

The Wesleyan.

R. F. Knight
242 Lockman

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Within twenty years more than 20,000 divorces have been granted in the New England States.

The "Salvation Army," now operating in New York have just held the first "Council of War." About 1000 persons have been converted. Ten corps have been organized with eighteen officers. Three hundred and fifty speakers have been raised up. This is the work of nine weeks.

The *Christian Observer*, Louisville, makes this very truthful remark: Children are too conspicuous by their absence from church services. It has been said that two great risings are needed—one, the uprising of the congregation to march into the Sunday-school; and the other, the uprising of the Sunday-school to march into the church.

Dr. Crooks, writes in the *Independent*, on Modifications in the Methodist Itinerary: "The most conservative of Methodists may, therefore, reasonably anticipate that the itinerancy will continue to be subject to modification. This, as proved by history, is the law of its being. A flexible instrument, it adapts itself readily to the growth of society. I share in the conservative feeling which dreads unnecessary innovation. I see no reason, when a good system has been established, why it should be summarily turned upside down. But conservatism, to be wise, must accept the law of progress; or, to speak accurately, the law of growth."

Dr. T. L. Cuyler, in the *Christian Intelligence*, says: "There never was a time when character went for more or was in greater demand than now. The question 'Is he smart?' is beginning to give place to the more pertinent question, 'Is he honest?' Even the ministry do not escape the crucible; for it is felt to be of increasing moment that the man who represents Christ on the Sabbath should also represent Christ during the week by a pure walk and godly conversation. There was a great deal of pith in the young lady's remark about the newly-elected pastor 'I don't care whether he is eloquent or not—is he pious?' The crying need of the hour is not more brains, but more conscience; the richest revival would be that which should give society more genuinely good men and women."

There has been a strong current of emigration from Ireland to the States during the past few months. It is a remarkable fact that the Roman Catholics of Ireland who cling so tenaciously to Popery in the mother country, when they settle in America assert their freedom, and in so many instances abandon Romanism altogether. Only recently the Roman Catholic Bishop of Nebraska is reported to have said: "It would surprise Catholics in the East to know how many have been lost to the faith in the West during the last half century. In Nebraska alone with its sparse population the number there lost has been from 10,000 to 15,000, and the church has no more bitter enemies than these children of Catholic parents."

Nor is Romanism without her losses even in Ireland. An English correspondent of the *Evangelical Churchman* gives some interesting facts in connection with the work of the Irish Society in Ireland.

"1. About forty persons instructed by the Society, once Roman Catholics, have entered the ministry of the churches of Ireland and England.

"2. In the general Synod of the Church of Ireland sit many of the convert clergy, one a Dean of his Diocese, several canons and prebendaries.

"3. Nineteen churches have been built for converts, and one church has been built in America by emigrant converts from Galway.

Oliver Wendell Holmes has lately told the world what he thinks the mission of Unitarianism is. It is "the harmonizing of religious barbarism, the republicanizing of ecclesiastical despotism, the Americanizing of Asiatic conceptions of the infinite and its relations to ourselves."

ADDRESS OF REV. C. H. PAISLEY, A. M.,

DELIVERED AT THE CONFERENCE EDUCATIONAL MEETING.

MR. CHAIRMAN LADIES AND GENTLEMEN,—If 1800 years ago you had walked through the streets of Jerusalem you would have seen lying at the Beautiful gate of the Temple, the blind, the lame, the diseased, borne thither by their friends, because there, if any where, they would receive the charity and aid of which they had need. That was a silent witness to the divine mis-

sion of the church to relieve men's sorrows and to relieve their ills.

And all down through the centuries the world has been bringing its sorrows and its burdens and casting them down at the door of the Church, beseeching the Church to take and bear them all away. Dean Stanley, in the introduction to his *Eastern Church* says that the history of the church lies, not merely in an account of its doctrines, its teachings and even of the revivals which, like pleasant gales, have swept over it; but also in an account of all great works and reforms which have tended to elevate the world and bring men nearer to God. Much as this has been the case in the past, it will be far more so in the future. The Church will be identified with all the great works that will tend to elevate and ennoble our race, and not the least closely with this work of education. Perhaps she may not be identified with it in the same way, but certainly no less closely and firmly. A justification for this assertion will be found, I think, in the considerations I shall now proceed to adduce.

Men of science tell us that they are able to discover in the geological history of the world traces of the Stone age, the Bronze age, and the Age of iron. He must be a careless observer of facts and an equally careless reader of history who is not able to trace in individual nations and also in mankind in general a development from the age of the Physical and Lower up into the age of the Intellectual or Higher; and who peering through the ragged mists which separate the future from the present, is not able to see indications of the incoming of the age of the Moral.

That one, divine, far off event, To which the creation moves.

It is very true that there are places and there have been times in which no such development has taken place,—indeed in which there have been retrocessions; but that does not invalidate the general remark I have made. Such a time of retrocession was the French Revolution, when the history of France was hurled backward a hundred years. Cast your eyes over your field of Waterloo! See how in yonder part of the field the English force are scattered before the cavalry of France, like leaves before autumn gales! See in that part of the field how column after column is broken and shattered by the fierce onset of the French! But what matters it though there should be repulse and full retreat in this part of the field and that, if at length, all along the line the foe flees discomfited from the field. So, in spite of times and places in which there has been failure of development, and in which there have been retrocessions the general remark still holds.

In order to perceive the correctness of the observation it is necessary to go back even 1800 years in the history of our own nation. And what will be observed there will be only a type of what may be observed in the history of almost all nations in the world. In that period of the nation's history the physical was king. Then to change the meaning of the Psalmist's language a man was great according as he had lifted up the axe against the trees,—or had slain the wild beasts of the forest, or had worsted his enemy on the field of battle. A king was great according as he could wield a sword or draw a bow or hurl a spear that was beyond the strength of his fellows. He was a Long-bow, a Strong-bow or Lion-hearted, and if Beau-clerc,—fine scholar, it was not by reason of very marked intellectual attainments; but only because he stood head and shoulders above the dead level of ignorance around him. In those early days many of the most important documents of government were signed by kings and nobles with the sign of the cross. Prelates, who occupied a seat in the highest church councils, were compelled by their ignorance of writing to sign with a cross the very decrees that they had been instrumental in making. And the word sign itself, for subscribe, brings down to our times an indication of the ignorance of those early days, for it means to affix the sign of the cross instead of one's name to a document. Robertson says, in his history of Charles V., that in the reign of Alfred, many of the clergy could not understand the Liturgy in their own tongue. As late as the 14th century, Du Guesclin, Con- stable of France, the greatest man in that country, to borrow an illustration

from French history, from which we may draw an inference as to the condition of England, could neither read nor write. So late as the 10th and 11th century the truth or falseness of religious doctrines was decided by personal combat. Questions with regard to the central fact of Christian experience and hope, the cross of the Lord Jesus Christ,—by the superior strength of the muscles of the arm.

But by-and-by a new day began to dawn, and the revival of learning set in. Then intellect began to assert its kingly nature, and to shake off the shackles by which it had been so long bound. Then the Elizabethan age—to extend that title to a time before and after the reign from which it derives its name—came in. Shakespeare, Milton, Dryden, Bacon, Raleigh, Chillingworth, Tillotson, Howe, and a hundred others of no mean name, began to assert the dignity of intellect and to cultivate its powers.

That age was in its turn succeeded by the age of George the Third, when, to the development of intellect through literature was added the development in parliamentary debate and philosophic and scientific investigation. This development then began to bear fruit in the subjection of the physical and material to the intellectual, so that an unwonted activity in discovery and invention followed. Intellect was then on the topmost step leading to the throne.

Now cast your eyes about you, and see if Intellect is not King. What gives victory on the field of battle? Is it brute and physical force, or intellectual superiority and skill? What gives superiority in the commerce of the world? Is it mere physical force, or is it the might of intellect? In the markets of the world the physical is in poverty, and the intellectual in riches. The man who goes into the markets of the world with the power of his physical energies, he goes in as a man who takes that which the superior appliances of machinery—the product of intellect—have produced, walks in dignity and wealth. Cast your eyes around you, and as you see mighty steamships ploughing the ocean; bend your ear, and as you hear the whirr of machinery manufacturing the fabrics of a world, tell me who is king. See ten thousand locomotives groaning with the weight of millions of cars laden with the commerce of continents; the telegraph, traversing plains, scaling mountains, finding its way through ocean depths and caves resplendent with the gems. The dark unfathomed caves of ocean bear:

—See the electric light that flashes its brilliance in the face of the Sun; see the achievements of science and tell me if Intellect is not king. To-day intellect sits enthroned as king with the physical and material as subjects.

Now, in ascending this kingly throne, what has been the mightiest auxiliary Intellect has had;—what but the moral?

It is claimed by men of science that, in order to be a competent authority on a matter of science, a man must be in sympathy with it and must enter into its spirit. An enemy of science is not entitled to speak for it. I accept that. What, then, is all science, but a study of the works of God? All Theology lies in a study of God's works and ways in Grace; all Philosophy in a study of his ways in Providence, and all science in a study of his works and ways in Nature. Men of Science themselves being judges, must not then a man rise into sympathy and harmony with God in order to the highest acquaintance with Science? A man writes a book. Two persons read it: the one an intimate friend of the author,—the other a stranger and an enemy. Which will better comprehend the book? You must answer, *ceteris paribus*, the friend who knows the author, enters into his spirit and is in harmony with him. Well, then, I ask when God has spread out before us his works and ways, who is the better able to investigate and comprehend them,—the man who is at enmity with him and alien from his spirit? No! but other things being equal, the man who is in accord with him and who holds daily communion, in spirit, with him. Who can understand Socrates so well as Plato? Who can understand David so well as Jonathan,—who can understand the man Christ Jesus so well as John, who leans on his bosom and drinks of his spirit? To sum up all in a word. The man whose moral nature has been developed side by side with his intellectual, other things being equal, can best comprehend the works and ways of God.

And how has this proved in fact? Dugald Stewart says, in his *Outlines of Moral Philosophy*, that "the most important discoveries, both in moral and physical science have been made by men friendly to the principles of natural religion." We may enlarge that remark (and you must take it for what it is worth) and say that they have been made by men friendly to the principles of revealed religion. In comparison with Bacon, Newton, Locke, Hamilton, Stewart in Philosophy; and Newton, Davy, Brewster, Faraday, Logan, Dawson, Agassiz in Science, the world's Volneys, Voltaires, Paines, Humes, and Hobbes, have done nothing at all. To what does this bear witness, but to the fact that the righteousness of the Lord is as the great mountains: as the great mountains, not merely in stability and duration but also in enlarging the view of him who ascends into it. As the traveller who ascends the mountain side get enlarged and clearer views of things, in proportion as he ascends, so the man who ascends into the righteousness of the Lord gets wider and clearer views of things. Justly, therefore, does the Word remark that the secret of the Lord is with them that fear Him. The secret of the Lord is in Providence, and in Grace is with them that fear Him.

Now, sir, it is in distinct recognition of this relation of the moral and intellectual, that we are endeavoring to carry on the educational work over which you have placed us in the Institutions at Sackville. Side by side with the development of the intellect of our students, we are putting the training and development of their moral nature, as the condition of highest scholarship, as well as of happiest and most successful living. In order to this we are, and must be, denominational, although, as I was extremely glad to hear you say, in your address at the commencement, not at all sectarian. We abhor the spirit of proselyting. Although our Institutions are distinctly Methodist, yet it is one of our rules that students must, when attending service on Sunday mornings, attend at their own church. On the other part of the day, the students in the Academy must attend the service conducted by the chaplain, or remain in their rooms. During the past year we were visited by a most powerful and extensive revival, by which the majority of the unconverted students were converted, and all were most beneficially influenced. Although it may be said to have commenced in connection with special services in the church in the village, yet it found our students already prepared for its influence; for a deepening religious feeling had been extending among them during some time previously.

