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**WAITING—IS WORKING GOD'S
WILL.**

A YOUTH TO THE AGED.

"I am no good for anything," my days of usefulness are gone." Such was the remark of an aged pilgrim, who, in palmier day was a very active and useful officer of the church. Like the worn-out charger, which arouses at the bugle's call but cannot join the field, so this veteran thinks of former conflicts and longs still to do battle for the Lord, but—no, he can only wait. What of that, good father?

"Who may not strive, may yet fulfil,
The harder task of standing still."

In thy own way thou mayest still work for God. Thou art a living monument of the fidelity of God in the fulfilment of his promises. Thou art a witness to the truth of his declaration, "I will never leave thee, nor forsake thee." "As you stand on the margin of the stream, with shaded eyes and joyous expectation, watching for the coming of the angel boat-man you silently but eloquently proclaim concerning religion—"Her ways are ways of pleasantness and all her paths are peace." "No good to any one." Do not say so. See how your cheerful presence and paternal benediction cheer the toilers who bear the burden in the heat of the day. As you slowly walk up the sacred aisle and kneel in prayer, the babes in Christ, who all the week have been sorely tried and tempted and feel like giving up the struggle are cheered by the thought that the same covenant-keeping God who has kept you to a good oblation will keep them, and their hearts grow strong again.

To the preacher your very presence is a benediction. He remembers that "the prayer of the righteous man availeth much," and he knows your soul is drawn out to God in supplication for the prosperity of Zion. Fathers in Christ you are useful, you are a blessing to us all. Even as we gather round to receive your parting blessing, and hear you say "for me to live is Christ and to die is gain," we are filled with a deeper sense of the beauty and value of religion than we ever had before, and we praise God for the blessed influence of your holy life.

AIMLESS CHRISTIANS.—There is a sad lack among modern professors as to elevated, decided Christian purpose. Possession is all, seemingly, which most of us covet. Having this—the presence of our Lord, the approval of the Church, the assent of our own consciences—we are content, and sit and wait the issues of our being. A grateful tribute of praise to the Saviour at some weekly gathering; the punctual observance of the monthly or quarterly feasts and sacraments of the Church; comfort in the home, and, possibly, an occasional gift to the good cause—this is the substance of our religion. Yet all the while, ten thousand calls for help are filling the air. Work awaits us at every point of the circle. In the streets, where disciples may find material on which to operate as much to-day as in apostolic times, and where, without parade, sermons may be preached at every corner, if only in winning or

consoling sentences; at the wharves, in the prisons, the poor houses, the gaols, the hospitals; at life's lowest point, even, and where words are most difficult to be found—in the kitchen, and to our neglected servants, each Christian may carry a perpetual influence for good. It is absolutely painful when analyzing the lives of Christians, to see how few are living for anything higher than personal enjoyment and present advantage. "I have lost a day" was the cry of a good king, who found, in a close review that no good purpose had been served by him from morning till night. How few even harass themselves with a single reflection when the daylight vanishes in which they have revelled in opportunities.

It shall not always be thus. If our religion be true, and the Bible be not a fable, life, as it well deserves, shall be severely scrutinized by One who weighs with precision, and decides with justice.

TEMPERANCE IN ENGLAND.

It will be remembered that Rev. Gervase Smith, A. M., intimated at our General Conference, Toronto, in relation to the temperance question in the British Conference—that it was "under consideration," and this with them meant a great deal. A committee appointed to consider this subject, reported at the session just terminated, giving figures and conclusions which were fearfully significant. We give the closing paragraph of the report, and the finding of the Conference:—

The intemperance of the present age fostered by the public traffic in intoxicating drinks and the temptations arising from the customs of society, is so appalling in its antagonism to the cause of Christ, and to the social and material well being of the people, that in the judgment of the Committee some more direct, vigorous and systematic action should now be taken by the Connexion at large against an evil which, despite all the efforts hitherto made to check the ravages becomes more and more terrible by the swelling numbers falling under its deadly power, and the unrelenting grasp in which it holds its victims. Accordingly, the committee asks the Conference to sanction a scheme herewith submitted, for the formation and conduct of temperance organizations within such circuits as may choose to adopt it.

After a brief conversation the following resolution was adopted:—The Conference receives the report of the Temperance Committee and the proposed scheme for the formation of Bands of Hope and circuit organizations, and to encourage the Committee to persevere in its course, that inasmuch as the time will not allow of their due consideration, directs that two schemes now submitted be presented to the next Conference, with such alterations that may be deemed desirable."

CHANGE IN THE BRITISH CONFERENCE.

After a most exciting discussion upon the actual intention of Dr. Punshon's Resolution, reported by us last week, the Conference agreed to send—

"The following recommendations of the Mixed Committee were referred to the September District Meeting, when the lay members are present, to be considered in a special session, namely:—That the Conference, when considering matters declared to be within the power of ministers and laymen conjointly, consist of 220 ministers and 220 lay representatives; but that all ministers of ten years' standing permitted by the district meetings to attend the Conference, shall be entitled to attend the meetings of the Conference during the time last mentioned, and to take part in the discussion but not to vote. The laymen shall be admitted into the Conference for the transaction of the business before stated at such times as the Conference for the year preceeding shall have determined. That a new law on any subject within the province of the Conference, when composed of both ministers and laymen, shall come into force until it shall have been submitted to the district meeting when laymen are present, to be dealt with in the same manner as before described. All matters from the district meetings shall be submitted to each phase of the Conference as the President shall decide. No laymen shall be eligible as a representative unless he shall have been a member of five years continuous standing at the time of his nomination; shall be also in some office in the society as steward, local preacher, or member of the district com-

mittee. That one-fourth of the laymen from time to time shall be elected by the preceeding Conference, and the remainder elected as follows:—Each circuit shall be represented in the district meeting by two members of the quarterly meeting, of whom one at least shall be a circuit steward. From the list of such persons so nominated the district meetings as so constituted shall elect the allocated number of representatives by the combined vote of ministers and laymen. In the event of the death of any ministerial or lay representative chosen by the preceeding Conference, the district meeting shall elect another to fill the vacancy.

A committee is to be appointed to prepare an order and form of business for the conduct of the Conference.

The decision of the September district meetings on the questions relative to Lay Representation, and the draft of the order of business shall be submitted to the Mixed Committee last year.

The Mixed Committee, having considered the reports of the district meetings, shall prepare a report to lay before the May district meetings, the reports from which shall be sent to that committee for its consideration, that it may prepare a report to be submitted to the next Conference, with a view to its adoption of a completed scheme which may be brought into operation at the Conference of 1878."

THE following decree by President Guzman, providing for religious liberty in Venezuela, has been approved by the legislature of that republic.

"ARTICLE 1. Religious liberty is established by the constitution of the Republic; the public or private profession of any religion is free in so far as the belief in or observance of it shall not disturb the public peace, offend morality, or interfere with constitutional and legal order.

"ART. 2. There being no constitutional or state religion, any religion which exists or shall enter the country shall be sustained by the good-will and contributions of its respective believers.

"ART. 3. Venezuela has the right to prevent the entrance to or departure from its territory of the ministers of any denomination. This right will be exercised by the national executive with respect to such ministers as he shall deem prejudicial to the public or to the sovereignty of the Republic.

"ART. 4. Venezuela does not recognize nor will it admit to its territory archbishops or bishops, ecclesiastical chapters, or any ecclesiastical hierarchy, as it considers them incompatible with the rights of independence and the sovereignty of the country.

"ART. 5. Churches or religious congregations are incapacitated from acquiring fixed (lauded) property in the territory of Venezuela. Such property as they may have cannot be transferred without the permission of the national government.

"ART. 6. It will not be allowed to publish, circulate or execute within the territory of the republic any syllabus, bull, book, receipt, encyclical, pastoral, or edict from any ecclesiastical authorities of any religion whatsoever.

"ART. 7. It will not be allowable for ministers of any denomination whatsoever, in discourses, sermons, etc., or in documents that they may give for publication, to criticize or censure as contrary to religion, the laws, decrees, orders, sentences, judgments of the legislative, executive, judicial or municipal authority, nor to pronounce with such acts or documents disobedience to the law or the authorities or fanaticism of the republic, nor by means of allusions, suggestions, personal censures, or by any other mode to disturb concord or harmony among families or disperse their reputation.

"ART. 8. No minister of any denomination whatsoever shall be allowed to apply himself to public instruction.

"ART. 9. The part of public expenditures heretofore assigned for ecclesiastical purposes shall be applied to popular instruction.

"ART. 10. Violators of this law will be treated as enemies of the prerogatives of the national sovereignty, and, as a consequence, will be expelled from the country by the executive power.

"ART. 11. All laws relating to ecclesiastical patronage or other subjects which may be in conflict with the foregoing are abrogated."

One of the most enjoyable Conferences ever held is happily just over. The hospitality of Nottingham has never been surpassed, and both preachers and people have enjoyed themselves greatly. The ministers of the town were assiduous in their attentions, unobtrusive but never out of the way, and in kindness and good will they were worthy of imitation. The review of the Conference is highly interesting. Every liberal principle struggled for, has been secured. The appointments to vacant departmental offices are excellent. The success of Mr. M'Au-

lay as President was perfect. The Lord helped him and guided the ministers. Some people prayed very earnestly for divine interposition in the Election of President, and if they had been asked to make a nomination, they would have mentioned some other name. But their prayer was answered notwithstanding, and even some of his opponents have been convinced that Mr. M'Aulay has made an excellent President. Let us hope that his year will be one of mighty revival and great blessing.

There was a terrific slaughter of innocents on Friday night. Notice had been given of many motions; some were spoken to, most of them abandoned. One of them related to efforts to promote union between the various branches of the Methodist family, but it was felt that the time had not come to press it in the face of the debate recently held in the United Methodist Free Churches' Annual Assembly at Sheffield. That debate has put the finger back on the dial.

It is said that the whole of Mr. Arthur's admirable paper on Lay Representation was written after he went to Nottingham. Except Dr. Osborn's speech, perhaps nothing in the entire discussion, secured so many votes for the majority.

All the candidates placed on the President's List of Reserve are to be sent to Richmond College, and to wait there until required. They will of course be under tutition. This is a new thing, but a most desirable one.

We may hope that the absurd arrangement of limiting Richmond for the reception of missionary students only, will soon be discontinued. The feeling of the Conference was strongly against its continuance. A committee is to consider the subject during the year, and it will be well if it recommends a change, so that home and foreign men may be trained together, and so more mutual sympathy may be secured and increased.—*London Methodist.*

DEDICATION.

ORIGIN AND HISTORY OF METHODISM IN CUMBERLAND—ITS EXTENSION THROUGH THIS AND THE NEIGHBOURING PROVINCES—INTRODUCTION INTO BOSTON, ETC.

(*Amherst Gazette.*)

The new Methodist church in this place was on Sunday last, dedicated to the purpose for which it was erected. The morning service was conducted by the Rev. E. A. Temple, President of the Nova Scotia Conference, and was opened by singing the 738th of Wesley's hymns—tune "Federal Street,"—and prayer, followed by the Lord's Prayer. (Anthem) by the choir. The lessons read were the very appropriate ones prescribed by the Discipline for the dedication of a church, viz., portions of 6th and 7th chapters of 2nd Chronicles, and of 10th chapter of Hebrews. The second hymn was the 726th, sung in "Orland." The text was Rev. xxi. 22.

The preacher described the Christian place of worship as a mark of the imperfection of our present state—as rendered necessary by our fallen condition—as designed for the religious instruction of our mental and the cultivation of our moral and spiritual nature. But in the heavenly state, which is one of imperishable perfection, and unaltered Divine manifestation, no such institution will be necessary, either for mental or moral, nor will one spot be more sacred than another. The Christian temple has also become necessary for the development of the various religious theories which exist; but in heaven, where we shall "see eye to eye," there will be "one faith." In the love and worship of "THE LAMB," equally with the "LORD GOD," the temple of heaven, it is blessed to see how the different evangelical bodies can preserve the "unity of the spirit in the bond of peace." The sermon was a masterly and finished effort.

After the sermon the choir sang, "I was glad when they said unto me," while the Trustees took position in front of the communion rail, and R. B. Hues-

tis, Esq., acting as speaker, formally presented the house to Rev. E. A. Temple as the representative of the Conference of Nova Scotia, who at once proceeded with the beautiful and impressive dedication service as found in the Discipline of the Methodist Church of Canada; and the exercises closed with the Doxology and the Benediction.

