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TO THE MEMBERS OF THE METHODIST CHURCH
OF CANADA WITHIN THE BOUNDS OF THE
CONFERENCE OF NEW BRUNSWICK AND
PRINCE EDWARD ISLAND.

Dear Beloved Brethren:—

Assembled in Annual Conference we again
greet you in the name of our common Lord.
Grace to you and peace from God our Father
and the Lord Jesus Christ. We gratefully
record the fact that since our last Annual
Address to you our ministerial ranks have not
been broken by death.

As usual our Session has been devoted to
a thorough consideration of the affairs of our
Church, and its various Funds and Institutions
have passed under review. These all
originated in necessities most urgent and
continuous and are worthy of your liberal
support.

We have noted with much satisfaction, the
steady growth of our Educational Institutions
at Sackville. These are becoming year by
year a most potent factor in shaping aright
the future of our Church and country, and to
these Institutions you must mainly look for
that cultured talent you in common with
ourselves so earnestly desire for our ministry.
Our Educational Society demands your prayers
and benefactions. You rightly claim
that our pulpits in culture and power shall be
equal to the demands of the times. To this
point we believe the aspirations of most of
our candidates for the ministry are directed,
but in order to reach it the Funds of these
Institutions must be largely augmented.
Suffer us to remind you dear brethren that
this interest of our Church is second to none.

We have been cheered by the presence and
fraternal greetings of three brethren from
sister Conferences, the Revs. W. H. With-
row, M. A., A. W. Nicolson and I. E. Sut-
cliffe. The two former of these brethren
represent our publishing interests, and for the
periodicals under their editorial supervision
we earnestly desire a greatly increased cir-
culation. Our Book Room you will be glad
to know continues to prosper. In its care-
fully selected books for Sabbath School
libraries and general reading you have at
reasonable cost a literature that ought effectually
to shut out of your homes, everything
of a merely sentimental and spurious char-
acter. As of vital importance, we advise you
to guard well the reading matter of your fam-
ilies which so largely moulds the character
and directs the life.

The increasing number and efficiency of our
Sabbath Schools, is highly gratifying and gives
much promise for the future. This Institu-
tion of the Church is worthy of your contin-
ued interest and most generous support. See
to it that the children and youth of your com-
munity, so far as they are under your care
and control have the advantages which the
Sabbath School is designed to afford.

We commend to your co-operation the cause
of Temperance. The vice with which this
reform purposes to grapple meets us at every
step in our work and is one of appalling mag-
nitude, most hostile and defiant in its attitude
towards the Church of God. Let your position
in regard to it be no doubtful one. With
emphasis we repeat the admonition of our
great Founder against drunkenness, buying or
selling spirituous liquors, or using them un-
less in case of extreme necessity.

With us you have been stunned with the
suddenness and extent of the desolating fire in
the city of St. John. By this appalling cal-
amity, property to the value of nearly Thirty
Millions of dollars has been destroyed, and
thousands of families rendered homeless, while
several persons have lost their lives. Among
the sufferers are several of our ministerial
brethren, who have met with heavy financial
loss. Three of our churches have been con-
sumed and their congregations left without
a sanctuary in which to worship God. The
case of these suffering ones should promptly
secure our sympathy and aid.

Watching over your souls as those that
must give account, we rejoice in your steady
adhesion to our doctrines and discipline.
As intelligent students of the Word of God,
be ever ready to give a reason of the hope

that is in you. Seek to conform your life
to the truth you accept. Give no counten-
ance to the dissipating ball-room or popular
dance. The friendship of the world is en-
mity against God. Known and read of all
men be ye living epistles. In constant con-
flict with sin in its various forms put on the
whole armor of God. Quit you like men; be
strong. Called not unto uncleanness but
unto holiness, leave the principles of the doc-
trine of Christ and go unto perfection. In
the prosecution of your Christian course
you need all possible help. The earnest and
devout of our membership have all along the
history of our Church set a high value on the
class-meeting. Do not forsake your place
here; forsake not the assembling of your-
selves together, as the manner of some is,
but exhort one another daily, and so much
the more as ye see the day approaching.
Regularly take your place in the prayer-
meeting, at the table of the Lord, and in the
public congregation. "Remember the Sab-
bath day to keep it holy." Forget not its
Divine appointment, its sanctity and constant
obligation. Not less important are the ob-
ligations of family religion. Upon parents we
would impress the duty of training your chil-
dren in the nurture and admonition of the Lord.
By godly precept and example create in your
homes such an atmosphere as will conduce
to the growth of whatsoever things are true,
honest, just, pure, lovely, and of good report.

Finally, brethren, let your conversation be
as it becometh the Gospel of Christ, that ye
may be blameless and harmless, the sons of
God without rebuke, in the midst of a crook-
ed and perverse nation, among whom ye
shine as lights in the world.

Signed on behalf and by order of the Con-
ference,
JOHN PRINCE, *President,*
HOWARD SPRAGUE, *Secretary.*
Fredericton, N. B., July 3rd, 1877.

THE FIRE AT ST. JOHN, N. B.

(From the Methodist Recorder.)

The Conference is very chary of grant-
ing permission to any person, be he
minister or layman, to travel through
the Connexion for the purpose of col-
lecting money. "Carpet-baggers" of
this sort are regarded with suspicion
by circuit superintendents, and not
without reason. One who finds it hard
to pick up game for his own larder may
be pardoned if he shows a little caution
before opening his preserves to a stran-
ger. The appearance of the friend
with the subscription list transforms
everything. A circuit which has borne
up under commercial depression with
remarkable success is found to be com-
pletely exhausted. The wealth of a
congregation in which a week previous
to the visit there were a dozen men who
could give a ten-pound note and not
feel it has been greatly overrated. There
are not five men who can spare a sov-
ereign! The pastor undergoes a
change as remarkable as his people. A
few weeks previously he was spoken of
as a minister of considerable influence
and felt himself not unworthy of the
compliment. He is now "less than the
least," and with touching admiration
mentions the name of the superintend-
ent of a neighboring circuit, and fur-
nishes the address. He is too busy to
accompany his friend on a round of
calls, and feels a little delicacy in giv-
ing the names of the few rich men in his
congregation, as they are constantly
under pressure to meet the necessities
of their own circuits. The "carpet-
bagger" carries away little comfort,
and less cash from such an interview.
It is to be hoped that the Rev. How-
ard Sprague, M. A., will meet with
very different treatment during his
hasty visits to the circuits of Metho-
dism.

Mr. Sprague presented to the British
Conference ten days ago, an appeal
from the Conference of New Brunswick
and Prince Edward Island in relation
to the late disastrous fire in St. John,
and on hearing the appeal the Confer-
ence passed a resolution cordially com-
mending Mr. Sprague "to the sympa-
thy and co-operation of the superin-
tendents of the respective circuits
in this country." Dr. Williams, Dr.
Punshon, Dr. Gervase Smith, and Mr.

Arthur, spoke in support of the resolu-
tion. Mr. Sprague subsequently ad-
dressed the Conference in a speech of
remarkable beauty and pathos. The
Rev. G. S. Rowe suggested that the
ministers might do something in the
way of raising a fund on behalf of those
ministers and widows who had suffered
in the calamity, and those present, we
are informed, responded to the sugges-
tion by a handsome contribution, which
will, we have no doubt, be largely sup-
plemented by their brethren who were
not at the Conference.

Mr. Sprague has a good case. St.
John is, or rather was a flourishing
town, with a population of about 30,-
000. Wood, as in most American cities,
was largely used in the construction of
its buildings, a fact that explains the
awful rapidity and appalling extent of
the conflagration. During the morn-
ing of the 20th of June last, a fire broke
out in the town, and before midnight,
out of 80,000 people, 20,000 were left
homeless. Property valued at five and
a half millions was destroyed. We
have no need to dwell upon the general
aspect of this terrible calamity. The
news no sooner reached the cities of
America and Great Britain than sym-
pathy—"the angel in the human heart"
—went forth with large and prompt
assistance. Our point of view is spec-
ific; it regards the reparation of the
loss incurred by the destruction of Con-
nexional property and the alleviation of
the privations of Methodist ministers
and people. "At noon of day," says
Mr. Sprague, "we had four churches
and three parsonages; at noon of night
we had one church and one parsonage
left." Six preachers, four of whom
were supernumeraries, and a supernu-
merary's widow, suffered severely by
the fire. Any attempt to enumerate
the incidents of danger of escape, and
loss which must lie behind these gen-
eral statements, would be a task of
hopeless sorrow. Some particulars will
probably be found in the appeal which
Mr. Sprague is about to publish. For
the present let us remember that it is
the part of the Good Samaritan not so
much to count the wounds of the suffer-
er as to heal them.

"How far," it may be reasonably
asked, "may our brethren in St. John
be expected to help themselves?" The
answer is anything but cheering. When
all insurances have been realised £16,-
000 will be required to restore connex-
ional property. To this sum must be
added the money needed to assist in
rearing again the homes that sheltered
the repose of age or the sorrow of
widowhood. We need not wait for a
nice calculation on that score. Benevo-
lence has no seven-leagued boots. It
is not generally so swift of foot as to
warrant the hope that it will overtake
the personal and domestic losses of our
brethren across the sea. Mr. Sprague
gave the Conference information as to
the congregations which were accus-
tomed to worship in the churches which
have been consumed. In the first case
out of 145 families 120 were burnt out,
both in home and business; in the sec-
ond case nine-tenths; and in the last
every family and individual suffered in
the same way. We can spare arithme-
tic. Our brethren when they have done
their best will need all the help which
we can send.

"Fighting the flames" is a poetical
definition of the work of the brigade.
But the fight is not over when the fire
is out. In a case like the one before
us the salvage-corps is made of men
with pitying hearts. The salvage is
not half-burnt silks and crumpled cali-
coes, but of souls consumed with grief
and hearts dried up with sorrow. We
hope Mr. Sprague will find that the
Methodist people are reasonably ready
for this noble work of self-denial; that the
congregations are not utterly exhaust-

ed by trade losses or circuit necessities;
that there are still gentlemen not a few,
who can spare a ten-pound note with-
out feeling it; and that the superin-
tendents know how to discriminate be-
tween a "messenger of the Churches"
with a good case, and an ecclesiastical
vagrant with a carpet-bag.

THE DUNKIN ACT DEFEATED IN TOR-
ONTO.—Though the opponents of the
Dunkin Act led the poll from the begin-
ning, its friends alleged that the strength
of the enemy would be exhausted early
and that in the end the Act would tri-
umph. The law allowed the poll to be
kept open for forty days. It was suggest-
ed that as all interested were likely to
vote within the first few days an agree-
ment might be made to terminate the vot-
ing early, by mutual consent. The
Dunkin Act Association, however, de-
clined to entertain this proposal, and on
Monday the "Globe" contained a letter
from the Secretary, Mr. J. T. Moore, posi-
tively stating that consent would not be
given to terminate the poll before the ex-
piration of the time allowed by law. It
is evident that after that letter was writ-
ten the Dunkin Act Association changed
its mind. Our despatch this morning an-
nounces that the Association has given
up the fight and allowed the poll to close.
The majority against the Act is 1100.—
Chronicle.

Thus endeth the first chapter. But
we have not, by any means, come to
the end of the volume. It is to be
hoped that Toronto will now have
something to think about. That mag-
nificent city is ruled by the drinking
classes; and we confess the idea is by
no means pleasant, even to a Canadian
subject at a distance.

METHODIST UNION.

In Ireland we see the first dawning
of a very bright epoch. The Primitive
Methodists in Canada have been ex-
ceedingly reluctant to unite with the
general Methodist body, being only ex-
ceeded in such antipathy by the Epis-
copal Methodists. In Ireland this
opposition has been pretty effectually
overcome, as witness the following,
taken from the Irish correspondence of
the *Nashville Advocate*:—

The union of the two branches of Irish
Methodism was considered by the mixed
Conference. The subject had occupied
the attention of several Conferences, and
was, from year to year, referred to the
consideration of large committees, ap-
pointed by both bodies. The report of
these committees being submitted to the
Conference, it was found that all legal
difficulties were taken out of the way of
the union, and the only remaining diffi-
culty was one of finance. To remove this
difficulty it was proposed to raise £1,200
a year for six years, and in a few minutes
subscriptions were announced amounting
to nearly £7,000. A telegraph message
was sent to the Primitive Conference in
Dublin, announcing the result, which was
received with great joy, and in a short
time resolutions were passed by this
Conference expressing satisfaction with the
terms of union. The Primitive Methodist
Conference numbers 70 ministers, and re-
ports 7,507 members of society; the Wes-
leyans have 185 ministers, and 19,977
members, making in all, when united, 255
ministers, and 27,484 members.

All the ministers of both Conferences,
when one Conference, are to have equal
educational advantages, and the same
educational privileges for their children in
the Methodist College and Connexional
School. The earnest prayers of all lovers
of Methodism in America, and in this
land will doubtless go up to heaven that
God's blessing may rest upon the union,
and that it may be a new power for good
in this country.

NEW METHODIST BOOKS.—The Rev.
J. A. Beet, one of our ministers, has just
published, through Hodder and Stough-
ton, a six shilling commentary on the
Epistle to the Romans. I have only just
seen it, and am not able to pronounce an
opinion on it yet. I presume *The Metho-
dist "Book Table"* will have a review of it
shortly.