When the revival came it reached the students, not merely in the church, but also in their rooms; and I may be permitted, sir, to quote of one or two incidents which came under my own observation, not because they are more worthy of notice than many that might be referred to by Rev. Dr. Kennedy, or Dr. Inch, or especially by Rev. Dr. Stewart, the Chaplain, but because they refer to my own students. One evening, on my return from service at the church, I found that two of the students had called at my apartments to see me; but as I was out they were told to come again. I went to their room to see what they wanted, when they told me they were under deep conviction of sin, and wished me to pray with them. One of them brought me his Bible, and I read and prayed with them, and before I left they were both able to rejoice in Christ as their Saviour. On another evening a student came to me and asked to be excused to attend service in the church. I asked him if he had his lessons prepared for next day. He answered, No. I said, then you cannot go. After a short time his brother came and repeated the request. This brother had been converted a day or two before. Well, I said, why do you ask for him; is he concerned about his soul? His reply was: O yes, sir, and I hope you will let him go. On this I excused him. On his return from service I saw him in his room, and he told me he had obtained pardon and salvation through Christ; and the first thing his chum did was to bring the Bible for me to have prayer with them. Now the last two students mentioned were not Methodists. And this leads me to say that we do not, in the institution, admit them into the church, but leave that in the hands of their own ministers, to whatever denomina-

tion they may belong. While we provide religious services for them, we do not receive them into the church, but leave them to identify themselves with the Methodist Church in the village, or with whatever church they prefer at their own homes.

This much in illustration of our work. I now return to state my point again. These two things being accepted, 1st, that intellect is king, 2nd, that the strongest auxiliary of the intellectual is the moral,—What is the duty of the Church? Evidently to lay hold of these two powers, and to use them for her own ends and purposes, and simultaneously to take into her own hands the interpretation of this book of nature, which is the book of science. In the widest sense of the term, I accept the teaching of men of science that nature around us is a revelation of God;—in its own direction as such a revelation as the written Word;—inspired, too, by the spirit which brooded over the waters at creation's dawn. Understand me. Not inspired in the same way,—not to the same extent,—not for the same end; but yet inspired by God.

Withrow, in his *Catacombs*, tells us that, on the slabs that cover the graves of the Christians buried in those dark caverns, unskilled hands carved a palm leaf to indicate that the departed died in peace, or a fish to indicate that he rested on Jesus Christ, the Son of God, as his Saviour. Now when God imprints on the rock the fern, in all its delicate tracery; or when he imprints upon it the form of a fish, may I not read it, if I can,—read it as written there by God. I care not in what language you may write His revelations, whether in Hebrew, Greek, Latin, or in such hieroglyphics, as the fossils imprinted on the rock, if only I can read and understand them.

Now, I say, I am ready to go with men of science, and accept nature around about us as a book of revelation written by God; but I ask that they should read it with such dispositions as become men who are reading and studying a book written by such an author. Now, sir, the Church has always been the depository of God's word. From the days of Moses to the days of John on Patmos, the Church has been the depository of God's word. Who, then, I ask, has a better right than she to this other word written in nature round about us? This word is hers to study, to explain, and unlock for the world. The church in Germany, at one time, left the interpretation of the Bible in the hands of the theologians and nationalists, and to-day she is not much more than beginning to get it back into her own hands again. So now, if the Church leave this matter of science, which is only the reading and interpretation of God's Book of Nature, in the hands of her enemies, the day will come when she will find it impossible to wrest it from their hands. Only by asserting her right to this Book, and justifying her assertion by her faithful study and explanation of it, can she discharge her duty to God, on the one side, and to man on the other.

Our past in respect to this work of education is bright and glorious. The future is brighter still. Every step of our pathway to the present is bright with the sunshine of the favor of God; but the prospect ahead of us is brighter still. Some years ago, on a trip to Charlottetown, we were overtaken by sunset.

There was no stir in the air,
There was no stir on the sea.
As from the deck I looked backward,
Every foot of the course was molten gold,
But the course ahead was more glorious still,—stretching on and on
till the sea seemed to merge in the sky,
all ablaze with glory, while heaven
itself seemed to swing its gates open
wide to let us in.

So seem our history and prospects to me. I look back over the history of our church in regard to this work of Christian education, and every step is tinged with the light of God's favour, but the future seems to me to be bathed with tokens of God's favour more brilliant still; and in the glory of the future I seem to see the Son of Man seated on the throne of universal empire given to him by loving hearts and submissive minds: And, as He looks out on a world redeemed, regenerated, disenthralled from the bondage of every sin, I seem to hear Him say, "I am satisfied."

the day, and the prayer now read, by Satchell, and the President closed the Conference, and external circumstances and good feeling were ever attended, and we were largely aided by good service at credit; the brethren was ex- on, we believe, well nious; and, above the Master was our gatherings, an an abundantly

J. R. B.

TINE.

WORDS.

I have not a sore and physicians, but they heard of your Veal- for a long time, and I went and after I had other bottles, and so I remedy and yourself; may pay attention to it.

TINE

SURE.

recommended to me, of a friend, I con- I was suffering from prostration, imper- able habits. Its won- tive properties seemed from the first dose; I rapidly recovered, and to give Veal-tine my as being a safe, strengthening health and restor- ing and energy. I use; and so long as I

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PARIS, 1878

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Paris is the high- to confer. HUBBARD, awarding LIBERTY ONE were in compe- N & HAWLIN Highest Honors, 1878; PHIL- 1878; VICTOR- THE AMERICAN HIGHEST AWARD

OUT OF BABES' MOUTHS.

A ragged drunkard, a man, or wreck of a man, in middle life, was shuffling along the pavement in one of the streets of a New England city, when the voices of a group of little children arrested his attention. They were singing,

"There is a happy land Far far away."

He leaned against the fence to listen. When they had finished their hymn, he looked over the gate and said, "Sing again, little girls."

The children were frightened at first, but finally began again,

"There is a happy land Far far away."

Tears trickled down the man's cheeks as he heard. They went on again singing pretty Sunday School songs, one after the other, ending with

"Rock of Ages, cleft for me," their prattling voices hardly speaking the words plain. With the echo of that noble hymn lingering in his ears and his heart, the poor drunkard went away.

It was the first time he had listened to the voice of his good angel in many a year. The blessed messenger led him to seek religious counsel and religious friendship. Patiently he led him, till his trembling faith accepted Christ—the Rock of Ages—as his Master.

The poor drunkard was Tom Sturgis. The music of death had lured him to ruin. The songs of heaven had saved him.

—Youth's Companion.

THE GOOD POINTS OF THE COCKROACH.

I am often asked whether the cockroach can have any redeeming points with regard to relationship to civilized man, or whether it be not an unmitigated pest which ought to be exterminated wherever it is found. That it is a nuisance is undeniable, but that it ought to be exterminated is very doubtful. In the first place, it is, like the sewer-rat an invaluable scavenger, eating substances which might decay, and breed fevers if allowed to decay. It is never seen in dry and perfectly clean places, where it can find no food, and its very presence is a sign that it is needed.

Perhaps people may say, that they can put up with cockroaches in kitchens and out-houses, but when they come into bedrooms it is time that they should be abolished. I very much doubt whether they should be destroyed even under such circumstances. Cockroaches are not likely to take the trouble of going up stairs into bedrooms unless they have some object in it, and that object is generally the flatter and smaller insect which prefers bedrooms to kitchens. Sailors are well aware of this fact, and that "Norfolk Howards" and cockroaches cannot exist in the same ship, and a curious instance of this fact is recorded in the "Narrative" of Foster's voyage in the "Chanticleer."

"Cockroaches, those nuisances to ships, are plentiful at St. Helena, and yet, bad as they are, they are more endurable than bugs. Previous to our arrival here, in the Chanticleer we had suffered great inconvenience from the latter, but the cockroaches no sooner made their appearance than the bugs entirely disappeared. The fact is, the cockroach preys on them, and leaves no sign or vestige of where they have been; so far it is a most valuable insect."

A POLICEMAN'S TESTIMONY.—A number of young men were one day sitting around the fire in the waiting-room at the Normanton station of the Midland Railway, talking about total abstinence societies. Just then a policeman came in with a prisoner in handcuffs. He listened to the young men's conversation, but did not give any opinion. There was also in the room Mr. Macdonald, a minister of the gospel, who, hearing what the young men were saying, stepped up to the policeman and said: "Play, sir, what have you got to say about temperance?" The policeman replied: "Why, all I've got to say is that I never took a teetotaler to York Castle (prison) in my life, nor to Wakefield House of Correction either."—Band of Hope Review

DANCING.—In his late charge to his Convention, Bishop Whittle, of the Protestant Episcopal Diocese of Virginia, uses the following strong language in speaking of the evils of "round dancing," as it is sometimes termed: "While Paul said to the Church in Ephesus that it was a shame even to speak of those things which were done by some in secret, I should feel ashamed even to speak as the truth would require of this thing which is done openly before all. I will only say, that I trust no man or woman will be presented for confirmation who means to continue to participate in this abominable."

LAME BACK. WEAK BACK.

PERSON'S CAPSICUM POROUS PLASTER. Overwhelming evidence of their superiority over all other plasters. It is everywhere recommended by Physicians, Druggists and the Press. The manufacturers received a special award and the only medal given for porous plasters at the Centennial Exposition, 1876, at the Paris Exposition, 1878. Their great merit lies in the fact that they are the only plasters which relieve pain at once.



HOME EVIDENCE IN FAVOR OF THE PAIN-KILLER.

Hint No. 1. If you wish to save yourself, your family, and your friends a world of suffering and pain, which at present they endure needlessly, and also save many dollars in Doctor's bills, go at once to the nearest store, and buy a few bottles of PAIN-KILLER.

WHY experiment with unknown mixtures without character or reputation, when this world-renowned PAIN-KILLER which has stood the test of over 20 years, can be had for the same price at any Drug Store in the Dominion?

READ THE FOLLOWING. OTTAWA, ONT., March 2, 1880. The writer has been selling Perry Davis' Pain-Killer now for the last 22 years, and can confidently recommend it to the public as a sure remedy for Cholera, Diarrhoea, Sore Throat, Chronic Coughs, Bronchitis, Burns, Scalds, &c. Have known it to cure a case of Syphilitic Sore Throat of two years' standing, when all the usual remedies failed. The patient took half a teaspoonful in water three times a day, and gargled the throat three times a day as follows: one teaspoonful in a wine glass of water, and used as a gargle.

MAITLAND, ONT., February 26, 1880. I have much pleasure in adding to the number of the numerous testimonials you have already received, as to the value of your renowned Pain-Killer. I have sold it and used it in my family for twenty years or more, and have no hesitation in saying that it is the best patent medicine I have ever used for the purpose for which it is recommended; and, moreover, every person to whom I have ever sold it, has been perfectly satisfied with it, and I know many persons who will not go to bed at night unless they are sure there is a bottle of "Perry Davis" in the house. All who have used it once, will use it again; it makes friends and retains them.

