

Proverbs and Isaiah, 1.60
 (ition). Bio-
 mentalism.
 Marriage, each .50
 1.60
 1.10
 odism, New
 4.50
 By C.
 1.10
 Sultans, the
 1.00
 By Canon
 1.35
 By
 1.50
 of Yorkshire
 1.10
 and Growth 1.25
 the Flood 1.10
 ephth, By
 1.10
 By
 .75
 By
 .75
 By
 .75
 By
 .75
 By
 .45
 .75
 .60
 By B.M. 1.10
 1.10
 Thompson 2.25
 HAYVER-
 Illustrations, 1.80
 Illustrations 3.75
 .45
 .45
 the Cottage,
 .75
 for Christ .45
 .30
 Royal Com-
 munity, Loyal
 Kept for the
 .30
 g Bells, and
 .15
 THE POETS.
 Moore, Cowper,
 Keat, Burns,
 Poesy,
 70 cents.
 F. HUESTIS,
 125 Granville St.

LIBRARIES

THE PUBLICA-
 TION SOCIETY,
 ED.

HAND A LARGE
 BOOKS PUB-
 OR

LIBRARIES,
 AMERICAN WHICH
 BEST POSSIBLE

RECOMMENDED BY THE
 CAN BE OBTAINED
 POS.

For Teachers

AND BEST

BIBLES,
 are Helps than any

imp, noup. 8vo.
 4 00
 variety of sizes and
 in \$1.00 to \$10.00.
 L.D. says:—"I have
 used for teachers
 hardly imagine any-
 thing pertaining to
 will be simply invalua-
 ble, is moreover, all

ARD SERIES, and
 BRARY, at Publish-

K OF
 ATIONERY
 ING
 AUTOGRAPH,
 ALBUMS,
 pection.
 the
 Scrap Book
 all supply of
 BOOKS.

BOOK ROOM,
 t., Halifax.

NG RATES.

Three months	Six months	One Year
\$ 3.00	\$ 4.00	\$ 6.00
6.00	8.00	12.00
12.00	16.00	25.00
20.00	30.00	48.00
26.00	37.50	62.00
28.00	40.00	70.00
38.00	56.00	90.00

50 percent. added.
 charge once month

The Wesleyan.

321

Longworth I Esau

S. F. HUESTIS, Publisher.
 T. WATSON SMITH, Editor.

Published under the direction of the General Conference of the Methodist Church of Canada.

\$2 PER ANNUM IN ADVANCE
 Postage Prepaid.

VOL XXXII.

HALIFAX, NOVA SCOTIA, FRIDAY, OCTOBER 8, 1880.

No. 41

THE "WESLEYAN,"
 OFFICE—125 GRANVILLE STREET.

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

All Articles to be inserted in the paper and any Books to be noticed should be addressed to T. WATSON SMITH.

Subscriptions may be paid to any Minister of the Nova Scotia, New Brunswick and Prince Edward, and Newfoundland Conferences.

For rates of Advertising see last page.

OUR EXCHANGES.

Pleasure and pain have come to Mr Spurgeon paired; his fifteen hundredth sermon has been translated into Japanese, and his old malady, rheumatism, has settled in his knee.

Mr Gladstone's nice scruples led him, London *Truth* declares, to positively refuse to go to sea in the Admiralty yacht *Enchantress*, as he does not approve of public goods being used for private service.

Bishop Ryle, lately elevated to the See of Liverpool in the English Church, says that it is useless to deny that "there is an organized conspiracy for Romanizing the Established Church of England."

Princeton College comes in for another gift of \$100,000 from Mr. Robert L. Stuart, of New York, and the Theological Seminary for a similar amount. In consequence of this munificence Chicago loses the Rev. Francis L. Patton who becomes a professor in the Seminary.

The comparative table of life insurance business of British companies, reported in 1878 and 1879, shows a heavy decrease of the new business in the last year. Seventeen companies exhibit an aggregate increase of \$2,800,000, and thirty-five companies an aggregate decrease of \$12,250,000.—*N. Y. Underwriter*.

The *Times* announces that the Rev. Stopford A. Brooke, better known probably for his writings in the press and independent works, of which his "Life of Frederick Robertson" was the most popular, than for his ecclesiastical labours, has announced his intention of leaving the Church of England and joining the Unitarian body.

John Bright is reported to be in better health than for several years past. It is observed that during his attendance at the House of Commons he frequently makes notes, with the evident intention of speaking; and then, when the occasion arrives, he shirks the opportunity and destroys the notes. The nervous attacks to which he has been for some time subject prevent his successfully facing an audience.

A brilliant young lawyer wrote that it would be almost a hopeless case to secure any subscribers for a religious paper in his town, but that he did not wish it understood his people were not a literary people, for they read a great many political and agricultural papers; but that so far as their moral and religious interests were concerned, they relegated that whole matter to the preachers, and expected them to attend to it, at half price.—*Methodist Advance*.

Of Mr. F. C. Burnand, the new editor of *Punch*, the London correspondent of *The American Bookeller* writes: "It may not be generally known that Mr. Burnand was first destined for the Church. He was educated at Cambridge, and afterwards went to Ouddezon, the theological seminary near Oxford, established by the late Bishop Wilberforce. He had then great tendencies to High Church ideas, and eventually joined the Church of Rome. Finding he had no vocation for the priesthood, he adopted his present line of life."

A new Episcopal church on Puget Sound has the oldest tower on the continent. The building is of the rudest material. The tower is composed of a fir tree, seventy feet high, cut off forty feet from the ground, and surmounted with a bell-cote, bell and cross. The annual rings of the tree indicate an age of 275 years. Within fifteen days the corner log was laid, the last nail driven, and the first service held. Mount Baker rises 11,000 feet, with its snow-covered peaks, at its back. The place is Tacoma, the western terminus of the Northern Pacific Railroad. The rectory is as romantic as the church.

The wife of Lord Lytton, the novelist, who separated from her husband when he was Sir Edward Bulwer Lytton and wrote a bitter novel about him, has issued another book about her son, the present Lord Lytton.—*Owen Meredith*. The book has for its title "A Blighted Life," and in it she is said to call her son "a miserable brute," and her husband "a loathsome hound." The *Springfield Republican* says: "The *Chevalier Wikoff* describes her in his 'Recollections' as a dashing, fair-haired, handsome Irish woman, but this was forty years ago. She has led a wretched, wasted life since then, obscure and unnoticed, while her husband and son have been among the great of the earth; and she had not even the satisfaction of provoking her husband, bad man as he was, to a counter attack on her."

Professor Hitchcock, State Geologist, has been prospecting on Mount Washington, and has found a boulder which proves that the summit of the mountain was submerged during the glacial period.

The curé of Montanes, in Italy, wanting to endow his church with an altar, could think of nothing better than to ask his female parishioners to give him their long hair. So successfully did he dwell upon the merit of this sacrifice that no fewer than two hundred heads were submitted to his reverence's shears.