The service in the afternoon was conducted by the Rev. I. Sutcliffe, opening with 541st hymn, sung in "Clarksville," and prayer, followed by the Lord's Prayer, (Anthem) by the choir. After the lesson, 458th hymn was sung in "Hahn." The text was Ezra vi. 16-17, and the sermon was just such an earnest and faithful one as those who have been accustomed to hear Mr. S. would expect from him on such a text, and on such an occasion. He dwelt on the willingness shown by the Jewish people to contribute of their substance towards the erection of temples for the worship of God, and earnestly called upon the church and the congregation to liquidate as early as possible the debt (about \$2000) yet standing against the church. At the conclusion of the sermon the choir sang the appropriate anthem, "The earth is the Lord's," and the service concluded with the Benediction.

Rev. Prof. Burwash of Sackville conducted the evening service, using hymns 554, 557, and 559, and preaching a beautiful and appropriate sermon from Ephesians iii. 14-19, after which the choir sang "Jerusalem my Glorious Home," which was followed by singing, prayer, and Benediction. After public service the sacrament of the Lord's Supper was administered.

All the services of the day were of the most deeply solemn and impressive character. The sermons were of a very high order. The music was good. Mr. Drake kindly acting as organist, and using a very fine Mason & Hamlin instrument supplied by Mr. Jonas Cole. On Monday afternoon the pews which are to be rented to the highest bidder every year, were put up and realized for the first year the handsome rental of \$529.75, one reaching as high as \$20, which was paid by Hiram Black, Esq., M. P. P.

The opening of the new house inaugurates a new era in the history of Methodism among us, and furnishes a suitable occasion for indulging in some reminiscences.

Several reasons contribute to invest the earlier history of Methodism in this county with wide spread interest. With it is linked the history of many of the pioneers of our province, and it is impossible to imagine to what extent we are indebted to Wesley for the wholesome influences under which the earlier settlers of our province lived, and which manifest themselves most unmistakably in their descendants at the present day.

Amherst was the home of the earliest Wesleyan preacher in the Maritime Provinces—the Rev. William Black, father of the late Martin Gay, and late Hon. Wm. A. Black, of Halifax. The memory of this zealous and indefatigable servant of God during his labors in Cumberland is held in grateful recollection by persons still living, a fact which leads us to recur with astonishment to the progress which has been possible within a human life time.

In the spring of 1775—during the period of Wesley's ministry, and 36 years after the first Methodist Society had been formed in England—William Black came to this country from Huddersfield, England, with his parents and other members of the family. Their house was a few yards to the westward of that in which Mr. George Black now resides, in this place, and was the property which his father had purchased during a visit of prospecting to this country in the preceding spring.

'WESLEYAN' ALMANAC AUGUST, 1876.

Full Moon, 5 day, 2h, 23m. Morning. Last Quarter, 12 day, 5h, 44m. Afternoon. New Moon, 19 day, 7h, 11m. Morning. First Quarter, 26 day, 2h, 3m. Afternoon.

Table with columns for Day of Week, SUN Rises Sets, MOON Rises Sets, and HOURS. Lists times for each day of the week.

THE TIDES.—The column of the Moon's Southings gives the time of high water at Farnboro, Cornwall, Horton, Hantsport, Windsor, Newport, and Cruro.

High water at Pictou and Cape Tormentine, 5 hrs and 11 minutes LATER than at Halifax. At Annapolis, St. John, N.B., and Portland, Maine, 5 hours and 25 minutes LATER, and at St. John's, Newfoundland, 29 minutes EARLIER than at Halifax. At Charlottetown, 3 hours 54 minutes LATER. At Westport, 4 hours 54 minutes LATER. At Yarmouth, 2 hours 10 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.

(Continued from first page.)

These were eventful times in our political history. In an extract from his diary, quoted by his biographer—Rev. Dr. Richey—he says: "We could easily see the garrison (Fort Cumberland) from my father's house, and when we heard the roar of cannons or the discharge of musquetry in the evening, have frequently gone out to watch the flashing of the guns."

In the spring of 1779 a few of the old Methodists who had emigrated from England some years previously began to hold little meetings composed of about a dozen persons, assembling among other places at Mr. Foster's, Fort Lawrence, Mr. Trueman's, and Mr. Scurr's, Point de Bute, Mr. Black's, Mr. Oxley's, and Mr. Donkin's.

Young Black, when 19 years of age, was converted during the meetings held at Mr. Oxley's (grandfather of Stephen Oxley, Esq., River Philip), and immediately manifested his love for souls by exhorting people, both publicly and privately, as occasion offered, to repent of their sins. So successful were his efforts that he soon received invitations from various parts of Cumberland and Westmoreland counties to exhort the people. It is related that in the winter of 1779-80, during a meeting he attended at Tantramar, a party of soldiers arrested upwards of 20 of the worshippers in consequence of representations that such meetings ought to be suppressed. This opposition, which was soon shown to be entirely unjustifiable, tended to accelerate the work in which these people were engaged, and during that winter the cause spread with rapidity and power.

In the autumn of 1781, Mr. Black determined to devote himself entirely to the work of the Lord, and immediately made a tour of nearly three weeks to Memramcook, Hillsboro', etc., using a log canoe in his passage along the rivers. Of another visit to that locality in the January following he writes that having preached at Memramcook he set out for the French Settlement on the north side of the river, and tarried that night at a French house where he had a little straw for his bed and about two yards of wrapper to cover him on one of the coldest nights during the winter. Next day he walked 19 miles on snowshoes.

We may mention these incidents in order to convey some faint idea of the trial and hardship which were endured by many of our early preachers, and to afford means for contrasting the opportunities of that day with those of the present. The British population of Nova Scotia at this time was about 12,000.

In the early part of 1792 he visited the several little societies, which had been formed in Cumberland through his instrumentality, and then turned his attention to Windsor, Horton, Liverpool, and other distant portions of Nova Scotia.

It was fortunate for the Methodist cause in these provinces that the earli-

est exertions in its behalf were during the life of Wesley, the benefit of whose experience and judicious counsel was frequently sought and readily given. Correspondence was maintained with some regularity between him and Mr. Black, whom he often addressed as "Dear Billy."

At a Methodist Conference held in Baltimore, (U.S.) in 1784, which Mr. Black attended, his representations of the extent of his parish and the work to be done obtained the assistance of Freeborn Garretson and James O. Cromwell for these Provinces. On 20th of October, he preached in New York, and in a visit, extending from February 1st to the middle of May labored in Boston, first preaching in private houses, then to increasing congregations, until the number present at the last time he officiated was estimated at 3000. In words of his biographer "To Mr. Black belongs the honor of having laid the foundation of Methodism in Boston."

Hence we see, as already stated, how beyond conception is the magnitude of the influence exerted—we may say throughout America—by the humble efforts of these little praying bands of Englishmen, who, under the toils inseparable from the first settlement of this country, found time and strength to devote to the Master.

In 1786, at Halifax, was held the first Nova Scotia District Meeting, at which time we find Mr. Mann and Mr. Grandine named as preachers in addition to those already mentioned. The latter was then preaching in Cumberland. Messrs. Black and Garretson were appointed to the Halifax Circuit, which embraced also Annapolis, Granville, Digby, Horton and Windsor.

(Conclusion next week.)

PASTORAL ADDRESS OF THE

Newfoundland Conference of the Methodist Church of Canada to the members of the Church under its care.

DEARLY BELOVED BRETHREN.—We greet you in the name of the Holy Trinity. As the united pastorate of the Methodist Church in this colony, we again avail ourselves of the privilege of addressing you as our spiritual charge. We give thanks to God always for you all, making mention of you in our prayers. You will rejoice with us in the fact that during the past year, God has most graciously poured out his Spirit upon the Methodist and other Churches of Britain and America, which has resulted in the "building up of believers in their most holy faith," the restoration of the fallen to the favour of God, and the conversion of thousands hitherto "having no hope and without God in the world." While our joy is great for the prosperity of Zion in other lands, it is much greater for the success with which God has crowned the holy toil of his servants, on the new Missions, as well as on the older circuits, within the bounds of our Conference.

The rain from heaven has caused the barren soil to become fruitful; the "Sword of the Spirit" has pierced many hard hearts, and wounded consciences have been healed by "Gilead's balm." The gospel of Christ has again to many proved itself the "power of God unto Salvation."

Death has claimed an unusually large number of victims on some of our circuits, many of whom were consistent members of our Church, and devout followers of the Saviour. That same Jesus whom they had lovingly served in health, forsook them not in death; supported by him they were enabled to tread "the valley and shadow of death" fearlessly, and to enter joyously into the heavenly rest.

Four young men, having completed their usual term of probation, to the entire satisfaction of the Conference, were solemnly set apart for the full work of the ministry by the imposition of hands; and another not having arrived from his distant circuit, was recommended to be ordained during the course of the year. Twenty-one remain on trial, while six have been received as candidates for the ministry. After filling up the vacancies, occasioned by death, we record a membership of 5473, being an increase for the year of 387 with 1051 on trial.

Our Sabbath School work has been vigorously prosecuted with cheering results; the attendance has considerably improved; progress has been very marked, and the whole succeeded by several teachers and many scholars giving their hearts to God and joining the church. The value of this department of the Church's effort cannot be over estimated. Brethren! enter heartily into it, co-operating with those who are endeavoring to feed the lambs of Christ's flock. Labour here will bring its own reward—the church's gratitude and heaven's approval.

With this directly spiritual success, we have also had a fair share of material prosperity; during the year several neat and commodious churches have been erected. The dedication of these to the service of God was attended with blessed, hallowing influences. With better accommodation for the people, our congregations have considerably improved.

The increase in our ministerial staff from year to year, necessitates the erection on all our stations, of suitable parsonages, which should be suitably furnished, so as to lessen the removal expenses which have been hitherto considerably augmented by the transmission of furniture.

As by recent legislative enactments, we occupy a different position from that previously filled by our church on educational matters, we have watched with much attention and anxiety the first year's operation of the new system. The Rev. G. S. Milligan, M.A., Superintendent of our schools, has been indefatigable in the discharge of his most important duties, and under his able direction, our educational interests are shaping themselves into a condition, both gratifying and hopeful. The various boards have devoted themselves earnestly to their arduous task; old buildings have in some places been superseded by new and better adapted ones; while the other settlements have for the first time been provided with schools. We urge upon you the duty of availing yourselves of these privileges: as far as possible educate the youth. "Knowledge is power." Your children's usefulness and success in life will largely depend upon their early educational advantages. On behalf of the rising race, we press upon you the importance of the divine precept: "take hold of instruction, let her not go, keep her, for she is thy life."

We rejoice that your approval of our recent formation into a separate Conference has manifested itself by your continued support of all our connexional funds. We would here remind you that the first pecuniary concern of each circuit should be to provide for its own ministerial support. In some of our circuits where our population is largely on the increase we are of opinion that by a united and determined effort, this desirable end might be attained; and on other stations, where at present this could not be effected, a resolution to advance as nearly as possible to it, would be of great advantage to the work of God, by releasing funds which might then be appropriated for extending our missions, in heathen and idolatrous countries.

We commend to all our people the necessity of promoting in every legitimate way the cause of total abstinence. There is no vice so ruinous to the temporal and eternal well being of humanity as intemperance. We recall to your remembrance, the rule of prohibition, laid down for the guidance of the members of our Church by the honoured Wesley, viz.:—not only in abstaining from the purchase and sale of intoxicating liquors, but in drinking them, except in cases of extreme necessity. Let this important rule have your cheerful support; we urge upon you the duty of lending your example and influence to aid the temperance reformation on the apostolic principle;—"Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

Remember the obligations and sanctity of the Sabbath. Avoid on the holy day everything which would mar your peace or rob you of its blessings.

We remind you, dear brethren of the Christian duty to leave "the principles of the doctrine of Christ" and "go on to perfection." Compliance with this injunction is in itself a most exalted and exalting privilege, and the source of richest blessings. The attainment of this state of grace is not beyond your reach; for the apostle, in his prayer for the Church at Thessalonica, pleads—"And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ." God commands:—"Be ye holy, for I am holy." This blessing is your only meanness for eternity, because it is written: "Holiness without which no man shall see God." May you be able with humble joy to exclaim, "The Mood of Jesus Christ his son cleanseth us from all sin." A church with this rich experience will be eminently successful, it must have "power with God and with men." Then shall our Zion be an eternal excellency, a joy of many generations. "Then shall the earth yield her increase; and God, even our own God, shall bless us."

