest days.—Illustrated Christian Monthly.

The acute and quick-witted Rev. Lemuel Haynes, of Vermont, well-known years ago throughout New England—a very plain, out-spoken preacher of the truth—was once saucily accosted by an impudent trifler with the question, "Mr. Haynes, how old do you suppose the devil is?" "You must keep your own family record," was the immediate response, which very effectually punished the impertinent.

It is sad to read of the sudden blighting in Ontario of the splendid wheat harvest prospects by rust, weevil and mildew. It is seldom that so fair a prospect is so suddenly clouded. We trust, however that the case will not prove quite as bad as represented.—Morning News.

HOW GIRLS CAN LEARN TO BE HOUSEKEEPERS.

Begin with your own things and your own place. That is what your mother will tell you if you rush to her, enthusiastic with great intentions, and offer to relieve her of half her house-keeping. Don't draw that little bucket of cold water to have it poured back upon your early zeal. Reform your upper bureau-drawer; relieve your closet pegs of their accumulation of garments out of use a month or two ago. Institute a clear and cheerful order, in the midst of which you can daily move, and learn to keep it. Use yourself to the beautiful—which is the right—disposing of things as you handle them; so that it will be a part of your toilet to dress your room and its arrangements while you dress yourself; leaving the draperies you take off as lightly and artistically hung, or as delicately folded and placed, as the skirts you loop carefully to wear, or the ribbon and lace you put with a soft neatness about your throat. Cherish your instincts of taste and fitness in every little thing that you have about you. Let it grow impossible to you to put down so much as a pin-box where it will disturb the orderly and pleasant grouping upon your dressing table; or to stick your pins in your cushion, even, at all sorts of tipsy and uncomfortable inclinations. 'This will not make you "fussy"—it is the other thing that does that; the not knowing, except fidgety experiment, what is harmony and the intangible grace of relation. Once get your knowledge beyond study, and turn it into tact—which is literally having it at your fingers' ends, as I told you—and order will breathe about you, and grace evolve from commonest things, and uses and belongings, wherever you may be; and "putting things to rights" will not be separate task-work and trouble, any more than it is in the working of the solar system. It will go on all the time, and with a continual pleasure.

Take upon yourself gradually—for the sake of getting them in hand in like manner, if for no other need—all the cares that belong to your own small territory of home. Get together things for use in these cares. Have your little wash cloths and your sponges for bits of cleaning; your furniture-brush and your feather duster, and your light little broom and your whisk and pan; your bottle of sweet oil and spirits of turpentine, and piece of flannel, to preserve the polish, or restore the gloss, where dark wood grows dim or gets spotted. Find out, by following your surely growing sense of thoroughness and niceness, the best and readiest ways of keeping all fresh about you. Invent your own processes; they will come to you. I shall not lay down rules or a system for you. When you have made yourself wholly mistress of what you can learn and do in your own apartment, so that it is easier and more natural for you to do it than to let it alone—so that you don't count the time it takes any more than that which you have to give to your own bathing and hair-dressing—then you have learned enough to keep a whole house, so far as its cleanly ordering is concerned.—Mrs. A. D. T. Whitney, St. Nicholas, August.

"Ours" says Dr. Butler, "is the only religion that sings." Brahminism, Buddhism, Mohammedanism, are songless faiths. They live on the shady side, and feel how much is dark in man. Sin is the night side of human nature which can be lighted up only by the knowledge of redemption. The Catholic never sings he only executes pieces of music. Protestantism alone is the religion of Redemption believed, received, experienced, fills the soul with joy which overflows in religious song. Methodism was born with a hallelujah on its lips. For a hundred and fifty years the strain has been swelling and extending around the globe and is now filling the world with the richest, grandest melody. How can Paganism sing? It has no redemption, no Christ. How can evangelical Protestantism fail to sing with agonious a Gospel to enlighten.—Zion's Herald.

The Dutch, it is said, have a singular contrivance to cure laziness. If a pauper, who is able, refuses to work, they put him into a deep cistern, and let in a sluice of water. It comes in just so fast that by briskly plying a pump, with which the cistern is furnished, he keeps himself from drowning.

What a pity flowers can utter no sound A singing rose, a whispering violet, murmuring honeysuckle,—oh, what a rare and exquisite miracle would these be!—Beescher.

THE ORDINATION CHARGE AT THE IRISH CONFERENCE.