The Rev. Father Nugent of Liverpool, England, on his arrival at St. Paul, Minn., was welcomed by a public gathering. Father Nugent spoke of drunkenness in England as greater among women than men. Under his own charge had been 5,000 drunken women and 4,000 men. He goes to establish a colony for Irish families in Minnesota.

Children, it seems, are imparted directly from Italy and sent into the streets of New York to make a profitable business of begging. The choicest importations of this class are blind, lame and deformed children. One enterprising manager has sent several beggars to Saratoga to test the market there. These incidents illustrate the folly of indiscriminate charity.—*N. Y. Tribune*.

The Waldensian Church has now one hundred agents in evangelizing Italy—not foreigners, but Italians by birth; by civil rights and privileges, they constitute a native agency. The gospel is preached in their forty-seven towns and villages. The number who attend public worship under them is about 4,000, and of these 2,414 are communicants, the majority of whom have come out of the Church of Rome.

Mission-work in the South Seas has proved a pioneer and protector for commerce, and the missionary cruising vessels are a better safe-guard for human life than all the ships of war. A recent reporter to the English Parliament declared that in every place which he had visited that was under the influence of the missionaries the natives were quiet, peaceable, and inclined to friendly trade and intercourse.

A small church in Danbury, Connecticut, owned by the Sandemanian Society, is the only place in the United States where regular Sunday services are held by that denomination. The members gather weekly, greeting one another with a holy kiss, and sit down together to a dinner provided by a steward in their employ. They are a people of excellent repute in their community, but reticent in speaking of their religious tenets. Danbury is the burial place of their leader, who gave his name to the sect, Robert Sandeman.

The explosion of a box, marked benzine or benzoline, killed one man aboard the steamship *Cogaimbo*, at Valparaiso, on a late voyage, and the vessel was perhaps only saved from destruction by the fortunate fact that the rent made in her side was above the water line. Whether the box really contained benzine or something more perilous, for which the word benzine was meant to invite cautious handling, may never be known. Nor will it ever be known how many ships that perish at sea, with all on board, are victims not of storms or icebergs or collisions, but of deadly explosives, introduced under fictitious names into the cargo by people who risk the lives of a whole ship's company for the sake of a little extra saving or gain.

M. Hanot presented to a society in Paris four brains, derived from the post-mortem examinations of as many criminals. Prof. Benedikt, of Vienna, recently called attention to the structure of the brain in certain criminals; he has observed the presence of four frontal convolutions in twelve assassins condemned to death. M. Hanot has found the same anomaly four times in eleven autopsies. The subjects are not criminals of the worst type, but thieves of long standing and regular "jail-birds." In the brains presented the second frontal convolution seemed to be doubled, the supernumerary one being situated at this point. This is especially the more curious, as not a single case of the kind has been observed in patients dying at the hospitals not criminals.—*Michigan Medical News*.

The London *City Press*, remarking upon the amount of labor and ingenuity expended upon the production of Bank of England notes, states that they are still made, as for generations past, from pure white linen cuttings only—never from rags that have been worn—and, so carefully is the paper prepared, that even the number of dips into the pulp made by each workman is registered on a dial by machinery, and the sheets are carefully counted, and booked to each person through whose hands they pass. The printing is done by a most curious process—secret, of course—within the bank building; there is also an elaborate arrangement for providing that no note shall be exactly like any other in existence, consequently there never was a duplicate of any of the bank's notes, except by forgery. It has been stated that the stock of paid notes for seven years that about 94,000,000 in number, and that placed in a pile, the mass would be eight miles high, or, if joined end to end, would form a ribbon 15,000 miles long.

OUR HYMNS.

If any one can mention an element of truest, finest, noblest sacred poetry not found in Charles Wesley's hymns he will do something not yet done by critics. The range of his genius was wonderful; it was at home, like the eagle, in every part of the "heaven of invention." The biographer of Watts remarks that "many of Wesley's flights are bold, daring, and magnificent." Yes, and when this bird of song swept back to earth, narrowing as he descended, there was none the less of grace or might in the motion of his pinions. Rarely happens it that he is not Charles Wesley. The equality of action is not the least surprising of his gifts. Whether in "Hymns for the Watch-nights," or "Hymns on the Lord's Supper," or "Hymns for the Lord's Resurrection," or the "Ascension," or "Hymns for Public Thanksgiving," or "Hymns for the Use of Families," or "Funeral Hymns," his energy is sustained, and never so well sustained as when the subject is most lofty. Never in sacred song was there such an interpreter of the moods, varieties, and idiosyncrasies of religious experience. His pre-eminence, as compared with his other endowments, was, that he understood men while he understood man, and he has given voice and expression to the individual, no less than the general in humanity. The highest service he rendered was in the fervor and intensity of the human element, which he breathed into Methodism. For I cannot but think that this human element is the beauty and joy of Methodism, as it is the glory of Christianity.

What we ever need in religion is the "Son of man." That most "holy, harmless, undefiled," and precious human life, full of grace and truth, that life in Nazareth, Capernaum, and Jerusalem—that death which crowned, and perfected the life—this it is we most need now and always—only much jealousy is required in these days, lest we lower the Divine Humanity, suffering and dying to be a sacrifice, a propitiation for the sins of the world, so as to make it acceptable to earthly tastes and sentiments. This danger is threatening all our pulpits. I implore Methodist preachers to be watchful, to be studiously prayerful and prayerfully studious, so as to escape this evil. Before we know it the "Manliness of Christ," touching and sublime as it is, will be put in the place of the Manhood of Christ, the Divine Manhood. Now, one safeguard is Charles Wesley's hymns. They have the human element in full. Abounding in sweetness of sympathy, in genial outgoings of sentiment, in all the soft, and delicate, and pathetic emotions of the soul, they are yet free from pany sentimentality and treacherous accommodations to artifice and religiousness. I have felt the zephyr play upon my brow on Alpine heights; I have caught the fragrance of gardens in the valleys and vineyards on the slopes when the clouds have floated between me and the earth; but there was no languor, nor was their enervation. "The strength of the hills," as the Psalmist has it, was in the fragrance and in the "soft south," and it was a tonic to my blood. And so it is with Charles Wesley's hymns. Use them on all occasions. Explain, illustrate, apply them. Take one of them at your next prayer-meeting and deliver a short address on it; make out of it an exhortation. Talk them, sing them, preach them, pray them, into the souls of your congregations. Hold fast to your Methodist hymns; nothing better shall you see in this world.—*Dovedale Papers in Nashville Advocate*.

CHRISTIAN HOLINESS.

How does this state differ from regeneration? As the babe differs from the man; as the foundation differs from the completed edifice; as the blade differs from the full corn in the ear; as a work begun differs from the same work perfected. Regeneration is sanctification begun, and sanctification is regeneration perfected. They are not different graces, but the same grace in different degrees. The house begun and the house finished are the same house, in different stages of its history. One stage is much more glorious. The perfected house is far superior to the house in the beginning. Christian perfection is the maturity of the same Christian graces—not different ones—that were implanted in the soul at regeneration. Mr. Wesley said, "Sanctification begins the moment a man is justified." But it is not completed then. Mr. Inskip once said in my pulpit, "Sanctification means a good deal more religion of the same kind that we received in regeneration." Think of a dark room. Open little crevices, and you have a little light. Open all the shutters fully, and the room is flooded with light. This is not different light, it is the same light, but vastly more of the same. Regeneration is the new-born soul partially lighted with grace; sanctification is the same soul flooded with the same grace. Beloved, open all the shutters, that your souls may be filled with the light of the knowledge of the glory of God, in the face of Jesus Christ! All we need is more religion! God give us the fulness.—*Rev. J. O. Peck*.