First copies, but only a few of them, of
the Rev. William Arthur's new work have
been seen at Bristol. It is in two hand-
some volumes.

Another new work is pushed into sight
at the Conference. It is written by Rev.
M. Randes, on "Substitution." I have
heard two different opinions about it; one
very strong against it, another very strong
in favour. Competent readers had better
judge for themselves. It is not published
by the Book-room, though it was offered
there. However, there are undoubtedly
some valuable works to be men's libraries
bearing the imprimatur of other publish-
ers.—*London Methodist.*

REV. SAMUEL COLEY ON THE "RELIGIOUS STATE" IN THE BRITISH CONFERENCE.

Mr. Coley said: This is always one
of the happiest hours of the Conference
to me, when I can sit and hear the
words that are spoken so well and so
earnestly about the state of the work of
God. I have been particularly refresh-
ed at this Conference, Mr. President,
by your own many beautiful references
to our identity with the Lord Jesus
Christ. (Hear, hear.) You have en-
couraged us to speak of these things
which relate to our work. I should
like this Conference to know, what I
think they will be very pleased to know
—a very simple but a very beautiful
fact, showing how the good Lord has
been turning the minds of young men
to a subject which to us Methodists is
of great importance. I have had no
less than forty-five questions handed to
me by young men on the subject of en-
tire holiness—not in the spirit of dis-
putation, but with a sincere wish to
understand the subject in all its aspects,
I think that is a very hopeful fact. I
may say that my own view of catholicity
becomes increasingly Methodist. I
yield to no man in my love for all who
love our Lord Jesus Christ, but I get
more and more in love with the doc-
trines and with the forms of Metho-
dism. My own belief is that denomina-
tionalism is dispensational at this
time. I believe it is the will of God
for the State and for the Church at
this day. I believe we shall get great
mischiefs by trying to tone down what
is called denominationalism. It is for
us to work for Christ through this par-
ticular organization and in our own
way. My notion of catholicity just
now is denominationalism plus charity
—as large a charity as can possibly be
got into the heart. But I have a strong
and deep conviction that for myself and
for this brotherhood the best way in
which we can work for Christ is through
our old Methodist cause. (Hear, hear.)
With regard to the class-meeting,
we should not leave it to be supposed
by our people that it is a mere appen-
dage to our system—something that
may be regarded as desirable rather
than necessary. I believe it is the
germ-cell of our entire organization.
(Hear, hear.) In proportion as we
work out the principle of sanctified
sociality we get fellowship of members,
colleagueship of ministers, and the con-
nection of Churches; they are all in
the same line of thing, and run one in-
to another. As far as we can find, this
is the best way of spreading scriptural
holiness throughout the land. I should
like that my brethren would ask whe-
ther it be not possible to secure a
great improvement in the village con-
gregations on the week evening (and
in the town also) by the adoption of a
method which I know has been worked
very successfully by several very valu-
able young men of my acquaintance—
viz., holding children's services. By
that means the congregations have
been trebled. As far as my experience
goes, you never get a circuit to work
well where you have not got good
leaders' meetings regularly held and
spiritual conversation in them. I be-
lieve also in the importance of holding
Society meetings somewhat frequently;
for there you can dwell upon many
points that you cannot very well preach
about at any length; you can give ad-
vice about the common things of life;
and your advices on those matters are
very helpful to the leaders. But for
myself, Mr. President, I feel more and
more that I can do nothing without
divine power. The man who runs
away to preach without prayer will find
that he is like a rifleman who has gone
to shoot at the target and left his
powder behind. You want the impul-
sive force, and that comes from the
Holy Ghost; and while we live in bless-
ed union with Christ, and walk in the
Spirit, we shall be a power in this
land. (Hear, hear.)

UNCONSCIOUS INFLUENCE.

THE STORY OF A SAINTLY LIFE.

One taper may light a thousand; one wave lifts another; one influence may run through unnumbered lives. Our influences mingle and come, and our characters are largely the result of all the influences we have met.

All lead a life of unconscious influence. Our very faces and expressions of countenance, which are reflections of our true character, are silent but perpetual influences.

It is generally our unconscious influence that produces the greater effect upon others. It is not so much when we assert that we are conscientious, as when we are accidentally discovered doing some conscientious act, that the force of our character is felt.

A man may talk virtuously, but if he live in secret an impure life his unconscious influence for evil will destroy the effect of his words. Character influences independently of its professions, and this influence of character is the heaviest weight in the scale of life.

A good life will preach under circumstances when no word is uttered, and will stimulate good in others when silently pursuing its own purpose.

All have heard of John Angell James one of England's choicest ministers. Thousands were converted under his preaching, and tens of thousands have felt the influence of his writings. He was converted under somewhat peculiar circumstances, and he owed the beginning of his religious life largely to the influence that was exerted upon him by the silent but conscientious performance of an act of religious duty by a roommate and a fellow-apprentice.

Mr. James's boyhood and early years were such as to produce a very unquiet conscience, but the claims of religion continued to assert themselves amid all his irregularities of conduct. At last he began to have longings for a better life. Sometimes on a Sunday he would go away by himself and pray. "I wanted to be pious," he said, "but knew not how." He began to pray that Providence would send him a guide. "I prayed," he said, "that the Lord would raise up some one in the house [where he was living] to be my guide. I am sure I was sincere in this, and now came a turning-point in my history."

"Mr. B." (he continues his own narrative of this spiritual crisis), "with whom I lived, being in want of money, took another apprentice for the sake of the premium. A youth was engaged who had been religiously educated. The apprentices all slept in the same room. The first time this youth lodged with us, he knelt down by his bedside and prayed in silence. The thought instantly occurred to me, as I looked with surprise upon the youth bending before God—'See, there is the answer to your prayers—there is some one to lead you in the ways of religion!' This made me thoughtful and uneasy." Yielding to the influence of the good example set before him he began to pray too.

"After awhile," he says, "I observed that my new friend, as soon as the shop was shut, used frequently to go out for an hour. I at length discovered that his visits were made to a pious shoemaker. I prevailed upon my friend to allow me to accompany him to the pious cobbler. The house was small, mean, and ill-furnished, and in a low situation. The shoemaker himself was not prepossessing in appearance, but both he and his wife received me kindly. I found that their society was just what I needed. They were both pious people, and there was a softness in their manners which was above their rank.

The cobbler's name was John Poole. He began to pray with the lads, and length induced them to pray with him. "In order to take off all fears from my mind," says Mr. James, "he requested me, the first time I prayed, to go and stand in a small place, boarded off, in which coals and other matters were kept." Here, in this dark corner, John Angell James, whose fame filled the religious world, made his first public prayer.

"The little circle at the shoemaker's was enlarged by two more young men, who were permitted to join us. We usually all met on a Sabbath evening after a sermon, at his house for prayer and praise, and very sweet and sacred were the seasons that we spent there.

We know not whom we are influence-

ing by right doing, nor do we know how long or how far our influence is to extend. Byron said of Rousseau that he "multiplied himself among mankind." Our words and our efforts are the multiples of the acts of others; they are seed sown to produce their own kind, and to find some soil in which they will grow and flourish.

The prayerful apprentice and John Poole, the cobbler, live in thousands of lives to-day through the influence of John Angell James; and Rousseau, though his sentimental life and his unbelief have dwindled to a mere incident on history's page, still lives in dark intellects and unquiet hearts.

Is your life so positive for good that its accidents and incidents preach? Is your unconscious life a weight in the scale of good, or in the balance of evil?—*Christian Age.*

UNDER THE PAVEMENT.

"Can you tell me where I can find a clergyman?" said a female in the shadows of the old church. She was speaking to a kind-hearted man. She continued, "I thought there might be a clergyman living near the church?"

"No, no," answered the man, "the churches have all gone up town, and the clergymen have gone up with them, and there are no resident ministers down here. Why do you wish to see a clergyman?"

"My husband is sick, sir, in a basement near by. He is in great distress of mind because death is coming, and he says he is not yet ready."

The man addressed was a kind man, and told the poor wife he would bring a clergyman the first thing in the morning.

This woman was young, of prepossessing appearance, but in her conversation showed she did not appreciate the moral necessity which was upon her husband, though she sympathized in his deep distress.

Early next morning the clergyman and the strange friend were at the designated street and number. The room was entirely below the sidewalk. Going down the grimy steps they inquired if there was a sick man there. The front of the room was dimly lighted from the street, but the back of the room was in darkness. Two men were drinking at the bar. Two or three were at a table playing cards, and farther on in the distance were four or five straw mattresses scattered upon the floor. No attention had been paid to the inquiry for the sick man, which was now repeated, and a rough man gruffly answered, "No, no, don't know of any sick man. We don't keep such."

"No such man here," said another. "Yes, yes," another spoke up, "there is a poor fellow lying back yonder in the dark. Is it him ye are after?"

At this moment the poor wife came forward with a tallow candle in her hand, and led the way to her husband. He lay in one corner of that damp, miserable cellar, on a hard bed. He was about thirty years of age. In a few words this was his story:—

Seven or eight years ago he had come from the "old country" to try his fortune in the new world. He was then a sober, industrious man, well educated, moral, but not religious. About one year ago he married and went to work on a farm on Long Island. He laboured till he was stricken with dysentery. Still he laboured on, relying on his strong constitution to bring him out all right. He sunk lower and lower, till he found himself where he lay. He had spent all his money on physicians, who had done him no good; and sinking lower and lower, here he found himself on the very verge of eternity, and knew he was not prepared for the great change which was before him. "Look at my legs and arms," said he: "I am little but skin and bones, and I cannot get any better, and what am I to do to be prepared to die? O! if I had my dear praying mother here now, or my good old father, they could tell me what to do. I have no hope of living. Life is not my trouble. I want eternal life begun in my soul. This is what I want, and I don't know how to get it. How shall a poor sinner like me get eternal life? That is the great question. I drop every other to have that answered. O! what shall I do to be saved?"

The clergyman hitherto had not said

a word, while all the time the sobs of the poor wife could be distinctly heard. The man of God felt that he was now in the presence of a hungry, starving soul, and intelligent, earnest mind; and he began and preached unto him Jesus. His words were few; they were chiefly the promises which Jesus makes to every sinner seeking Him; but they were accompanied with the power of the Holy Spirit. The poor man drank in the words like water.

Then the minister knelt down to pray; and some of those rough men, hearing what was going on, came forward and knelt with him. He poured forth an earnest, believing prayer.

These interviews were repeated for days. At length the day dawned on this poor man's soul. Evidence was given that a great change had come; that a new-born soul had been washed in the Saviour's atoning blood. Peace and joy filled his heart. He expressed a strong desire to live, if it might be the will of God:—"I should like to live to tell others how precious Jesus is to all who truly believe in Him; I should like to live to do something for Him; I should like to persuade my impenitent friends to come to Him. But if I cannot live, I am happy to die just where I am, and just as I am, in the blessed assurance that I shall go from this cellar to the city of everlasting glory."

Early one morning he expressed great desire to see his clerical friend once more, and requested his wife to go and call him. But while she was gone, death released him. "How did he die?" inquired the clergyman of the attendant. "O, so happy, sir. He went away shouting, 'Glory to Jesus. Tell my wife I have gone to be with Jesus in heaven, and she must meet me there.'"

The feet of the passers-by kept up a continuous tramping on the sidewalk, all unconscious how near the angel of death had been to them, and how a sinful soul had been fitted below the sidewalk for seats in the mansions of the blessed.—*From Good News.*

THE "UNIVERSAL CATHOLIC LEAGUE."

The Roman correspondent of the *London Daily News*, in a letter published in that paper on the 31st of July, states that a society has been organized at Rome with the above title. He writes: "Its programme, entitled 'The Universal Catholic (Holy Crusade),' is now before me, and in the process of transcribing and translating it I have been struck with its strategic skill, so to speak, and the completeness of its appointments down to the humblest detail."

"The bases of the organization are these:

1. The centre of the League shall be at Rome.

2. The Grand Presidency of the League shall reside in the Vatican, and, with it, the personnel of a General Secretarial Board.

3. Each Central International Committee shall nominate and maintain one or more representatives at the office of the General Presidency, which representatives shall communicate the orders and deliberations of the said General Presidency of the League to their local central committees.

4. A general depot shall be formed at the above named General Presidency for defrayal of the expenses incident to the League.

5. The office of the General Presidency shall have seven directions, each with a head division, and with secretaries, and these directions shall be in communication with the office itself for everything that has reference to the affairs of respective competence (*gli affari di competenza rispettiva*) which shall be distributed in the manner subjoined:—

Division first: Union of Catholic Jurists; Second: Catholic Working Men's Societies; Third: Central Committees; Fourth: Catholic Regions; Fifth: Diocesan Functionaries; Sixth: General Depot; Seventh: Academic Committee for the Union of the Learned in the Scientific Efforts of Catholicism.

The League shall have for its objects:—

1. The defence of right and freedom in face of the laws restricting the Church and the Pope. The restoration of the Temporal Power of which the Pope has been despoiled in violation of the rights of the Holy See and Christianity—a restoration to be effected in the sight of justice human and Divine.

2. To expound and demonstrate the dangers of liberty falsely so-called.

3. To combat Individualism, i. e., the idea that the individual in his relations,

religious, economical, and political, can act by himself alone, without the aid of his fellows.