As we go to our different spheres of labour, we are resolved by divine grace, to devote ourselves with renewed zeal, to your spiritual interests and the extension of our Lord's kingdom. We invite your zealous co-operation in all departments of the master's work. Unite with us in unceasing and importunate supplications at the mercy seat, that the Lord may visit all our congregations with converting and sanctifying grace. From every family altar, and closet, from all our private and public means of grace, from ministers and people, let the cry go up to the Lord of Sabbath:—"O Lord I beseech the send now prosperity," "Oh Lord revive now thy work," "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." Work in faith and expect great things from the Lord. "If ye abide in me and my words abide in you, ye shall ask whatsoever ye will, and it shall be done unto you."

Work for Jesus, strive to win it; Be bath bought for thee a crown, Think to place bright stars within it, At His feet to lay it down.

"Whatever they hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest."

Signed on behalf of the Conference JAMES DOVE, President, JOHN GOODISON, Secretary

A SKEPTIC TESTED.

Some time since a clergyman, living in a community where skepticism and infidelity had led many astray, gave a series of discourses on the evidences of Christianity. Of course more or less of his opposers were present, and on the last night of the series a prominent infidel came in. At the close of a very impressive meeting, the speaker said in a spirit of tenderness:

"There may be and doubtless are, some here to-night who do not believe as I do, and who do not accept the truth of the Bible. If there are any such, or if there is one willing to come forward and test this question of such vital interest to every soul, I invite him to the platform."

On the instant the infidel referred to came forward and said:

"I do not believe your doctrines—I cannot accept them."

"But," says the clergyman, "you have denounced for years that which you have never tested. Are you willing that I, who have tried Christianity, and feel its truths, shall be your teacher, and will you submit to my directions? You say that you are honest in your belief, and in an honest spirit you will meet me."

"I do thus meet you, and I will allow you to be my teacher."

"Then," said the godly man, "kneel by my side and repeat the simple words: 'God, be merciful to me, a sinner!'"

"But," was the reply, "I do not believe in your teachings."

"Well, you say you are honest and are willing to test this question; if so you will heed my directions."

The audience, in hushed expectation, heard the infidel, as he sullenly kneeled, utter the words desired, with sarcastic defiance.

"Again repeat these words," said his teacher in tones of utmost gentleness; and again, still defiant, yet more subdued, the infidel repeated: "God be merciful to me, a sinner."

Once more came the request to repeat the sentence, and before the audience, held by the power of the Holy Ghost, that petition went up in a tone of almost tenderness, certainly far different from the bravado with which it was first repeated.

A fourth time came the request: "Repeat it again;" and, with his strong frame quivering with emotion, the poor man poured out his soul's need in the prayer of the publican. At the fifth repetition the man then and there, before the large assembly, offered up from his inmost soul the prayer which, when thus offered, meets with a forgiving Father's pardon.

We give the simple facts as told us, and only ask the question of all unbelievers: "Why will you denounce a faith which you have never put to the test?"—Watchman and Reflector.

It is interesting to observe how many people go to the Circus "just to please the children," and very curious to notice that sometimes it takes several able-bodied men and motherly women to look after one little boy or girl on such occasions.

OBITUARY.

MRS. MILLER, WIFE OF REV. GEORGE MILLER.

The recurrence of death in the different families of our people reminds us of the instability of earthly associations; and that friendships, however close and tender, are sundered by the ruthless hand of death. We have been led to these reflections by looking at the rank and file of Methodism within our own limits during the last forty years. Those whose names used to be very familiar to our people, as faithful and successful workers in the Lord's vineyard, cease to be recognised as tenants of earth; and but few now remain who were co-laborers with Bamford, Busby, Croscombe, Williams, Strong, Wilson, Knight, and others. They with the partners of their toils and successes have crossed the river of death, and we have no doubt are now with the blessed in heaven. A few names still remain to connect the present with the past, to tell of the wonderful things the Lord did in their day, to encourage the standard-bearers of the present to work loyally and well for the Captain of our salvation, and to sustain with wisdom and zeal the church which under God has conferred untold blessings upon the world.

With the name and labours of the late Rev. George Miller many of us are familiar. He was a good preacher, and a conscientious and faithful minister of Christ. He died happy in God at Bridgetown, N. S. The minutes of the Conference of E.

B. A., contain an honourable record of his life and labours. Now we have to record the death of his widow, Mrs. Frances Catherine Miller. She was born in Shelburne, N. S., in the year 1798, February 17th. She was the daughter of one of the early Loyalists, Capt. Alexander Cockane. In her early life she was gay and thoughtless of spiritual things, as young people often are. About her 20th year through the influence of a Christian friend, she was awakened to see her lost condition as a sinner before God, and was led a penitent to the footstool of Divine mercy. She felt sin to be a burden; her soul was greatly distressed. She could not feel at rest until she found rest in Jesus. It was while engaged in the ordinary duties of life, with her heart uplifted to God in sincere pleading for salvation, and trusting alone in Jesus as her Saviour—she exclaimed, "Lord I can give up all for Thee!" At that moment God spoke peace to her soul, her chains fell off her heart was free. She stood still in astonishment saying—Is this religion? Yes, indeed, it was religion. "The soul's calm sunshine and the heart-felt joy." She felt that a mighty work was wrought in her heart—"old things have passed away, and all things have become new." She united herself to the Methodist Church in Shelburne, became a teacher in the Sabbath school, and in various ways sought to be useful in connection with Zion.

In the year 1823 she became the wife of the Rev. George Miller. A new sphere of usefulness now opened before her, and on the different circuits where they were appointed to labor, she identified herself with the work of God. The life of a missionary in those days was no sinecure. Long journeys, exposed to all kinds of weather, preaching in heated school houses, not unfrequently scanty fare and insufficient lodgings, often tested his faith and the firmness of his attachment to his Master's cause. But home, made pleasant and attractive by the thrift and fore-thought of an affectionate wife, alleviated the cares of labor and gave fresh stimulus to devotion and zeal. Such was our sister. She was a help-mate in the work of the Lord, and by her affectionate solicitude, encouraged her husband in the work to which God had called him.

The writer became intimately acquainted with the family during his incumbency at Bridgetown. We found sister Miller, although considerably advanced in life, taking part in our public prayer meetings, and in charge of one of the largest classes in the town. Her gift in prayer was much above the average; there was a vigor, a pathos and power in her addresses to God that indicated a superior mind—as well as a sincere and devoted heart. As a class leader she was highly esteemed; she appeared as if by intuition to comprehend the religious state and spiritual needs of those under her care, and her counsel was always instructive and edifying. The observance of our rules as regards the support of the ministry was never disregarded or slighted by her, and a kindly response was the result—showing that the duties devolving upon her by the church were faithfully discharged.

After her husband's death she found it desirable to remove to St. Stephen's, N.B., and to make her home with her eldest daughter, Mrs. Wilson. This was in 1870. Within a year and a half of her removal she was seized with a stroke of paralysis which greatly impaired her memory, and from which she never fully recovered. In September last, she had the second attack of paralysis, which left her helpless as an infant. Of her left side she had no power. Confined to her room and to her bed, a wreck of her former self; but she was not forsaken, God was the strength of her heart and in him she trusted. She could say, "Though thou slay me yet will I trust in thee." She never lost her confidence in God. Until she became an invalid, whenever it was practicable she was found with God's people in his house, and at the table of the Lord commemorating the dying love of her adorable Saviour. But when bedridden and almost incapable of physical action, her language was, "It is the Lord I trust in; do what seemeth him good," and when incapable of speech there were indications that her heart was engaged with God. Death to her was a welcome messenger, and those who witnessed the final struggle could see the victor triumphant over the last enemy. She departed this life in the 79th year of her age, in sure and certain hope of a glorious resurrection unto eternal life.

Nothing more need be said of sister Miller. She was a kind mother, an affectionate and faithful wife, and a sincere Christian. To say that she was faultless, would be to say that she was not human. She felt Christ to be the Rock upon which she rested, His blood the fountain in which she washed, and his Spirit the theme of her consolation and strength, and to her death was gain. "Let me die the death of the righteous, and let my last end be like his." H. D.

St. John, N.B., Aug. 18, 1876.

B. C. 10. Wom. MOND. TUES. 2. 1. WED. RUC. THUR. 1. 2. FRIDAY. 27. SATUR. SUNDAY. TOPIC. and Pict. GOLD. of good. did. Ac. Doct. 5. 15; The verbs p. woman; and no. our les. lent wo. gather. wise: I. the glor. these f. The G. this cha. apostles. works. And, la. sonal in. This woman; was the. Lemuel. was is. that he. tion, an. haps, re. possibly. woman. ect for. 10. A. of stren. tue. Sh. of true w. a scarat. man. always. some ex. has ris. among. that pe. man, w. In our. ly given. tains m. blast. ABOVE. is such. and, the. tious w. 11. prudent. the int. BAND. dived. raids, p. 12. tifying. her ecc. taining. interest. 13. her flo. spins. HANDE. in and. fino la. lazy to. 14. her in. well m. 15. morning. tends. house. signs. is bef. 16. as an. BUYER. of her. her hu. 17. bodily. serves. sensib. 18. the qu. produ. HER. to a v. den al. 19. thread. the w. HAND. somet. spinn. wheel. Harg. in 176. 20. charit. with. The p. nting. 21.

BEREAN NOTES.

B. C. 1000. LESSON X. THE EXCELLENT WOMAN. Prov. 31. 10-31. Sept. 10. HOME READINGS. MONDAY—The Lesson. Prov. 31. 10-31. TUESDAY—The Hebrew mother. Exod. 2. 1-10. WEDNESDAY—"Ruth clave unto her." Ruth 1. 1-18. THURSDAY—Samuel's mother. 1 Sam. 1. 21-28. FRIDAY—The women at the grave. Matt. 27. 55-66. SATURDAY—The Marys. Matt. 28. 1-8. SUNDAY—The good Dorcas, Acts 9. 36-43. TOPIC—Kindness, Virtue, Industry, and Piety the Glory of a Woman. GOLDEN TEXT:—This woman was full of good works and alms-deeds which she did. Acts 9. 36.

DOCTRINE:—Personal influence. Acts 5. 15; Rom. 14. 7. 8; Phil. 2. 15. GENERAL STATEMENT. The last chapter of the Book of Proverbs portrays the character of the model woman. It is doubtless an ideal portrait, and not taken from life. It appears in our lesson under the TITLE of The excellent woman. Her four leading traits are gathered together in the TOPIC, in this wise: Kindness, virtue, industry, and piety the glory of a woman. In the OUTLINE these four traits are taken up in order. The GOLDEN TEXT says of a woman of this character who lived in the days of the apostles, "This woman was full of good works and alms-deeds which she did." And, lastly, the DOCTRINE taught is Personal influence.

This beautiful description of exalted womanly character, as we learn in ver. 1, was the production of the mother of King Lemuel, and taught him by her. Who he was is not known. Yet we think it likely that he was king of some neighboring nation, and his mother a Hebrew, and, perhaps, related to the family of David. She possibly intended to describe the sort of woman whom she would have her son select for a wife.

10. A VIRTUOUS WOMAN—The old idea of strength belongs here to the word virtue. She is strong in every noble quality of true womanhood. The question implies a scarcity at that time of this kind of woman. Outside of Bible lands woman has always been degraded, notwithstanding some exceptional instances in which she has risen above her sisters; and even among the Hebrews she did not stand in that personal dignity and equality with man, with which Christianity endows her. In our day education and culture are freely given her, and the Church of God contains many beautiful examples of the noblest style of woman. PRICE—Value. ABOVE RUBIES—This most costly of gems is such because it is very rare. Rarer still, and, therefore, more invaluable, is the virtuous woman.

11. TRUST HER—In her good sense, prudence, and foresight, in caring for the interests and necessities of HER HUSBAND and her family, so that they are provided for without the spoil of predatory raids, plunder and robbery.

12. DO HER GOOD—As a true wife, identifying herself with him, helping him by her economy, prudence and industry, sustaining him by sympathy, and making his interests and honor her own.