CHRISTIAN ACHIEVEMENT.

It seems to me that this is eminently an age of results. It is no longer a time when we are to stand and fight for mere dogma. The controversies that divided the Church in the days of my boyhood are scarcely ever themes of pulpit ministrations, save by men that preach to empty pews. What elements of power we wield! Truth, unmixed with error, flashing as God's own lightning in its brightness, resistless, if properly wielded, as that living flame. O for the Methodist pulpit, with its grand theology, to speak in God's name, till it proclaims a free gospel to all the world! What do we want to give us all this? More faith in Christ. "Nearer, O Christ to thee." Nearer to the open side; nearer to the bleeding heart; nearer to the scarred hand which wields the scepter of dominion; for faith in Jesus—our wisdom, our righteousness, our sanctification, and redemption—will give us this power. Look at souls that are dying! He loved them; how much I cannot tell. Love moves every throb of his breaking heart! That unutterable love was seen in the crimson sweat trickling to the ground as he trod the wine-press. And now they whom he so loved are turned over to us. If they are saved, it must be by us; they are lost if we do not go after them; lost if we do not find them.—*Life of the Rev. T. M. Edy, D.D.*

BISHOP SIMPSON.

The San Francisco *Chronicle* of the 13th ult., furnishes an account of the scene in Powell street Church on the previous day, when Bishop Simpson was suddenly prostrated while preaching:

The Bishop's face, always pallid, assumed a whiter hue, bleaching like his hair. The pause became so painful as to cause people to look up apprehensively to the orator's face. He faltered in a low voice, "I am not sure that I shall be able to finish this sermon," and a thrill of apprehension ran over the vast assemblage. The Bishop was seized with retching, and appeared to be suffocating. He grasped the pulpit with both hands. The audience felt a strange, chilling tremor. The venerable preacher gasped out the words of apology, "I was sick last night but thought once I got started I should warm up to the work and get on, but I am not well. If the congregation will kindly sing a verse or two I may feel better, and be able to go on," and then he tottered and sank back on his seat in the pulpit. It was a moment of thrilling apprehension. The tall slender figure of the venerable Bishop, confessedly the foremost orator of his Church, and among the foremost of the nation, his face pallid, his lips vivid and speechless, bent with the weight of more than the allotted age of man, his head silvered with the frosting of seventy-two years, tottering and sinking in the sacred desk, seemed to end his life and manifestation at once in that tragic solemn manner. It was a moment of painful dread and suspense. The pastor of the Church sought to allay the excited apprehension of the vast congregation, and requested them to join the choir in singing, "Rock of Ages," which many did. During the singing Dr. N. J. Bird, who was present, glided to the Bishop's side, grasped his hand, and sought his pulse. He detected at once symptoms of a chill, threatening to become congestive, and had the sufferer removed to the lecture room adjoining, where he was laid on a bench, and restorative stimulants were administered. President Hayes and wife were present, and deeply sympathized with the afflicted Bishop.

Our readers will be glad to hear that the venerable Methodist bishop has recovered from this attack.

THE ALPHA AND OMEGA.

Christ crucified may be said to be the Alpha and Omega of all the Bible: not a promise is given, but it refers to him; not a threatening is pronounced, but he is represented as a covert from the storm, and a refuge for the guilty; not a prophecy is revealed, but the testimony of Jesus is the spirit of prophecy; not one mystic institution was ever ordained, not one bleeding bullock, nor slaughtered lamb, ever stained a Jewish altar, but was meant to represent a crucified Redeemer, as the Lamb of God, slain from the foundation of the world. All the lives of the patriarchs, filled with providences curious and instructive, manifest the fulness of his grace; and while we read with a pleasing surprise the tenderness of a forgiving Joseph to his returning brethren, the meekness of a Moses, the strength of a Samson, the patience of a Job, the wisdom of a Solomon, at once we see all their excellences are faint emblems of him in whom dwells all the fulness of the God-head bodily—of him who stands as the creator of each inferior star; while shining forth with his own native glories as the Sun of Righteousness, he appears the only light of a benighted world; without this light how great would our darkness be!—*Bowland Hill*.

A BRAVE ACT.

An account has just been received of a tragic affair happening upon the east coast of Africa, in which remarkable heroism was displayed by a sailor on board one of her Majesty's ships. Whilst cruising off Mozambique, a few weeks ago, H. M. S. *Wild Swans* sighted and pursued a slave dhow. After a long chase the vessel was overhauled and captured, and the process of transferring the slaves she had on board to the man-of-war was going on when a slave boy slipped from the vessel's side and fell into the water. One of the sharks which usually accompany slave ships instantly darted upon the poor lad and bit off his right leg at the knee. The blood tinging the water soon attracted the attention of the other sharks, and almost in an instant the boy's other leg was severed from his body. At this moment a sailor on the *Wild Swans* jumped overboard, and armed only with his sheath knife, succeeded in beating off the monsters and getting the boy into a boat moored alongside the ship, escaping himself unhurt. The injuries inflicted upon the boy were such, however, that he died the same evening. The sailor's shipmates were loud in their praises of his heroic conduct, and a movement has been set on foot to bring the matter before the proper authorities, with the view of having the Albert Medal for bravery conferred upon him.

A POINT.

For more reasons than one our Presbyterian brethren may find a revised edition of the "Westminster Confession of Faith" desirable. According to the *Independent*, Principal Grant of Kingston had a lesson on the indistinctness of some of its teachings, at the late Council.

One of the most amusing episodes in the Presbyterian Council was the answer given by Dr. Sloan to Principal Grant. Prof. Roswell D. Hitchcock's paper, in which he defended ritual in worship, stirred up the Psalm-singers, and Dr. Sloan, of the Reformed Presbyterian Church of this country, attacked it severely, claiming that we had no right to add anything to worship beyond what was directly commanded by God himself. Principal Grant in a speech following him, asked what was the authority for such a principle. It is not, said he, in the Confessions of the Reformed Churches. They know nothing of it. It is not theirs; but simply Dr. Sloan's dictum. Thereupon Dr. Sloan left the house for a few moments; but soon returned, and mounted the platform and held before the audience a very familiar looking book. "I propose to read," from a book of some authority among Presbyterians, the Constitution of the Presbyterian Church in the United States," as follows:

"Q. What are the sins forbidden in the second commandment?
 "A. The sins forbidden in the second commandment are all devising, counselling, commanding, using, and approving any religious worship not instituted by God himself."