4. To demonstrate the fallacy of the right of the State and the fallacy of the materialistic tendency.

5. To combat political fanaticisms.

6. To undermine the Press.

7. Rome, heart and centre of the supernatural life, is the Eternal City.

8. To attack the usurping State since the 20th of September, 1870.

9. To re-unite all the forces of civilized society, its intelligence, and its material resources, for the benefit of the holy cause.

10. To institute a Central Press for the reception and distribution of communications to all Catholic journalism.

11. To institute popular schools for technical instruction; to institute Catholic libraries, bibliographical societies, flying libraries, banks for the immediate advance of money, mixed clubs of the noble and bourgeoisie, directing clubs for the active agents of the League, workmen's aid societies, means of obtaining redress for the calumnious attacks of liberal journalism, savings banks for the people.

12. To collect within itself, conformably to the recommendation of the Pope, all the Catholic associations, leaving them entire liberty in their holy works, but at the same time indicating to them the line of conduct to be pursued with forces united and compact.

13. To effect the coalition of the noble and the clergy in the grand struggle for the freedom and ultimate empire of the Church; to consolidate the union of the clergy with the bishops with the Pope, "All for One and One for All."

14. Pecuniary largess and formation of the bonds of fellowship between the several cities, communes, boroughs, and persons, for the maintenance of the directing missionary priests, and for promoting harmony of the means of action.

15. Establishment of telegraphic bureaus in the great centres in correspondence with the central one at the Vatican, for the concurrence of all the Catholic forces in union.

This appears to be a very comprehensive organization and one that means business.—*Telegraph.*

FINDING TIME TO STUDY.

In preparing a lesson, a teacher should first study the passage of Scripture, to discover what truth or truths it was intended to teach or enforce; he should then make a selection as will suit the class he has to instruct; then according to the kind of truth and the class he has to deal with, he should determine the division of the subject, the methods to be employed, the mode of introducing, and the particular application to be made. . . . Such a plan of preparation will give definiteness and precision to the study, and enable him to get the whole exercise clearly worked out beforehand.

But all this will take time, and a teacher will have to prepare one, or it may be two lessons every week. How are men and women, busily engaged in secular occupation all day long, to find time for this? "Wise men," it has been said, "will make more opportunities than they find." So with the teacher whose heart is in the work, and who is bent on rendering his Master good service. But from personal experience of its value, the following plan is recommended:—Let the next Sabbath lesson, or lessons, be the Scriptures read at the Monday's private devotions, morning and evening. Let them be prayed over, and fixed in the mind; and let them be kept in memory, thought over, ruminated upon, all the week. And let some time be given, toward the end, to the writing out and more careful arrangement of the several parts of the lesson. Much thinking may be done while we are walking, and no extra time is then needed.—*Ibid.*

WORSHIP AT FRANK HOLMAN'S.

I have never told you about the family worship in Frank Holman's home. To me it is very beautiful.

I have a very sunny feeling toward Frank's household. He was one of the young men who grew up in our establishment, and when he consulted me about his early marriage on a small salary, I advised him not to delay it, but to take the sweet girl of his choice into such a home as he could provide her. I had no fears of the result, and the years as they have passed have made me more than satisfied that my bachelor advice was good. The years have given them the inevitable cares

and sorrows, but they have been also years of perpetual comfort and joy.

A little family has grown up around them, and more than once, as we have sat together, they have been good enough to tell me of their gladness that I encouraged them to make a venture which has been so full of blessing. Christians themselves of a bright cheery character, they have made from the beginning a Christian family, and the family worship has been the centre of its life. As they have told me, they began their married life in prayer, and from the first the family altar was set up. Its incense has not ceased to send up its fragrant column to God. It has been a privilege, very sweet to me, often to be present at the evening sacrifice.

They have their family worship early in the evening, usually as soon as possible after Frank comes home at night from his business. They tell me that it sometimes is inconvenient, and occasionally is interrupted, but these occasions are so comparatively rare that they do not seriously trouble them. Old friends understand the habits of the household, and expect to find them engaged at that hour; and, as I have had occasion to know, so far from feeling disappointed, have rather sought the opportunity of being present at a scene full of touching meaning.

Frank and his wife always sit side by side. I have been present at the worship in other households, where this seemed to be made of no account; but as soon as Frank takes the Bible or hymn-book in his hand, and seats himself for the service, Fanny takes her place by his side. I have never asked them why, but I understand it well. They have an instinct that, at this hour, when the idea of family life comes peculiarly into visible form, the husband and wife should be close beside each other.

The children—there are three of them now—take their places on either side, and they nestle as closely as possible to father and mother. In other families I have seen them scattered over the room and at a distance, but not here. My eyes have sometimes filled as I have looked upon the picture of that family group, a group indeed; when little Willie—named after me—was resting his curly head upon his father's knee, and little Mary—named after my brother John's wife—close by her mother's side, and slyly holding her hand, was looking into her father's face. They are both uproarious little folks; Willie, brimful of fun and frolic, making things rather lively at times; and Mary, her father's "Tomboy," as he delights to call her, is not far behind her brother in childlike noise and play. But when family worship comes they sit in a quietness which I confess has surprised me.

I asked Fanny how this came about—how it was that these little folks, at just this one hour, seemed so transformed.

"I do not know," she said, "except it is that they have never had any other idea than that when we take our places for this service, they are to be reverently quiet."

"I notice," said I, "that you always have the baby in your arms at family worship, even when the nurse is in the room."

"O yes; I always do when it is at all possible. We like to have the family close together as possible, and you know that this little fellow makes a considerable part of the family."

"He is a restless baby usually; does he never disturb your devotions?"

"Very seldom; I may say never when he is well. It is very curious to see how very early the fact that he must be quiet at this time seems to fix itself in a baby's mind. I cannot tell you why, but almost at once they seem to know that this hour is different from every other hour of the day, and they adapt themselves to it long before they understand its meaning."

"Do you take the babies when they are very young in your arms at the family worship?"

"Always, and almost as soon as I myself am able to sit by my husband's side. I suppose that is the secret of it all—the children have never known anything else than to be still and attentive at this time."

I did not need to ask any other questions. I saw it all. "Ah," I thought, "wise little wife and mother! How far-reaching and how true that intuition of thine! would that more mothers had caught a little of its inspiration!"—*Christian Weekly.*

INTERNATIONAL BIBLE LESSONS.

THIRD QUARTER: STUDIES IN EARLY CHURCH HISTORY. A. D. 54. LESSON XI. PAUL AT EPHESUS; or, The Gospel of the Holy Ghost. Acts 19, 1-12. September 8.

EXPLANATORY.

APOLLOS. We have his former history in part in chapter 18, 24-28. Eloquent, learned, thoroughly conversant with the Scriptures, fervent in spirit, he had heard the story of Christ, and had known of the baptism of John. Like any earnest man, he went immediately to work teaching as much as he knew, but gladly received instruction from the humble tent-makers. He became a powerful worker. See 1 Cor. 3, 3-23. Ephesus. The capital and chief city of Asia. Its temple of Diana was one of the seven wonders of the world. It is now an utter desolation. Disciples. Thank God, perfect knowledge is not necessary, to discipleship. These were doubtless the result of the preaching of Apollos. Have ye received. The personality of the Holy Ghost, and the importance of his dwelling with every disciple, is plainly taught. Have not so much as heard. Alas! too many still know not the power and presence of the Holy Ghost.

UNTO WHAT? If they had not heard of a Holy Ghost they could not have been baptized in the name of the Father, Son and Holy Ghost, (Matt. 28, 19.) yet Paul acknowledged them as Christians, an example of liberality worthy to be followed. Repentance. Mark the difference between repentance for sin, and the acceptance of salvation through a crucified Redeemer. We must repent and believe.

WHEN THEY HEARD. Readiness to accept the truth is evidence of true discipleship. Baptized. This instance of rebaptism has given rise to much discussion. It would seem to show that only baptism in the name of Jesus, and with a full knowledge of its meaning, is "Christian baptism." Laid hands. See similar instance in chap. 8, 17. Tongues. Whether this was in other languages as in Acts 2, 4-7, or in unintelligible words, as in 1 Cor. 14, we cannot say, but, like them, it was an evidence of the Holy Spirit. Twelve. A striking coincidence with the twelve apostles, once also disciples of John. We have, however, no record of their rebaptism.

BOLDLY. Much is made of boldness in this history. It required courage to face such opposition and hatred. Despising. Paul was ever ready for discussion, but mark the subject. He had no time for less weighty matters. Hardened. As the finger by repeated pricks of the needle becomes callous, so the conscience, by repeatedly rejecting the word, becomes insensible to its power. Lange translates "hardened themselves." Separated. He withdrew the disciples from those who would infect them with their own infidelity. Tyrannus. A Greek philosopher, or sophist, otherwise unknown. Here Paul disputed daily, whereas the synagogue had been open only on the Sabbath; and, as this continued for two years, we may well conceive that the Gospel was preached to all in Asia. "Asia" here means "Proconsular Asia," which included the provinces of Phrygia, Mysia, Caria, and Lydia. The "seven churches of Asia" (Rev. 1, 11) are all within one hundred miles of Ephesus.

SPECIAL MIRACLES. That the great apostle was also a great miracle worker, we know from incidental references, like 2 Cor. 12, 12; Rom. 15, 18, etc.; but here God wrought "uncommon works of power" in attestation of his apostleship, mainly by the laying on of the hands of Paul, and also by means of his handkerchiefs by which he had wiped the sweat from his brow, and the aprons used in his days toil. See chapter 20, 24. These miracles have no parallel except the healing of the sick woman by touching the hem of Christ's garment. They are characterized as special or extraordinary.

GOLDEN TEXT.—For our gospel came not unto you in word only, etc. 1 Thess. 1, 5.

DOCTRINE.—The baptism of the Holy Ghost.

The next lesson is Acts 19, 17-28.

ALWAYS SERENE.

Whether the excitement be a war, or a funeral, or a comedy, or a contata, there is one person who may sit serene amidst it all, because each alike brings grist to his mill, and money to his till—that is the PUBLICAN.—The Devil's Chain. "True politeness is one of the rarest things; it may be met with in the hut of the Arab, in the courtyard of the Turk, in the cottage of the Irishman, and it is excessively rare in ball-rooms. It is independent of accent, and of

form; it is one of the constant and noble attitudes of men, wherever and howsoever developed. We venture to define it thus: Politeness is natural, genial, manly deference, with delicacy in dealing with the feelings of others, and without hypocrisy, sycophancy or obtrusion. Politeness is the last touch, the finishing perfection of a noble character. It is the gold on the spire, the sunlight on the corn-field, the smile on the lip of the noble knight lowering his sword-point to his lady-love. It results from the truest balance and harmony of soul."—P. Bayne's "Life of Hugh Miller."

HOW DYING MEN THINK OF IT. From white lips and palsied tongues they give us their testimony. They say, "my head on this wet pillow, I look one way, and I look the other way; I see Time: I see Eternity. How brief the one! How long the other! I never saw it so before:—hand-breadths against leagues—seconds against cycles. I put my wasted and trembling hand—my left hand—on the world that I am leaving, and I put my wasted and trembling hand—my right hand—on the world that I am entering; and, for the first time, I see how small is the one, and how vast is the other." Minutes; minutes; minutes. Ages; ages; ages. Like the flight of a shuttle on the one side; on the other—for ever, for ever. This is like a vapour that appears for a little season, is gone; that—Eternity.

DISEASED LUNGS.

BRANTFORD, Ont., April 25, 1877. Messrs. Seth W. Fowle & Sons, Boston: Gentlemen—It gives me much pleasure to bear witness to a cure effected by DR. WISTAR'S BALSAM OF WILD CHERRY. My wife having been afflicted for a number of years with diseased lungs I was prompted to try WISTAR'S BALSAM. I did so, and to my utmost satisfaction, for it effected a permanent cure in her for which I heartily recommend it to the public at large as a true and most reliable cure for diseases of the lungs. In conclusion I beg to ask you to accept my thanks, also my hearty wishes for your success with your valuable remedy, believing it to be the only medicine adapted to such cases.

Fery truly yours, J. A. ABERCROMBIE. 50 cents and \$1 a bottle. Sold by dealers generally.

MONTREAL, March 1, 1877. MESSRS. T. GRAHAM & SON.

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

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

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

N. R. ALLEN. Dealer in Groceries and Provisions. 634 St. Joseph Street.

THE MOST VALUABLE GIFT—RESTORATION OF THE HEARTH.

Levi Jones, Markham, says—"I had a very severe attack of Bronchitis. I was so bad that I could hardly get my breath. I sought for a quick remedy, and seeing the "Shoshonee Remedy," so highly recommended, I procured a bottle, and am happy to say, that by the time it was taken, I was entirely well and have remained so although, I was much exposed through the winter in travelling.

Rev. F. B. Stratton, Demorestville, writes—"I have found your remedies particularly beneficial for liver complaint, dyspepsia and bronchial affections, and would advise all similarly affected to give them a trial.

John Finlayson, Athol, says—"When travelling one of my feet got sore and broke out. I could not cure it and had to return home. It became better and to return home. I finally afterwards purchased a bottle of the "Remedy" and before they were half gone I commenced to improve, and before they were finished my foot was completely cured. It is now 17 months since, but have had no further attack. Price of the Remedy in pint bottles \$1; Pills 25 cents a box. June 15 2.