13. SHE IS INDUSTRIOUS. THE WOOL OF her flocks and the FLAX of her fields she spins and weaves, working WITH HER HANDS, as women of the highest stations in ancient times were wont to do. The fine lady of this day who is too proud or lazy to work is a shame to her sex.

14. LIKE MERCHANTS' SHEPHERDS—She trades her manufactures for what she cannot so well make or raise; FOOD, for instance.

15. SHE RISETH—She is up early in the morning, sometimes before day, and attends to the food of her servants, both house-servants and field hands, and assigns their tasks TO HER MAIDENS. She is beforehand with all her duties.

16. A FIELD THAT SHE CONSIDERS DESIRABLE as an addition to the family property, she BUYETH and pays for it with the FRUIT of her labor. She adds a VINEYARD to her husband's possessions.

17. STRENGTH—She takes care of her bodily health and strength, and thus preserves both for use as needed. A truly sensible woman!

18. SHE PERCEIVETH—She scrutinizes the quality of what she manufactures and produces for sale, and sees that it is GOOD. HER CANDLE—Lamp. Perhaps referring to a watchful preparation in case of sudden alarm from marauders.

has provided beforehand suitable apparel FOR HER HOUSEHOLD. SCARLET—Better, double garments, as in the margin. These would afford ample protection against the cold, as color would not. 22. TAPESTRY—For the coverings of beds. SILK—Linen or cotton. Silk was not then known outside of China, The ancient Tyrian PURPLE we now term a brilliant scarlet. 23. HER HUSBAND—If in public life especially as a magistrate, much of his business would be done IN THE GATES of the town or city. Released from her home cares by her management of them, he has full leisure for these duties. He is thereby more of a man, more highly esteemed, and more influential.

24. FINE LINEN—Fine under-garments, GIRDLES—Ornamented and costly. 25. STRENGTH—Such efficiency as has been described. HONOR—Honorable dealing. CLOTHING—She enjoys thinking of them, and wraps herself in such thoughts as if they were garments for her person. IN TIME TO COME she will take pleasure in reflecting upon her past life.

26. HER MOUTH—Not talkative and gossiping, but sensible and wise in speech. In conversation she is gentle, un censorious, and disposed to see and speak of another's excellences rather than defects. 27. LOOKETH WELL—She carefully superintends and guides the conduct of her children and servants, as becomes a careful mother and mistress.

28. HER CHILDREN—They bless her, and bless God for such a mother. Her husband also praises her, as well he may, and as every husband of a good wife is should. Happy is the wife whose life is such that her husband can praise her.

29. THOU—This verse is his language to her. Comparing her with other noble women of his acquaintance, he turns to her as the noblest and best, and says, THOU art more excellent than them all. 30. FAVOR—A graceful appearance and manner. DECEITFUL—One cannot tell what it may hide. BEAUTY of face of form is VAIN, or short-lived; accident or sickness may destroy it. FEARETH THE LORD—This belongs to the soul, and molds the character and entire life. One may have many noble traits, but the perfect character is impossible, in either man or woman, without religion. That abides, diffusing its influence over every hour, every thought and plan, every employment and act. This is the crowning excellence.

31. THE FRUIT—She has earned commendation by her life and work; they will be well spoken of by her friends as they meet one another IN THE GATES, the places of common resort. She is loved and blessed at home; her reputation and influence abroad are high. Womanly employments with us differ much from those of ancient times, but these traits of character belong to all times. Every girl and every young woman should strive to attain such a character. Every boy should desire his sister to become such a woman. Every young man should seek such, and only such, a character for his lady friend, and most of all in the woman whom he would make his wife.

A TRUE STORY OF A PARROT. A handsome green parrot was kept in a family that made a great pet of her and allowed her the range of the house. She seemed to understand a great many words.

When she was hungry she would call, "Cook, cook! Polly wants potatoe." She knew what a potato was as well as the cook did, and if something else was put in her pan when she asked for that she would take hold of the dish with her beak, upset it, and cry—"Won't have it! Turn it out!"

She liked the girls much better than the boys. One day some boys, who were visiting in the house, were pretty noisy in their play, and she called, in vehement tones—

"Sarah, Sarah! Here is a lullaboo."

If her mistress was late at breakfast, or absent from the table, she would ask again and again, as she had heard some of the children at previous times—

"Where's mother? Isn't dear mother well?"

When she saw any of them at mischief, or having anything she had heard forbidden, she would say—

"I'll tell mother."

They had no doubt she would fulfil her promise, so it often happened that Polly kept them in order. But little folks and grown folks would be safer and happier if they always heeded the voice, gentler and softer than Polly's that speaks to them—the voice of conscience.—Youth's Companion.

MACDONALD & CO. IMPORTERS OF CASTING MALLEABLE IRON PIPE, With Fittings of every description. BRASS AND COPPER TUBES, SHEETS, ETC.. STREAM AND VACUUM GAUGES, HAND AND POWER PUMPS. Rubber Hose and Steam Packing. MANUFACTURERS OF ALL KINDS ENGINEERS BRASS FITTINGS. Also—The heavier description of BRASS and COPPER WORK FOR STEAMSHIPS, RAILWAYS, TANNERIES, ETC. Nos. 166 to 172 Barrington Street, Halifax, Dec. 22.

CUSTOM TAILORING! TO CALES GATES & Co., MIDDLETON, Annapolis Co., N.S. My DEAR FRIEND, I have always, until of late, been a bitter enemy to all patent or occult preparations, in the shape of medicines for the sick. But, in consequence of an unlucky fall from the deck of a schooner bound to Boston, down into the cabin, by which, displacing two of the short ribs on the right side the liver was so seriously injured, that for twenty-four hours death was expected every moment. In a few days, a blot was discovered in the ankles, pervading in a short time the whole body. Used every medicine that the medical art could devise, not excepting a thorough course of mercury, in order that the liver might be brought once more to perform its proper functions, but did not succeed until I had taken a big jug full of your LIFE OF MAN BITTERS, which you kindly sent me; after I had taken a few draughts, I began to improve.

NEW GOODS Tweeds, Doeskins, Cloths, READY MADE CLOTHING. RUBBER COATS, SHIRTS in great variety: COATS, CUFFS, TIES, BRACES, UNDER CLOTHING, UMBRELLAS, HATS AND CAPS. Boots and Shoes, Slippers, Rubbers, &c. Above will be found good value. Clothing made to order by First-class hands and at shortest notice. Friends will confer a favor by extending their patronage. Wm. CUNNINGHAM, 29 by 228 Argyle St., near Colonial Market

BRITISH AMERICAN BIBLE, BOOK, TRACT AND SUNDAY SCHOOL DEPOSITORY, 125 GRANVILLE ST., HALIFAX, N.S. RELIGIOUS MAGAZINES Sunday at Home, Family Treasury, Leisure Hour, &c., &c., Post paid. \$1.75 PAPERS FOR FAMILIES AND SABBATH SCHOOLS—British Messenger, British Workman, Cottage and Artisan, Child's Companion &c., &c., 28 cents. Band of Hope Review, Children's Paper, Children's Messenger, Gospel Trumpet, &c., 14 cents. International Lesson Papers, Hiss & Sankey's Hymns, Gail & Leslie's Spiritual songs. We desire to obtain a largely increased circulation for the above and other excellent Periodicals. To further this object we will give

PRIZES for Clubs of New Subscribers, as follows— Club of 10 Papers to one address 1 paper at 14 cents. " 20 " " " " 2 " " " " " 30 " " " " " 3 " " " " " 50 " " " " " 5 " " " " " 100 " " " " " 10 " " " " " 1 Sunday at Home We invite the boys and girls all over the Province to unite with our Society in earnest efforts to supply families with good, cheap, beautifully illustrated papers. Let your motive be "Love to our Lord and Saviour" and your desire, to do good to all around you. A. McBEAN, Secretary. March 25, 1876.

CORNER GRANVILLE AND SACKVILLE STREETS. NOVA SCOTIA Steam Machine Paper Bag Manufactory THE CHEAPEST IN THE MARKET. SEND FOR PRICE LIST. ALSO BOOK BINDING, In all the Branches. G. & T. PHILLIPS. July 25

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\$5 to \$20 per day at home. Samples free. STINSON & Co., Portland, Maine. March 3, 1876.

DURANG'S RHEUMATIC REMEDY. Will most positively cure any case of rheumatism or rheumatic gout, no matter how long standing, on the face of the earth. Being an inward application it does the work quickly, thoroughly and permanently, leaving the system strong and healthy. Write to any prominent person in Washington City, and you will learn that the above statement is true in every particular. CONDENSED CERTIFICATES. NATIONAL HOTEL, Washington, D. C., Dec. 2, 1874. Messrs Helphentine & Bentley: Gents: I very cheerfully state that I used Durang's Rheumatic Remedy with decided benefit. A. H. STEPHENS, Member of Congress, of Ga. PRESIDENTIAL MANSION, Washington, D. C., April 23, 1876. Messrs Helphentine & Bentley: Gents: For the past seven years my wife has been a great sufferer from rheumatism, her doctors failing to give her relief, she used three bottles Durang's Rheumatic Remedy, and a permanent cure was the result. WM. H. CROOK, Executive Clerk to President Grant. Washington D. C., March 3rd, 1875. In the space of twelve hours my rheumatism was gone, having taken three doses of Durang's Rheumatic Remedy. My brother, J. B. Casan, of Bedford, Pa., was cured by the same course.

TEMPERANCE HOTEL St. Georges St, Annapolis Royal. M. PORTER - PROPRIETOR. THE above Hotel is pleasantly situated, one mile east of St. Luke's Church and five minutes walk from Steamboat Wharf, Railway Station and Post Office. Good accommodation for permanent and transient Boarders. Terms—30 cents per meal or \$1.00 per day. Permanent Board from \$3 to \$5 per week. Aug. 25, 1877. GOOD STABLING. Jas. & Wm. PITTS, GENERAL COMMISSION MERCHANTS, Ship and Insurance Brokers, WATER STREET, St. JOHN'S, NEW FOUNDLAND. 11 March—187. BOOK AGENTS WANTED FOR THE Dictionary of CHRISTIAN ANTIQUITIES. EDITED BY Dr. William Smith & Professor Cheetham. 900 pages and 300 engravings. An unabridged and exact reprint of the English edition, from a Duplicate set of plates purchased by us from the English publisher. The work is a continuation of Dr. Smith's "Dictionary of the Bible," which has become a household book throughout the land. Beginning where the Bible Dictionary ends, it embraces the first Eight Centuries of the Christian Era, or the period from the apostles down to that of Charlemagne. The subjects treated are, "the organization of the church, its officers, legislation, discipline and revenues; the social life of Christians their worship and ceremonial, with the accompanying music, sentiments, instruments, vessels and insignia; their sacred places their architecture and other forms of art; their symbols; their sacred days and seasons; the graves of Catacombs in which they were laid to rest." The first volume now ready extends from A. D. 1. The second volume will be published in this country authorized by Dr. Smith. CAUTION. Agents are warned against canvassing for a mutilated and abridged reprint, containing only about 500 pages. Our second volume will be copyrighted in this country, thus preventing any other parties from republishing the same or furnishing it to Agents or Subscribers. Active men and women wishing to engage in some lucrative employment will find it to their advantage to communicate with us. To such we can offer very liberal terms and exclusive territory. Descriptive circular and terms will be forwarded upon application. Address THE J. B. BURR, PUBLISHING CO., Halifax, N. S. July 15.

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midsummer. Some may call these little things, but they are not, they are in their way important and make their impression. And those who think that a minister or his family has no time to be thus spent are surely in error, and would have found fault with the Master himself for paying the attention that he did to birds and trees, and fruits and flowers.

3. Midsummer is a poor season for evening services. During the Conference session we are wont to present to our people the claims of the various institutions of the Church. To get a large audience and to have an enthusiastic service is next to impossible. The evenings are short, the heat oppressive, the public busy, the speakers worn and wearied, money scarce, and—the meeting a failure. Men sweating in the fields, sweltering in the factories, or gasping for a mouthful of pure air, are not likely to crowd into a church, when the open highway or the shady walk is open to them. Give us our great anniversaries in September or early October, with the long cool evenings or comfortable quiet of the Conference room, and if the attendance will not be large, the interest greater, the addresses abler and better, and the results very far in advance of anything we have seen, then I am no judge of human nature.