SPENCERVILLE, ONT., February 26, 1880. We have much pleasure in certifying that we have kept Perry Davis' Pain-Killer constantly in stock for upwards of twenty years, during which time it has taken the lead in sales over all other patent preparations, and has become an old, reliable family medicine. No effort is required now on our part to sell it, as it is as staple an article as flour in our trade.

MADOC, ONT., February 16, 1880. It gives me much pleasure to state that during a drug career of more than a quarter century, I can testify that your justly celebrated Pain-Killer has not only held its own as a family medicine, but still occupies the front rank wherever duty calls it. My customers speak very highly of it, and I could not do so, and testify in monthly showing up its merits and intrinsic worth, were it necessary, which it is not. It should, however, be called "Excelsior Pain-Killer." I pride myself in never being out of it.

STOCC, ONT., February 17, 1880. We have great pleasure to state that the Pain-Killer holds its position in this place as the old, reliable family medicine. Although there are a great many other remedies in the market—some bearing nearly the same name—as Pain Relief, Pain Remover, Pain Destroyer, and such like names, we find the people know the difference, and are sure to ask for Perry Davis' Pain-Killer. We have been selling Pain-Killer for the last fourteen years.

PORTLAND, ONT., March 9, 1880. I have been using the Pain-Killer for many years with results that justify me in recommending it to my family medicine. We consider it almost indispensable: being good not only as a pain-killer, but for colds and sore throat, and many other ailments for which it appears specially adapted. I have used it myself, and as a liniment, and find it valuable for rheumatism and stiffness belonging to old age. I pronounce the Pain-Killer a good and cheap medicine, and worthy of all acceptance, and send you this certificate that you may assure the public that it is no humbug.

ESCOTT, ONT., March 4, 1880. We hereby certify that we have used Perry Davis' Pain-Killer in our families for several years. We consider it a very useful and necessary article to be kept in all households as a resort in case of accidents and exposure to attacks of rheumatism, &c.

MAITLAND, ONT., February 25, 1880. I have used your Pain-Killer for the last twenty years. I carried it with me all through the American War. I believe I would have been dead long ago, if it had not been for your Pain-Killer. I think it is the best remedy in the world for which it is recommended.

PORTLAND, ONT., February 26, 1880. I have sold the Perry Davis' Pain-Killer for over thirty years, and the same has always given my customers entire satisfaction, and I have much pleasure in recommending it as a good and reliable family medicine.

PERSCOTT, ONT., February 27, 1880. I have sold your Pain-Killer for the last nineteen years in this place, and feel safe in recommending it to the public for the diseases given in your circular. I can assure you my customers speak well of it as a general family medicine. It takes the lead of all other similar preparations.

CORNBURG, ONT., March 3, 1880. I have been selling Perry Davis' Pain-Killer for the past six years, and have much pleasure in stating that its sale in that time has been larger than any other patent medicine that I have on my shelves, and has never been less. I believe I would have been dead long ago, if it had not been for your Pain-Killer. It is an article that seems to have combined in it all that goes to make a first class family medicine, and as long as I have a house and store, Perry Davis' Pain-Killer will be found in both.

MADOC, ONT., February 16, 1880. Your Pain-Killer as a family cure all has been in constant use in my household for a long term of years, and I would never desire a better one. It never fails me. I call it the "Old Reliable."

TAMWORTH, ONT., March 4, 1880. For twenty-three years past I have sold Perry Davis' Pain-Killer, and have always found it to give good satisfaction. I have frequently used it in my family, and received great benefit from its use of it in that way. Although many imitations of it have been put on the market, and are pushed hard, yet the old, reliable Perry Davis' Pain-Killer holds its own, and is a very popular domestic medicine.

The PAIN-KILLER

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AGENT FOR NOVA SCOTIA.

March 5, 1880.—1y

BOOK TABLE.

Published by Co. Hart... placed on our table 'A CHRISTIAN ANTIQUITIES'...

indebted to Messrs. I. K. and 12 Dey Street, New York...

PERSONAL. In view of the Newcastle... so far recovered from his...

Steward, the Rev. S. F. ... on Monday evening...

Rev. Robert Tweedy, ... error, was omitted from the...

of the Rev. W. C. Brown ... says the 'Transcript'...

CONFERENCE OF N. B. AND P. E. ISLAND.

The seventh session of this Conference opened in the Queen Square Methodist Church, St. John, N. B., on Wednesday, the 23rd inst., at 9 a. m., the retiring President, Rev. H. McKeown, in the chair...

CONFERENCE MISSIONARY MEETING.

The meeting was held in the Queen Square Church, beginning at 7 p. m., the President of Conference, Rev. E. Evans in the chair...

Rev. G. M. Fisher moved the first resolution expressive of gratitude for God's presence and blessing during the past year. He spoke of Methodism as a seed sown in good ground...

We are often prone to ascribe success to ourselves; but if the desert is to blossom as the rose, if the stone cut out of the mountain without hands is to fill the earth, then a baptism, and unction from the Holy One must come down upon us...

Rev. L. S. Johnson seconded the resolution. He said we all have great reason for gratitude to God. This congregation worshipping in this beautiful building (Queen Square Church) should be very thankful...

At 9 a. m. a hymn was sung, a chapter read, and Rev. Chas. Comben offered prayer. A communication relating to property of late John L. Marsh, was referred to Memorial Committee...

Rev. Thos. J. Deinstadt moved the second resolution. "That this meeting, regarding the Gospel of Christ as the Divine Agency for the enlightenment and salvation of mankind, feels called upon, both by providential openings at home, and by the urgent claims of the heathen world, to sustain with increased liberality and prayer the various agencies of the Missionary Society of our Church."

Rev. John Read, Pastor of the Church, seconded the resolution. He spoke of the great influence that would go forth from the present meeting, representing as it did all our churches in the city and nearly all our circuits in the Conference...

THIRD DAY, June 24.

A hymn was sung, the 13th chapter of 1st Corinthians was read by the Secretary, and Revs. Wm. Dobson, and James Crisp, engaged in prayer. A question touching ministerial character, which had been laid upon the table, was disposed of, and then the Nominating Committee appointed by the President as follows:—Rev. H. Daniel, F. Smallwood, H. Pope, D. D., Howard Sprague, D. Chapman, and Geo. Harrison...

THIRD DAY, June 25th.

At 9 a. m. a hymn was sung, a chapter read, and Rev. Chas. Comben offered prayer. A communication relating to property of late John L. Marsh, was referred to Memorial Committee. Sampson B. Grigg, and Thos. Pierce were received as candidates for our ministry...

this Conference. Bro. Rogers begged not to be regarded as a representative, but intending to visit St. John, he was honored in being requested to accompany Bro. Huestis, and join him in conveying the fraternal greetings of the Nova Scotia Conference...

Resolved, That the Conference receive with great pleasure the kind words and wishes of our sister Conference, as expressed by her representatives present here to-day, and that the important matters referred to by them will be carefully considered.

A letter from John Fisher, of Woodstock, was referred to the Memorial Committee.

In answer to the question—Who have died during the year? a very interesting service was held in memory of Rev. Joseph Hart. The minute of the St. John District on the death of our esteemed and beloved brother was made by Rev. B. Chappell, A. B., and was received by the Conference and ordered to be inserted in the printed minutes...

The collection was now taken up while the choir sang an anthem. The third resolution, expressing thanks to the collectors, was then moved by Rev. H. Daniel, and seconded by Mr. Coates. Rev. H. McKeown moved, and it was resolved, that the thanks of the audience be tendered to the choir for the excellent music provided by them. The meeting closed with the Doxology and Benediction.

CORRESPONDENCE.

HAMILTON, BERMUDA.

MR. EDITOR.—As we have not often obtruded on your valuable space, nor vexed the righteous souls of your readers with communications from this much-heard-of, but little known, speck of the planet, we grave room in your columns and the gentle forbearance of your reading constituency, for a few moments. It is known to some in the Methodist Church of Canada that, a few years ago a new place of worship was started in this town, and the attention of your readers, and of the liberal-minded in general, was directed towards this undertaking as one having peculiar claims upon their sympathy and assistance...

Our church in this city is in some sense representative. Every winter these Islands are becoming more widely known as a place of resort for the invalids of colder countries. Hundreds of strangers spend from three to six months at Hamilton, and we greatly desire a church worthy of Methodism both here and throughout the world. Would some two or three young ladies in the city of Halifax, and in the towns and villages of Nova Scotia, spend an hour or two some afternoon within the next few weeks in collecting sums of 10 cents and upwards towards a Nova Scotia memorial for this enterprise? A window might be taken, costing \$150 or \$200, or the pulpit, or any other part of the building. We know that you in the North have no lack of calls upon your liberality, but the importance of our work and our necessity is our excuse...

Yours truly, E. B. MOORE.

Want of space obliges us to defer the publication of the appended report of the Building Committee until next week.

GENERAL RELIGIOUS NEWS.

The Athenaeum states that the first edition, as it may be called, of the revised translation of the New Testament may be expected in the autumn.

The Hon. Senator Archibald has presented the Sabbath School at St. Andrew's Church, Sydney Mines, with a handsome instalment of books, consisting of 240 volumes.

The total free income of the British and Foreign Bible Society for last year was \$551,530, being nearly \$60,000 more than for the previous year. The receipts from sales, however, had fallen off more than \$30,000, being \$499,670. The decrease was ascribed to the inability of the people to buy.

Dr. Talmage received into his church one Sunday morning 416 persons, most of whom had been brought to the Saviour during the meetings conducted by the Rev. Thomas Harrison. Mr. Harrison is a Methodist evangelist—the grandson of a class leader in this city.

The St. Petersburg correspondent of the Daily News states that the religious meetings which have for some time been held at Colonel Paszkoff's house in the Russian capital have been forbidden, and the Col. Paszkoff has been ordered to leave Russia. The meetings arose out of Lord Radstock's visit to St. Petersburg a year or two ago.

Most of the shops in Athens have been kept open on Sunday. Recently a priest of the Greek Church has greatly exercised himself to put this practice down. His sermons against it were attentively listened to by the shop-keepers, who have now agreed to keep their establishments closed on the day of rest.

The session of the Baptist Association commenced in Windsor on Saturday last, Rev. Mr. Manning Moderator. On Sabbath the pulpits of the several evangelical denominations were occupied by Baptist ministers, and in the afternoon a Gospel Temperance meeting was held. On Monday forenoon Rev. Joseph Murray preached the Association sermon, a faithful and interesting discourse from, "For meat do we not eat the work of God." The Circular letter to the churches, dwelling especially on "Personal Consecration," was read and adopted. The afternoon meeting was Educational, and the Missionary meeting in the evening. A large number of persons attended, and all the services were of deep interest.

In an address before an Anglican Conference in Madras, last February, Bishop Sargent gave some facts about the progress of the Episcopal missions in India during the past few years. The number of converts connected with the Propagation Society is 44,083; and those in connection with the Church Missionary Society, 69,114. Since 1871, with the late accession Ceylon and Burmah, the numbers on the part of the Propagation Society cannot be less than 80,000, and the Church Missionary Society perhaps 101,000; i. e., above 180,000 in all, of whom about 46,000 are communicants. Bishop Sargent calls special attention to the value of the zenana work.