The Irish Correspondent of Zion's Herald gives the very interesting description of the charge delivered by Rev. Gervase Smith A. M. at the late Irish Conference:—

My present letter will be chiefly occupied with the late Irish Conference, which I had the privilege and advantage of attending, as one of the companions of our President. It is pretty certain to stand out in history, as specially memorable. The attendance was about as usual, and a fine spirit prevailed all the conversations. The President has had a rather serious illness; and we feared at one time that he would not be present with us. I am happy to say, however, that he greatly recovered, and was able to attend and preside at almost the whole of each session of the Conference. We were much delighted with the vigor, sagacity and tact which he displayed; and his genial spirit imparted a happy and cheerful tone to the proceedings. He is well known to the Irish brethren, and is a great favorite among them. The only public services which he was able to render, were, that he presided at the open session of the Conference, and delivered the ordination charge. As his leg had been the seat of his illness, and he was still lame, he was compelled to deliver the charge after the manner of Eastern teachers. He "sat down." It was with some reluctance and apparent humiliation that he submitted to the necessity for this; but it struck me that the delivery gained rather than lost in dignity, and certainly the sitting posture did not interfere with the freedom, fluency, and passion for which Mr. Smith, as an orator, enjoys so general and merited a popularity. It was a most impressive and thrilling discourse, and the closing appeal was affecting and solemn to the last degree. He announced in the beginning that he should strictly confine himself to one department of the great work to which the young ministers had been set apart, namely, preaching. The subject was treated under three heads: "Preaching, Methodist preaching, your preaching." Briefly, but in noble and admirable words, he argued for the supremacy of the pulpit over all other ministerial functions and duties. In these days, especially, it was very gratifying to hear so noble a defence of the pulpit, both as against the ritualistic and sacramental party, who reduce it to almost nothing in public service, and those who are hostile to it from a skeptical and rationalistic point of view. The second branch of the topic embraced a lengthened, elaborate, and very conclusive defense of the "orders" which the young ministers had just received. I dare say many of the large audience would relish this portion less than the others; but, after recent controversies on the question of ministerial orders, and the insolent contempt with which Presbyterian ordination has come to be treated by a growing section of the Episcopal clergy, and thoughtful persons must agree that such a discussion was appropriate and timely, if, indeed, not imperative. At any rate, no one could fail to recognize the clear, close, crushing, indignant logic by which he dealt with and exposed to scorn High Episcopal pretensions. This was followed up by a vivid and glowing picture of early Methodist preachers and preaching; and we were favoured with a courteous and graceful enumeration of the great preachers whom Irish Methodism had produced. Still, curiously enough, the name of Thomas Walsh was omitted; but the historic roll had illustrious names, and the homage paid to them evidently deeply impressed the congregation. Under the last head, "your preaching," the President gave glorious advice, and sought, especially, to impress his youthful hearers with the value of exposition as the basis of exhortation and appeal, and with the duty of always preaching with a direct view to the salvation of souls.

A gentleman having an appointment with another who was habitually unpunctual, to his great surprise found him waiting. He thus addressed him: "Why, I see you here, first at last. You were always behind before; but I am glad to see you have become early of late."

THE HUN... A New Sunday School, was called great Sunday He said: "I will tell you a beggar boy Sunday morning cruets for me the street I out bat or red, and loomed. I come to school "No, sir "You of I said kind "What "We te "But I said. "Why said earnest "Bec quick reply "It is looking at any breakf "No, si "Where "Up th She's sick. "Will and cracked buy some? "Yes, to get em. "I boug him. He showed he asked him "A li said the b "I got before hit ating; th go with m "You said he, Please wear gingerbread I will go "He r walk whe went with been to school a bold out a ruler, a their car himself looking kindly, shabby c "He He told about th them to this, a lo sent out the farr sent an him for and do him for he is do In a gentlen the me "Lad red-hat who at I have p I own land a and ca the me take m he wleplea and a School world, what Sabba

Receipts for "WESLEYAN," for week ending August 16th, 1876.

Table with columns for names and amounts. Includes Rev. J. Doye, Rev. J. C. Jost, and various other contributors.

MARRIED.

At Ingonish, Monday, August 7th, by Rev. Wm. Brown, Samuel Roberts to Miss Susan Cann, all of Ingonish.

DIED.

At Shelburne, 1st inst., Sarah E., wife of Mr. B. P. King, and daughter of Mr. George H. Deinstadt.

ANNAPOLIS DISTRICT.

The Financial District Meeting of the Annapolis District will be held at Granville Ferry, on Tuesday, August 29th, at 3 o'clock, p.m.

YARMOUTH DISTRICT.

The Financial Meeting of the Yarmouth District will be held (D.V.) in the Methodist Church, Barrington, on Wednesday, 6th September, at 9 a.m.

CUMBERLAND DISTRICT.

The Financial District Meeting will be held (D.V.) at Amherst, September 6th, at 10 a.m.

FREDERICTON DISTRICT.

The Financial Meeting of the Fredericton District will be held at Sheffield, on Wednesday, 30th August, at 10 a.m.

TRURO DISTRICT.

The Financial District Meeting will be held at Truro, on Wednesday the 30th of August, at 9 a.m.

SMITH BROTHERS, WHOLESALE AND RETAIL DRY GOODS, HALIFAX, N. S.

WHOLESALE WAREHOUSE, JUST COMPLETED, 25 DUKE STREET, RETAIL WAREHOUSE, 150 Granville Street.

In our WHOLESALE WAREHOUSE will be found one of the most complete and attractive Stocks in the city...

ALL GOODS SOLD AT THE LOWEST MARKET RATES.