4. In a country where the lumber trade is largely prosecuted, a worse time for closing the financial year could not possibly be chosen than the end of May. Many of our best supporters are moneyless just then, for as yet they have received no returns for their winter's work. Thousands are away "on the drive," the collectors cannot reach them, and if they did it would amount to nothing, for as accounts are not closed until after "the drives" are in, and these are not usually in before the middle of July, they have nothing to give. To make anything like a creditable showing, ambitious brethren are wont to assume considerable sums, which in many cases are never received, and circuits get credit for doing what was never done at all. Nor are lumbering sections the only ones thus affected. Farmers find the first of June a scarce time for money, the expenditures of the winter are unpaid, hands have to be employed and paid, preparations for prosecuting the summer labors have to be made, and of course the minister must suffer the loss. The result is that we are compelled to move at a season when every one is complaining of poverty, and often without a dollar in our pockets. It is certainly true that this matter was taken up and dealt with. Of course some will oppose, the unconstitutional cry will probably be raised, and because our grandfathers removed in June it will be deemed wrong for us to do so at any other time. But whatever reasons they had for doing so, clearly we have none, and the sooner we make the change the better both for ministers and people.

Hoping that you and others will keep this matter before the public until some official action shall be taken, I am, Yours very truly, T. E.

NEWS IN BRIEF.

NOVA SCOTIA.

An addition of about four thousand tons of shipping has been made to the Yarmouth list the past month. The barque Cyclops, of Newcastle, England, Tumbull master, of 567 tons, from Quebec and bound for Grand-mont, loaded with timber, deals and staves, was wrecked on Flat Island, Straits of Belleisle, on the night of Wednesday, the 9th inst. The captain and crew were taken off the island by the steamer Commodore, Captain Whalen, from Harbor Grace, Nfld. A heavy thunder storm passed over the Western part of Pictou county on the 29th inst. The clouds hung low and twining darkness prevailed for some time. The barn of Jas. Stewart, of Middle River, was struck by the lightning and consumed, with all its contents, including a valuable horse. The men were in the barn at the time and were all more or less stunned. The brig, Kenneth left Arichab, P.R., on the 6th of August, arrived at Boston on the 15th, and landed a full cargo of sugar. She then took in a cargo for this port and arrived at Halifax, making the whole voyage in fifteen days. Two ship loads of rails arrived at Digby from New Orleans on the 20th. Two vessels laden with the same kind of rails arrived about the same time. The vessels are being discharged as quickly as possible by means of cranes, and the rails run up the wharf on rails. Work has commenced on the Racquet Point, and at all points the railroad is making rapid progress. The brig, Peerless was cleared from Halifax for London on Saturday, by Mr. Isaac H. Mathers, with a cargo to the value of \$62,903. The cargo consisted of 222 tons of Letters, valued at \$22,517. Other cargo, \$40,386. Total \$62,903. A white man named Charles Horn and a colored man named Henry Tynes, both of whom are in the employ of Mr. W. H. Green, in Dartmouth, had an altercation last week, during which Tynes kicked Horn twice in the abdomen, inflicting him so seriously that he had to be carried home and was insensible at last accounts. Tynes was under the influence of liquor when he committed the assault. Horn is a married man. A type of cholera has proved fatal in two instances, in Kings County. Mr. James Parsons, of Church Street, Cornwallis, was taken ill on Friday afternoon, and died on Saturday morning. At Scots Bay, on Saturday, a man named Wright was seized with cramps and vomiting, and died within an hour. The physicians say the symptoms are the same as the Asiatic. During an altercation between several parties at Pictou, a man named Thompson was stabbed by a man named Robinson and seriously injured. Robinson has been arrested and is now in custody. The bodies of Bruce O'Brien and Miss Myers, victims of the late boating accident, have been recovered.

sev. J. D. McGivray has been appointed by the Council of Public Instruction, Inspector of Schools for the County of Hants, vice Rev. B. H. Philip, resigned. The barque L. de V. Chipman, owned by Mr. J. E. E. Woodworth, of Kingsport, arrived at Bristol on Tuesday, after a rapid run of twenty days from Minas Basin.

By the death of the Hon. Wm. Brown, last surviving son of the first Earl of Kenmare, we lose one of the few survivors of Waterloo, in which action the deceased officer charged with his regiment, the 53rd of the line, upon the flank of the Imperial Guard.

Launched at Spencer's Island, Cumberland Co., on Tuesday, Aug. 22nd, from the yard of Amasa Loomer, a fine barque of 1282 tons register, she is called the "Calcutta." Her dimensions are—length 192 feet, breadth 39 feet, depth 26 feet, 21 feet depth of hold and has 3 decks.

Mr. James Bell, New Dublin, launched a fine schooner of 40 tons called the "Hells," on the 21st. Farquhar McKee, of Middle River, C. B., is missing, and it is feared that he has committed suicide. Two prisoners escaped from Sydney, C. B., jail last week through an aperture in the wall made by masons who had been working at the building.

Messrs. J. W. Carmichael & Co.'s, new ship "Thiorva," launched at New Glasgow last week, registers 1174 tons, is classed A. 1, 9 years in English registry, and is regarded as one of the finest vessels ever built in this province.

The Amherst "Sentinel" wants the court to sit at Parrsboro as well as at Amherst and Pugwash. A lady, Mrs. Mattie Gaylord, is lecturing on temperance in Queen's County, Carswell, the Ontario orator, is lecturing in New Brunswick.

A coroner's jury at Cow Bay, C. B., found that Murdoch McKenzie died from the effects of excessive drinking of spirituous liquor, and they inserted in the verdict the names of the persons who "dealt out" the grog.

A determined attempt to wreck a passenger train on the Windsor and Annapolis Railway was made on Monday morning. While the express train for Halifax from Annapolis was near Ferry's siding, between Beaver Bank and Mount Uniacke, the engine driver observed some obstruction on the track, and by prompt action was enabled to bring the train to a standstill just before the obstruction was reached. Some scoundrels had placed railway cradles on the rails and "fastened" them down.

The spectacle of the phenomenon (rare in these parts) of a waterspout was gazed upon by many people in Port Hawkesbury on Friday afternoon last about 5 o'clock. It appeared to originate in a small lake situated between Cape Farnupine and Little Tracadie.

The death is announced of Ann Gray, an aged and well known colored woman of Halifax. She was a woman of high principles, childlike faith and fervent piety, the last of those faithful women who have so nobly as hospital nurses during the terrible scourge of cholera in 1835.

Lieut. Colonel Henry L. Talbot, commanding the 7th Brigade of the Royal Artillery, died very suddenly last week, at his residence, Spring Garden Road, Halifax. He arose early in the morning and proceeded to the Queen's wharf to inspect the meat supplied for the troops, and returned home for breakfast. Soon afterwards he lay down on a couch and in a few minutes was dead. Heart disease is supposed to have been the cause of his death.

NEW BRUNSWICK & P. E. ISLAND.

The Treasurership of the Intercolonial Railway, vacated by Mr. Brush, and temporarily filled by Mr. Thompson, has been conferred on Mr. James McAllister, a gentleman well known and highly esteemed in Westmoreland and St. John.

A ship of 1800 tons, called the "Empress of India" was launched at Tynewood creek, N. B., on Monday week. She is the largest vessel built near St. John for many years. Her owners are Messrs. Troop & Son of St. John, and she will be commanded by Capt. Farnsworth, late of the barque "Abram Young."

The tenth annual competition of the Provincial Rifle Association closed at Sussex on 25th, and every one present declared it to be the most successful of any held yet.

The "Globe" states that there is a likelihood of J. D. Lewin, President of the Bank of New Brunswick, being appointed Senator.

The Westmoreland Cheese Factory will make about 15 tons of cheese this season. Over 3500 cheeses are now in their drying rooms.

Amasa Killam, Esq., has purchased Mr. MacDonald's interest in and become sole contractor of the Albert Railway.

Work on the Quaco and St. Martins Railway is suspended for the present.

Fires continue to rage in the woods about 12 miles from Lepreaux.

A few days ago Mr. Wm. Millican's horse that he was driving on the Nerepis road became frightened with a locomotive, and both he and his wife, who were seated in the carriage had a narrow escape.

Messrs. Rabbit & Sadler have made another visit to the Muncie in search of Gold. They report that they had found it of the finest quality, but as far as they could go the quantity found would not pay for working without going down a considerable depth.

The St. Andrew's "Standard" says that the fires in the woods in the vicinity of the Magaguadavic, have destroyed much valuable timber. The late rain has been of great service, having put out most of the fires.

Messrs. T. S. Simms & Co. St. John, have increased their facilities for the manufacture of corn brooms to such an extent as to turn out monthly over six thousand, or about 75 thousand of these necessary articles annually. The improvements in an achinary enable our manufacturers to compete very favorably with our neighbours over the border in this line as well as in many others.

A new roof is being put upon the Martello tower, Carleton, by Captain King. It will cover the whole top, openings in the side supports being glazed to permit visitors seeing the view. The two guns now mounted on the top of the tower, 32-pounders, are to be lowered and placed in the interior room, and a new 120-pounder on a pivot will be placed on the top. The view from this point is unsurpassed by any site of observation in the vicinity of St. John.

Bloomfield Station on the Intercolonial railway between St. John and Sussex, has lately been made a ticket station, with Mr. Carmichael, of Sussex, as station master.

In the beginning of last week a bull belonging to John Ryan, a farmer of Baileyville, Maine, strayed away, and turned up on the farm of Isaac Porter, Little Ridge, N. B. Mr. Ryan, having learned where the animal was, went to drive him home on Wednesday last, and before starting on his return, succeeded in tying the bull's head and one of his forelegs together with a rope. At the St. Croix river he loosened the bull to give him a chance to swim across, when after crossing and reaching the railway track the brute turned on him, and gored him shockingly in the leg and side. Mr. Ryan saved himself from immediate death by climbing a tree, where he remained till his shouting brought assistance. He was conveyed home, but as his bowels were protruding, there were no hopes of his recovery. He died on the following day, and was buried on Sunday last.

Instead of recovering from the effects of the accident in Mr. J. N. Wilson's store, several weeks ago, Florence Driscoll has become so bad that he is to be taken to the Lunatic Asylum.

The wife of Mr. Thomas Miller, Straight Shore, Portland, died suddenly about half past eleven on Tuesday night. Some of the neighbours were aroused when she was taken down, and before a physician arrived she had died.

All the mills at Union Mills are shut down except one owned by the Messrs. F. H. Todd & Sons, and it is only kept running betimes to cut timber for rebuilding their mill, destroyed recently by fire. Of the sixteen mills at Milltown only five are in operation, and two of these belong to Franklin

Esan, Esq., whose efforts to keep his operatives in employment in these dull times are most praiseworthy. There was a shower of snow at Digdegush on Tuesday morning.

UPPER PROVINCES.

The Toronto papers announce the death of Mr. Gowen, at the age of 81. He was Assistant Grand Secretary of the Grand Orange Lodge of Ireland. He emigrated to Canada in 1829, having been born in Ireland. He was the founder and first Supreme Grand Master of the Orange Institution in North America.

It is stated that the Government has decided to allow American vessels the free navigation of Canadian waters for the remainder of the season.

Several of the farmers in Middlesex, Oxford, and neighboring counties are losing a good many of their sheep by some unknown disease which has lately broken out in a number of places. Should this epidemic continue the loss will be very great to some farmers, who pride themselves on their fine flocks.

Mr. O. N. Nord, formerly stationed on the Dawson Road, but who intends settling at Mount Tabor, or Lower Penabina Mountain settlement, reports crops splendid at the mountains. Dwelling-houses are raised at the rate of two or three a week, and new settlers crowding into the fine settlement are all as busy as bees. Only a few open claims now remain.

A destructive fire swept over the village of Brussels on Sunday, p.m., starting in a wooden shop, sweeping everything in its course. Twenty-eight business stands were burned out and fourteen families rendered homeless.

On Friday, the mother, two sisters and three children of the family of Mellor, the runaway jeweller, were arrested at Prescott with 15 cases packed with valuables, also satchels, baskets, valuable stones, chains, &c.

In excavating at the Lachine Canal works a number of bodies were exhumed. They are believed to be those of the victims of the fever in 1864. The wood of the coffins was taken home by the workmen for firewood, and in several cases fever has broken out traceable to this cause.