The Congregational Union of Ontario and Quebec has closed its session in Montreal. The annual report showed a net increase of 500 members over the losses, and a financial increase of \$17,022. During the year missionary work had been begun in Manitoba. Rev. Dr. Wilkes read the report of the Missionary Society, and the report of the debt of the society had announced that the debt of the society had been wiped out in Labrador at a cost of \$1000. Mr. Fenwick read the report of the Congregational College of British North America. By a gift of \$4000 each of Mr. W. C. Smilie, of New York, and Mr. Joseph Jackson, of Montreal, the endowment fund of \$20,000 had been completed. Rev. James Roy, of Wesleyan Congregational Church, Montreal, and Rev. John Burton, recently from the Presbyterian body, were received into membership. A resolution was adopted deploring the fact that several of the churches had suffered through the action of unworthy ministers. A resolution was also adopted recommending the churches in all important matters to seek advice from a council composed of pastors and delegates from neighboring churches.

SECULAR NOTES.

HOME.

The Hon. Mr. Masson one of the Cabinet Ministers of the Dominion has resigned in consequence of ill health.

Sunday was the hottest day for the month of June since June 26th, 1866, the mean of which was 70 degrees, and yesterday 66.3 degrees.—St. John's Sun.

Some Provincials are finding their way back. The Schr. Dexter arrived at Liverpool from Boston on Sunday last with 29 passengers.

The trees in some of the gardens at Windsor are completely stripped of leaves and fruit by the caterpillars. These when they gain the ascendancy, soon make a whole orchard look as though scorched with fire.

The Schr. Dore, owned by Mr. J. Edwards of Windsor was upset a few days ago off Cape Mispeck. Joseph Thurlow, a young man belonging to Windsor was drowned. She drifted out to sea, but was recovered and taken into St. John though of slight value after having been adrift six days.

Two young ladies Miss Jennie Barker and Miss Marian Aiton, aged 16 and 17 years, were drowned while bathing in Pollet River, Elgin, N. B. last Sunday. An abrupt descent from a depth of three feet near the shore led them into deep water. The bodies were not discovered for some time after the accident, as they were supposed to be visiting neighbors.

The steamers St. Lawrence and Princess of Wales took from the port of Charlottetown from June 15th to June 21st the following freights: 3550 bushels potatoes, 1202 bushels oats, 40 horses, 600 cases eggs, 17 cases lobsters, 4 calfskins, 636 lbs wool, 7 head cattle, 6 lambs, 100 lbs flour, and 2 barrel cowhides, the total value of which amounts to \$6000.00.

Bennett, found guilty of the murder of the Hon. George Brown, has been sentenced to be hanged on the 23rd inst. An appeal for a new trial will be made. It is said on the ground of a nap indulged in by one of the jury during the taking of important evidence. Papers found on the prisoner's person give some reason for the supposition that he had brooded over imaginary troubles until his mental balance had failed.

The Army Worm has reached Pictou, leaving devastation in its track. It is noticed that millions lie dead on the railway track wherever coal is on the road bed. This fact seems to suggest a means of defence. So numerous were the worms that sand was strewn over the rails to enable the locomotives to grasp them. These worms are about an inch in length, of a green or sometimes black color, and partly covered with hair. They move slowly and in compact order, in places so thick that the ground is totally hidden. The arrival of the same scourge is reported from Pennsylvania, Connecticut and New Jersey.

FOREIGN.

The new census of New York will show the population to be nearly 1,500,000.

The failure of the vines this year owing to the ravages of insect pests, causes anxiety in France and may interest people in other countries.

It is stated in Parliament that according to a police return the number of deaths caused in the streets of London during the month of May was 22, and that of injuries 321.

The Empress Eugenie, on June 3, left the spot where her son lost his life, to return by way of Greytown and Maritzburg to Durban, thence to embark on the 26th inst. on her homeward voyage.

The Chinese government has ordered its young officers, who have been on some of our largest ironclads in the Channel Squadron, to return to Hong Kong immediately. The same government is making large purchases of arms in France, Russia on the other hand is not idle. A St. Petersburg despatch says she is strongly re-inforcing her Pacific squadron.

Floods are reported from Iowa. The Mississippi has risen over 20 feet. Travel on all roads is cut off except the west of St. Paul. Business is at a stand still, and hundreds of thousands of tons of ice carried off. The freshet comes from the Wisconsin river. Above that point the river is falling. The wood dealers here lost a thousand cords. Travel north is abandoned. The manufacturing interests of the city are dead, involving untold losses aside from property destroyed and washed away.

Letters from India show that Bradlaugh and the London Secularist Societies have been importing into India a pseudo-philosophical and quasi-scientific pamphlet, apparently written to promote scepticism, and giving rise to the idea among the natives that England is giving up her views as to the Christian religion. The recent notoriety gained by Bradlaugh has given him a fictitious importance. Should the last week's vote in the house of Commons be reversed, such encouragement would be given to the idea that Bradlaugh is right and England is abandoning Christianity as to inflict a serious blow to the cause of missions in India.

The frightful accident in New York on Monday, cast a gloom over the city today. The story of the burning 'Saarab-noka,' filled every soul with horror. It is impossible to tell yet how many lives were lost, as no record is kept of passengers as they go aboard. It is thought that between 35 and 50 persons perished. It is now stated that the disaster was occasioned by the bursting of a boiler. The beach adjacent on East River has been patrolled all day by policemen looking for bodies and debris of wreck. Thirty bodies have been recovered thus far, of which thirteen are yet unidentified. Of the dead so far recovered, nine are men; eleven women and children. Twelve passengers known to have been on the boat are still missing. The three bodies picked up in the river this morning, near the scene of the disaster, were taken to the morgue and identified.

HOME CIRCLE.

WAITING.

Oh for a vision and a voice to lead me, To show me plainly where my work should be. Look where I may, fresh hindrances impede me. Vain and unswayed seems my earnest cry. Hush unbelieving one! But for thy blindness, But for thine own impatience and self-will, Thou wouldst see thy Master's loving kindness. Why thy noise "unanswered" is leading still. He who of old through Pagan and Galla led the Apostle Paul, and blessed him there. If He forbid to "preach the word in Asia," Must have prepared for thee a walk elsewhere. Wait on the Lord! In His right hand be hidden, And go not forth in haste to strive alone. Shun like a sin the tempting work "forbidden," God's love for souls be sure exceeds thine own. The Master cares! Why feel or seem so lonely? Nothing can interrupt true work for God; Work may be changed; it cannot cease, if only We are resolved to cleave unto the Lord. None are good works for thee but works appointed, Ask to be filled with knowledge of His Will, Cost what it may! Why live a life disappointed? One work throughout! God's pleasure to fulfill. But if indeed some special work awaits thee, Canst thou afford this waiting time to lose? By each successive task God educates thee; What if the iron be too blunt to use? —From "Heart to Heart."

WHY DON'T THE PASTOR COME?

BY REV. DR. DEEMS. The more faithful a pastor is, and the more fit by his very sensitiveness to be a good pastor, the more he is pained by the unnecessary complaints of his people. One form of this annoyance is the complaints of sick people that the pastor does not visit them. The invalid who is a member of a church ought to know that he has no friend in the world more ready to come to see him than the pastor. He ought to be the parishioner of a pastor of such a character as to be the most desirable man for the sick man to see; and yet, through all the large churches people sicken, and sometimes recover, and then go sulking through the church six months, until at last it is discovered that the ground of their grumbling is that the pastor had not visited them when they were sick. It is this senseless demand of omniscience which is so intolerable.

This naturally brings up the question, whether the pastor ought to go to see sick people until he is sent for. What right has a whole congregation to suppose that the pastor knows of sickness when no human being ever presumed upon the physician's having that knowledge? It would be less unreasonable to make this latter supposition. A physician passing amongst the families in which he has patients might begin to suspect from some bodily appearance that sickness would shortly ensue, and might therefore be expected to go around in due time to see if the suspected person were really sick. Instead of that, it is the pastor, a man engaged in quite different studies, who is supposed to be able, from looking over his congregation on Sunday, to believe that Mr. A. will be sick on Monday, Mrs. B. will be ill on Tuesday, Mr. C. will sprain his ankle on Wednesday, Mrs. D's child will have the measles on Thursday, and so on through the week. The physician, whose business it is especially to look after sick folks, never goes till he is sent for, even if he knows there is sickness; but the minister is expected to come without being sent for, and to be able to tell that there is sickness without any information.

This subject leads us to the general observation that there seems to us to be something wrong in our modern church-life, or at least that there is some defect that ought to be remedied. So many people join the church who have to be nursed and dandled all their lives to keep them in the church, whereas a member of a church ought not to hang on its skirts as the stragglers of an army, but ought to be incorporated into its companies and regiments, in order to give efficiency to the sacramental host.

Perhaps each church needs three bishops; a pastor bishop, an evangelist bishop, and a teacher bishop—one to take care of those who are already enrolled in the church, to keep them toned up and drilled; another to go out, leading forth as many of the church as he can, to bring in those who are outside, beating up recruits and training them for the service; and a third to preach to those inside and outside the church, giving his whole time to that one work. As it is now, these three functions are

expected to be discharged by one man. Whoever that man is, and however large his capabilities of discharging duties in these three departments, it is quite certain that he will excel in one. A man who devotes himself to personal care of hundreds of members of a church will have little time to go out amongst men of the world and endeavour to bring them into the Church of God. He who devotes his whole week to this latter employ-ment can have little time to prepare for the pulpit; and he who does, or undertakes to do all three, cannot hope to do any of them quite as well. Hence the disappointment. It is as if a man undertook to practice medicine and law and edit a daily paper. That is just what is often expected of pastors in the large churches of our cities.

SHAKING HANDS BOWING, AND SALUTING.

Acts of courtesy may be merely conventional, or they may be outward manifestation of the higher inward courtesy. The grasp of the hand had in all probability two significations. In the times referred to, when war was the normal state, and man little better than a fighting animal, some mistrust naturally accompanied proffered friendship; each, therefore, grasped the weapon hand of the other as a security against treachery. The other idea of clasping hands was undoubtedly that of "fastening together in peace and friendship," as Tyler expresses it; and he goes on to trace the etymology of the word peace to this action, finding it in the Sanscrit "pac," to bind. It is now a piece of conventional-ity to take off the glove before shaking hands with a lady; but this custom began in the days of chivalry, when the glove was a steel gauntlet, a grasp from which might be painful. The bow and the courtesy are but abbreviations of signs of submission, but a humanized form of the cowering of an animal before its master's rebuke. At present it exists in all gradations, from the Chinese "ko-tow" to the slight bend of the head in token of recognition or respect. To uncover the head meant originally to remove the helmet, thus laying aside the chief safeguard, and placing the person at the mercy of those present. Women do not uncover the head, never having worn a head dress as a means of defence. The courtesy shown to women, dating from the age of chivalry, arose not merely from the tenderness of the strong toward the weak, but also from the recognition of something divine in womanhood—a something that set her apart from the sordid self-seeking and hardness of heart too prevalent among those whose work lies in the camp, the forum, or the mart. Would that this ideal could be sustained. It is only this elevation of the sex that can give it a claim to that courteous treatment that has always been considered its due.—The Argoey.

"BILL THE BANKER."

The annals of the poor are short and simple. They record, however, heroic deeds. One of these records tells how a poor navy became a hero by forgetting self, even when death was clutching him.

Years ago, when England was digging canals, the laborer who delved therein was called a navy. The name, an abridgement of navigator, connected in the public mind the digger with works for internal navigation. In course of time it came to designate a laborer on railroads and other public works.

This navy was called "Bill the banker," because his usual post was at the top of a forming embankment, among the tip-carts.

He was a "top-man" over a shaft of a tunnel which was being cut on a railway. The shaft was 200 feet deep, and ran down through solid rock.