In our Retail Department special attention is devoted to obtaining reliable makes of Goods at moderate prices...

KID GLOVES, Our Stock of these is the largest and most reliable in the trade.

June 3.

St. JOHN DISTRICT. The Financial Meeting for the Saint John District will be held in the large Class Room of the Methodist Church, Portland, St. John, beginning Wednesday August 17th, at 9 o'clock, A. M.

LIVERPOOL DISTRICT. The Financial Meeting of the Liverpool District will be held at Mill Village, beginning Wednesday, August 30th, at 9 a. m.

SACKVILLE DISTRICT. The Financial District Meeting will be held at Point de Bute on the 23rd inst., at 3.30, p. m.

HALIFAX DISTRICT. The Financial Meeting for the Halifax District will be held in the School Room of Grafton Street Church, Halifax, beginning Tuesday, August 29th, at 8 o'clock p.m.

MOUNT ALLISON INSTITUTION. SACKVILLE, N. B. The first term of the year 1876-7 will open on Thursday August 17th.

PREACHER'S PLAN, HALIFAX AND DARTMOUTH, SUNDAY, AUGUST 20TH.

THE LARGEST STOCK OF BERLIN WOOLS, AND FANCY WORKING MATERIALS IN THE PROVINCES.

AT Boston Hair Store, 65 Barrington St., Halifax.

WOOLS carefully matched and sent by Parcel Post, without extra charge.

Victoria Steam Confectionery Works, WATERLOO STREET.

We call the attention of WHOLESALE DEALERS and others to our STOCK OF PURE CONFECTIONS

Some of which will be found entirely new to the trade. We invite their inspection and solicit a share of their Patronage.

WHOLESALE ONLY, J. R. WOODBURN & CO., N. B., (dec. 15)

Victoria Steam Confectionery Works, Waterloo St., St. John

J. R. WOODBURN, H. P. KEER

\$12 a day at home. Agents wanted. Outfit and terms free. TRUE & Co., Augusta, Maine.

SEND 25 cts to G. P. ROWELL & Co., New York, for Pamphlet of 100 pages, containing lists of 3000 newspapers, and estimates showing cost of advertising.

SUGAR! SUGAR!! Just Landing ex "Halifax."

200 Hogsheds very choice Sugars, for sale in bond or Duty Paid. R. I. HART.

\$5 to \$20 per day at home. Samples free. STINSON & Co., Portland, Maine.

POST OFFICE Halifax, N.S., 29th July, 1876.

Notice to the Public.

THE sale of Postage Stamps to the Public, at the Halifax Post Office, will be discontinued on and after Tuesday next, the 1st of August.

Postage Stamps can be obtained from the following vendors:-

G. E. Morton, Hollis St. J. Courney, Pleasant St. M. A. Buckley, Granville St.

A. W. Nicholson, Wesleyan Book Room, Granville St. A. McBean, Book and Tract Depository, Granville St.

H. A. Taylor, Barrington St. J. Courney, Pleasant St. R. Urquhart, Spring Garden Road.

G. W. Jones, Birmingham St. A. B. Power, Brunswick St. H. C. Tully, Upper Water St.

James Crawford, do. G. T. Winsor, Lower Water St.

Licenses will shortly be issued to other vendors. By order of the Postmaster-General.

H. W. BLACKADAR, Postmaster.

W. M. HARRINGTON & Co., OFFER FOR SALE,

AT 243 HOLLIS STREET,

The following GOODS at Lowest Market rates, viz.:

100 CHESTS Fine Congou TEA Strong full flavor

50 Half Do. De. DITTO 10 Half Ditto Oolong TEA

25 Caddies Fine Breakfast DITTO 20 Half Chests Souchong, 5 DO Heyson

10 Pans Muscovado MOLASSES 25 Bbls Jamaica COFFEE

20 Do Crushed SUGAR 10 Do Granulated & Pulverized DITTO

Hds. & Bbls. Vacuum-Pan & Porto Rico SUGAR

Boxes, 1/2 boxes & 1/4 boxes London and Muscatel RAISINS

Bbls CURRANTS, Valencia RAISINS A large assortment PICKLES, SAUCES, Salad OIL &c.

Kegs Mustard, Boxes Starch Kegs Soda Filberts, Walnuts, Almonds Prunes, Figs, Dates, &c., Pearl & Pot Barley, Oat Meal, Split Peas 50 Bags Rice, bis Pastry Flour, Corn Meal,

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Halifax, N. S., Dec. 1876.

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The Track-laying and ballasting only of about 77 miles, and the construction, as well as Track-laying and Ballasting, of about 37 miles between Cross Lake and Rat Portage.

For Plans, Specifications, Approximate Quantities, Forms of Tender and other information, apply to the office of the Engineer in Chief, Ottawa.

No Tender will be entertained unless on the Printed Form, and unless the conditions are complied with.

By order, F. BRAUN, Secretary. Department of Public Works, St. J. 26th Ottawa, August 1st 1876.