The laughter and applause seemed to indicate that the point was well made. But it was not; and, whether it was or not, the members of the Council knew that Dr. Sloan's principle was false. The answer quoted had no reference to hymn singing or to ritual, but to Roman Catholic abuses like the worship of the host. It is a familiar fact that most of the Westminster divines were themselves perfectly willing to return to the English Church, if they could only come to an agreement as to the changes to be made in the liturgy.

AN INCIDENT.

The other day a touching incident was reported from the Seabam Colliery. After the explosion had occurred a father was requested, by a man who was afterwards rescued, to go with him to another part of the mine. He replied, "Nay, I'll stay with the lad." Sometime afterwards father and son were found clasped together, sleeping peacefully the sleep of death. Now another incident equally affecting is reported from the scene of the same calamity. Last Sunday night four additional bodies were recovered from the mine. They were found in such positions as to indicate that they had been suffocated by the deadly gas. Near them was found a piece of brattice board. On one side of this board were written in chalk the names of the four; on the other side the same hand had written, "Five o'clock; we have been praying to God." Men instinctively yearn to leave some record behind them when they are called out of the world. How comforting the above record will be to the surviving friends of these poor men. In many other cases a similar record might, no doubt, have been made. All men pray in the moment of extremity. And who will say that such prayers are not answered? Happy, however, are those who have cultivated the habit of prayer. Thanks to evangelical enterprise, the miners of England are not destitute of Christianity. To this class of men Wesley specially appealed, and ever since his time the mines of the country have often echoed with prayer and praise. The finest examples of Christian life and testimony are often found amongst those who follow this dangerous occupation.—*London Methodist*.

Our Home Circle

THE LAST DAY.

Were this the last of earth, This very day, How should I think and act? What should I say? Would not I guard my heart With earnest prayer? Would not I serve my friends With loving care? How tender every word As the hours wane! "Like this we shall not sit And talk again" How soft the beating heart That soon must cease: What glances carry love— What heavily peace! And yet this fleeting life Is one last day: How long so'er its hours, They will not stay. O heart be soft and true While thou dost beat: O hands be swift to do, O lips, be sweet.

Mrs. M. F. Butts.

THE SKEPTICAL SHOEMAKER.

"I have read," said the shoemaker, "a good deal about the heathen gods, and I believe the account of Christ is taken from some of the heathen writings or other."

"Will you abide by your own decision on two questions that I will put to you?" said the Bible-reader. "If so, I will freely do the same. I will abide by your own answers; by doing so we shall have much time, and arrive quicker at the truth."

"Well, said he, "out with it, and let us see if I can answer; there are but few things but what I can say something about."

"Well, my friend," replied the reader, "my first question is, suppose all men were Christians, according to the account given to us in the Gospels concerning Christ, what would be the state of society?"

He remained silent for some time in deep thought, and then was constrained to say, "Well, if all men were really Christians in practice as well as theory, of course we should be a happy brotherhood indeed."

"I promised you," said the reader, "that I would abide by your answer; will you do the same?"

"Oh, yes," he readily replied; "no man can deny the goodness of the system in practice; but now for the other question; perhaps I shall get on better with that; you have got a chalk this time against me."

"Well my next question is this, Suppose all men were infidels, what then would be the state of London and of the world?" He seemed still more perplexed, and remained a long time silent, the reader doing the same.

At length he said, "You certainly have beaten me, for I never before saw the two effects upon society; I now see that where the Christian builds up, the infidel is pulling down. I thank you; I shall think of what has passed this afternoon."

The sequel was that he was fully persuaded in his own mind to give up all his infidel companions and follow the Lord Jesus Christ. But the change did not stop here. When first the reader called he had to sit on an old, dirty chair, with a number of half-starved children sitting in their rags on the floor around him, neglected and uncared for; now they have removed to a better home in a cleaner street.—Within, all is cheerful and happy. The father, no longer faithless, delights in the company of his wife and children, all of whom are neatly dressed; and his chief happiness is to read and speak to them of the things which belong to their everlasting peace.

"Where the Christian builds, the infidel pulls down." Why is this? The fact cannot be denied. Infidel France wrote, "Death is an eternal sleep," above her cemeteries, and then tore down civilization and quenched the light of humanity in seas of blood.—And French communists in 1871, while arresting ecclesiastics and describing them as "servants of a person called God," dug down the foundations of law, order, peace and truth, and with fire and sword destroyed their fellow men by thousands, and made the streets of Paris red with blood.

The fruits of Christianity are as precious as those of infidelity are vile. Where the precepts of Christ have sway, war is unknown; robbery, dishonesty, intemperance, violence and lust are forbidden; and under their benign influence, property is secure; life is sacred; poverty is provided for; sickness is pitied; infancy is nurtured; old age is revered; womanhood is cherished; and manhood is ennobled. Such are the fruits of true Christianity;—and infidel virtues mostly spring from Christian roots. Skepticism cannot blot out a father's godly counsels or a mother's fervent prayers. And as a result there are often traces of Christian principle where there is no Christian profession; as there are plenty of people who practice infidelity while they profess Christianity. Do not be deceived by names or professions.—Set genuine infidelity and genuine Christianity side by side, watch their fruits, and make your choice.—E.

He veiled the cloak to make her it begins to rain.

"OLD PROBABILITIES."

As "Old Probabilities," Gen. Meyer was well known throughout the country. He was the pioneer in the system of storm signalling, which is now employed nearly all over the world. By means of this system warning of approaching storms is sent by telegraph to the regions that are to be traversed, long before the violence of the storm is felt. There is probably no class who will so deeply regret the death of "Old Probabilities" as those who follow the sea, and it will be hard to find a sailor either in the cabin or the fore-castle, who is not familiar with the square flags, the burgees, and the lanterns of the Signal Bureau. A scene that is frequently enacted down the bay fairly illustrates the respect with which masters of ships regarded "Old Probabilities" danger signals. When the square red flag with a black square in the centre is hoisted over the Signal Bureau ships bound out are run in under the lee of the Horseshoe, and the masters of vessels which have just hauled out into the stream preparatory to departure overhaul their ground tackle and clear away their bower anchors. To such efficiency had Gen. Meyer brought his bureau that last year the probabilities fully verified amounted to seventy per cent.; while those that were verified in part amounted to twenty per cent., and those which failed were only ten per cent. The last Congress gave Gen. Meyer what he had long desired, a full Brigadier General's commission.

The causes which are said to have led to the organization of a weather bureau here are interesting. In November, 1854, while the Anglo-French fleet was operating in the Black Sea against Sebastopol, the tidings flashed across the wires that a mighty tempest had arisen on the western coast of France, and was on its way eastward. The despatch was sent from Paris by the French Minister of War, and it reached the allied fleet in time to enable the ships to put to sea before the cyclone had travelled over the intervening five hundred leagues. In an official report the French minister afterward wrote: "It appears that, by the aid of the electric telegraph and barometric observations, we may be apprised several hours or several days in advance of great atmospheric disturbances happening at the distance of 1,000 or 1,500 leagues."