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SATURDAY, SEPTEMBER 1, 1877.

AN EPISCOPAL SNEER, AND WHAT IT MEANS.

All through the controversy between Ritualism and the Evangelicals, there is one exceedingly painful feature, which students of history alone can understand. The Evangelicals are spoken of as a class of enthusiasts or zealots, with little real knowledge to correspond with their warmth. An English bishop, in a letter quoted by us a week or two ago, counselled his flock to bear with each other, explaining that the Church of England is liberal enough to admit of several classes within its pale, and that these have their ascendancy in turn—the Evangelicals, having ruled till recently, ought to be content to-day in their minority. Wesleyans have every reason for understanding what this means. "Evangelicals" are the descendants of John Wesley in the Church of England. He alone in the seventeenth century, gathering a few kindred spirits about him, dared to be singular in that righteousness which is by faith. So far as actual religion was concerned, the Church of England had been Ritualistic—a merely ceremonial body—for a long period. Wesley came to religious light and life through instrumentality outside of his own church. Carrying that light and life into the church, he insisted upon letting the one shine and the other reproduce itself. This was the most recent rise of Evangelicalism in the Church of England. It came into notoriety at once. Its disciples became a synonym for simple-minded, officious piety. The ceremonialists assumed to possess the intellect and real character of the church. But step by step the sympathizers of Wesley grew within as well as without the Church of England. Permeating the mass, evangelical religion in due time brought a soul into the great body, awakening it into activity, love and good works. This is what was involved in the bishop's allusion to the ascendancy of the Evangelicals.

It is somewhat remarkable that historic analogy does not bring to the observation of all thinking men the true character of those principles which constitute the "Evangelical" type of Christians. Our religion all through has been distinguished by the working of a vital force, which invariably separated members of the church into two classes. This began with our Lord's teachings. His most vivid portraiture in discourse were illustrations of the two types, ceremonial and evangelical. His metaphors had the same meaning, notably those of light and heaven. He was himself a living rebuke to formalism, speaking ever of an inner principle, insisting upon spiritual life, soul-growth, in special preference to the externalisms of religion. Making clean the platter; making long, elaborate prayers at the street-corners; making white the outside of the sepulchre—these might not have been wrong in themselves, but did not deserve the preference which Jewish Ritualists were disposed to give them. God looked upon the heart; the tree grew from a root in good soil; the stream became pure or impure from its fountain. Following the early Christians, we soon find Ritualism giving trouble in the church. Customs and traditions and observances began to take the place of genuine piety. The churches lost their first love, till the voice from Patmos came to rebuke and reanimate them.

More modern instances of this tendency we have in the History of the Reformation. Luther was an Evangelical. He read and wrote—prayed and preached, till animation came back to the old Papacy; and when the soul flew into dimensions beyond the capacity and inclinations of the Romish

Church, another body was prepared for it. The Evangelical spirit went out of the Church of Rome, leaving but a decaying carcass behind it. It was the turn of Methodism to come next, with a similar purpose to the Church of England. Again the spirit went out; but not till it had left enough of life to regenerate the Episcopal body. In the Church of Scotland, just before its disruption, "Evangelicals" was as common, if not as contemptible a term, as in the Church of England before Wesley, or among Ritualists to-day. Yet the evangelical spirit in the Church of Scotland has carried everything before it, and made it one of the most aggressive and successful bodies in the world. The Episcopal Church has now reached its second stage of religious agitation, occasioned by the determined purpose of the ceremonial class to oust the evangelical, or wrest from it its possessions. There can be but one issue, however. The same law that runs through human nature wherever Christianity has been introduced, is at work in the collective as in the individual organization. Flesh and spirit—form and power—are striving for the mastery; and by God's help those prophecies shall be fulfilled which point to Godliness as inheriting the earth. We would rather see this struggle continuing within the Church of England than a second disruption. Those whose motto is "Hold the Fort!"—The Church of England for Christ—may well have patience. "The law of the spirit of life in Christ Jesus" shall make them "free from the law of sin and death."

It is remarkable that in no religion outside of Christianity is there any contest akin to this. Divisions there are in every one of them. Divisions there have been among the false religions of the past, which have helped to consume them and destroy them from the face of the earth. Paganism, Mohammedanism, Mormonism, are all rent by contentions; but in all these instances the fight has been of form against form, carnal against carnal;—the lump was agitated, but not by heaven. In Christianity the vital principle grows till other principles are disturbed; then begins an agitation which can have but one termination, inasmuch as the law of life is a law of expansion, of development, of mastery.

THE Presbyterian Witness must now take all the responsibility of introducing the discussion of the B. A. Book and Tract Society a second time into the denominational papers. Members of the Nova Scotia Conference will bear us witness that at the Yarmouth session this year, when this subject was introduced, we deprecated the re-opening of the question, and counselled silence. When, however, a lengthened and animated discussion ensued, during which the old ground of grievance and complaint was again fully traversed, the Conference disposed of the subject by a series of resolutions which met with no dissenting voice, so far as we could hear. Those resolutions were not published in the secular papers by our request, though that was one expressed condition upon which they passed the Conference. The Witness, in regard to the resolutions, makes two objections.

1. That the B. A. Book and Tract Society called for evidence, sought for it, but could not find it. The resolutions in fact were partly framed upon the very admission that a few members of the Conference had been asked by private circulars for proof of the Conference charges. Any one could see that such a course carried an absurdity upon its face. The committee of the Society have had the proper course of reaching the Conference pointed out to them. We suggested that course ourselves during the newspaper discussion of last year. We did the same thing privately to members of the Executive Committee, and pledged ourselves that the Conference would do itself full justice. The Conference repeated the suggestion in its resolutions this year. And finally the Secretary of Conference reminded the committee a few weeks ago that the Nova Scotia Conference had an officer whose duty it was to represent its interests in all particulars. There are regulations by which all deliberative bodies are governed, and one of these is that, when such a body takes united action on any

subject, no private member is justified in speaking for the body unless properly delegated to do so. Last year the representative officer was in Amherst, this year he is in Digby. To a recent date no communication on the B. A. Book and Tract Society had reached that officer, officially. The public will pardon us if we say that all this looked as if the Society were purposed to avoid the President and the Conference, and hold to its grievances by way of appeal to popular sympathy.

2. The Witness objects that the Conference has no ground for its charges, and instead of persisting in its course, ought to reverse its action. We will venture to say that the records of Christian journalism contain no parallel to this assertion. That a body of ministers could pass a positive declaration one year, and after having had ample opportunity for reflection, repeat that declaration at the end of twelve months, ought to be sufficient evidence that it knew what it was about. We are quite sure it would be so regarded by all disinterested men. But so far from accepting the Conference finding as being honest and truthful, the Witness began by regretting that Conference had passed the resolutions, and ended by boldly asserting that it had no ground for them and could not sustain them.

To our mind, after listening to a second discussion on the subject, the attitude of Conference has been one of forbearance. It has quietly stood by, while repeated assurances have been given to the public that its action was unjustifiable. It possessed evidence which would damage the Society irreparably; but that evidence it used only to guard its own interests, as it was required to do, if not disposed to prove unfaithful in its pastoral guardianship. That it was under any obligation to give official notice to the Society before taking action, is simply absurd. It had no connection with the Society by its own choice; and such negotiations as would be involved in correspondence of that nature would directly imply that the Conference considered itself responsible for the Book and Tract Society's conduct.

The Conference did not authorize the publication of its resolutions last year in the secular papers; that was done by a private reporter. If we are not mistaken some similar understanding was reached in another ministerial body respecting the B. A. Book and Tract Society a few years ago. Why was not their action taken up as a grievance? One of two things must now be done. Either the Book and Tract Society must retract its charges, repeatedly made, against the honesty and intelligence of the Conference; or the Conference must publish its reasons for passing the resolutions. This latter course would involve explanations which must surprise and pain many supporters of the Society; but from all such consequences the Conference will stand exonerated.

The Witness takes offence at being designated the organ of the B. A. Book and Tract Society, and says this is calculated to injure the Society. If the expression of the Witness be repudiated by the Society we will at once withdraw our expression. But, while the published manifestoes of the Society tell the public by implication that the Conference has no grounds for its Resolutions, and the Witness insists upon the same charges by direct and repeated affirmations, we cannot see but that the Witness reflects the mind of the Society. There are a few members of the Committee who will not endorse this wholesale reflection upon the Nova Scotia Conference, but the public are still instructed by the manifestoes referred to, as well as by the Witness, that the Conference has no evidence, and so must have acted from motives of bigotry or jealousy. At least one member of the Committee has been striving to confirm this latter conclusion, by assuring his hearers that the opposition has been originated against the Tract Society as the rival of the Book Room. We leave it to representatives of Conference to teach him both truth and charity.

Rev. E. Brettie, President of the Nova Scotia Conference, was in Halifax last Tuesday, as were also Revs. J. G. Angwin, J. Sponagle, O. Lockhart, and C. Jost, A. M. Two or three connexional questions were under consideration.

Newspapers sadly deceive the public sometimes, and in more ways than one. The Halifax Citizen last year made much of its immense circulation, claiming to be in advance in this respect of any paper in Nova Scotia. Subscribers to other papers wondered why the Citizen could be so prosperous at a subscription rate of one dollar, while other weeklies cost two dollars. But the sequel tells the story. A few months ago the Citizen was sold out to a private individual, who doubtless imagined he had a fortune in his hands. Instead of this the Citizen has quietly gone into the Chronicle office, as an evening adjunct to that paper; while the late publisher seems to have lost in a few months all that he had gained in twelve years in another enterprise. We assume this is another comment on the theory of cheap newspapers. The New York Daily Witness has also sunk a fortune and expired.

MR. SPRAGUE'S SPEECH, before the British Conference, proved several things. The great heart of England is tender as it is brave—open to the cry of suffering, and prompt in its response. Our appeal, though, was not made by a novice. The representative marshalled his most convincing facts admirably, and his intelligence commanded universal respect. We see his speech characterized as "eloquent," too, which means there is not one standard for eloquence in America and another in England. Polished diction, with manly, Christian enthusiasm, carry away the palm in all lands where education and religion have qualified hearers to form a correct judgment. We add Mr. Sprague's name very cheerfully to that of our list of illustrious representatives.

THE WESLEYAN is pleased to copy the following *sweet morsel* from the "Religious Intelligencer":—"He (Dr. Fulton) then organized a little church, and is now glad to have anybody, even the devilish open communionists, to join it, so anxious is he for members."

Is this perfection? Can our brother's readers relish such food?—*Messenger*. Our neighbour knows that "such food" is never offered to our readers as a relish. Dr. Fulton cooked this "sweet morsel" himself, and offered it to close communionists for nourishment. They found that he who was asked for bread gave them a stone; so the little body to which he dispenses remains very feeble, and promises either to die altogether, or, as other bodies have done, call in another doctor. It is due to our readers that they should see the effect of a ministry which attempts to succeed by using something akin to profane language, and by endeavouring to pull down the foundations of neighbouring churches. Dr. Fulton bound his congregation to exclude Dr. Pentecost; and they replied by excluding Dr. Fulton. This is the gist of our quotation from the "Intelligencer," and the "Messenger," which is striving to persuade its readers that the world is still going out after John the Baptist, dislikes our quotations to the contrary. But we must really be excused for the determination to do what we can toward hindering all kinds of even pious delusions.

MINISTERIAL CANDIDATES have presented themselves in England, as already intimated in our columns, in extraordinary numbers. Thus far it may be thought our arguments, of a few months ago, upon the decline in candidates in relation to the neglect of local preachers is disproved. But it is fairly seen that the number of this year has resulted in part from the anxiety of the church to strengthen this right arm, which was thought to be declining; so that the class of young men offering are not by any means up to the ordinary standard. True, the rule which obliges young ministers to spend three years in scholastic training, will bring some polished material out of the crude mass; but on the whole our brethren across the sea are by no means entirely relieved on the subject of obtaining a constant supply of first-class candidates for the ministry.

THE EUROPEAN WAR, as far as any judgment can be formed, has been going constantly against the Russians. There seems to be on that side a sad lack of military generalship. The Emperor is

ordering out the peasants, plainly indicating that he feels the extremity. This struggle must begin to tell very soon on the trade with the West. Breadstuffs are needed yonder, and there is a large surplus on this side. But this only a poor good to put against the item of woe and death.

Brigham Young is said to be dying. What a checkered life has been his! Rising from common life, he became the leader of an immense organization. Having fled from popular vengeance he took refuge in a wilderness, which in time blossomed as the rose under the industry of his genius. Every form of energy was exhausted in building up his plans, even the schemes of blood and iniquity that are only now beginning to see the light. Had he lived a few years longer his own life would probably have paid the penalty of his crimes. But now he is hastening to a high tribunal.

"On Monday, August 27th, ARCHIBALD MORTON, an old and respectable inhabitant of this city, aged 76 years." This is the simple record given in the papers of the death of a good man. Mr. Morton was one of the most saintly of Christians. For some time he served in Halifax as a City Missionary. During later years he has been the servant of all good institutions, working for his Lord. His face and voice and influence will be missed in Brunswick St. Church.

NOTES AND COMMENTS

The New Brunswick Legislature opened on Tuesday last, with a view to give legal effect to certain measures for the rebuilding of St. John city. It was thought the session would end with this week.