A post-office clerk at Ottawa was arrested for stealing postage stamps. He managed to escape from custody, and has not yet been heard from.

Henry Whiteside, son of an Esquimaux farmer murdered on Monday last, has been arrested on suspicion of fratricide, along with another named Staryk.

A sensational telegram from British Columbia, states that the Governor General said the Dominion Government had abandoned the railway across the continent, is positively denied on the best authority.

Mr. Perrault, Secretary of the Canadian Centennial Commission, telegraphs to say that the French Government offers a premium of fifty dollars for every Frenchman who visits Philadelphia.

Archbishop Bourget still remains in a very weak condition.

A gunpowder explosion occurred on the 22nd at Mount Royal Cemetery whereby three men were injured, not fatally.

S. M. Collymore, a prominent merchant of Barbadoes, who is visiting Canada with a view to promote trade between this country and the West Indies, is in Ottawa, and had an interview with the Premier.

An abominable outrage is reported from Delaware as having been committed by an old church sexton named Mullen, aged 75 years, on the person of a little girl named Knowles. Mullen has been arrested.

MISCELLANEOUS.

Within the last six years over 35,000 men have deserted from the United States army.

William Henry Cotterill, a Boston lawyer, has absconded with \$40,000 of his clients' money.

A piece of freehold land has been purchased at Tooting, England, and preparations are being made for the erection thereon of a monument in the shape of a memorial "manse" for the occupation of the Nonconformist minister of the Church founded there two centuries ago by Daniel Defoe.

The Russian Government will allow no Protestant mission to be established within its dominions. Since 1824 six such missions have been opened, but have been broken up.

Rev. George H. Hopworth, of New York, has assumed the debt of his church, amounting to \$125,000.

Five thousand dollars have been raised for the escaped Fenian prisoner, who continues to be feted by their sympathizers, in America.

Diarnei has issued a farewell address to the electors of Buckinghamshire, by whom he has been returned since 1847.

Right Rev. Frederick Temple, Bishop of Exeter, has married Beatrice Lascelles.

The Prince Imperial of Austria will visit the Philadelphia Exhibition.

It is now stated that Serbia's delay in accepting the proffered mediation is occasioned by the reluctance of Montenegro, which fears the whole force of Turkey, in the event of Serbia concluding a separate peace.

A political conspiracy has been discovered in Spain, followed by numerous arrests.

The Servians claim a great victory on Thursday. The Turks were routed, with the loss, according to Tschirreff's despatch, of 15,000 killed, wounded and prisoners. Thirty one Russian officers were killed.

Autumn manoeuvres of German army commence the beginning of next month. Many foreign officers, especially those of the British army, have asked permission to witness the military exercises.

A great many prizes also expected.

Greece is disturbed by insurrection. Armed bands are forming in Albania, Thessaly and Epirus. It is asserted that Sultan Murad is crazed and a mere wreck. He is kept in strict seclusion and never left alone. The country is really without a head.

The New York Republican State Convention has nominated ex-Governor E. J. Morgan for Governor, and Sherman Rogers for Lieut. Governor.

A convention of Cardinals is sitting at Rome to ascertain the feasibility of introducing certain modifications in the system of electing Popes, so that the electors may exercise full liberty when it becomes necessary to elect a successor to the present Pope. There is no hope of Cardinal Antonelli's recovery.

STRANGE AND FATAL ACCIDENT.—

On the afternoon of Friday of last week, three lads, Allan McBride, and Frederick and Jarvis McLellan, sons of Mr. Jacob McLellan, aged respectively ten, eight and six years, were bathing in the Maduxnakik stream, above the Red Bridge. Jarvis McLellan getting beyond his depth and unable to swim was in the act of drowning, when McBride seeing his danger, at once bravely swam to his rescue; getting hold of the drowning boy, he carried him ashore, and placing him on the bank, he turned to behold the other lad, Frederick,

being carried away by the current. Leaving the strangling boy he had already saved, he once more gallantly plunged into the water and brought Frederick safely to shore. But here, sad to relate, he discovered that Jarvis, in his struggle for returning life, had rolled off the steep bank into the stream and disappeared beneath the water. The river bank at this spot is very bold. The alarm was immediately given, and after about an hour, John Vandine, by diving, succeeded in bringing the body up out of a depth of sixteen to twenty feet of water. All efforts to restore life were futile.—Dr. Connell, Coroner, being notified, held an inquest on Saturday, the Jury finding a verdict of "accidentally drowned." The parents of the young lad have general sympathy in their sad and sudden bereavement.—Carleton Sentinel.

A SHOCKING accident ending in a marvellous escape occurred at Portsmouth Plains last week. A dipper had fallen down an old well and a visitor, by name John Sullivan, volunteered to go down and recover it. He had scarcely reached the bottom when the side caved in, burying him under forty feet of earth and stones. Gangs of men at once set to work, endeavoring to rescue him and worked all the harder when his voice was heard calling for help and air. There were practical people present who suggested passing down air tubes, and to this Sullivan probably owed his life. The falling earth and stones were cleared away and, after an imprisonment of nearly twelve hours, the unfortunate man was brought to the surface, apparently unharmed. Old wells of all descriptions are unsafe to go down into if the sides are not secured, but of course danger is never dreamt of till an accident occurs, and then everyone is ready enough to point out exactly what should have been done to prevent it.—Chronicle.

PROVINCIAL APPOINTMENTS.—The following appointments are gazetted:— In the United States.—To be a commissioner for taking affidavits, etc., under Chapter 96, Section 54, of the Revised Statutes, 4th series, in the District of Columbia and the States of Maryland and Virginia—Joseph T. R. Plant, Esq., of Washington, D. C. County of Annapolis.—To be the Custos Rotulorum—Wm. H. Ray, Esq., M.P. County of Kings.—To be Issuer of Marriage Licenses at Kentville—W. M. Caruthers, Esq. To be the clerks of the County Courts in the several counties, viz:— Annapolis—George R. Grassie, Esq. Antigonish—R. G. Forristal, Esq. Cape Breton—C. E. Leonard, Esq. Colchester—Geo. Reading, Esq. Cumberland—Arthur Davison, Esq. Digby—W. B. Stewart, Esq. Guysborough—T. C. Peart, Esq. Halifax—M. I. Wilkins, Esq. Hants—Isaac Carver, Esq. Inverness—John McKay, Esq. Kings—Henry Lovett, Esq. Lunenburg—W. M. B. Lawson, Esq. Pictou—David Matheson, Esq. Queens—John Edger, Esq. Richmond—D. O. C. Madden, Esq. Shelburne—William J. Bell, Esq. Victoria—A. Taylor, Jr., Esq. Yarmouth—James Huntingdon, Esq.

AVONDALE.—On Tuesday evening, 22d ult., a temperance meeting was held in the basement of the Methodist Church in this place. Rev. Mr. McMurray presiding, when a lecture was delivered by C. E. DeWolfe, Esq., Lecturer of the Grand Division, S. of T. Mr. DeWolfe for upwards of an hour, kept the attention of the audience enchained by his deeply interesting and thrilling utterances. He gave from memory a highly instructive narrative of twenty-five years experience of an Episcopal clergyman in England in relation to the temperance cause, and various other instances and incidents illustrative of the power of the principles of total abstinence. The Grand Division is fortunate in having secured lecturers so well qualified by their abilities, and by their whole-souled earnestness in the cause, to give a correct tone to the public sentiment as to the prohibition of the importation, as well as of the sale of intoxicating drinks.

ONE WHO WAS PRESENT. BOYLSTON, MANCHESTER.—A sad accident occurred near here on Tuesday last. A party of young persons belonging to Guysboro' and Manchester went in two boats to Salmon River on that day to gather blueberries. In returning one of the boats, in which were four young men and three young women, was swamped at the mouth of the Salmon River. Three of the young men saved their lives by swimming to the other boat, the others were drowned. Much sympathy is felt for the bereaved ones. The body of the young man has been recovered, those of the young women are yet unfound, though scores have been dragging with grapnels and seine every day since the accident. The names of those drowned are J. Bruce, son of James O'Brien, Margaret Ann,

daughter of Mr. Charles Myers; Ada, daughter of Mr. John Hart, all of Manchester; and Miss Hadley, daughter of Mr. Godfrey Hadley, of Guysboro'. May God support the sorrowing ones. J. R. H. P. S. The body of Miss Myers was found to-day. FAIRVILLE WESLEYAN SABBATH S. PICNIC.—The annual picnic of the above school was held on the pleasantly situated grounds of E. Sutton, Esq., on Wednesday, 16th inst. Quite a large number of scholars, accompanied by their parents and friends were in attendance. Plenty of amusement was afforded the children. Several of the officers and teachers were uniting in their efforts to please. ADVOCATE HARBOUR. DEAR MR. EDITOR.—Have you ever roamed over those magnificent hills which stretch themselves in majestic grandeur along the Parsboro' shore? Let us assume you have. Then you have visited the most picturesque part of Cumberland County and are familiar with the "ups and downs" of life in this western part of the province. After travelling over most of those far famed hills, in your progress down the shore, you come to Spencer's Island, where some of our handsomest and most seaworthy vessels are built. Here, you will remember, no spiral dome pointing heavenward indicates the place where the devout of this community pay their homage to Heaven's King. In a humble, unpretentious School Room, hard by the yard where the Carpenter plies his axe and adze, God's people are accustomed to worship. But our good friends are growing tired of this inconmodious trysting place, and are resolved to erect a chapel. Accordingly, arrangements were made for a Public Dinner and refreshments, on the 22nd inst., simultaneously with the launching of a splendid new Barque, named the Calcutta built by Captains W. H. Bigelow, Deewis and others. The day was slightly unpleasant on account of occasional showers, yet notwithstanding the crowd assembled was large, and enthusiastic, everything including the Calcutta and our entire stock of edibles, went off successfully. We have to regret however, that want of room in the building available for setting tables, and the unexpected large gathering, militated very seriously against our efforts to accommodate our friends and patrons to the entire satisfaction of all concerned. Under the circumstances we did the very best we could for them and ourselves, and succeeded in taking \$240. No mean sum in these dark tight times. One event, however, mingled deep sadness with the pleasures of the festive occasion. Anchored in the placid waters of the Cove, with streamers gaily floating to the breeze are several yachts and schooners, which have brought pleasuring parties across the Bay. But one bears her colors at "half-mast." One of her youthful passengers sleeps as last, long sleep 'neath the cold blue waters of the Bay. On the previous morning this little vessel left her moorings bearing on board a band of brave, hopeful, young men; in their jubilant spirits, all unconscious, that Death had marked one of their number for its prey. Noiselessly, all day long, he hurtles o'er the little craft, till near eventide, and they have almost reached the haven desired, and then claims his victim. A sudden lurch of the vessel precipitated the unfortunate young man into the sea, and his companions being, from some cause, powerless to help, soon he sank to an ocean grave. This young man whose name I have heard was Huntley, was about 19 or 20 years of age, and the chief solace and support of a widowed mother. God pity that bereaved mother when that vessel arrives home, bearing all its precious freight save her darling Boy. We tender our heartfelt sympathy to the sadly and suddenly bereaved mother and friends, and pray, that the God of Providence may reveal himself to them as the God of grace enabling them to say "The will of the Lord be done. Advocate, Aug 24th, 1876. R.W.S.

A GENEROUS GIFT.—We noticed the President of the Methodist Conference, Rev. Robt. Duncan, driving a beautiful looking chestnut horse attached to a handsome carriage, on our streets the other day, and thinking it might have been furnished by the Conference we made enquiries, when we learned that it was the generous gift of one of his parishioners, Mr. John Gibson, son of Alex. Gibson Esq. This is only one instance of the many equally valuable acts of benevolence from Mr. Gibson and his family, to representatives of the Methodist Church, and good deeds like these have the right ring about them. Our citizens will expect to see and hear the President frequently, now that he has such a convenient means of locomotion.—Fred. Rep.

CIRCUIT INTELLIGENCE.

COUNTRY HARBOUR, Aug. 23, 1876.

DEAR MR. EDITOR.—"Killing two birds with one stone" was what we were doing at our Sabbath school picnic down here on Wednesday, Aug. 16.