Less than three years after the famous Black Sea storm there appeared in an American paper a formal proposal for the establishment of a daily weather report by telegraph, and the transmission of storm warnings to the seaports of the American lakes and the seaboard. Gen. Meyer established a series of signal stations, extending from the Mississippi to the Gulf of Mexico, and thence northward and eastward, both inland and on the coast, taking in the great lakes and the highest mountain peaks. At each station he placed careful observers whom he had himself selected. These persons were regularly enlisted in the army as sergeants, and the code which he selected for their guidance has proved thus far a bar to carelessness and incompetency.

THE WORKMAN'S DAY.

The Rev. Dr. Alterbury, of New York, recently delivered a sermon in Detroit on the Sunday question, closing with the following truthful observations:

To return to our own country, said Gladstone, "the 16th century is the century for workmen." and of all countries, America is the country for workmen. Of all classes, workmen have the most interest in preserving the Sabbath. Difficult political problems are before us. How are we to assimilate the vast masses that are flocking to our shores? The relation of labour and capital presents its perplexing problem. Take away the Sunday rest and you make it tenfold more difficult. The Sabbath lays her hand of restraint upon capital, and brings relief to the laborer, while by elevating the masses, it affords security to the employer.

And observe that as soon as you make Sunday a mere holiday, a day of amusement, you lose it altogether. This has been the experience of Europe. Destroy the popular reverence for the Sabbath as a holy day of religious rest, and the barriers of law and custom will soon have to give away. And if men work for a pleasure on Sunday, they will soon have to work for a living on that day. To workmen, especially to those who come to us from the old world, let me say, don't girdle the tree which shelters you. You come to this land because our institutions promise you greater prosperity than you could find in your European homes. Respect these institutions. They are what have made us free and happy. Chief among these is our Sabbath. Learn that true liberty is to be found only in "liberty in law." And you, American citizens, guard your Sunday rest with zealous care. Respect it in your own person; respect the equal right of others to its enjoyment, and observe above all, that the true and best benefit of the rest-day is that which cannot be enforced by human law, but which comes from loving obedience to Him who said, "Remember the Sabbath day to keep it holy."

A THOUGHT.

When in the evening at my work I hear my baby cry, As he does often when he wakes, and finds I am not nigh, Arising from my seat in haste, my work I put away, And hastening to the cradle side, my hand on him I lay. I do not sing or speak to him, my voice he does not hear, And yet he ceases crying, for he knows that I am near.

So, dearest Lord, in sorrow, when in pain to thee I cry, Forgetting in my hour of grief that thou art always nigh, Although thy voice I cannot hear, thy face I cannot see, O let me feel, my Father, that thy hand is laid on me. Then will my sorrow end in joy, then will my troubles cease, For, with the laying of thy hand, will come eternal peace.

Grace V. Abbott.

PUTTING OFF.

A minister determined to preach on the text, "Now is the accepted time; now is the day of salvation." While in his study thinking, he fell asleep, and dreamed that he was carried into hell and set down in the midst of a conclave of lost spirits. They were assembled to devise the means whereby they might get at the souls of men. One arose, and said: "I will go to the earth and tell men that the Bible is all a fable—that it is not divinely appointed of God." "No, that will not do," another said; "let me go. I will tell men that there is no God, no Saviour, no heaven, no hell;" and at the last words a fiendish smile lighted up all their countenances. "No, that would not do; we cannot make men believe that." Suddenly one arose, and with a wise mien, like the serpent of old, suggested, "No, I will journey to the world of men, and tell them that there is a God, that there is a heaven—yes, and a hell too—but I'll tell them there is no hurry; to-morrow will do, it will be 'even as to-day,'" and they sent him.

SHAKING HANDS.

Let us consider the value of our digital arrangements with reference to the venerable custom of "shaking hands." The classification is numerically significant of the varieties in the act itself. First, there is the one-finger variety, significant of extreme condescension and high-mightiness. When an exalted individual permits you his forefinger, he distinctly says, semaphorically, that you must not presume on the slightest familiarity. You are in the presence of Augustus, and the delicate little ceremony is intended to impress you with the important fact. Then there is the two-finger variety. This is condescension also, but of a milder type. It is leavened with a touch of kindness. Still you must not presume. This variety is much affected by ag-d parsons and other venerable by-gones to their parishioners and dependants, old uncles to their nephews and nieces, and so on. The three-fingered sort adds another increment of favour, condescension having almost vanished but not quite. Much, however, depends on the vitality of the touch. If alive and conscious, it may be almost friendly. If flabby, do not trust to it. Talking of flabby hand-shaking seems slightly contradictory, for no possible shake, not to say shock, can come out of such a salute. In its perfection the flabby sort consists of all four fingers laid flatly together, and held forth with about the same amount of significance as the paw of a rabbit or the fin of a sea-dog. The correct way of meeting this variety is by accepting it in precisely the same style. Two flat four-fingered fins thus meeting each other must be thrilling in the extreme. But when the flat sort is moreover clammy, it is the very abyss of cold-blooded formality absolutely insulting, not to say sickening, in its very touch.—Social Notes.

EDUCATION OF GIRLS.

Nothing is more painful, to one who knows what mothers may do for their children, or wives for their husbands, than to see the idleness of young women who are not compelled to work for a living, and to find how empty headed they are. This may seem a small matter in itself, but the moment a woman is married she has to learn how to be interesting in her home to her husband, and, as soon as she is a mother the training of her children is the foremost duty of the hour. In these two spheres of life which are essentially the goal of woman's existence everything depends upon what the wife and mother brings to her several positions, everything for her own, her husband's and her children's happiness. Women are perpetually losing their husbands—because they rely upon evan-scent personal charms to uphold affection, but the surest way to provide against the decay of the early enthusiasm of married life is to cultivate those mental and moral qualities which make women always charming and attractive.

Nothing is surer to do this, aside from personal manners, than the improvement of one's mind, the growth of literary tastes, the interest in what imports new and wholesome attractions

into one's home. It may be the microscope, or French or German translation, or botany, or English literature, or history or music, but, whatever it is, the stimulus of knowing something thoroughly is worth immensely more than the knowledge itself, because it gives one the power to know more and enjoy more. These studies even in themselves, are refining, but, pursued in the genial atmosphere of home, they are more than simply refining; they are agencies by which the spirit of the home is chastened, made moral, even made religious. Religion in one's home is best when it is least insisted upon, when its life is the unconscious poetry of the household, when it seems to be the natural culmination of the amenities of life; and religion and culture go together in the well-ordered life of every woman. But it is when the wife becomes a mother, when the religion and culture find a congenial sphere for development within the sanctities of home, when among children and among friends and among neighbors the tone is always uplifting and inspiring, that literary culture and the genial development of a woman's mind and heart seem to make life sweetest and best. Fortunate is the boy or the girl who has such a home. It is from such quarters, be they the log-cabin or the house with brown stone front, that men and women go forth with the idea that conquers the world. Every leading person has had a start somewhere, and usually it is traced to one of these mothers whose native or acquired culture has been imparted to her bright children. Here is the true importance of literature at home. It pays for itself hundreds of times over in its influence upon parents, and in the early direction it gives to their children.

A GREAT CHANGE.