A St. John Post Office clerk has been sent to gaol for stealing money letters. When will young men learn that iniquity weaves cartropes about the criminal—that honesty is always the best policy?

The famine in India still continues. In Madras alone £8,000,000 sterling has been expended to meet the suffering, and still the cost there is said to be £500,000 per month.

A most interesting discovery is just announced. Mars has one, if not two, satellites. The royal planet is now seen to fine advantage, being nearer the earth than for a long time. It resembles our own planet in so many respects that it seems like the nearest relative we have among heavenly bodies.

PERSONALS.—Talmage is to lecture in St. John September 5th, and in Charlottetown Sep. 10th.

Mr. Sprague has met with cheer in London. A collection was taken in the Methodist churches of that great metropolis in behalf of the St. John churches last Sabbath, with good results of course. The Conference ordered £50 to be paid to the same object from the Book Room.

Rev. Joseph Cook, the celebrated lecturer, held service in Great St. James St. Church, Montreal, last Sabbath evening.

Rev. W. H. Evans and bride passed through this city, on the way from Bermuda to Weymouth, last week. We wish them long life and usefulness.

Samuel Warren, son of Dr. Warren, who once headed a revolt in the English Methodist Conference, died a short time ago. He was author of "Ten Thousand a Year," and "Diary of a Late Physician," books which have attracted much attention.

Dr. Gervase Smith is appointed the British representative to the Australian General Conference.

A telegram from Australia reached the English Conference that Dr. Boyce, in the 48th year of his ministry, having heard of the death of Mr. Perks, one of the Missionary Secretaries, was willing to return for six months if required, and fill the vacant place. The Conference cheered this announcement.

CORRESPONDENCE.

DR. TAYLOR IN P. E. ISLAND.

MR. EDITOR,—Our Island this summer has been favored with the presence of quite a number of distinguished strangers. One of these was the Rev. Dr. Lachlan Taylor, from Toronto. The Dr. spent seven weeks or so on the Atlantic coast of the Island at a place called Brackley Point. As it was understood that his object on coming here was the obtaining of a little rest and relaxation after the arduous labors of the past two or three years in the mother country, he was not urged to do much in the way of public speaking by our Charlottetown and

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LAND. his sum- presence ed stran- Rev. Dr. The Dr. Atlantic called Serstoad was the relaxation past two ntry, he way of town and

other friends. However it was impossible for him to remain entirely quiet, and to the great delight of many he preached the services a few times. His first public offering, with the exception of a few remarks at the re-opening of the Prince Street Church, was at Brackley Point. For about an hour-and-a-half he talked in his own inimitable way "On his travels in Palestine" to about 150 persons, assembled in the large dining room of the Hotel where he was boarding. Then on the following Sabbath he was in Cornwall, where he preached in the Methodist Church to a large congregation. His subject was the "Transfiguration." His discourse upon this glorious theme will never be forgotten by many who heard him. They like the disciples who were with the Master on the Mount, felt it good to be there.

The sermon of the Sabbath increased a desire already existing to hear about his travels in the Holy Land, and the Dr. very kindly consented to gratify that desire. He delivered one of his celebrated lectures on Palestine on Tuesday evening the 21st inst., in our large Church at Cornwall. The chair was occupied by G. R. Beer, Esq., of Charlottetown, and for nearly two hours, the lecturer carried us into our imagination over "Bible lands, and made us all think that the next best thing to being there in person was to hear Dr. Taylor describe what he had there seen and heard. The people were thrilled and delighted by the beauty and sublimity of his description of the places he had visited. Though there was an admission fee of twenty-five cents for the benefit of the Parsonage fund, and though it was right in the midst of the harvest, the church was crowded, seats having to be brought in to accommodate the friends. Quite a number were present from Charlottetown, Little York, Crapaud and other localities.

Dr. Taylor has by his visit and his public efforts endeared himself to hundreds who never saw him before, and increased the admiration and affection of those who had met him and heard him some years ago. We all indulge a hope that we may see him among us again next summer.

H. P. C. Cornwall, P. E. I., Aug. 30th.

CRAPAUD, P. E. I. MR. EDITOR.—A tea meeting was given under the auspices of the "Methodist Ladies" of Crapaud and vicinity on the afternoon of Monday, Aug. 20th. The ground selected for the occasion was most beautifully situated near Victoria Church, with a gentle slope towards the Straits, which rendered the scenery most sublime. We were favored with a delightful day—the full orb of luminary shone in his meridian brightness—a gentle breeze from the sea sent its cooling draft over the place and all nature seemed happy. At two o'clock the steamer "Heather Belle" arrived from Charlottetown, conveying some two hundred of our city friends to the tea grounds. Rev. J. Lathern, E. Slackford, T. J. Johnston, Hon. J. D. Stewart, H. Canilbenk, Mr. R. Bridges, W. E. Dawson, A. Lord, and several other prominent gentlemen favored us with their presence and aid. The tables were most creditably arranged and decorated with all the delicacies of the season—certainly they conferred great credit upon those who had them in charge; in fact we never partook of a more elaborate repast. Music was furnished by the friends from town assisted by the Crapaud choir. After spending a very enjoyable afternoon we retired to our homes, feeling that everything had passed off quietly and satisfactorily to all concerned. The proceeds of this tea, which amounted to the handsome sum of three hundred and eighty dollars, will go towards effacing the debt against the Methodist Church at Victoria.

The beautiful church at Victoria is nearly completed and in a few weeks time will be ready for dedication. When finished it will seat four hundred and fifty people, and will be the largest and best finished Church in the Tryon Circuit.

S. C. W. ST. JOHN—EXPLANATORY. MR. EDITOR.—Elsewhere we report monies received for St. John Fund. Bro. Teed and myself have accomplished part of our work in Nova Scotia; kind friends in Amherst and Truro cordially responded to our appeal. The good people of Halifax have already subscribed about one thousand dollars—a few have paid and some made part payments—and others whose names are not yet given have assured us of their purpose to contribute so that our best will yet be enlarged.

Let me say as Chairman for the time, of the Centenary Building Committee, that the reporter of a local paper from which you copied in your last issue was more surprising than accurate. We have not yet obtained our plans; and particulars therefore must be pure assumptions. I may, however, certainly say that we do not intend that the proposed church "will front on Wentworth Street, it will not have a brick gable—fancy the thing—nor a "spire 225 feet high." As to the cost, in the absence of estimates, all is pure conjecture. From very favorable offers for material we hope to bring the cost within moderate figures; still in view of the necessities of the very large congregation of Centenary, the church must be a large one, it must be thoroughly fire-proof and in view of the proposed size

more land must be obtained where land is costly. We earnestly hope that early reports of the generosity of our friends abroad in this time of our extremity will enable us to proceed soon with the work on such a scale as to meet the existing want. Let me add that the need is most pressing—in all the burnt district families are now getting back to such houses or shanties as they could hastily construct for the winter, and very soon there will be thousands there sorely needing the instructions and the consolations of religion, who must be, as far as I can see, wholly without opportunity for meeting for the public worship of God during the entire winter, and still longer unless help be obtained.

DOMESTIC MISSIONS—A SUGGESTION.

DEAR MR. EDITOR.—As the Financial District Meetings are now being held, and our domestic missions will be sending in their claims upon an already overburdened mission fund—perhaps a suggestion for the relief of this fund may not be wholly "out of order" even though it be made by a very humble individual. Understand in the first place that this "suggestion" applies directly to the stations of the "young men," indirectly, but powerfully, upon those occupied by the married brethren. It is this: That an attempt be made to do away with the heavy "domestic" bills of from \$100 to \$150 which are generally presented at the Financial District Meeting, also of the "horse" expenses of 80 or \$100. How can this be done? There are as a rule on these missions at least four or five families that are in tolerably comfortable circumstances and give \$10 or perhaps \$20 a year to the support of the ministry in hard cash. These four families by each boarding the minister three months, could support the young man a year far easier than they could increase their subscription to the amount needed to cover the deficiency. I am as confident that our Methodist people in many places could, and gladly would do this if asked as I am that the sun is shining. If this plan were adopted—and it can be to a greater extent than is imagined—what a different face things would wear! Our mission fund could leap out of debt, our married brethren have no deficiency, and this scandalous deficiency question would be forever wiped out. The expenses of our missions supplied by young men would stand something like this: Removal expenses \$20. Horse \$20—that is for wear and repairs of harness and wagon and horse-shoeing, etc. Salary \$200. Children's fund \$50. Total \$290. Instead of \$470 as is about the average at present.

In some cases this would not work because the missions are only one or two years old. In others board could only be had free for six months, but even that would be a considerable help. There are many places though over six Conferences where this scheme would work, so let us all go to work and make what we can of it—instead of simply saying hump! After reading this, and doing no more, I anticipate objections and thought of stating them and their replies in this letter, but as it is a little too long already I must forbear and reply in another letter to whatever objections are made.

Yours very truly, DELTA. (Would the young Ministers consent? EDITOR.)

LITTLE YORK, P. E. I. On Sunday afternoon, the 18th of August, a very interesting Sunday school service was held in the Little York Methodist Church. According to previous arrangement the scholars, of the different Sunday Schools in the circuit, assembled in the above named church; the centre seats of which were set apart for their use was found insufficient to accommodate all that came so that many were found scattered amongst the friends in the other parts of the church; which was literally packed with people.

The service was conducted by the esteemed Pastor of the circuit, Rev. J. C. Berrie, who delivered an instructive and pleasing address to the children, taking for his subject the life of Joseph. He interspersed his address with questions, which were promptly answered, and throughout he kept the undivided attention of all both old and young.

Not the least entertaining part of the service was the singing heartily engaged in by the children. The pieces were, "Hallelujah 'tis done," "Tolling on," "Who'll be the next," "Hold the Fort," etc., etc. The selections were suitable for the occasion, and the rendering of them was exquisite. In the memories of many will linger the sweet tones of those youthful voices as with earnest entreaty they sang— "Who'll be the next to follow Jesus, Who'll be the next to follow Jesus now." And with exultation— "Hallelujah 'tis done, I believe on the Son." S. D. J.

The Committee in charge of the Evangelist Services, tender most cordial thanks to Mr. Samuel Crawford, Mrs. McC. Y. Barry, and the Choir, who so efficiently conducted the singing; to the young men who aided as ushers, to the newspapers, for their notices of the services, and to the few friends who liberally responded to the Committee's circular. Expenses being heavy, contributions will still be thankfully received. Address—EDWARD LLOYD, Esq., at the Y. M. C. A. Rooms.

ST. JOHN: COLLECTOR'S REPORT.

MR. EDITOR: The Treasurers of the Relief Fund for aiding the rebuilding of the St. John, Methodist Churches, &c., desires through your columns to acknowledge the following sums: Ministers of the Nova Scotia Conference (including sums paid since Conference for burnt out Ministers.) Ministers of N. B. and P. E. I. Conference, (including sums paid since Conference) for burnt out Ministers.

Table with 2 columns: Name and Amount. Includes W. W. Ryan, Martin P. Black, Miss Black, S. L. Shannon, Jeremiah Northup, S. H. Black, W. F. MacCoy, Judge Marshall, Rev. A. W. Nicholson, Miss Cook, Bligh Brothers, Captain Coffin, Mrs. Crowe, W. J. DeBlois, W. Hickson, F. D. Wolf, McDonnell & Co., Thomas C. Johnson, Archibald Morton, Alexander Williams, James Gwatkin, John Woodill, G. H. Wiswell, W. L. Black, James Morrow, Jr., Alexander Black-Amherst, Friend, S. Rettie, Truro, S. McRoberts, S. S. Wilson and Son.

ST. JOHN'S, N. F. 1st LIST.

Table with 2 columns: Name and Amount. Includes Rev. G. S. Milligan, Rev. L. Richards, Jabez Thompson, W. Young, J. W. Nicholls, W. J. Scott, Jr., Rev. G. Boyd, Rev. J. Embree, S. March, Rev. A. McGregor, Little, J. Pascoe, J. Ledrow, Captain W. Knight, Mrs. Watson, Isaac Morris, Jacob Collier, Rev. S. Dunn, H. Greaves, Miss Churchill, Miss James, W. H. Bacon, George Cotter, E. Knight, J. E. Peter, A. Tuff, Joseph Tuff, Miss Roberts, Charles Duder, M.H.A., Hon. E. White, George Mews, J. E. Peter, Geo. Badcock, Gower St. Collection, George St. do.

BRIGUS LIST.

Table with 2 columns: Name and Amount. Includes Mrs. C. Ladner, G. C. Crosbie, Alaska, A. Rabbitt, G. C. Gushue, N. Norman, C. L. Norman, A. Friend, Mrs. John Norman, Mrs. R. J. Lemon, Wm. A. Green, Mrs. Wm. Bartlett, Thomas Bickell, Mrs. James Whelan, S. Whelan, George Clarke, R. K. Clarke, Miss Clarke, Captain M. Clarke, Miss Clarke, Captain Isaac Clarke, Jacob Sparkes, Mrs. A. Bartlett, Mrs. John Bartlett, Wilcox Sprackling, Dr. Smith, John Wilcox, Esq., James Whelan, Mrs. George Smith, Robert Roberts, Mary Ann Roberts, Bessie Welsh, Mr. Murrick, Harry Bartlett, George Sprackling, Small sums.

CUPIDS.

Table with 2 columns: Name and Amount. Includes A Friend by (Rev. J. B. Heal), Mrs. William Noseworthy, John Noseworthy.