After the goodly number which had collected (about 150) were tired of the amusements provided, and the ample supply of good things had been enjoyed by all, several of the children were sent about the grounds to solicit contributions for the purpose of aiding in the purchase of a Sabbath school library. The solicitations of the children were almost irresistible, and the result (about \$15.00) exceeded our highest expectations. The day's amusement was finished by a concert in the church, after which the company dispersed.

One noticeable feature about the whole was, that sectarianism seemed almost lost sight of for the time, our Baptist friends from Isaac's Harbor rendering most valuable assistance in singing at the concert. Taking into consideration the short time that the school has been in operation, the success of this our first picnic certainly reflects credit upon the teachers and those upon whom devolved the care and labour connected with this first Sabbath school picnic of Country Harbor. Thanking you for the insertion of this, I remain Yours, &c.,

H. P. DOANE.

St. JOHN'S, N. F.—Quite an interesting gathering took place on Thursday evening last in the Lecture room of Gowar Street Methodist Church of this city, when a number of Marines belonging to H. M. S. *Bellerophon*, *Eclipse*, *Bullfinch* and *Zephyr* were entertained at a sumptuous tea by the members and ladies of the congregation. Ample justice having been done to the good things provided, a public meeting was convened, and the friends of our gallant seamen met to offer them a cordial welcome. The chairman, Rev. T. Harris, Superintendent of St. John's circuit, in a kindly and characteristic address, expressed the great pleasure he felt in meeting the guests on that occasion, and after some suitable advice and encouragement he hoped that they would be able at some future time to give them a similar reception. Rev. S. B. Dunn reiterated the words of welcome already accorded them. He could wish for the enemies of the British flag no better fate than that which had befallen the winds so recently annihilated. He saw in the names of the men-of-war there represented, not so much a prophetic intimation of the future of the ships themselves, as a motto for the men. He hoped that the crew of the *Bellerophon* would emulate that fabulous prince in their fidelity to moral principle, in their valor and in their success; that the crew of the *Eclipse* would excel the music and beauty of that singing bird in the excellence and sweetness of their lives; and that the men of the *Zephyr* would be as gentle and genial as a summer breeze. Of the same hearty nature were the addresses of Rev. J. S. Peach, Rev. Thomas Fox, Hon. J. J. Rogerson, and of Messrs. J. Woods and Charles Downes. The Hon. J. J. Rogerson particularly hoped that the time was not far distant when a Sailor's and Fishermen's home would be established in this city for the accommodation and comfort of our seamen. Corporal Wragg of the *Eclipse*, gave a capital recitation. Mr. Swift of the same ship also gave a temperance recitation in a first-class style. Mr. Johnson, a colored youth belonging to the *Bellerophon*, interested the meeting by singing some of Sankey's pieces. Mr. Swift also sang a piece entitled *Heavenwards*.

Altogether the meeting was quite enjoyable, and great credit is due to the ladies for the admirable manner in which the arrangements were carried out. Meetings of this sort cannot fail to produce good effects in all concerned, especially in the minds of our hardy marines, who, though accustomed to scenes of stir, and storm and strife, are well able to appreciate the happier signs of peace and plenty and of mutual good-will.—Communicated to *North Star*, St. John's, N. F.

DEATH OF JOHN HUSS.

When John Huss, the Bohemian martyr, was brought out to be burnt they put on his head a triple crown of paper with painted devils on it. On seeing it he said:

"My Lord Jesus Christ for my sake wore a crown of thorns; why should not I, then, for his sake wear this light crown, be it ever so ignominious? Truly I will do it, and that willingly."

When it was set upon his head the Bishop said—

"Now, we commend thy soul to the devil."

"But I," said Huss, lifting his eyes to heaven, "do commit my spirit into thy hands; Oh, Lord Jesus Christ, to

thee I commend my spirit which thou hast redeemed."

When the fagots were piled up to his very neck the Duke of Bavaria was officious enough to desire him to abjure. "No," said Huss, "I never preached any doctrine of an evil tendency, and what I have taught with my lips I now seal with my blood."

AN OIL PIPE THREE HUNDRED MILES LONG.

The Pennsylvania Transportation Company, of which Mr. Henry Harley is President, has been chartered by the State of Pennsylvania for the purpose of transporting oil from the oil regions to the principal Atlantic seaboard cities. The proposal is to run the oil through a four inch pipe laid on the surface, the forcing power will be nine hundred lbs. to the square inch; there are to be stations at distances of fifteen miles, at each end of which an engine of 100 horse power will be erected to work a pump to continue the flow from point to point. The company having decided upon the construction of the work, the president sought the services of General Herman Haupt. He pronounced the scheme, after a thorough examination, to be entirely practical, and is now acting as engineer-in-chief. In view of the enormous product of oil in this country—30,000 barrels per day—and the rank it now holds among the leading articles of export, coupled with the extortionate charges for railroad carriage from the wells to the seaboard, by the completion of the enterprise and its successful operation, a complete revolution will be accomplished in the handling of this article. As a proof of how valuable this traffic has been to the several railroads over which the oil has been borne, it is only necessary to say that up to the present time the railroad charges aggregate \$79,000,000. The minimum cost of transporting oil by rail is 50 cents per barrel, and the minimum cost by the pipe process is 16 cents. The average charge by rail is \$1.25.

The estimated cost of the entire work, including fixtures, etc., is \$1,250,000, and considering the difference in cost between this method and that by rail, upon the hypothesis that the company will discount at least 25 cents a barrel on rail rates, it will readily be seen that with all the expenses of operating, the first year's earnings will pay the first cost of the work. The Pennsylvania company is the parent company, but there is also the Baltimore transportation Company, chartered by the State of Maryland, and some five other companies are expecting to unite. The first objective point or terminus will be Baltimore, as being the most feasible and direct route for the pipes. Following which other termini will be established in Philadelphia, New York, etc.

The pipes being laid on the surface, and there being no obstacle in the way of forcing the oil to any height, the line will literally be an air line, and the distance from the oil regions to Baltimore is 300 miles. The oil will be distributed from the pipes into immense reservoirs, with refining establishments adjacent. Of course the whole railroad system will oppose it, for it is taking from them a traffic from the very nature of which there could be no competition; but the advantage to the oil producers, who will have the entire control, will be immense, and the advantages which will accrue from such facilities to this important branch of our export commerce will be incalculable.

The feasibility of this enterprise, so far as the passage of the oil through pipes is concerned, has been fully established by the present system in operation in the oil regions, where the aggregate length of the pipes conveying the oil from the several wells to the reservoirs is nearly 250 miles.—*Boston Traveller*.

MASTER ROBERT.

On a certain occasion the late General Lee was in the cars going to Richmond. He had a seat at the extreme end of the car. The other seats were filled with officers and soldiers. An old woman of humble appearance entered at one of the stations, and, finding no seat, and none having been offered her, she approached the General. He immediately arose and gave her his seat. At once there was a general rising and proffering of seats to the General. But he calmly said, "No, gentlemen, if there was no seat for the infirm old woman, there can be none for me." The effect was remarkable. One after another got out of the car, as if the seats were too hot in that particular car to sit on, and very soon both the General and the old lady had plenty of seats.

THE MANUFACTURE OF DOCTORS.

It is becoming notorious that a Harvard diploma in medicine is the most valuable diploma procurable in this country. The consequence is that the better class of students will seek it, until the other schools adopt the same plan, and do away forever with the present cheap and inefficient one. A Harvard medical diploma means something; the ordinary diploma means very little, even to those who get it. A Harvard diploma means work, achievement, scholarship, honor, success; and the best material in preparation for the profession will try for it at any sacrifice. The medical schools of New York and Philadelphia must wheel into line with Boston, or be left behind, where they ought to be left. Nothing will be gained to the profession or the world by any other course, or, in the long run to the schools themselves.

These matters of health and sickness, life and death, are very serious ones, and there are few things more sad, more horrible, indeed—than to see a sick or an injured man in hands utterly incompetent to treat him. The truth is that a physician should be always a first class man—first-class in his moralities, his character, his acquirements, his skill. No course of education can be too thorough for him, no preparation for the stupendous work of his life too exacting. Medical students are not apt to think so. By becoming familiar with disease and death they are far too apt to grow thoughtless, and to forget the preciousness of that possession which they are to be called upon to protect. They certainly will not think of it if their instructors make it easy for them to acquire their profession. The commission of a single unworthy man to practice the profession of medicine is a direct means of demoralization, of which no faculty can afford to be guilty. Let us manufacture no more doctors: let us educate them.—*Dr. J. G. Holland; Scribner for August*.

THE GIRL AND THE SKEPTIC.

There was once a very clever and learned gentleman, but an infidel, who was travelling among the mountains and valleys of Wales. He came to a roadside cottage in a lonely, lovely spot, and as he was very tired and thirsty stopped to ask for a drink of water. It was a little girl he spoke to, sitting at the cottage door with a book on her knee.—She instantly rose up and said: "Will you not have a cup of milk, sir, for you are hot and the cold water would hurt you?"

He was very much pleased with her kindness, and thought he would like a little chat with her; so when she came out with the milk, he said—

"I see you are getting your lesson there, my dear."

"No sir," she answered, "I am only reading."

"Why, what book?"

"The Bible, sir."

"What," said he, half smiling to himself as he gave back the cup, "do you like that book, then?"

For a moment the little maiden did not answer for surprise, then lifting her bright eyes to his face she said—

"Why sir! I thought that everybody loved the Bible."

The gentleman bade the child goodbye, and rode slowly along. No one knew what he was thinking of then, but years after, when he had become a true and humble Christian, he used to tell of the little Welsh girl, and say—

"And I too, now that I understand what the Bible is, am almost as ready to wonder at my question as she was; for every one who really knows it must surely love it too."

"Me, father wants to borrow your paper. He says he only wants to read it." "Well, go back and ask your father to send me his supper. Tell him I only want to eat it."

An Atkinson girl ate four pounds of wedding cake in order that she might dream of her future husband. And now she says money wouldn't hire her to marry the man she saw in that dream.

A QUEER old gentleman being asked what he wished for dinner, replied, "An appetite, good company, something to eat, and a napkin."

THEY have a curious way of deciding law-suits in North Siam; both parties are put under cold water, and the one staying the longest wins the suit. In this country both parties are thrust into hot water, and then kept there as long as possible.

ADVENT—HE IS COMING.

BY HORATIUS BONAR, D.D.

He is coming; and the tidings
Are rolling wide and far,
As light flows out in gladness
From yon fair morning star.

He is coming; and the tidings
Sweep through the willing air,
With hope that ends forever
Time's ages of despair.

Old earth from dreams and slumber
Wakes up and says, Amen:
Land and ocean bid him welcome,
Flood and forest join the strain.

He is coming; and the mountains
Of Judea ring again;
Jerusalem awakens,
And shout her glad Amen.

He is coming wastes of Horeb,
Awaken and rejoice!
Hills of Moab, cliffs of Edom,
Lift the long silent voice?

He is coming blighted Carmel,
To restore thy olive powers;
He is coming faded Sharon,
To give the back thy flowers.

Sons of Gentile-trodden Judah,
Awake, behold, He comes!
Landless and kingless exiles,
Re-seek your long lost homes.

Back to your ancient valleys,
Which your fathers loved so well,
In their now crumbled cities
Let their children's children dwell.

Drink the last drop of worm-wood
From your nation's bitter cup.
The bitterest but the latest,
Make haste and drink it up.

For He thy true Messiah,
Thine own anointed King,
He comes in love and glory,
Thy endless joy to bring.

Yes, He, thy king is coming
To end thy woes and wrongs,
To give thee joy for mourning,
To turn thy sighs to songs.

To dry the tears of ages:
To give thee, as of old,
The diadem of beauty,
The crown of purged gold;

To lift thee from thy sadness,
To set thee on the throne,
Messiah's chosen nation,
His best beloved one;

The strain and dust of exile
To wipe from weary feet;
With songs of glorious triumph
Thy glad return to greet.

A PIRATE AT LARGE IN AFRICA.