Bill's duty was to watch the large iron bucket filled with rocks, as it was hoisted from the bottom, run it to the tip-cart, and return it empty to the navvys below.

If a rock fell off the bucket, Bill shouted,

"Waur out below!" and the men ran farther into the dive.

One day, as Bill was leaning over the shaft, swinging in a loaded bucket, his foot slipped, and he fell into the shaft. He knew he would be dashed to a jelly; but he thought of his mates below.

If he screamed they would rush out to learn the cause of the unusual noise, and some of them would be smashed by his heavy body.

If any of them were at the bottom, and he did not give the usual warning they would be killed.

His mates heard one moment his clear voice, "Waur out below!" the next, the thud of his smashed body. They were saved.

"Bill the banker" was more than a poor uneducated navy; he was a hero. For the essence of heroism was indicated by the sneering Jews when they said of the crucified One, "He saved others, himself he cannot save."

WAS IT AN ACCIDENT?

Many a seeming accident illustrates Cowper's lines:

God moves in a mysterious way His wonders to perform.

Dr. Hamlin, so long the head of Robert's College, Constantinople, tells of one of these "accidents." One hot day in July, 1839, while passing the Galata Custom-House, a crowd attracted his attention. Forcing his way through it, he saw a poor sailor lying by the side of the wall, apparently dying of cholera.

"Do you speak English?" asked Dr. Hamlin.

"Yes," said the man, following the word with an oath.

"Are you an Englishman, or American?"

"American"—another oath.

Worse expressions showed that profanity had become his mother tongue. Dr. Hamlin, after many appeals to the crowd, whose brutal natures were stirred by the prospect of seeing him die, secured assistance and removed the sailor to a house.

For several weeks he was nursed and visited by the missionaries. He recovered and sailed for Boston. On the morning he left he called on his missionary friend to say good-by. Linger- ing for a moment by the door, he said:

"I have been a very wicked man, Mr. Hamlin, and have done all the evil I could in the world, and now I am going to do all the good I can."

Three years after, Dr. Hamlin received a letter from him, which thus began:

"Dear Mr. Hamlin,—Thank God, I still serve the ded! I am here work- ing and blowing the gospel trumpet on the Eri Kanal."

When Dr. Goodell, an old mission- ary, saw the letter, he asked that he might begin the answer, and taking a sheet of paper, wrote:

"Dear Mr. Brown,—Blow away, brother, blow! Yours, in blowing the same gospel trumpet,

WM. GOODSELL.

Twenty-five years after, Dr. Hamlin, while dining at a hotel in Paris, was accosted by an American gentleman.

"I am just from Honolulu, Sandwich Islands," said the gentleman. "I have known a man there by the name of Brown, who has done a great deal of good among the sailors. He can go everywhere and anywhere with the Bible. He has told me how he was once dying, a blasphemous dog (his own words) in the streets of Constantinople, and you picked him up and saved his soul and body. Is it all true, or is it in part a sailor's long yarn?"

What seemed the accidental passing of Mr. Hamlin down a street in Constantinople was the means by which God saved "a blasphemous dog," and sent him "blowing the gospel trumpet" along the "Eri Kanal," and among the islands of the Pacific. Is there such a thing as an accident in God's moral government?

IRRITATED DAYS.

There are times when everything seems to go wrong. From seven o'clock a. m., till 10 p. m., affairs are in a twist. You rise in the morning and the room is cold and a button is off and the stove smokes and the pipes burst, and you start down the street nettled from head to foot. All day long things are adverse. Insinuations, petty losses, meanness of the part of customers. The ink-bottle upsets and spoils the carpet. Some one gives a wrong turn to the damper and the gas escapes. An agent comes in determined to insure your life when it is already insured for more than it is worth, and you are afraid some one will knock you on the head to get the price of your policy; but he sticks to you showing you pictures of old Time and the hour-glass, and death's scythe and a skeleton, making it quite certain that you will die before your time, unless you take papers in his company. Beside this you have a cold in your head, and a grain of dirt in your eye, and you are a walking uneasiness. The day is out of joint and no surgeon can set it.

The probability is that if you would look at the weather-vane, you would find that the wind is northeast, and you might remember that you have lost much sleep lately. It might happen to be that you are out of joint instead of the day. Be careful and not write many letters while you are in that mood. You will pen some things that you will be sorry for afterward.

Let us remember that these spiked nettles of life are part of our discipline. Life would get nauseated if it were all honey. The table would be poorly set that had on it nothing but treacle. We need a little vinegar, mustard, pepper, and horseradish that brings the tear even when we do not feel pathetic. If this world was all smoothness, we would never be ready for emigration to a higher and better. Blustering March and weeping April prepare us for a shining May. This world is a poor hitching-post. Instead of trying fast on the cold mountains, we had better whip up and hasten on toward the warm inn, where our good friends are looking out of the window watching to see us come up.—Christian at Work.

A GOOD USE OF WIT.

While Phineas Rice, an early Methodist preacher, was stationed in one of the New York churches, he found that many of the young people, of both sexes, were accustomed to leave the church before the close of the evening service. It annoyed him, and he determined to stop it. The next Sabbath evening, before he commenced his sermon he said:

"Some of my brethren have been greatly afflicted that so many young women leave the church before the service is through. But I will tell them they ought not to feel so, for doubtless most of those that go out are young women who live at service, and their mistresses desire them to be home at nine o'clock; and if they are not at home at that time, they will either lose their places or offend their mistresses, and they don't want to do either. They must either go out in time to get home at nine o'clock, or stay at home altogether. This would be very hard for them; and servant girls have beaux as well as other girls, and the young men have to go out and wait upon them home; and so, hereafter, when these young women leave the church before the service is over, you will understand who they are, and not feel badly about it."

The brother who gave this fact, said: We were no more annoyed after this; they either stayed away, or stayed till meeting was closed."

ABSTINENCE OF ROMAN WOMEN

The ancient Romans, in some respects, were in advance of the present age in their practical physiological knowledge. This was specially the case in the habits of the women. They seemed to be fully aware of the fact that a hardy race must be born of healthful mothers, and consequently any usage or practice likely to affect injuriously the health of women was viewed by the State with suspicion. The muscles were systematically educated. Frequent bathing was required by law. Large bath-houses were established, which were places of common resort. For several centuries of the past ages of Rome, it was a criminal offence for a Roman mother to drink intoxicating liquors. At the time of our Saviour on earth, and for a long period after, it was considered infamous for a woman to taste wine. For a guest to offer a glass of wine to one of the women of the household was looked upon as a deep insult, as it implied a want of chastity on her part. History records several instances where women were put to death by their husbands because they smelled of "tomatum." The consequences of this physical training and abstinence from all intoxicating liquors was, that the Romans were noted for their endurance and strength. Had we the same habits, with our superior Christian civilization, we should astonish the world by our physical health and strength.

THE STRAIGHT PATH.—"The Bible is so strict and old-fashioned," said a young man to a gray-haired friend who was advising him to study God's word if he would learn how to live. "There are plenty of books written now-a-days that are moral enough in their teaching, and don't bind one down as the Bible does." The old merchant turned to his desk and took out a couple of rulers, one of which was slightly bent. With each of these he ruled a line, and silently handed the ruled paper to his companion. "Well," said the lad, "What do you mean?" "One line is not straight and true is it? When you mark out your path in life, don't use a crooked ruler!"

JAMES ABRAHAM GARFIELD, the Republican nominee for President, is a striking illustration of the possibilities of American citizenship. Born of poor parents, on the 19th of November, 1831, in the township of Orange, Cuyahoga Co., Ohio, with none of the connections, social or pecuniary, with which to facilitate him in life, his early career was characterized by many hardships and heart-burnings. But he was industrious, ambitious, and studious; and, in order to acquire the means of getting an education, worked successively at the carpenter's bench, on the farm, and, finally, on the Ohio Canal, the means thus acquired enabling him to attend an academy, preparatory to entering the junior class in Williams College, which he did in his twenty-third year. He graduated from that institution in 1856, and subsequently connected himself with Hiram College, Portage County, Ohio, as instructor of the ancient languages, and afterward became its president. While still acting as president of the college, he was elected, in 1850, to the State Senate. At the breaking out of the war, in 1861, he became Colonel of the Forty-second Regiment of Ohio Volunteers, an infantry regiment, many of the soldiers in which had been his former students. For his conspicuous military service at the Battle of Chickamauga, he was promoted to a major-generalship, and while still in the field his constituents, without consulting him, placed him in nomination to succeed Joshua R. Giddings in the National House of Representatives. He was duly elected, and took his seat in 1863, where he has remained ever since. He was elected to the United States Senate by the last Legislature of Ohio, to succeed the Hon. A. G. Thurman, Democrat, whose term of office expires on the 4th of March, 1881.

"IT IS NOT MY BUSINESS"

A wealthy man in St. Louis was asked to aid in a series of temperance meetings but he scornfully refused. After being further pressed, he said: "Gentlemen it is not my business."

A few days after, his wife and two daughters were coming home on the lightning express. In his grand carriage, with liveried attendants, he rode to the depot, thinking of his splendid business, and planning for the morrow. Mark! did some one say "Accident!" There are twenty-five railroads centering in St. Louis. If there has been an accident, it is not likely it has happened on the ——— and Mississippi railroad. Yet it troubles him. "It is his business" now. The horses are stopped on the instant, and upon enquiry he finds it has occurred twenty-five miles distant on the ——— and Mississippi. He telegraphs to the superintendent:

"I will give you five hundred dollars for an extra engine."

The answer flashes back—"No."

"I will give you one thousand dollars for an engine."

"A trait with surgeons and nurses has already gone forward; and we have no other."

With white face and anxious brow, the man paced the station to and fro. "That is his business" now. In a half hour perhaps, which seemed to him a half century, the train arrived. He hurried towards it, and in the tender found the mangled and lifeless forms of his wife and one of his daughters. In the car following, lay his other daughter, with her dainty ribs crushed in, and her precious life oozing slowly away.

A quart of whiskey, which was drunk fifty miles away by a railway employe, was the cause of the catastrophe.

Who dares say of this tremendous question, "It is not my business?"

WHY MOTHER IS PROUD.

BY GEORGE KILGORE.

Look in his face, look in his eyes, Boguish and blue and terribly wise— Boguish and blue, but quickest to see When Mother comes in as tired as can be; Quickest to find her the nicest old chair; Quickest to get to the top of the stair; Quickest to see that a kiss on her cheek Would help her far more than to chatter, to speak.

Look in his face, and guess, if you can, Why Mother is proud of her little man.

The mother is proud—I will tell you this You can see it yourself in her tender kiss. But why? Well, of all her dears There is scarcely one who ever hears The moment she speaks, and jumps to see What her want or her wish might be. Scarcely one. They all forget. Or are not in the notion to go quite yet. But this she knows, if her boy is near, There is somebody certain to want to hear.

Mother is proud, and she holds him fast, And kisses him first and kisses him last; And he holds her hand and looks in her face; And bunts for her spoon which is out of its place. And proves that he loves her whenever he can. This is why she is proud of her little man. —Independent.

THE BROKEN PLATE.

Susie is a bright little girl with black eyes, and has many pleasant ways. But she has one bad habit that all children should try to shun. It is untruthfulness, and this our heavenly father regards as a great sin.

One day Susie, who was staying with her auntie, was so unfortunate as to break a plate. O, how her little heart did beat, and how she did wish that she could put the broken pieces together again; but no! there they were, staring her in the face: she could not make the broken plate whole. What was she to do? She heard two whispering voices within. The first said, "Now Susie, run and tell auntie all about it." The other said, "No, no, Susie, gather up the broken pieces and throw them away; you can make up some story about the affair, and nobody will be the wiser for it."