JOSEPH HART.

I would hereby gratefully acknowledge the receipt of \$15.21 from his Worship the Mayor of St. John for the benefit of the Carmarthen St. Methodist Sabbath School. J. W. POTTS, The Carmarthen Street, Methodist Sabbath School has secured the use of the St. Phillips Church, Pitt Street, and resumed work. The attendance was equal to 2 of last years average. J. W. P.

NEWS IN BRIEF.

NOVA SCOTIA.

The Pictou "Standard" says Mr. Con. Heighon, of Cape John, was badly gored and trampled upon by a bull, on Wednesday, 15th inst. He received severe injuries and lies in a rather critical condition.

Several days ago the residence of Mr. Henry Hard, of Sober Island, near Sheet Harbor, was entered during the temporary absence of the inmates, and \$76 were stolen. The next day, at the same place, the house of Capt. Perry was entered and \$35 stolen. A young woman, who is said to be respectably connected, was suspected of the latter theft, and, on being accused, confessed and gave up the \$35. A considerable sum, more than both of the amounts stolen, was found on her person. The young woman stated that she was innocent of the \$76 theft, and that the money she had, above the \$35, had been given her some time ago by a man who has since died.

The Berwick "Star" says—"Diphtheria is still raging about our county." Rufus Burgess, Esq., of Lunenburg, has lost four children by this disease within ten days. Another is ill, although it is hoped she is out of danger.

On Friday, the 17th inst., a lad named Edward Huestis, son of Mr. Wm. Edward Huestis, was severely burned by molten iron at the foundry of Messrs. Russell, J. & Co., Yarmouth. It appears that in running across the place, he met two of the men, each carrying a ladle of molten iron, one of whom he avoided, but struck the ladle of the other, spilling the molten metal in through the waist of his trousers, whence it came down to his boot. He was at once taken home and his injuries attended to. We are pleased to learn that, though his foot is severely burnt, he is doing well.

The Cape Breton Board of Trade, at a meeting held on the 13th inst., resolved to take steps to establish a signal station at Sydney, an important movement which will be greatly to the advantage of all vessels seeking that port.

The "Shadonia," a fine barge of about 700 tons, was recently launched at Advocate Harbor, and towed to Parrsboro' on Saturday last, where she will proceed to load deals for Great Britain by J. T. Smith and others.

On Friday morning last, a boy named William Wharton, about 9 years of age, who has been living with his grandfather, Mr. Wm. Rynard, at the Cross Roads, was playing in company with another boy, on some logs in the Mill Pond. The boy was standing turned over and he was precipitated into the water. He attempted to swim, but failing to reach the log sank and was drowned. His body was recovered during the afternoon of the same day.

A fire broke out at 11 o'clock, Aug. 23, in the Oxford Woodware manufacturing Company's factory. It was breaking out when the alarm was given and almost immediately the flames communicated with a saw mill, W. W. Thompson's, and the Dr. H. Shepley's, which are completely destroyed. By great exertions the house of William Wood and the Company's Warerooms were saved. The loss is very heavy, but cannot be estimated now. A great deal of lumber was consumed and all the machinery, a great deal of which was new and expensive, including a new engine and boiler. The ladies turned out and passed empty buckets, which was a great aid to the men.

Bright Albion, Capt. Wilson, which sailed from Halifax, July 30, for Barbados, put into Bermuda on the 18th inst., having been struck by a water-spout and how down on her beam ends. She lost her foremast, rigging, and head of her mainmast. The vessel will make repairs and be ready to sail for her destination in about ten days.

A young man named David Romans, aged 22 years, was drowned on Friday while bathing at the head of Long Lake. His body was recovered, and the son of Mr. Robert Romans, of Hammond's Plains, and highly respected.

A fire broke out at Liverpool about 2 a.m. on Sunday in a barn belonging to Mrs. Patillo, adjoining her residence. The flames spread through the building with great rapidity, and before assistance could be rendered a valuable horse perished in the fire. The building, with its contents, consisting of a carriage, 2 harnesses and about 5 tons of hay, were destroyed.

The disabled Belgian steamer Hermann Ludwig, which was towed into Halifax by the Anchor line steamer "California," will receive the new piece of her shaft from New York. It will not be necessary to change her engines.

The brig, "Acadia," which was cleared last week for London, by Messrs. T. L. DeWolf & Co., has on board 4,500 cases lobsters, valued at \$25,735, shipped by Messrs. E. G. & C. Stuyver, and 907 cases lobsters, shipped by Messrs. H. C. Evans & Co., valued at \$2,800.

It is reported that on Saturday evening-week, as a thunder cloud was passing over by hycocoonagh, a young man named McMillan was struck by lightning and killed while on a truck of hay. Those pitching were stunned but eventually recovered.

N. B. & P. E. ISLAND.

General Warner has resigned the position of Superintendent of the relief operations of St. John, which he has long and ably filled. The citizens of St. John owe the General a large debt of gratitude, and, no doubt, will mark in some manner the cessation of his services so spontaneously and promptly rendered at the most critical moment in their history. Mr. James Reynolds, a gentleman of means and of leisure, succeeds the General.

Owing to the prevalence of diphtheria, the Deschêre public schools will not reopen immediately upon the termination of the holidays. It is understood that E. V. Tait, Esq., has been reengaged as head master. Diphtheria is making sad havoc in some of the families of this place and vicinity. A young son of Mr. Amos Harris is the latest victim of this dreaded disease. Two little daughters of Mr. Harris are now prostrated with the disease.

Shipments of fresh Salmon from Newcastle station for week ending Aug. 21st were 6,240 lbs.; fresh bass, 513 lbs.; fresh mackerel, 444 lbs.

Mr. Admiral Nelson, Jacktonton, cut ripe buckwheat this season, on the 2nd July.

The Legislature of New Brunswick meet in special session at Fredericton on Wednesday, the 29th ult. In addition to passing the St. John Fire Act, it is understood that the only business likely to come before the House, is the Moncton Water and Gas Bill.

The St. John Penitentiary is overcrowded with St. John's short term prisoners. Several who were sent out from the Police Court, recently were returned, as there was no room for them.

It is supposed that the Government of the Dominion will expend upwards of half a million of dollars in re-erecting the public buildings destroyed in St. John by the fire.

Two or three American gentlemen have opened a warehouse, in Coy's Block, Fredericton, where they are acclimating the natives by converting sand into solid stone, moulding it into all imaginable shapes, such as vases, door steps, brick, &c. They have no chemicals for converting the stone into any desirable colour. They are anxious to sell the right of manufacturing in this province to any person or persons desirous of becoming a millionaire in a few years, and they only ask \$10,000 for the right.

The Bass River (Kent Co.) congregation have given a unanimous call to the Rev. David Taylor, late of Spencerville, Ontario, to become their pastor.

The Methodist Sabbath Schools of Sackville and Moncton are making arrangements for an excursion on September 8th, by train to St. John, to visit the ruins of the great fire.

The Rev. Mr. Williams, formerly of Sheffield, is now visiting the Maritime Provinces, in the interest of the French Canadian Missionary Society. He preaches in Fredericton next Sunday, in the Presbyterian and Methodist churches, and will then pass through St. John on his way to Halifax.

The late rains have done much damage to hay wheat and oats in Northumberland. A good deal of wheat has sprouted.

The "St. Croix Courier Journal" says—"Large schools of Pollock are 'in the river,' and the hardy fishermen are improving the 'golden moments.'" It is estimated that 1000 quintals are caught daily. A number of "up river" folks are down among the islands, and they too are reaping a bountiful harvest.

The Georgetown, (P. E. I.) "Advertiser" describes a distressing accident which occurred at Cardigan Bridge on Saturday week. A young man named John McPherson, in the act of carrying a bundle of treenails, stumbled and fell on a sharp stump, which inflicted bodily injuries that caused his death.

The Wesleyan Church of Victoria is now nearly completed. It is beautifully located, and is a very handsome building.

Great catches of mackerel were taken at Miminigash last week. There are 45 boats fishing there, each of which averaged about 18 barrels in the week. One boat took in twenty-five hundred in one day. The fish is said to be very good.

The Capt. of H. M. S. "Sirois" has reported to the Admiralty that on the 13th of July, while with the delict brig "Champion," of P. E. I. An attempt was made to sink her with shell, but this having failed a torpedo was placed under her, which blew her completely asunder, notwithstanding which she still floated.

The oat and wheat crops through Tryon and Crapaud look well and promise a good yield. Quite a number of the farmers have already begun harvesting.

Messrs. Forrest & Co., Charlottetown, have preserved and shipped 144,000 cans of lobsters during the past season. As the law prohibits the fishing of lobsters in this month, all operations have been suspended. Large preparations are being made to resume work on the first of September.

UPPER PROVINCES.

The Dukinities have thrown up the sponge at Toronto; the majority against them was one thousand one hundred. The poll has closed. The licensed victuallers had a torchlight procession. It left the Market shortly after seven o'clock, and after marching through ten miles of street, proceeded to the Queen's Park, where speeches were made by prominent licensed victuallers and opponents of the Act. In the procession were nine bands, and about a hundred and fifty vehicles full of men, Chinese lanterns, evergreens, new brooms, transparencies, torches, flags, &c. The line of march was crowded with spectators. The demonstration closed with fireworks.

The Marquis of Lorne is mentioned as the next Governor General.

The Canadian Medical Association will hold its annual meeting in Montreal on the 12th Sept. Information regarding railway tickets at reduced rates for New Brunswick members desirous of attending can be obtained from Dr. Hanington, the Secretary of New Brunswick.

The largest ox in Canada has been sold for shipment to England. It was sold for \$205 by John West of Guelph, and his weight is 3,075 pounds. Amelia Waldron, aged 112, died on Monday in Ottawa.

War stores, including rifles, shot and shell of the latest pattern, are now being disembarked from transports and transferred to the Citadel at Quebec.

Mrs. Smith, at Cornwall, was shot and killed by an unknown person, while in bed. The window of the room was up. No clue to the murderer.

Campbellford, Ontario, was visited by fire, and lost about \$20,000.

Lord Dufferin made an eloquent reply to an address presented by the Menonites. He said they would not be called upon to stain their hands with human blood. He invited them to join Canadians against the brute force of nature, not in a war of ambition, but in advancing the standard of civilization westward. In the name of the Queen he welcomed them to Manitoba. The Menonites gave him a warm welcome.

A daughter of Joseph S. Jameson, formerly of Durian, now of the center line of Osprey, while swinging along with an elder sister on the evening of the 15th inst., was accidentally thrown from the swing, and struck by the swift moving sea, on which her sister was yet standing. The blow broke her neck, death ensuing in a few moments. Deceased was thirteen years of age.

Great exertions are being put forth towards making the approaching Provincial Exhibition, to be held at London on September 24th and 25th, a success. The London City Council are enlarging the already commodious grounds and putting the buildings into a state of good repair. Among the exhibitors of live stock, the entries for which close on the 25th inst., are breeders from Ohio, Kentucky, and New York State.

An approximate estimate of the cost of surveying the boundary line between Canada and the Alaska has been submitted to both the Government of Canada and the United States. It is put down at fifteen million dollars. This means a firm possibility at present. A recent survey at the Sitken River places the boundary eighteen miles from the coast to the point where the river intersects the mountain range parallel with the coast.

Several of the printed reports of the Centennial Exhibition judges have been received by the Department of Agriculture this week. In many of the classes the judges speak in the highest terms of Canadian products and manufactures. The list of reports are exhaustive and interesting. The list giving reasons for the awards of Prizes to Canadian exhibitors is also interesting.

MISCELLANEOUS.

The scarcity of work in Boston is shown by the fact that the applications for positions as conductors and drivers on the Metropolitan Railroad average nearly one hundred daily.

It is said to be a fact that there never was a railroad strike in Indiana until the managers began running Sunday trains.

The Senate of the University of London, have resolved, by a decisive majority, that, so far as they are concerned, women shall be admitted to all their degrees.

The New South Wales steam collier Yana Yana, while entering Newcastle Harbor, July 19th, was boarded by a heavy sea; there was a heavy gale blowing, and she went down stern foremost with all hands, 17 souls.

It is stated that on Wednesday-week the withdrawal of gold from the Bank of England included a hundred thousand pounds worth of American eagles for the United States.

The London "Times" understands that the Lords of the Admiralty and Earl Durbey signified to Admiral DeHorsy their approval of his conduct in putting a stop to lawless proceedings of the ironclad Huascar in Peruvian waters.

The Swedish school-house, that was so marked a feature in the Centennial Exhibition has been purchased for Central Park, New York.

It is stated that two hundred Cuban insurrectionists killed thirty Spanish soldiers near Santi Spiritus, recently.

The French man-of-war "Cancau" passed Aden with cholera on board; 50 of the crew died and 150 sick.

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'WESLEYAN' ALMANAC AUGUST, 1877.

Last Quarter, 3 day, 6h, 7m, Morning. New Moon, 9 day, 1h, 3m, Morning. First Quarter, 15 day, 6h, 14m, Afternoon. Full Moon, 23 day, 6h, 56m, Afternoon. Last Quarter, 31 day, 5h, 1m, Afternoon.

Table with columns: Day of Week, SUN, MOON, HOURS, HALFS. Rows for days of the week from Wednesday to Friday.