At a revival meeting in Montreal not long since, a rumeller related his experience. He said: "I was a wholesale and retail liquor seller. I scoffed at revivals, hated evangelists, but out of curiosity attended the meeting in St. James Street Church, where the Spirit of God brought home the truth to me. I then realized my lost condition, and after a struggle of a few days I accepted Christ. I then rolled my barrels of whiskey, gin, and rum into the streets and knocked the heads in." Next night his friends were with him, holding a prayer-meeting until one o'clock in the morning in the very room where for years gambling and carousing had often aroused the attention of the police. The singing attracted the attention of these city officials, and they came up the stairs and bolted into the room, expecting to arrest a lot of drunken gamblers; but to their surprise they found a few Christians singing praises to Him who had redeemed them with His own blood. That man is now leading a Christian life.

Our Young Folks

HIDING SIN.

Mother was very rigid in her views in regard to the observance of the Sabbath. The older I get the nearer I think she was right about it. She thought God's "Sunday law" was a specific enactment made once for every age, race, and nation of the world. Being a widow she was the head of her family, and considered herself responsible for the due observance of the day on her premises, even by the stranger that chanced to be within her gates. Her children knew the commandment, every word of it, and knew how mother applied it to all the duties of life. Nothing in the way of work or pleasure was done on Sunday that could possibly be done any other day in the week. It was absolutely a day of rest in her house, and as far as in her lay it was an holy day to the Lord.

One Sunday afternoon, when I was about twelve years old, I walked out for a stroll in the woods. It was in the month of June; the trees were in their glory of green, and every feathered songster was as merry as laughter itself. I had not gone far before I fell in with two neighbor-boys, both just about my age. Mother did not think they were good boys, particularly in reference to the observance of the Sabbath. We strolled along together, chatting by the way, just as boys are wont to do. Pretty soon we came to the creek, and unfortunately struck it just at the "big hole" where the boys of the neighborhood were in the habit of going in bathing. Instantly my two comrades said: "Let's go in bathing."

I entered my solemn protest. It was Sunday, and mother did not allow that. They plied me with arguments and entreaties, but I did not yield to them. Something inside of me said, "You had better go home." Something else said "Stay." They began to ridicule me and laugh at me. Ridicule is a terrible weapon, and there are few boys who can stand before a laugh. There were symptoms of a fearful collapse in my moral principles. I felt it coming on, and ought to have run, but thought I could stand. The boys called me a "Pharisee." That did not hurt

much, for I did not know what a Pharisee was. They then called me a "Methodist" with a sneer. I was a Methodist, and I was proud of it, but I did not like the sneer in connection with that name. It riled me a little. The boys then said, "You are a coward, tied to your mother's apron-string." I did not mind the "apron-string" part of this taunt, but that word "coward" stung me in my soul. There is something in the word repulsive to human sensibility. I did not see then as I see now, how real cowardly it was to sacrifice my principles and my conscience in order to maintain my reputation for courage with a couple of notoriously bad boys, who would despise me afterward for the sacrifice of my moral boyhood on so slight a provocation. So, to show the boys that I was not a coward, I pulled off my clothes and waded into the stream. The boys could swim, I could not. They wanted to teach me how, but I declined their help. The fact is, I was doing wrong and I knew it, and I was afraid they would let me drown, and I did not want to go before God that Sunday afternoon conscious of guilt as I was. I mounted a log lying in the edge of the stream and was floating about in the water on it, and had begun to enjoy the sport, when lo! a water-moccasin, about three feet long, popped up on the end of the log and began to lick out his tongue at me. The thought came, where from or how I did not know then, that God had sent that snake to bite me and kill me for my sin. I rolled off the log into water ten feet deep, and would have drowned but for the assistance of my associates. When I got to the bank I put on my clothes and struck a "bee-line" for home, determined to confess my sin to mother as soon as I got into the house. It was a mile and a quarter home, and before I got half way something began to whisper, "I wouldn't tell my mother—it will grieve her unnecessarily—you had better keep this to yourself—the boys promised not to tell on you." But my hair was wet and mother would see that. A lie or two was suggested by which I could deceive mother and hide my sin. It is strange how one sin calls for another, and that for still another, until in our efforts to hide our sin we are covered all over with sins. I stopped a hundred yards from the house, sat down in the sunshine, pulled off my hat, and began to dry my hair. I used my fingers instead of a comb. After all I thought my hair would betray me. After I got home I kept on my hat until mother made me pull it off, and then my heart jumped into my throat and almost choked me. I don't think mother ever gazed at me so intently before in her life. It seemed to me then that she looked down into the bottom of my soul. That ugly bump on my conscience seemed awfully big and black just then. Night came, but I had no heart to pray, as was my custom. The effort to pray seemed profane. The words choked me. I could not sleep. I could not rest, could not even lie still, but tossed and rolled from side to side. I asked God to forgive me again and again, but every time I did so, something said, "Confess this sin to your mother." I would have done, and did do, every thing but this for peace, but no peace came. I knew where the difficulty was—God had showed it to me, but I would not yield. I wanted God to help me hide my sin from mother; but God wanted me to confess it to her. I desired darkness, but God loved light. This guilty fight continued one week—and what a week it was! I was intensely miserable, but tried to be uncommonly cheerful. The shame of the thing made me despise myself. O the duplicity of the depraved human heart, even in small children! "Who can know it?" I tried to sing, but they were all sad songs. The joyous, merry, rapturous songs found no voice in my soul. There is hardly a better index to the state of the soul than the songs that people sing. Mother seemed to be sad all the week, too. There was not that tenderness, gentleness and sweetness in her tone and manner that was generally there, or I thought so. "The eyes are" said to be "the windows of the soul." If this be true, then to a guilty soul all things may look guilty, while to a soul at peace with God all things may seem to smile.

The next Sunday before I started to class-meeting I took mother into a side-room and made a clean breast of the whole matter. O how sad she looked while I was telling her about my sin. The tears rained down on my head as I knelt at her knee and laid my soul open, and every tear seemed to drop scalding hot upon my heart. When I got through with my confession I said,

"Mother, will you forgive me?" She said not a word, but that smile told the story, and she folded me to her heart. It was enough, mother and God forgave me at the same instant, and our three hearts seemed to beat in unison. A boy who has sinned against his mother and gotten forgiveness knows something of the raptures of a new-born soul. One sin destroys peace and separates between hearts that otherwise would be one. Unbosom yourself if you want to be happy. Do not hide sin in thine heart. God bless the boys.—Nashville Advocate.

SUNDAY LESSON

JACOB AT TIME—B. 77 (or 57) ac Dr. Kennis PLACE— miles north named Bet cause of the

Beau ha birthright terminated to father sho Rebekah e at Haran, securing a whom he r ham, and e

Jacob see journey of conversion, before this From hence is changed tiny. This ca. Com miles dista a country i age, and in hostile trib

He light term mean the provid ally comin as the lude place was and eight the town o place, from tory. He the city, a gates. I to sleep on the stones, longing to a pillow of ions of the pain and to heaven. mob, saw the right man pris nes. Life sification, addition a ed in the The."