The recording angel was waiting to see which of these voices Susie would obey. Alas! he turned away sorrowing. The bad spirit had conquered. Susie did not know that her cousin up stairs had looked down and seen all that had been done. O, how it saddened the heart of this good cousin to think her dear little Susie would be so wicked.

A few evenings afterwards she took Susie on her lap and told her all she had seen her do. How guilty this little girl felt then! She knew all the time she had done wrong, and now her sin had found her out. How much better it would have been if she had frankly acknowledged the truth in the first place! Then she would have had God's smile, and the approval of her own conscience.

I cannot say that Susie has never told a lie since, but I do hope that seeking help from above, she is trying to conquer this evil habit. Children you have heard what a power the serpent has to charm. Just so the great subtle charmer, the father of lies, would approach each one of you, teaching you to deceive in small things, and then on to larger ones until finally you find his chain so tight- ened about you, that you cannot break away. Beware of the first step towards an untruth, remembering that "lying lips are an abomination unto the Lord."

SUNDAY SCHOOL LESSON II.—JULY.

THE FALL AND THE PROMISE. 3:1-15.

TIME—B. C. 4004, soon after creation of Adam.

PLACE—The Garden of Eden, where in the large district between the Persian Gulf and the Black Seas.

THE NARRATIVE.—This is an account of the first human sin, and how it brought death upon all men. It is a natural, so honorable to man, the simple, straightforward account as given in the Bible.

MAN IN EDEN.—He was a noble, but not cultured or with planes of civilization. He wore a simple, and stone implement prove that the first man was a hunter. "Plato or Socrates a humblest but as if living in all his glory."

THE TREE OF LIFE.—Placed which by divine endowment all qualities would keep the decaying with age, and accidental injuries. So, you assumes that our first parent habit of using it, but, alas! would die at last, though his life had been so far forth for them and their immediate a life much longer than our.

THE TREE OF KNOWLEDGE AND EVIL.—This is not knowledge, as some represent of the knowledge of good and being a test of character and was a marked tree, placed in the garden as a necessary temptation.

EXPLANATORY.

The serpent. The fall of man, led by the seductions of a mere animal could have it in this serpent did. But it is whether Eve knew this? been a very fine serpent—a serpent—but still a serpent it must have been. Was any beast of the field. That Satan ventures upon a half-half-insinuating remark—that God hath said, "Ye shall every tree of the garden," be a feeler for some weak fidelity of the woman to her be shaken. No starting probedience is made, no advice, to partake of the fruit, is a temptation.

We may eat of the fruit of the tree of life, and God gave man a wide range of pleasure and delight, a beauty, every thing pleasant was given him, so that there to eat the forbidden fruit. not narrow, but very broad very large. It was a prize to escape, but a universe to But of the fruit of the tree of life (see Introduction), announcement of a great human life is a restricted life, to law; and he who subjection remains in Eden, denies it is banished. As ocean to roll between shores "This far and no farther," a created soul between banks. Here only may try but it The banks are not narrow, need not be called a river, the ocean, deep and strong, but it has a shore all around that show the cherubim standing swords gleam, to ban cross the boundary marked the finger of the Almighty.

Ye shall not surely die. gives the direct lie to what Probably Eve had little what death meant. An apparent truth, for at first appear to die. But a lie half-truth, or in the form of most dangerous of all lies.

Your eyes were opened, is so constructed that what thing, she would naturally other. By "opening the derstood a further and big wisdom, as the phrase implies. Eph. 1: 18. But their perceiving their own feeling remorse of conscience.

Their eyes were opened, indeed; but alas! they did not heaven and wisdom and expect, but their own guilt and folly. They took to heaven, and it led to hell. fact always follows the known sin.

The voice of the Lord God is not said that God appeared through the Christian faith that every such appearance that of his eternal Son, amongst the trees. In the Conscience drove Adam to the consciousness of what he had done. Sinners ever turn themselves from God, and in vain run away from God, but we God called. God will see call him back. Where a question proved two things was lost, and (2) that God seek: man's sin, and God's

I was afraid. Sin makes all. Because I was naked, is full of evasion. He is sin, but only his fear and bodily nakedness. The quiet had given him opportunity sin and misery. His nakedness is indeed that of longer than the sight of God. fear has taken possession where all was peace before.

The woman whom thou sp we find him actually laying his shameless fall on the ground which God had placed him directly on God himself.

NOT MY BUSINESS.

...man in St. Louis was in a series of temperance lectures... further pressed, he said: "It is not my business..."

...whiskey, which was drunk away by a railway employe, was the catastrophe...

MOTHER IS PROUD.

...face, look in his eyes, blue and terrible wise... she is proud of her little man.

BROKEN PLATE.

...a bright little girl with black eyes... Susie, who was staying with her...

...the woman whom thou givest me. Here we find him actually laying the blame of his shameful fall on the circumstances in which God had placed him...

SUNDAY SCHOOL LESSON.

LESSON II.—JULY 11.

THE FALL AND THE PROMISE.—Gen. 3: 1-15.

TIME.—B. C. 4004, soon after the creation of Adam.

PLACE.—The Garden of Eden—somewhere in the large district of Eden, lying between the Persian Gulf and the Caspian and Black Seas.

THE NARRATIVE.—This is an historical account of the first human sin. No account can be imagined so beautiful, so natural, so honorable to man and God, as the simple, straightforward, literal story, as given in the Bible.

MAN IN EDEN.—He was innocent, perfect, but not cultured or with outward appliances of civilization. The skins for clothing, and stone implements, do not prove that the first man was a savage at heart. Plato or Socrates are as great in humbleness but as if living like Solomon in all his glory.

THE TREE OF LIFE.—Probably a tree which by divine endowment with medicinal qualities would keep their bodies from decaying with age, and would heal any accidental injuries. So Whately, who assumes that our first parents were in the habit of using it, but, ceasing to do so, would die at last, though their constitution had been so far fortified as to insure for them and their immediate descendants a life much longer than our natural term.

THE TREE OF KNOWLEDGE OF GOOD AND EVIL.—This is not "the tree of knowledge," as some represent, but only of the knowledge of good and evil, by its being a test of character and action. It was a marked tree, placed in the midst of the garden as a necessary moral test.

EXPLANATORY.

The serpent. The fall of man was effected by the seductions of a serpent. No mere animal could have taken the part this serpent did. But it may be doubted whether Eve knew this. It may have been a very fine serpent—a very plausible serpent—but still a serpent, we conceive, it must have been. Was more subtle than any beast of the field. That is, more cunning, wily, insidious. Yea, hath God said, Satan ventures upon a half-questioning, half-insinuating remark—"It is so, then, that God hath said, Ye shall not eat of every tree of the garden." This seems to be a feeler for some weak point, where the fidelity of the woman to her Maker might be shaken. No startling proposal of disobedience is made, no advice, no persuasion to partake of the fruit, is employed.

We may eat of the fruit of the trees. God gave man a wide range: every kind of pleasure and delight, every form of beauty, every thing pleasant to the taste, was given him, so that there was no need to eat the forbidden fruit. This life is not narrow, but very broad: its range is very large. It is not a prison from which to escape, but a universe to enjoy.

But of the fruit of the tree. Ye shall not eat of it (see Introduction). Here is the announcement of a great principle, that human life is a restricted life, a life subjected to law; and he who confesses this subjection remains in Eden, and he who denies it is banished. As God made the ocean to roll between shores, and said to it, "Thus far and no farther," so he placed the created soul between banks, and said, "Here only may thy being waters flow." The banks are not narrow. Human life need not be called a river, for it is vast as the ocean, deep and strong and sublime; but it has a shore all around, and along that shore the cherubim stand, and flaming swords gleam, to banish those who cross the boundary marked all around by the finger of the Almighty.

Ye shall not surely die. Satan here gives the direct lie to what God had said. Probably Eve had little knowledge of what death meant. And Satan told an apparent truth, for at first they would not appear to die. But a lie mingled with a half-truth, or in the form of a truth, is the most dangerous of all lies.

Your eyes shall be opened. His language is so constructed that while he meant one thing, she would naturally understand another. By "opening the eyes," she understood a further and higher degree of wisdom, as the phrase imports (Acts 26: 18, Eph. 1: 18). But he meant it of their perceiving their own misery, and feeling remorse of conscience.

Their eyes were opened. As Satan promised; but alas! what did they see? not heaven and wisdom and glory, as they expected, but their own guilt and shame and folly. They took Satan's road to heaven, and it led to hell. A similar effect always follows the commission of known sin.

The voice of the Lord God walking. It is not said that God appeared in any form; though the Christian fathers supposed that every such appearance of God was that of his eternal Son. Hid themselves amongst the trees. In the thick shade. Conscience drove Adam behind the trees. The consciousness of what he was terrified him. Sinners ever try to hide themselves from God, and in vain. So Jonah ran away from God, but not to escape.

God called. God will seek after man to call him back. Where art thou? This question proved two things: (1) that man was lost; and (2) that God had come to seek: man's sin, and God's amazing grace.

I was afraid. Sin makes cowards of us all. Because I was naked. Adam's reply is full of evasion. He confesses not his sin, but only his fear and shame at his bodily nakedness. The question just asked had given him opportunity to own his sin and anxiety. His sense of bodily nakedness is indeed the sad proof of his nakedness of soul, that could not any longer bear the sight of God. And now fear has taken possession of his soul where all was peace before.

The woman whom thou givest me. Here we find him actually laying the blame of his shameful fall on the circumstances in which God had placed him, and thus, indirectly, on God himself. This is ever the way with fallen man: every one and every thing is blamed but self.

THE WAY WITH FALLEN MAN: EVERY ONE AND EVERY THING IS BLAMED BUT SELF.

The serpent beguiled me. Led me astray; deceived me by flattering lies. But who compelled Eve to listen to his seductions, and to confide in them more than in the word of God? She, too, lays the blame on others.

Enmity between thy seed and her seed. A fact as to serpents and the human race. But there is an unmistakable allusion to the hostile being behind the serpent. Bruise thy head, his heel. The serpent can only seize the heel of the man who walks upright; whereas the man can crush the head of the serpent who crawls in the dust. The bite in the heel, however pernicious, is not immediately fatal, and utterly incurable, like the crushing of the serpent's head. "Her seed," and "his," give the appearance of a personal conflict and victory. This inference is strengthened by the promise being given to the seed of the woman. There has been but one descendant of Eve who had no earthly father, and he "came to destroy the works of the Devil." This verse has been called "the first gospel."

MEMORIAL NOTICES. BURLINGTON CIRCUIT. Death has had many victims on this circuit during the ecclesiastical year now closing. Sixteen funerals in eleven months is a record not often made on country circuits. Twelve out of the sixteen persons who have thus been "gathered unto their fathers," were adults. It is still true, that our people die well. At present we chronicle a few biographical items respecting two persons, who spent most of their days, and died, at Kempt.

ISAAC LAKE, a man for many years prominent in business and church affairs. His house was a welcome home for ministers, especially for Methodist ministers, and they often availed themselves of the privilege of realizing his hospitalities. Thirty years ago, the writer by experience learned this fact. The last year or two of his life was spent under the influence of a mental cloud, which eclipsed the light of reason. Yet there were occasionally, signs of returning responsibility, and on these occasions, religious themes and earnest prayer occupied his time and attention. He seemed to be engaged in fervent prayer, several hours before his death, which occurred on the 1st of February, in the eightieth year of his age.