THE TIDES.—The column of the Moon's Position gives the time of high water at Farnborough, Cornwall, Hants, Hantsport, Windsor, Newport and Truro.

High water at Picton and Cape Tormentine, 2 hrs and 11 minutes LATER than at Halifax. At Annapolis, St. John, N.S., and Portland, Maine, 3 hours and 25 minutes LATER, and at St. John's, Newfoundland 20 minutes EARLIER than at Halifax. At Charlottetown, 2 hours 54 minutes LATER. At Westport, 2 hours 54 minutes LATER. At Yarmouth, 2 hours 20 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.

IN AND AFTER THE STORM.

It was a moonless, starless night. Above, around, all was murky darkness; for the large snow-flakes which fell so fast could not exhibit their beautiful forms and pure whiteness, and being whirled about by a cutting north wind, almost blinded and quite bewildered a poor traveller, who was trying to make his way through it.

Though when he started he thought he knew his way home perfectly, and could find his way home in the dark, he now began to fear that he might never reach his loved home again. He knew that fond hearts were anxiously waiting for him, and he sighed sadly as he thought upon them.

After wandering about for some time peering anxiously into the bewildering gloom, a light, at first very dim, greeted his eye; he made his way towards it and found to his joy that it streamed from the window of his own cottage. The welcoming was truly affectionate, and the refreshment provided most grateful. After giving thanks for such a merciful deliverance, the tired but rejoicing traveller retired to rest, and his sleep was sweet to him.

When the thankful man awoke in the morning, the newly risen sun was shining very brightly; its beams reflected upon the unsullied snow made the morning unusually bright. He looked admiringly from the window of his chamber, and saw how hill and dale, trees, hedges, and cottages were covered with a mantle of white, pure snow, beautiful and cheerful. "Ah," thought he, "how different from what I experienced last evening! How strange that what seemed so dreadful then should be so lovely now! What I feared would have proved my winding sheet, is now an object of admiration. Bless the Lord, O my soul! Praise him, rain and hail snow and vapor, stormy wind fulfilling his word!"

We do not wonder at the lately bewildered man feeling thus. How different was the snow fast falling down in the darkness, from the snow as it shone so bright in the morning twilight! how different travelling through the blinding snow-storm, and beholding it from a comfortable room.

May not this contrast remind us of many a christian pathway through unexpected trials? Little did Job think when he offered up prayer one morning how storm after storm would come, sweeping away children, servants, property, before the sun went down. It has been something like this with many of God's children since then. A mournful change was so sudden, the circumstances they were plunged into were so perplexing, their way was so hidden, that they were tempted to give up hope, yea, to wish for death to end their sorrows, as Job, Elijah, Jeremiah, and Jonah had done before them. But

beyond the region of snow and storms, was heard, and faith saw light streaming from the home above, cheering on. Yes, and another shining path through darkness (far greater than any mere mortal ever trod) was revealed to view: It was the path trodden by the man of sorrows. Cheered by such revelations, many a tried saint has put forth his hand into the darkness for his father to grasp it, and said, "Thou shalt guide me with thy counsel." The storm may have continued, but they were not alone in it now; and their songs in the night have arisen, "I will fear no evil, for thou art with me."

There's nothing dark, below, above, But in its gloom I trace thy love, And meekly wait that moment when Thy love will make all bright again.

Many a time have Christians been thus guided to some place of rest, where they have reviewed the past before starting afresh on their journey. Hitherto, they have sung, hark the Lord helped us; and, therefore, henceforth we will hope in him.

But this illustration of the traveller will be fully brought out when all the storms of life are past, and the Father's house has been gained. Then in the full enjoyment of God's own rest, all the trials and sorrows of life will be reviewed with grateful wonder and adoring praise. Then the things which were so dark and trying, which weighed down the heart, and bewildered the eyes, will all appear in the light of glory more beautiful than the fair fields of snow, bathed in heaven's sunlight, ever appeared to human eye. God (says one) asks for nothing but time and trust, to make all his dealings with us plain and beautiful to our eye. And the results will not pass away like the snow, but evermore remain for contemplation and praise.

Say not then, tried believer, while passing through the storm, "I shall one day perish; all these things are against me." Hope thou in God, and look for the morning. Ever cherish this thought concerning thy heavenly Father: "His anger endureth but for a moment; in his favor is life; weeping may endure for a night, but joy cometh in the morning."—Rev. J. Cor.

LOVE YOUR ENEMIES.

When the Duke of Alva was Governor of the Low Countries, so many pious Protestants were put to death that his government was called "the reign of terror," and his council received the name of the "Blood Council."

Amongst the persecuted people of God was a poor man named Dirk Willemzoon. Condemned to death for his conscience towards God, he fled for his life, but was pursued by an officer of justice. A frozen lake lay in his way. It was in the spring of the year, and the ice had become unsafe. He ventured upon upon it; it cracked and shook beneath his steps, but he ran for his life over the trembling ice, and reached the shore in safety.

Hardly had he done so, when a cry of terror came from behind. Looking back, he saw the officer who was in pursuit of him sinking through the broken ice. No one was near but Dirk. Will he leave his pursuer to perish? This would have been the impulse of selfishness; but Dirk had been taught a better lesson. He went back over the cracking ice, reached the drowning officer, and drew him out. They reached the shore together. The officer moved by this noble deed, did not wish to arrest his deliverer; but the burgmaster of Aspern, who came up at that very moment, bade him remember his oath; and he, afraid of his own life, took Willemzoon prisoner. The brave Christian man was condemned to be burnt to death, and the sentence was executed in the following May, 1569.

Was it not a noble thing he did? But there is One who has done for us a far more generous act of self-sacrifice; One who left a glory infinitely greater than we can imagine, who lived a suffering life, who died a death of agony; and yet, in the midst of his tortures, prayed for his murderers, saying, "Father, forgive them, for they know not what they do."

To love our enemies is indeed beyond human nature. It was a new thing in the earth when God sent his Son to die for his enemies, when Christ laid down his life for them who hated him. Then

for the first time was love, in the full divine meaning of it, manifested. But after that manifestation the way was paved for Christ's "new commandment, that ye love one another, as I have loved you." As I have loved my enemies, as I loved you when ye were yet enemies, so go ye forth in my name and with my spirit, to follow my example, showing to them that are injuring you—not mere forbearance, not mere patience—but love, active beneficent love, true heartfelt love that can feel for them, that will pray for them, that will stretch forth the hand to save them.—Good News.

THE MORAL RIGHT OF HOARDING.

As, before the tribunal of physical law, no man has any business to stuff and glut and gorge his body until it weighs five hundred, so in the court of conscience no man has the moral right to become, and to remain, "worth his millions."

There is a plain command: "Freely ye have received, freely give," and there is another, as plain: "Charge them that are rich in this world, that they do good, that they be rich in good works, ready to distribute, willing to communicate." It is simply impossible that a merchant, or a business man of any sort, who begins, and carries forward and controls his life by the Word of God (which simply enunciate what, as a matter of fact, is most for his happiness and prosperity here and hereafter, and most for the good of the world, and the glory of God, through him), shall grow to be worth many millions. He may have a large property—and neither God nor good men can object to that. But so long as there is—according to the Divine intent—an outlet correspondent in size to the inflowing, there will be no glut or gorge, but by as much more copious as may be the spring pouring into his treasury its abundant tribute, by so much more broad, and deep, and sweet, and salubrious, will be the river of his beneficence flowing far and wide, to make men bless him because he blesses them.—The Congregationalists.

HOW TO BE MISERABLE.

Think about yourself; about what you want, what you like, what respect people ought to pay you, what people think of you, and then to you nothing will be pure. You will spoil everything you touch; you will make sin and misery for yourselves out of everything which God sends you; you will be as wretched as you choose on earth or in heaven either. In heaven, either, I say. For that proud, greedy, selfish, self-seeking spirit would turn heaven into hell. It did turn heaven into hell for the great devil himself. It was by pride, by seeking his own glory (so at least wise men say) that he fell from heaven to hell. He was not content to give up his own will, and do God's will, like the other angels. He was not content to serve God, and rejoice in God's glory. He would be master himself, and set up for himself, and rejoice in his own glory; and so when he wanted to make a private heaven of his own he found that he had made a hell. When he wanted to be a little god for himself, he lost the life of the true God, to lose which is eternal death. And why? Because his heart was not pure, clean, honest, simple, unselfish. Therefore he saw God no more, and learned to hate him whose name his love.—Kingsley's Sermons.

GLEANINGS.

PRAYER.—Among the forms of insect life there is a little creature known to naturalists which can gather around itself a sufficiency of atmospheric air, and so clothed it descends into the bottom of the pool; and you may see the little diver moving about dry and at his ease, protected by his crystal vesture, though the water all around be stagnant and bitter. Prayer is such a protector; a transparent vesture—the world sees it not; a real defence—it keeps out the world. By means of it the believer can gather so much of heavenly atmosphere around him, and with it descend into the putrid depths of this contaminating world, that for a season no evil will touch him; and he knows when to ascend for a new supply. Communion with God kept Daniel pure in Babylon.—Dr. James Hamilton.

Peter the Great, it has been discovered, was the founder of the first Russian newspaper, and also the first editor ever known in Russia.

The Rev. Dr. Farrar is engaged upon another work, which will be issued in parts corresponding to the Life of Christ, and will deal with the early history of the church as it is described in the Acts of the Apostles.

The death is announced of the Rev. Sir Henry William Baker, the originator and principal editor of Hymns Ancient and Modern, one of the most popular collections of recent date among English churchmen.

The late Charles Edward Horsley, (once of Melbourne), the eminent organist, left with Harper & Brothers, a few days before he died, a text-book on harmony, which is pronounced one of the most simple and practical works on the subject ever written.

The Archbishop of York, in a recent temperance sermon, said that £14,000,000 were spent for intoxicating drink in Great Britain; and to give an idea of what this large sum meant, he said that you might lay £30 upon every letter of the Bible before you would exhaust this sum.

Prof. E. B. Taylor said, in a recent lecture "On the Philosophy of Languages," at the London Institution—"Should the extraordinary increase of the English-speaking people continue at the existing ratio, there will, in twenty years, be 890,000,000 of them as against 80,000,000 of French or German."

Rev. Wm. Arthur has been engaged for some years past upon a volume to be entitled "The Pope, the Kings and the People." It is to be an historical work, drawn from original sources, tracing the Ultramontane movement for the "reconstruction of society" under a pontifical theory, with dominion over all rulers or nations. The period includes the six years from the publication of the syllabus to the end of the Vatican Council.

GARIBALDI.—There is a man that I admire very much: I don't know that I admire his judgment. That is Garibaldi, and I am no Italian either; but I admire that man. When he was going to Rome they took him captive and threw him into prison. And he wrote to the people outside, this:—"If fifty Garibaldi's be thrown into prison, let Rome be free." That's enthusiasm. He didn't care anything about Garibaldi; it was the cause he was looking at. And when the cause of Christ sinks deep into our hearts, and we want only to see Christ exalted, and to save a perishing world, then the church will have power, and all the hosts of death and hell cannot stand before it. Well, my friends, the question is—Have you got it? Have you got enthusiasm for Christ? Has the spirit of God moved on your heart yet? Are you ready to be called a fool for Christ's sake? Are you ready to be called beside yourself? Are you ready to bear the scoffs and jeers of the world for Christ's sake.—Moody.

PRAY OR.—It is easy to know the knock of a beggar at one's door. Low, timid, hesitating, it seems to say, "I have no claim on the kindness of this house; I may be told I come too often; I may be treated as a troublesome and unworthy mendicant; the door may be flung in my face by some surly servant. How different on his return from school, the loud knocking, the bounding step, the joyous rush of the child to his father's presence, as he climbs on his knee, and flings his arms around his neck; the bold face and ready tongue with which he reminds his father of some promised favour? Now, why are God's people bold? To a Father in God, to an Elder Brother in Christ, faith conducts our steps in prayer; therefore, in an hour of need, faith, bold of spirit, raises her suppliant hands and cries to God, "O that Thou wouldst rend the heavens and come down."—Dr. Guthrie.

An English Methodist preacher gave the following good advice in an assembly of local preachers:—"You had better continue your unconsciously-broad Sussex or Kentish way of pronouncing words than give it up for a tip-tongued mincing English. The cockney who laughs at your provincial words and accent generally speaks a worse English than you do; and the style of the clerical dandy who says 'He that hath yaws to yaw let him yaw! is worse than either.'"

EDITING A NEWSPAPER.

The following remarks on the difficulties of an editor, says the Victorian Independent, are by a witty correspondent of the National Baptist:

"Towards the close of my last interview with the Antipode editor, anxious to get all the light I could, I said to him: "Do you have much success in trying to please everybody?" He replied: "Oh, no." Said I: "Do you always find that people know just what they want?" He replied by taking from a pigeon-hole a packet of letters from complaining readers, and he read passages out of them. One wrote: 'We want more articles discussing the fundamental doctrines of Christianity and of the denomination.' Another: 'We want more short practical religious articles.' Another: 'You ought to have a sermon every week.' Another: 'We want more stories for the children.' Another: 'You must have more news from the churches, accounts of revivals, &c. That is the life of the paper.' Another: 'We want more religious selections.' Another said: 'There must be more about the temperance question.' Another: 'I cannot take the paper unless it exposes the iniquities of those anti-Christian societies.' Another: 'We must have more for the farmer.' Another: 'You don't publish enough recipes for the housekeeper.' Another: 'There must be more from the eastern section of the field.' And another: 'The country parsons must not be so ignored. Why do we have no sermons from the country ministers?' Another: 'What we want is a sermon every week by Spurgeon.'