He drew Signifying gulf bridge that this v he lay upon morning hills rising tant mound seemed to they grew dawning gleamed it it is all the life, which difficulty, to the pur top reaches standing or is your along the in life: d siously t spiritual; plan wh world? Y to reach a angels of God woul expresses course be ladder re earth de words, at reaching indicates er. "The are mes reality of Jehovah

And the ege is l wrath of He pron numerou ing dou under th And be to the s all fami

Behold thee, Ac thee in a sures hi alien fr not be c that he wherew lenely. want, if er, if he be pres for thos

Surely "In ven leth in t God is t down t but he f place, h himself It seem it had n ple. A in his near to father's secreted he did r ters bey recorded no little ion. Unasked this w guess a eventfu wards Bethel, "who a

323

Sunday School Lesson.

LESSON III.—OCTOBER 17, 1880

JACOB AT BETHEL.—Gen. 28: 10-22.

TIME.—B. C. 1760. Jacob was about 77 (or 57 according to Canon Cook and Dr. Kenniott) years old.

PLACE.—A spot near the city of Luz, 12 miles north of Jerusalem, which Jacob named Bethel, "the house of God," because of the vision he had there.

CONNECTION.

Esau hated Jacob for obtaining the birthright blessing in his stead, and determined to kill his brother as soon as his father should die. To avert the danger, Rebekah sent Jacob to her family at Haran. Isaac approved the plan, as securing a proper marriage for his son, to whom he repeated the blessing of Abraham, and sent him away to Padan-aram.

EXPLANATORY.

Jacob went out from Beersheba. In this journey of Jacob's the chief thing is his conversion, which then took place. Jacob before this time was of the earth, earthly. From henceforth the character of his life is changed; new colors appear in his destiny. This was conversion. Toward Haran. Computed to have been at least 450 miles distant from Beersheba. Through a country in many places desert and savage, and in others no less dangerous from hostile tribes. See chap II: 31, 32.

He lighted upon a certain place. The term means, "he fell upon the place," as the providential stopping place, incidentally coming upon it or coming up to it, as the lodging-place for the night. This place was about 48 miles from Beersheba, and eight miles north of Jerusalem, near the town of Bethel, and is defined as the place, from its being so well known in history. He may have been too late to enter the city, after the time for shutting the gates. It was common and comfortable to sleep out in the open air. He took of the stones for his pillows. Probably belonging to Abraham's altar. Often from a pillow of stones come the brightest visions of the soul. From weariness and pain and trouble arise the steps that lead to heaven. Stephen, when stoned by a mob, saw the heaven opened, and Jesus on the right hand of God. Paul from a Roman prison saw his crown of righteousness. Life's Pisgahs and mounts of transfiguration are built of the hard rocks of affliction and trial. This is finely expressed in the hymn, "Nearer, my God, to Thee."

He dreamed... behold, a ladder set up signifying heaven and earth joined, the gulf bridged over. It has been thought that this vision was suggested to Jacob as he lay upon his pillow of stones in the morning twilight, and saw the ranges of hills rising above one another, till the distant mountains touched the clouds and seemed to join the sky. All dark below, they grew brighter as they rose into the dawn's rays, and the farthest peaks gleamed in the morning sunshine. Thus it is all the better picture of the Christian life, which is ever climbing over hills of difficulty, up from the darkness of earth to the purer life and glory of God. The top reached to heaven. Shall your ladder, standing on the earth, reach to heaven? or is your ladder in its whole length flat along the ground? I mean your plans in life: do they really go up and consciously take hold of the future and the spiritual? We be to him who lays out a plan which has nothing in it but this world! Your ladder must be long enough to reach and rest its top in heaven. The angels of God ascending and descending. God would teach him that Jacob's ladder expresses the connecting and living intercourse between heaven and earth. The ladder reaching down from heaven to earth designates the revelations, the words, and promises of God; the ladder reaching upwards from earth to heaven indicates faith, sighs, confession and prayer. The angels ascending and descending are messengers, and the symbols of the reality of a personal intercourse between Jehovah and his people.

And thy seed. Jacob's birthright privilege is here assured to him so that no wrath of Esau could deprive him of it. He promised to him the Holy Land, the numerous offspring, and the overruling dominion in a world wide kingdom under the promised seed, which is Christ. And here the covenant promise reaches to the spiritual blessings to come upon all families of the earth by Jesus Christ.

Behold, I am with thee, and will keep thee, &c. I will direct, help and support thee in a peculiar manner. The Lord as sure him, that, however he might be alien from his father's house, he should not be cast away from his presence, and that he would be his guide and guardian that he would be his guide and guardian wherever he should go. We cannot be lonely, if God be with us. We cannot want, if he provide for us. We cannot err, if he guide us. We cannot perish, if he preserve us. And all this he will do for those that put their trust in him.

Surely the Lord is in this place. Chal., "In very deed the glory of the Lord dwelleth in this place." Arab., "The light of God is in this place." He had laid him down to sleep, as on common ground; but he found that it was a consecrated place, hallowed by the presence of God himself in this blessed vision of the night. It seemed a lone and uninviting spot, but it had proved to him a magnificent temple. And I knew it not. That Jehovah is in his condescending mercy should be near to him even here, far away from his father's house and from the places consecrated to his worship—it was this which he did not know or imagine. Some chapters beyond the one where this incident is recorded, is a single verse which throws no little light upon this night of the vision. The account here reads as if God, unasked, revealed himself to Jacob in this wonderful way, and we could but guess at the feelings of Jacob on this eventful occasion. About 28 years afterwards he proposes to his family to go to Bethel, and build an altar there to God, "who answered me in the day of my dis-

trous." This vision was not a cheap gift because unsought, but an answer to prayer.

The gate of heaven. If it was a ladder for angels to traverse, it was also a ladder for men, the poor, humble, distressed sinner like himself. If it was a ladder for God to come down in the flesh, it was a ladder for men to go up to God, Jehorah at the top. It seems strange, at first thought, that the house of God should be dreadful, and the gate of heaven should fill him with a solemn fear. And yet it is just these places where the great decisions of life are made,—where the gate of heaven is revealed, and the choice is made to enter or refuse, a choice that lays hold on eternity,—that are filled with solemnity and awe. Life and death are in the balance. Two eternities are there, and it is fearful and solemn.

Took the stone... set it up for a pillar. This was an act of consecration. It showed that the spot was to be considered holy. Setting up the stone, merely, was the natural act of one wishing to identify the spot when he came that way again. But the pouring out of oil was at least a formal and devout acknowledgment of the fact commemorated, if it did not set apart the spot as one hereafter to receive an altar, and to become a place for sacrifices.

Called the name... Bethel. In doing this he called the place by a new name. It had been called Luz; but he named it Bethel—the house of God.

If God. This is not making any condition with God, for this is only a recital of the promise, and is more properly rendered, since—inasmuch as. It expresses no doubt or contingency. The order of what he desired is deserving of notice. It corresponds with our Saviour's rule to seek things of the greatest importance first. All that he asks is to be supplied with what is absolutely and indispensably necessary,—food, however hardly earned, so that it sustain life; clothing, however coarse, so that it but cover his nakedness,—so that he may be sure that he shall eventually return in peace to his father's house. What a chapter is this for those who go forth even in our own day to battle with the world!