ROBERT CROSBY, died April 1, 1880, after a year of intense suffering, occasioned by an abscess on his side. Few on earth have realized such protracted agony as our departed brother. Some idea of his great affliction may be obtained from the fact that for nearly twelve months, watchers were required at his bedside day and night. Yet in the midst of all his physical suffering his mind generally was kept in peace. His patience was remarkable. It was a trial to leave a beloved wife and five children, to the care of others, but he was enabled to give them all up to God, and say, "Father, thy will be done." He passed away in great peace, from the embrace of dear ones, in the 32nd year of his age, having been a member of the Methodist Church four years.

FOUNDER WITH THE LORD, Amen so let it be. G. O. H.

STANDING FIRE.—A young soldier, going to his barrack-room to sleep for the first time, quietly knelt down to pray in the presence of his comrades. This act was the signal for a storm. Hisses, shouts, and whistling filled the room with hideous noise. Belts were thrown at the kneeling soldier, and one man leaped upon the bed and shouted in his ear. But he was unmoved to the end of the prayer, when he arose and silently went to his repose. The next night his comrades eagerly watched to see if he would dare to pray a second time. To their surprise, he again knelt on his knees, and they saluted him with the same noises as on the previous evening. He did not flinch, however. The third evening he knelt down and prayed, regardless of their continued mocking noise. On the fourth evening the noise was less; on the fifth it was still less, and on the sixth one of the soldiers exclaimed:—"He stands fire! He's genuine." After that no one disturbed him. He had overcome opposition—he had won respect.—Presbyterian.

SURE CURE FOR RHEUMATISM AND NEURALGIA. MEDICAL MEN APPROVE. FROM A. H. PECK, M.D., Peticodine, N.B. Messrs. T. Graham & Son, Dear Sirs:—I have tried your "CONSTITUTIONAL REMEDY" in several cases of Neuralgia with marked effect. I have used it for Chronic Lumbago that has troubled me more or less for several years; I took two or three doses (large ones), and applied your PAIN ERADICATOR externally, and I am in hopes they have made a permanent cure; at all events, I have not had any return of that complaint since using these medicines, more than nine months ago.

I have had many opportunities of observing the good effects of your PAIN ERADICATOR in the past ten or twelve years in Rheumatism and other complaints. From what I have learned of their efficacy, and from what you have told me of the ingredients composing them, and the evident skill with which they are prepared, that their combined use constitutes a very valuable remedy for Rheumatism and Neuralgia complaints. You are at liberty to make use of this, as you see fit. A. W. PECK.

PURE SPICES BROWN & WEBB, WHOLESALE

DRUGGISTS, AND SPICE MERCHANTS HALIFAX.

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

Pure Spices A Specialty,

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

Unadulterated Ground Spices

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

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

BROWN & WEBB'S SPICES

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

The Best is always the Cheapest,

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

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

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

BROWN & WEBB WHOLESALE Drug and Spice Merchants HALIFAX.

April 2nd. April 16-17

MACDONALD & Co HALIFAX, N.S. STEAM AND HOT WATER ENGINEERS,

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Warming Apparatus and Plumbing Fixtures. With all the Modern Improvements, fitted by Engineers thoroughly acquainted with our climate.

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BRITISH, FOREIGN, AMERICAN and CANADIAN DRY GOODS,

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ALL GOODS SOLD AT LOWEST MARKET RATES. SMITH BRCS. 25 Duke Street and 150 Granville Streets, Halifax, N.S.

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

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

SEE WHAT PHYSICIANS AND THE PEOPLE SAY ABOUT IT. Messrs. Scott & Bowne: 66 West Thirty-sixth Street, New York, Sept. 2, 1876.

GENTS—I have frequently prescribed SCOTT'S EMULSION OF COD LIVER OIL with HYPOPHOSPHITES and consumptive cases during the past year, and regard it as a valuable preparation in scrofulous and consumptive cases, particularly in children. G. C. LOCKWOOD, M.D.

Messrs. Scott & Bowne—Gentlemen—Within the last year I have used in my own family, and in my private practice prescribed very extensively SCOTT'S EMULSION OF COD LIVER OIL with HYPOPHOSPHITES and found it a most valuable preparation, especially in diseases of children. It is agreeable to the most delicate stomach; which renders it a very reliable agent as a nutritive remedy in consumptive and scrofulous cases. Yours respectfully, A. H. SEXTON, M.D. Baltimore, October 12, 1879.

Messrs. Scott & Bowne—Gentlemen—Within the last two months I have fairly tried SCOTT'S EMULSION OF COD LIVER OIL with HYPOPHOSPHITES, and I candidly declare that it is the finest preparation of the kind that has ever been brought to my notice; in affections of the lungs and other wasting diseases, we consider it our most reliable agent, in a perfectly elegant and agreeable form. December 10th, 1878. Very truly J. SIMONAUD, M.D. New Orleans, La.

Messrs. Scott & Bowne—Gentlemen—In September 1877, my health began to fail and my physician pronounced spinal trouble; under his care I got some relief from pain, but my general health did not improve, and early in the winter, I began to raise blood and rapidly grow worse. It may last was taken with a violent bleeding, which brought me to my bed and my life was despaired of for many weeks; violent symptoms appeared, night and morning coughs, night sweats, short breath, and a return of the spinal trouble. My physician stopped the bleeding and then ordered Cod Liver Oil and Lime: and I used various preparations, but they did me no good. I lost all hope of life, and was an object of pity to all my friends. Last September I purchased a bottle of your Emulsion, and I have taken it with the most perfect results: Cough subsiding, night sweats stopped, appetite returned, pains in spine disappeared, strength returning, and my weight increased from 115 to 140 pounds in sixteen weeks. I have taken no other medicine since commencing with your EMULSION and shall continue its use until I am perfectly well. I frequently meet some friend on the street, who asks, what cured you and I answer SCOTT'S EMULSION OF COD LIVER OIL, &c. I have a friend who has not spoken aloud for 15 months and he is getting better. I gave him a bottle, and he bought two more, then got a dozen and says that it is food and medicine for him. He was given up to die a year ago, but he is improving now wonderfully. My recovery is exciting the surprise of many people, and I shall do all I can to make known your valuable medicine. Very truly yours, H. F. SLOCUM, Lowell, Mass., October 12, 1879.

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

SCOTT & BOWNE Manufacturing Chemists, Nov. 14, 79 Year. NEW YORK and BELLVILLE, ONTARIO.

SAMUELA. CHESLEY, M.A AMERICAN HOUSE: Attorney-at-Law, &c. 20 ARGYLE STREET. Opposite Salem Church and North of Colonial Market. HALIFAX, N.S.

Terms—\$1.00 per day. Special arrangements for Permanent Boarders. MISS CAMPBELL, ov. 25, 1 y.

A GREAT OFFER! New ORGANS, \$40. upwards; PIANOS, \$100. upwards. Second-hand Instruments at BARGAIN PRICES. WALTER WATSON & Co., 250 Broadway, N.Y. June 11 69.

Book Steward's Department

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

RECEIPTS for "WESLEYAN"

Table listing receipts for the Wesleyan newspaper, including names of contributors and amounts. Total for the week ending June 30th, 1880, is \$200.00.

PREACHERS' PLAN HALIFAX

Table listing preaching schedules for various churches in Halifax, including dates and names of preachers.

CAMP MEETING

A CAMP MEETING WILL BE HELD [D.V.] ON THE GROUNDS OF THE CAMP MEETING ASSOCIATION, NEAR BERWICK STATION.

TO COMMENCE ON Tuesday, July 6th 1880 At 3 o'clock, p.m.

A large number of ministers may be expected to attend. It is requested that each Circuit as far as possible will bring Tents for their own accommodation, as the Association cannot provide Tents or hold themselves responsible for Tent accommodation.

SPECIAL RETURN TICKETS will be issued as follows:—On the Windsor and Annapolis Railway, from all Stations, at ONE FARE AND A THIRD; on the Steamers from St. John and Digby, at ONE FARE AND A THIRD; on the Western Counties Railway, at ONE FARE, on Boat days.

FROM JULY 6TH TO JULY 15TH. H. E. JEFFERSON, Secretary.

Berwick, July 2nd, 1880.—2

W. & A. RAILWAY.

CAMP MEETING AT BERWICK!

EXCURSION TICKETS

At One First-class Fare and a Third, will be issued from all Stations to Berwick from 6th to 12th JULY, 1880, and be good to return till 15th JULY.

ON SATURDAY, 10th JULY, Excursion Tickets at One First-Class Fare, will be issued at all Stations to Berwick, good to return on Monday, 12th July only. The afternoon Train from Halifax will run through to Berwick on Saturday, 10th July, and returning will leave Berwick at 6 a.m., on Monday, 12th July, connecting with the morning Train at Kentville, and arriving at Halifax at 11 a.m.

P. INNES, General Manager.

CANADIAN PACIFIC RAILWAY.

TENDERS FOR ROLLING STOCK.

THE time for receiving tenders for Rolling Stock for the Canadian Pacific Railway, extending over four years, is extended to 2nd August. By order, F. BRAUN, Secretary.

Department of Railways and Canals Ottawa, 23rd June, 1880. July 2 51

MARRIED

At St. George's, Bermuda, on the 17th inst., at the residence of the bride's father, by Rev. E. B. Moore, Mr. George Douglas Boyle, to Jeanette C., eldest daughter of S. C. Rankin, Esqr.

At Zion Church, Hamilton, Bermuda, on Thursday 17th inst., by Rev. E. B. Moore, assisted by Rev. A. McKean, Rev. Byron C. Borden, A.B., to Alice S., eldest daughter of Wm. H. Buck, Esqr., of Rosebank, Pembroke.

At the Methodist Church, Berwick, June 23rd, by Rev. J. Cassidy, James A. Allen, Esq., of Grand Pre, to Mary E., daughter of Ira Woodworth, Esq., of Welsford, Kings County.

June 17th, by the Rev. C. M. Tyler, at the residence of the bride, 20 Young St., Halifax, Duncan Buchanan, to Henrietta Chambers, both of Halifax.

On the 22nd inst., at the residence of the bride's mother, Centerville, by the Rev. James Strathairn, Althes A., only daughter of the late Theodore Kinsman, Esqr., to William E. Eaton, Esqr., of Sheffield's Mills.

June 29, at the Brunswick Street Methodist Church, by the Rev. C. M. Tyler, Hector J. Murdoch, of Point Prim, P. E. I., to Florence Parker, Smelly, of Halifax, N.S.

DIED

At the residence of Chipman Chappell, Esqr., Bay Verte, on the 19th inst., Maria, aged 75 years, relict of the late Rufus Chappell.

"Her end was peace."

JUST PUBLISHED HONORABLE JUDGE WILMOT, A BIOGRAPHICAL SKETCH, With Portrait.

By REV. J. LATHERN, FOR SALE AT METHODIST BOOK ROOM, 125 GRANVILLE STREET.

E. BOREHAM, WHOLESALE AND RETAIL DEALER IN

Boots, Shoes, Rubbers, &c., &c. Notwithstanding the Great Advance in Prices of Leather and Shoe

Findings generally we will still sell our large and well selected Stock of

Boots, Shoes and Rubbers, (With very few exceptions) AT THE OLD PRICES.

Country Dealers are requested to examine our Stock and Prices. Orders accompanied by cash or good references filled as near as possible according to order.

Our Establishment closes at 7 p.m. 10 p.m. on Saturdays.