"Meanwhile," said the editor, "no one wishes any less of any department, except that all unite in regretting the space devoted to advertisements, though no one asks to have the price of the paper raised enough to get on without the advertisements. On one point all were agreed: each and several were of opinion that nothing would do the paper so much good as to publish his communications in full, in the most prominent place. And no one offered any suggestion as to making the paper ten times its present size."

"Well," said I, "what do you do in the premises?" "Do?" said he. "Why what can we do, but fall back on Esop's fable, improved and amended, and enlarged for the present time?" "What do you mean?" said I. "Why, do you remember the fable about the old man, and his son, and the ass. You remember that first the old man rode while the son walked. Then all the people cried, 'See the lazy wretch riding, and making his poor little son walk.' So the son rode and the father walked. Then the people said, 'See that undutiful whelp riding while his grey-haired old father totters along on foot.' So they got off and both walked. Then the people said, 'Oh! what fools to walk when they have a great strong ass to carry them.' Then they both got on and rode. And then the people said, 'Oh, the cruel monsters to overload that poor little ass.' Then the father and son took up the ass and carried him. And then the people shouted louder than ever, 'Oh, do see, carrying the ass in their arms!' Finally the old man said to his son, 'My boy, it is of no use to try to please them. Let us please ourselves.'"

CHILDREN'S CORNER.

MUSIC.

Alone in her cottage home a mother sat knitting by the dim light of a solitary candle. And her thoughts had flown back to when she was a light-hearted girl singing about the old farmhouse, the home of her childhood. She could see in her mind's eye all its nooks and crannies, the ancient wainscoted parlour, the spacious kitchen with its floor of red tiles, and the laburnum tree waving outside the open window. All came back to her in this quiet hour, for bells were chiming in the distance, and they wakened old chords of memory.

Back to the present, for the click of the gate and rapid footsteps on the path betokened the return of her boy from school.

It was a dark November evening, and Harry had seen through the window a bright genial fire and his mother, looking as he said so comfortable and jolly, that he flung down his school books, and with them all his scholarly troubles (for he was not so high in his class as he might be), and declared it was good to have done with lessons for the day.

"Are you not late, my boy?" "Yes, mother; I was kept in to write another page of that stupid old grammar," and here a cloud came over the bright face. "I wanted to have gone

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

11 a.m. Brunswick St. 7 p.m. Rev J Sharp
 11 a.m. Grafton St. 7 p.m. Rev W L Cunningham
 11 a.m. Kaye St. 7 p.m. Rev W H Heartz
 11 a.m. Rev E R Brunyate Rev W H Heartz
 11 a.m. Charles St. 7 p.m. Rev J Sharp
 11 a.m. Cobourz St. 7 p.m. Rev W L Cunningham
 11 a.m. Rev E R Brunyate
 11 a.m. Dartmouth 7 p.m. Rev G Shore
 Rev G Shore

BIRTH.

At the Methodist Parsonage, Andover, N. B., on the 17th inst, the wife of the Rev. James Crisp, of a daughter.

MARRIED.

By the Rev. Robert Wasson, assisted by the Rev. Wm. C. Brown, in Zion Methodist Church, Hamilton, Bermuda, on the 16th inst., Rev. William H. Evans, of Weymouth, Nova Scotia, to Miss Emma J. Young, fourth daughter of the late John and Susan Young of New York.

On Saturday, 25th inst., at the residence of the father of the bride, Pictou, by Rev. J. G. Angwin, Capt. Richard Meikle to Ruth, eldest daughter of Mr. Donald Fraser.

On the 20th August, by the Rev. W. H. Heartz, Mr. Elijah Covey of Somerville, Mass., United States, to Miss Fanny, daughter of John Foster, Esq., of Halifax.

At the residence of the bride's father, August 4th, by the Rev. J. R. Borden, John Crooks, of Seal Harbor, to Lydia E., daughter of Jairus Hadley of Guysborough.

At the Parsonage, Middleton, July 12th, by the Rev. J. Gaetz, J. W. Whitman, Esq., of Lawrencetown, to Miss Anna Hall, of same place.

DIED.

Suddenly at Cook's Cove, Guysboro', August 17th, Mrs. James Cook, leaving a husband and five children to mourn the loss of a devoted christian wife and mother.

RECEIPTS FOR "WESLEYAN" FOR WEEK ENDING AUGUST 29th.

INSTRUCTIONS AS TO REMITTING MONIES:—

1.—When sending money for subscribers, say whether old or new, and if new, write out their Post Office address plainly.
 2.—Post Office Orders are always safe, and not very costly. Next to these, is the security of registering letters. Money sent otherwise is at the risk of the sender.
 3.—See that your remittances are duly acknowledged. A delay of one or two weeks may be caused by the business of this office. After that enquire, if they do not appear.

Rev. J. J. Colter.
 Geo. Squires, \$2.
 Rev. E. Mills.
 Benjamin Trueman, 1.
 Rev. W. Dobson.
 Hugh Cowperthwaite, (omitted July 28th) 2.
 Rev. G. Goodison.
 H. R. Maddock, 4; Wm. Badcock, 4. 8 00
 Rev. James R. Hart.
 John M. Aikens, 2; Richard Cummings, 1; Thomas Hadley, 2. 5 00
 Rev. W. A. Bennett.
 John Nesbit, 2.
 Rev. R. B. Mack.
 Thomas Roach, Esq., 4.
 Rev. R. A. Daniel.
 Mrs. Elderkin, 2.
 Rev. J. S. Addy.
 Benj. P. Mack, 1; Richard Lantz, 2. 3 00
 Rev. Geo. O. Huestis.
 Wm. Hooper, 1; Job Smith, 1; David Faulkner, 2. 4 00
 Rev. J. K. King.
 Mrs. Chas. Colpitts, 2; Robt. Colpitts, 2. 4 00
 Rev. E. Brettle.
 David Beman, 1.
 Rev. J. J. Teasdale.
 Andrew Jackson, 1.
 Rev. J. L. Spongale.
 Mrs. Charlotte Barlow, 2.
 Rev. A. R. B. Shrewsbury.
 Wm. Shaddick, 2.
 Rev. R. Weddall.
 Wm. Munro, 2; Mrs. W. McLaggan, 2. 4 00
 Rev. W. W. Lodge.
 Hon. J. H. Ryan, 2; Jas. Leiper, 2; Mrs. Carson, 2; Samuel Northup, 2. 8 00
 Rev. C. Lадner.
 Mrs. John Wilcox, 2.
 Rev. J. B. Hemmeon.
 H. Embree, 2; J. Embree, 2; D. W. Henessey, 2. 6 00
 Rev. F. H. W. Pickles.
 Richard Gammon, 5.
 Rev. C. Jost, A. M.
 James Henshaw, 2.
 James W. Caldwell, 2; James Pitts, 2; J. R. Parsons, 2; Wm. Balcom, 1; John Ormiston, 2; Mrs. Saml Taylor, 2; John Tippet, 2; George R. Anderson, 2; Rev. G. C. Poyser, 1; W. F. Bonnell, 2.

FAMILY BIBLES.

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MIRAMICHI DISTRICT.

THE MIRAMICHI DISTRICT will hold its Financial Meeting in Newcastle, on Tuesday, the 4th of September, beginning at half-past 3 o'clock. All Circuit Stewards are requested to be present.

H. MCKEOWN,
 Chairman.

Guyssboro' and C. B. District.

THE FINANCIAL DISTRICT MEETING, will be held at Port Hawkesbury, on Wednesday, September 5th at 8 o'clock, a.m.

JOHN S. SIDY
 at 7 mos.

ST. JOHN DISTRICT.

THE FINANCIAL MEETING of the St. John District will be held in the Methodist Church at Fairville, on WEDNESDAY, September 5th, commencing at 10 o'clock, a.m. All members, Ministerial and Lay, are requested to be present.

By order of the President,
 S. T. TEED,
 Financial Secretary.

MISSIONARY MEETINGS, 1877-8.

HALIFAX DISTRICT.

Halifax, North Local arrangements.
 Halifax, South Local arrangements.
 Dartmouth 3rd Sabbath in Jan. 1878
 Deputation Revs. Huestis & Brecken
 Windsor Local arrangements.
 Hantsport Sept. 20th, 21st, 24th and 25th
 Deputation England, Brecken, Webb,
 Coffin, Mellish and Bower.

Horton October 17th and 18th
 Deputation Revs. Morton, Brecken and Strothard.
 Kentville Oct. 21st, 22nd and 23rd
 Deputation Coffin and Mellish.
 Newport Jan. 20th, 21st and 22nd
 Deputation Revs. McMurray, & Brecken.

Avondale October 14th
 Deputation Revs. Coffin and Morton.
 Burlington September 18th and 19th
 Deputation Coffin and Morton.
 Sambro & Margaret's Bay, Oct 15th and 29th
 Revs. Huestis and Brunyate.

Lawrencetown October 22nd and 23rd
 Deputation Revs. Huestis and Hertz.
 W. H. HEARTZ,
 Fin. Secretary.

CUMBERLAND DISTRICT.

MISSIONARY MEETINGS, 1877.

Circuits. Date. Deputation.
 Amherst & Warren } Oct 3rd week } Chairman, R. B. Mack & J. Craig,
 Nappan " 15 } Chairman, J. Craig, W. G. Lane
 Wallace " 16, 17, 18 } TD Hart, D W Johnson,
 Pugwash " 22, 23, 24 } D W Johnson, Jos Hale
 River Phillip " 30, 31 } W Alcorn, D W Johnson, R A Bird,
 Oxford Nov, 1st } W Alcorn, G W Tuttle,
 Wentworth Dec. 20 } R B Mack, D W Johnson,
 Parsboro' Sept. 11, 12 } Chairman, J. Craig
 Southampton " 18, 19, 20, } Wm. Alcorn, Mack, C. S. Wallow
 Athol " 21, 23 } Mack, C. S. Wallow
 Adv. Harbor Local arrangem'ts Local arrangem'ts
 R. A. DANIEL, Fin. Secy.

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The Subscribers beg leave to say the above place is fitted up in a neat and sumptuous manner, with all the modern improvements. It is conducted in strict accordance with the wants of the travelling public. Dinner, Breakfast and Tea served at the shortest notice. Oysters served in every style. Pastry, Ice Cream, Fruits and all the delicacies of the season always on hand. Strictly Temperance principles. The proprietor would say further that the above establishment is approved by the respectable portion of the city of St. John.

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Nov. 18. 17

MARKET PRICES.

Reported weekly by J. W. Potts, Commission Merchant, St. John, N.B., and J. H. BENT, Agent King's County Produce Depot, Halifax, N.S.

Market on Saturday, July 7, 1877.

Halifax. St. John

Butter, Firkins	18 to 20	23
Do. Rolls	20 to 21	28
Mutton, per lb.	07 to 08	05
Lamb, per lb.	10 to 12	06
Hams, smoked, per lb.	13 to 14	12
Hides, per lb.	24 to 26	06
Calfskins, per lb.	35 to 37	7 to 8
Pork, per lb.	07 to 09	00 to 00
Veal, per lb.	8 to 09	08 to 09
Tallow, per lb.	04 1/2 to 05	04 to 08
Beef, rough, per lb.	09 to 11	06 to 5
Eggs, per doz.	12 to 15	16 to 18
Lard, per lb.	15 to 16	13 to 15
Oats, per bush	50 to 60	40 to 50
Partides, per bush	50 to 60	40 to 50
Potatoes, per bush	12 to 13	15 to 17
Do. dairy	10 to 11	08 to 10
Buckwheat meal	1.75 to 2.10	00 to 2.25
do. grey	1.00 to 2.50	35 to 2.50
Lambkins each	75 to 35	75 to 1.00
Turnips	09 to 09	40 to 50
Chickens, per pair	40 to 50	40 to 50
Turkey, per lb.	16 to 17	15 to 16
Geese, each	45 to 50	40 to 50
Ducks, per pair	75 to 90	60 to 70
Beans, green, per bush	90 to 65	50 to 50
Parsnips, per bush	75 to 90	80 to 40
Carrots, per bush	90 to 65	50 to 50
Yarn, per lb.	35 to 45	1.00
Partridges, per pair	2.00 to 2.50	2.50
Apples, per bush	3.00 to 2.50	2.50
Lamb pelts	40 to 50	40
Rabbits, per pair	25 to 30	30
Hays, probash	13.00 to 15.00	13.00

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Salary \$600.00.

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1877 1877

SUMMER ARRANGEMENT ON AND AFTER MONDAY, MAY 7th, EXPRESS TRAINS

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 At 8.30 a.m. for St. John and Way Stations.
 " 4.40 p.m. for Pictou and Way Stations
 " 6.40 p.m. for Riviere du Loup and all points West, as well as St. John and Point du Chene.

TRAINS WILL ARRIVE.
 At 7.45 p.m., from St. John and Way Stations.
 " 9.30 a.m. from Riviere du Loup, and all points West, as well as St. John and Point du Chene.
 And 3 p.m. from P. E. Island, Pictou and Way Stations.

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