The recent letter of Stanley, the ravager of Africa, sent there by the playful editor of the *Herald*, give evidence, under his own name, that he is pursuing a career of piracy and extermination which should be brought to an end in some way. He himself, without a blush of shame, tells the tale of his hideous operations in those regions of central Africa that skirt Victoria and Albert Lakes, which he is exploring in a fashion that would have maddened the soul of the gentle Livingstone. He tells how he and his gang of piratical followers make war upon peaceable people, ravish their country, ravish their innocence, plunder their villages, and butcher them without cause. He writes of such things as though they reflected glory upon his career, and as though they were deeds of heroism, which would place his name far above the names of Speke, Burton, Livingstone, and Schweinfurth; above even that of the intrepid Cameron, who recently crossed the entire continent of Africa without ever firing a shot against an enemy.

In the letter of Stanley to Mr. Edward King, published in the *Boston Journal*, he describes his piratical force, which is divided into eight squads of twenty men each, all armed with Snyders and percussion lock muskets, and some of them with a brace of revolvers besides. He alleges that he has had four battles up to the time of writing. The first battle took place in Ituru; it lasted three days, and the loss was "thirty-five killed and some hundred or so wounded." "Twice," he adds, "we made a clean sweep through their country, burning and destroying everything we came across, and would have liked to exterminate the wretches, had not my mission required my duty in another direction."

Stanley, with his armed gang, had invaded in turn, where he fell upon the people in the way thus described; and because he and his men were armed with weapons far more deadly than those of the natives, he lived to write the account of his exploits, which is probably as full of falsehood as it is of brag. "We were as successful on water as on land," he says; and he tells how, when in a boat, a company of natives came to the beach, and he "emptied his elephant rifle, double-barrelled shot gun, and revolvers at them." He says they had come to attack him; but it appears, from his own account, that they did not make any attack at all.

In his letters to the *Herald*, Stanley gives more detailed accounts of some of his battles, which were all fought by himself, with hardly ever a show of defence or resistance on the part of the helpless or

confounded Africans. The most remarkable of his exploits were at the two battles of Bumbireh, which is an inhabited island in Lake Victoria. He visited this island, was received by the chief, and a crowd of curious natives were attracted by his presence; but, though they neither assailed nor injured any of his party, they indulged in some playful pranks which he took to be menaces and proofs of treachery. Thereupon, says he, "I discharged my elephant rifle, with its two large conical balls, into their midst. My double-barrelled shot gun, loaded with buckshot, was next discharged with terrible effect; for, without drawing a single bow or launching a single spear, they retreated up the slope of the hill." "I was left," he adds, "to single out with my rifles the most prominent and boldest of the enemy"—who had not shown the least sign of fight during Stanley's bloody and cowardly attack. Among these he singled out was a sub-chief. "I took deliberate aim with my elephant rifle at him. That bullet," as I have since been told, killed the chief and his wife and infant, who happened to be standing a few paces behind him, and the extraordinary result had more effect on the superstitious minds of the natives than all previous or subsequent shots." Stanley now saw two canoes, "and this time I used the elephant rifle with explosive balls. Four shots killed five men and sank the canoes. This decisive affair disheartened the enemy, and we were left to pursue our way unmolested. When the savages counted their losses they were fourteen dead and eight wounded with buckshot."

Let it be remembered that the people had not attacked him when he began, did not resist him in any way from first to last, and only cursed him as he made his way off.

After perpetrating this massacre at Bumbireh, Stanley left the island, but some time afterward determined to resume the work of slaughter, which he found himself able to prosecute there without resistance. So, advancing upon Bumbireh, after a few days' rest, he sent a message to the people that if they would deliver their kine into his hands he would spare them; and then to deceive all parties, he invited a neighboring king to visit him. "To save his people from the horrors of war," says Stanley, "this king very willingly came with three of his chiefs, all of whom I put in chains," and then by stratagem, and through their assistance, he secured the person of the King of Bumbireh, "who was at once chained heavily." Stanley was now ready for the business of butchery, which made up the second "battle" of Bumbireh. He put his armed force of nearly 300 men into eighteen canoes, and anchored each canoe so as to turn its broadside to the island. He then ordered a volley to be fired into a group of natives on shore, the result of which was ten killed and thirty wounded. The natives began to throw stones as they fled up the hill slopes exposed to the bullets; and when at last a crowd of them got their spears and returned to the shore, Stanley cunningly led them to suppose they were in safety, and then, according to his account, another volley was poured into them with such disastrous effect that they fled in dismay, and "our work of punishment was consummated." Forty-two of them had been killed and over a hundred wounded, while but two of Stanley's pirates had been slightly hurt by the stones thrown at them.

Stanley got his advantage out of his Bumbireh deviltry. He so terrified the people of the surrounding regions that they attempted to placate him by furnishing his gang with gratuitous supplies of all kinds in great quantities. The inhabitants of an adjacent island sent him a "propitiatory offering," as he calls it, consisting of five cattle and four goats, with honey, milk, eggs, and bananas; and another chief sent word that he had ordered his people to give him everything he desired, even to 100 head of cattle. The pirate thus secured his plunder as the reward of his bloodshed, and he had at last to complain of the "intrusive hospitality" of the natives whom he had spared.

Stanley tells of still other "battles" in which all the killing and wounding was on one side. Finally, one African King assisted him in a piratical expedition toward Lake Albert, by giving him a force of two thousand men; and with this force he invaded a peaceful region, where he behaved in an infamous manner; but during he would rouse resistance, he retreated. There he alleges that the same king offered him a force of 60,000 men with which he could butcher, and savage to his hearts content; but, for some reason or other, he declined the offer.

Now, what right has this bloody-handed pirate to carry on these murderous and plunderous operations against the innocent and helpless natives of Central Africa under the pretext of exploring the sources of the Nile? Mr. James Gordon Bennett sent him there and pays his expenses there; but is this the kind of work for which he was employed?—*N. Y. Sun*.

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NEWS CORNER.

A CHINAMEN'S QUEUE.

BY MRS. S. C. WINGATE.

Everyone knows that a Chinaman wears his hair in a queue, but not everyone knows why he does so. A Chinaman's queue is not a mere oddity or variety; it is, to him, a very serious thing; losing it, he would almost lose his respectability, and history tells of more than one time when it has been a matter of life and death.

In many of their customs the people of China follow their forefathers of more than a thousand years ago, but queues may be called a new fashion, having only been worn about two hundred and fifty years.

In very old times, the Chinese wore their long hair put up in a peculiar manner upon the tops of their heads, and called themselves "The Black-Haired Race;" but about the time that the Pilgrims landed at Plymouth, in the year 1627, the Tartars, who had come down from Manchuria, and, after long wars, had conquered China, which they have governed ever since, made a law that all the Chinese, to show that they had been conquered, should take down their top-knots, and wear their hair as the Tartars did, in a hanging braid; and they threatened to kill all who would not do it.

Of course the Chinese were greatly distressed by this; but, as it was better to have a tail than to be without a head, they submitted in the end, making the best of what they could not help.

The people of southern China held out longest against the queue, and, in one district, men were hired to wear it. Even now, dwelling among the hills, are a few men belonging to a very old and wild tribe, whose pride it is that they have never worn hanging hair; while the Amoy men, who were the very last to yield to the Tartars, wear a turban to hide the shaven head, and the detested tail; but some persons think that the nation in general have come to like the new style better than the old; others think that they would gladly go back to the old way, if they could.

A few years ago there was a great rebellion in China. A part of the Chinese rebelled against the Tartars, and all the rebels put up their hair in the old Chinese fashion, and because they did not shave their heads, they went by the name of the "Long-Haired Robbers." When any of their soldiers met a man with a queue they knew that he was loyal to the Tartar government and they would kill him, or cut off his queue, or do what they liked with him; and, on the other hand, the life of a "Long-Haired Robber" was not safe for a moment if he fell into the hands of the government troops. At length, after many, many millions of people were killed, queues carried the day, and the rebels were conquered.

I have heard that thieves sometimes have their queues cut off for a punishment, and, now and then, I suppose, a person's hair must fall off after illness, but, in these cases, it would grow again.

There are two classes of men in China who never wear queues—the Buddhist priests, who shave their heads all over, and who can be known by the color of their gowns, and their queer hats, and the Taoists, who, as a sign of their priesthood, wear their hair in a kind of twist on the back of their heads. With these few exceptions, every Chinaman has a queue, from the young child whose short hairs are pinched up, sometimes on the crown of the head, and sometimes on the sides of it, and braided with threads of red silk into a tight little tail a few inches long, so stiff that it stands straight out from the head, up to the almost bald old man, whose straggling gray hairs are tied into a thin wisp on the back of his neck.

The Chinese have usually a good quantity of hair, coarse, perfectly straight, and jetty black, except in a few cases, where, from illness, the color is rusty black. They have hardly any beard, but some of them—though not often before they are grandfathers, and more than forty years old—wear a much-admired moustache. Accustomed to black locks and smooth faces, they look curiously on the full beards of the men, and the yellow curls of the children, of our fairer race, or as they style us, "The Red-Headed Foreigners."

The Chinese shave the whole head, except a round patch on the crown,

about as large as a breakfast saucer. On this they let the hair grow, and it is combed back and down, and tied firmly with a string, at the middle of the bottom of the patch. It is then divided into three strands, and braided. If a man is very poor, he simply has a flat, the length of his hair, fastened at the end with a cotton string; but the Chinese have a good deal of pride about their hair, and, if they can afford it, like to have the queue handsomely made.

Often tresses of false hair are added to it, for making which the hairs that fall out are carefully saved. Of course, the hair is thinner at the end than at the top, and to keep the braid of more even size, and to increase its length, long bunches of black silk cord are gradually woven into it.

Queues vary in length, but grown men often wear them hanging nearly to their shoes, the upper part of the braid being of hair, and the lower part of black silk cord, which is tied in a tassel at the end. In southern China, children's queues are made bright and juncy with crimson silk.

For mourning white cord is used, and for half mourning blue. Also, persons in mourning do not have their heads shaven for a certain length of time. When the emperor dies, nobody in China is expected to be shaven for one hundred days.

Commonly, tidy, well-to-do people have their heads shaven every few days, and, as no one could easily shave the top of his own head, everybody employs a barber. Of course there are a great many barbers, and, with all the millions of people in China, they have a large business.

Besides the shops, many barbers have little movable stands containing all their tools, and they may be often seen plying their art by the wayside, or at the houses of their customers. The barber has a basin of hot water, a towel, and an awkward kind of razor; and when he has shaven and washed the head, and braided the hair of a man, he ends all by patting him, with both hands, upon the back and shoulders, in a way which, to him, is truly delightful. For all this, his charge is not more than six cents, and a poor man would pay still less.

To make his queue thicker, sometimes a Chinaman wishes to grow more hair, and the barber will leave his head unshaven for, perhaps, a quarter of an inch all round the old circle of hair. When the new hair is an inch or two long, being very stiff, it stands up in a fringe—like a kind of black halo—all round his head, looking very comical, and annoying the Chinaman very much, until it is long enough to be put into the braid.

When a man is at work, he finds his queue very much in his way, and he binds it about his head, or winds it up in a ball behind, where he sometimes fastens it with a small wooden comb; but, in his own country, on all occasions of form and dress, he wears it hanging, and it would not be polite to do otherwise.

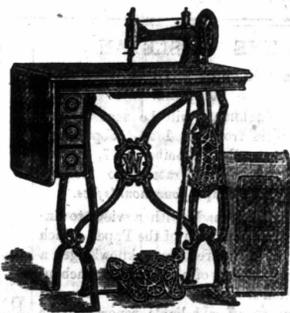
As it would take a long time to dry it, he dislikes to wet it, and, if rain comes on, hastens to roll it up and cover it.

Sometimes beggars, to make themselves look very wretched, do not dress their hair for a long time, and it becomes so frizzled and matted that hardly anything could be done to it, but to cut most of it off.

When a culprit is arrested in China, the officer takes hold of his queue and leads him to prison by it, often treating him very cruelly.

Little girls, as well as little boys, have their heads shaven when they are about a month old. This is done before an idol, with a good deal of parade. Young girls also wear their hair in queues, but as when older their heads are not shaven like those of the boys, a larger quantity of hair is drawn back into the braid, making it much heavier. When married, their hair is put up in the fashion of the women of the district where they live, but married women never wear their hair braided.

One who has lived long in China does not like to see a thin, uneven queue, tied with a cotton string; it has a slovenly, poverty-stricken air; while a thick, glossy braid, with a heavy bunch of silk in the end of it, looks tidy and prosperous; and a neat plat of silvery hair betokens comfortable old age.—Wide Awake.



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