232 Argyle Street, 3 Doors North Colonial Market N.B.—We refund money if Goods do not suit.

mar5-6 m

WHO WANTS A FARM

300000 Acres of Choice Land for Sale. Full particulars in our circulars. Also, 100000 Acres of Choice Land for Sale. Full particulars in our circulars. Also, 100000 Acres of Choice Land for Sale. Full particulars in our circulars.

THE GREAT CHURCH LIGHT.

FRINK'S PATENT REFLECTORS. Give the most powerful, the softest, cheapest and the best Light known for Churches, Stores, Show Windows, Parlors, Banks, Offices, Picture Galleries, Halls, Depots, etc. New and elegant designs. Send size of Room. Get circular and estimate. A liberal discount to churches and the trade.

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General Agents, QUEEN'S WHARF, CHARLOTTETOWN, P.E.I. GEORGE J. WRIGHT A H B MACGOWAN. nov 17

14 STOP ORGANS

Sub-bass and Oct. Coupler, box'd and shipped only \$27.75 New Pianos \$185 to \$1,000. Before you buy an instrument be sure to see our Midsummer offer illustrated free. Address DANIEL F. BRATTY Washington, N.J.

New English and American Books.

Wheldon's Commentary on New Testament—Vols 5—Completing that valuable work. Sankey's Hymns, with and without music—in parts and also complete. Economical Sunday School Libraries. Several Series. These have given general satisfaction. Latest Issues of Religious Tract Society—London Friendship's Memorial. A most appropriate gift for Birthdays.

A new supply of the Standard Series expected in a few days. These will be sold for cash at publishers' price. The List includes Farrar's Life of Christ and Life of St. Paul and other works of world-wide interest.

Methodist Book Room, 125 Granville St.

ENCOURAGE HOME MANUFACTURE.

New Boot and Shoe Store

We have just opened in the store lately occupied by C. R. THOMPSON, No. 16 Granville Street, next door South of the LONDON HOUSE, a splendid Stock of

BOOTS and SHOES,

The greater part of which have been MANUFACTURED BY OURSELVES,

AT THE INDUSTRIAL SCHOOL,

Expressly to suit the times, showing the purchasers the very best value for the smallest amount of money—and feel certain—that we can give better value than any house in the trade, in support of which, we call the attention of the public, to some of the advantages we possess.

FIRST—We make our Staple Goods by HAND at the INDUSTRIAL SCHOOL, and are thus able to produce a much better article than those made by machinery.

SECONDLY—By making our Goods and selling them ourselves, you get them first hand, hence you have only to pay for the material and one small profit.

THIRDLY—As you buy from the maker his responsibility to you is greater than if he had purchased the goods of another and was selling them again.

If the style and size of the boot does not suit, you can have them made at a trifling additional cost. We sell for CASH and cash only to keep strictly to this we cannot send out for approval, all parcels being paid for before they are sent.

Should they not suit we will return the money.

Consequently the cash buyer is not compelled to pay those bills that are lost as the result of the CREDIT SYSTEM. These with many other advantages we could mention warrant us we think in asserting that we can give better value than any house in the trade.

COUNTRY MERCHANTS who buy in small lots for Cash, would do well to give us a call before purchasing elsewhere.

FISHERMENS and MINER'S BOOTS a Specialty.

Remember the place

166 GRANVILLE STREET,

First Door South of the LONDON HOUSE.

A. A. BLISS.

MOUNT ALLISON COLLEGE

SACKVILLE, N. B. The President of the College, expecting to be absent from the Province, during the summer vacation, requests that all correspondence relating to admission to College, &c., may be addressed to the Secretary of the Faculty, Prof. A. D. Smith; and that all Financial matters pertaining to the College and the Endowment Fund may be referred to the Treasurer, Josiah Wood, Esq., M. A., to whom all payments may be made.

The Calendar for 1879-80 will be published in a few days, and will be sent to any address on application.

The First Term of the Collegiate year 1880-1, will open Sept. 9th. Matriculation examinations will be held on the 10th and 11th, when a prize of Forty Dollars will be competed for. Candidates for matriculation will please give early notice to the Secretary.

Sackville, June 7th. June 11-6th

WOODBURY BROS., DENTISTS, NEW YORK.

DR. H. WOODBURY

Office over T. B. Conally's Book Stores

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Agency for New York Fashions.

GATES' Celebrated Nerve Ointment!

MELVERN SQUARE, NOV. 24, 1868. DR. C. GATES, Dear Sir—I have great pleasure in informing you that the Ointment made by you, and used by myself, according to your directions, has, in my case, proved completely effectual, and I firmly believe has worked a perfect cure.

For twelve months previous to using your valuable preparation I was almost constantly troubled with a very annoying affection in my throat, causing an unpleasant hacking, which was generally believed would terminate in consumption; but since using your Ointment (internally and externally), I am wholly clear of said cough, and now feel it my duty to inform you; and would add, you are at liberty to use this Certificate in any way that will induce others to give your preparation a trial.

Yours truly WILLIAM STEPHENSON.

It is perfectly pure and powerful. Try a box. Sold everywhere at 25 cents. Manufactured by C. GATES & Co., Middleton, Annapolis Co., N. S.

PUTTNER'S EMULSION OF COD LIVER OIL

WITH IRON AND HYPOPHOSPHITES OF LIME, SODA AND PANCREATIC JUICE.

Its effect has been most wonderful in the treatment and cure of NERVOUS PROSTRATION, MENTAL EXHAUSTION, LOWNESS OF SPIRITS, OVERWORKED BRAIN, WORRY, ANXIETY, BRUISES, PRESSURE, and all morbid conditions of the system dependent upon the deficiency of VITAL FORCE. This force is supplied by the best IRON TOXIC, which forms the most important part of this compound, in conjunction with

PHOSPHORUS.

IN CONSUMPTION, BRONCHITIS, ASTHMA, COUGHS, CATARRH, and all affections of the CHEST and THROAT, it has no equal.

IRON.

Which PURIFIES and ENRICHES the Blood, and which is so highly and justly valued in the treatment of ANEMIA, (due to the deficiency of IRON in the BLOOD), SCROFULA, WASTING, CHILDREN'S DISEASES, RHEUMATISM, IMPROVED BLOOD &c., &c., is also contained in PUTTNER'S EMULSION.

Pancreatic Juice.

By this the pure cod liver oil undergoes in Puttner's process, a PARTIAL digestion before it is admitted to the stomach, and thereby made more acceptable and more nutritious to the patient.

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Forsyth, Sutcliffe & Co., Sole Agents,

HALIFAX, N.S.

NILS ANDERSON,

Momence, Fillmore Co., Nebraska, U.S.

Sells Lands, Pays Taxes, and Collects Monies, for non-residents.—Railroad Bonds exchanged for Lands. Reference, Rev. D. D. CURRIE, Editor of the Wesleyan, Halifax, N. S.; and satisfactory references given in Kansas and Nebraska.

Momence, Fillmore Co., Nebraska, Aug. 22, 1879

NOTICE OF REMOVAL

AND CARD OF THANKS.

THE SUBSCRIBER having removed his old premises 122 Upper Water Street to 184 GRANVILLE STREET, (One door North of the Army and Navy Depot.)

Tenders his thanks to his many Friends and Patrons, and trusts in his new premises still to retain their confidence by a more extended patronage. With Central Position, Superior Facilities, and greatly enlarged Stock of Cloths, &c., &c., he hopes to guarantee satisfaction in Custom Clothing of all kinds.

READY-MADES will be found remarkably cheap.

Gents' Furnishing Goods, in SHIRTS, COLLARS, TIES, BRACES, &c., &c.

William Cunningham

April 16-3m.

777 \$ A YEAR

and expenses to agents. Office, 111 Water Street, P. O. VICTORY, Augusta, Maine. may 7

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Office—5 Canterbury t. St. John, N.B.

ASSETS

1st January 1879 \$116,457.38

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Loans made on Security of approved Real Estate for terms of from one to ten years, repayable by instalments to suit the convenience of borrowers.

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2.—PAID-UP INVESTING SHARES of \$50 each are issued, which mature in four years, and can then be withdrawn in cash with compound interest (\$15.83), making the accrued value of each share \$65.83.

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F. S. SHARPE, Secretary.

14 STOP ORGANS

stool book and music, boxed and shipped only \$65. New Pianos \$185 to \$1,000. Before you buy an instrument be sure to see his Midsummer offer illustrated free. Address DANIEL F. BRATTY, Washington, N. J.

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Successors to Geo. McQuinn, IMPORTERS and DEALERS IN

Boots, Shoes, Slippers and Rubbers

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THIS PAPER may be found on file at George P. ROWELL & Co's., Newspaper Advertising Bureau 10 Spruce Street where advertising contracts may be made for it IN NEW YORK.

MR. J. H. BATES, Newspaper Advertising Agent, 41 Park Row Times Building, New York, is authorized to contract for advertisements in the WESLEYAN at our best rates.

ADVERTISING RATES.

Table showing advertising rates for different space and duration periods.

Special Notices per week 50 percent. added. Yearly Advertisers may charge once month.

S. F. HUESTIS, PUBLISHER

T. WATSON SMITH

VOL XXXII.

THE "WESLEYAN"

OFFICE—125 GRANVILLE STREET.

All letters on business connected with the paper should be addressed to S. F. HUESTIS.

All Articles to be inserted in the paper should be forwarded to T. WATSON SMITH.

Subscriptions may be taken for the Nova Scotia, New Brunswick, and Newfoundland.

For rates of Advertising apply to the Office.

"This not for man to see, And sin to do."

Our age is but the fall of a drooping tree.

We have no time to squander, All must be earnest in.

"Not many lives, but One, only How sacred should that be!"

That narrow Day after day filled up, Hoar after hoar still spoils."

It is said that at our festivals in India ever were brought in offerings poor persons.

The translation of the Gospel into Japanese has been at the capital.

The Society for the Gospel in Foreign Parts year £2090 towards the Episcopal missions in the East.

The Anglo-French Truro by Mr. John J. Rev James Christie states that the £200,000 exclusively to the most of the day—the identification Nation with the Lost Tribes.

Mr. Spangson reminds the Anniversary of the Truro Society, that he between the secular World, he said, that sacrament; every every breath a prayer like a halloo!

The Golden Rule to who left a theologian year's trial, because he teach him how to pray made four sermons charge; another to in his work who had room, a prison, or a to be concluded to be going into the water.

Dr. Steele of Aust addressed before the A society at Montreal co-writer Father Chino, Australia and New six of his recent visit. The gentleman had in it mission, and by deli rered, the books and the sermons done much to extend.

The evangelists, I sent out by the Inter to infuse new interest Associations in the services in St. John. In the afternoon they of people in Association mea spoke warmly of assigned them; to per they addressed a meet Methodist Church, a vice. A number of members of the Ass accompanied the eva in the service, which ing and short address.

The Agent of the Toland, proposes to branches, etc., in No month of July: on the Oxford.

Walker..... Port Hood..... Mabou..... Margerie..... Sydney..... Hawkebury..... Parrsboro..... Five Islands..... Base River..... Port au Pique..... Great Village..... Falligh Village.....

The London Watch lookout tower, and ga has turned its magu late General Confer men elected to the er them worthy the epicribes, in short, the The Watchman doe named for the meeti Methodist Conferen don, in mid-summer, lity empty of such a take an interest in not see how the vari ences, which have a except that of the W appoint delegates i proper arrangements of Methodists.—N.W.