These shall the Lord be my God. The grand and solemn expression of the soul's free, full, and perpetual acceptance of the Lord to be its own God.

I will surely give the tenth unto thee. Ten is the whole; a tenth is a share of the whole. The Lord of all receives one share as an acknowledgment of his sovereignty right to all. Thus Jacob opens his heart, his home and his treasure to God. The spirit of power, and of love, and of a sound mind, has begun to reign in Jacob. There is clear evidence that Jacob was now a child of God. He takes God to be his God in covenant, with whom he will live. He goes out in reliance upon the divine promise, and yields himself to the divine control. This is the essence of all conversion.

The Orchard and Farm

HINTS FOR OCTOBER WORK.

Weeds in grass land may be very easily seen and destroyed this month by the use of the "spud," a broad chisel-blade attached to a handle like that of a spade or long-handled shovel, having a spur upon it for the foot to aid in thrusting it into the ground. A boy with an instrument of this kind can rapidly clear grass land of buttercups, daisies, and a multitude of other biennial and perennial weeds.

This month offers the most favorable time usually for the painting and repair of farm buildings, and putting them in order for the winter. A great part of this work may be well done during this month by the farmer and his boys.

Implement, put away for the winter, should be painted or protected in some way from the action of the air and moisture. Paint or varnish for the wood-work, and a varnish of two-thirds rosin and one-third mutton tallow is excellent for protecting iron or steel.

A little extra feed brings cattle and horse to the beginning of winter in good order. The tops of carrots, beets and turnips may be fed to good advantage, and there is a great deal of sweetens in the October pasturage. Where much corn is planted, there will always be soft ears and "nubbins" which are best fed to horses and pigs.

Pigs will fatten nearly as fast on potatoes this month as on corn next. They do best on cooked feed, and the grain ought to be ground.

Fruit cellars should be in readiness, but the fruit should be kept in sheds, etc., until cold weather comes, being careful to remove it to the cellars before being exposed to severe cold. The fruit cellars should be with ventilators so arranged that they can be readily thrown open.

The practice of picking the fruit and putting it in heaps for a few days until the skin toughens, before barrelling, is a good one. Put the fruit into the barrel with care, shaking it down when half full and again when full, so that the apples will fit closely when the head is pressed in by means of the barrelling press. The opposite head should be marked as the one to be opened. This season of abundant apples it may not pay to market any except the best fruit, and that in fine shape.—American Agriculturist for October.

St. JOHN, N. B. Dec 19, 1872.

MR. T. GRAHAM.—Dear Sir,—I have been for several years under particular obligation to you for a bottle of your PAIN EXPELLER. You no doubt remember having met me in Grand Manan about eight years ago, when I had been labouring about eighteen months under the distress of a very lame knee, the result of a severe fall. I had previously tried most all the popular remedies under the head of "Pain Killer," etc., but to no effect. Your one bottle cured me perfectly, and I always praise the bridge that carries me safely over.

Yours with gratitude, GEORGE GABREY, Pastor Christian Church, Duke St.

PURE SPICES BROWN & WEBB

LATE AVERY, BROWN & Co. WHOLESALE

DRUGGISTS, AND SPICE MERCHANTS HALIFAX

Invite the attention of readers of the WESLEYAN to the UNRIVALLED EXCELLENCE

of the Spices ground and sold by them. For more than Twenty-Five years our House has made

Pure Spices A Specialty,

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

Unadulterated Ground Spices have come to be recognized in most parts of Nova Scotia as THE BEST.

The result has been the gradual creation of a demand for better Spices, and other packers and dealers have been forced to meet this growing improvement in popular taste by furnishing better goods than formerly.

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

BROWN & WEBB'S SPICES

have invariably stood the test, and been reported

Absolutely Pure Spice.

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

The Best is always the Cheapest,

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

Our Spices are ground by Steam Power, on our own premises, packed in tinfoil packets of 2 ounce 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-1y

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

Importers of Cast and Wrought Iron Pipe, with Fittings, Engineers' Supplies and Machinery.

Manufacturers of all kinds of Engineers' Plumbers' and Steam Fitters' BRASS GOODS,

AND THE HEAVIER CLASSES OF BRASS and COPPER WORK ALSO

Vessels' Fastenings and Fittings. Public Buildings, Residences and Factories supplied with

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

SOLE AGENTS FOR THE SALE AND APPLICATION OF WARREN'S FELT ROOFING,

And Roofing Materials in and for the Province of Nova Scotia. Nos! 162 to 172 also 306 Barrington street, Halifax

SMITH BROTHERS IMPORTERS OF

BRITISH, FOREIGN, AMERICAN and CANADIAN DRY GOODS,

SPRING AND SUMMER STOCK NOW COMPLETE

We keep one of the largest STOCKS in Halifax which we replenish by EVERY FORTNIGHTLY STEAMER.

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

CONSUMPTION CAN BE CURED

IS A FACT ATTESTED BY THE HIGHEST MEDICAL AUTHORITIES IN THE WORLD.

A careful 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.

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.

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.

MESSRS. SCOTT & BOWNE—Gentlemen—In September 1877, my health began to fail and my physician pronounced spinal trouble; under his care I got some relief from pain, but my general health did not improve, and early in the winter, I began to raise blood and rapidly grow worse. In May last I was taken with a violent bleeding which brought me to my bed and my life was despaired of for many weeks; violent symptoms appeared, night and morning coughs, night sweats, 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, before it was all taken I was better. I then bought a dozen bottles and have taken all with the following results: Cough subsiding, night sweats stopped, appetite returned, pain in spine disappeared, strength returning, and my weight increased from 118 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 16 months and he is getting better. I gave him a bottle, and he bought two more, then got a dozen and says that it is food and medicine for him. He was given up to die a year ago; but he is improving now wonderfully. My recovery is exciting the surprise of many people, and I shall do all I can to make known your valuable medicine. Very truly yours, H. F. SLOCUM, Lowell, Mass.

About the 25th of last April I got a bottle of your EMULSION, and at that time I was so prostrated that no one who saw me thought I could live but a few days at most. I could retain nothing on my stomach and was 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

CORNER GRANVILLE AND SACKVILLE STREETS. NOVA SCOTIA

Machine Paper Bag Manufactory THE CHEAPEST IN THE MARKET SEND FOR PRICE LIST.

ALSO BOOK BINDING IN ALL ITS BRANCHES. G. & T. PHILLIPS

McShane Bell Foundry. Manufacture those celebrated Bells for CHURCHES, ACADemies, etc. Price List and Circulars sent Free. HENRY McSHANE, & Co., BALTIMORE, Md. Nov 2-1y

CLINTON H. MENEELY BELL CO., SUCCESSOR TO MENEELY & KIMBERLY, BELL FOUNDERS, TROY, New York

Manufacture a superior quality of BELLS, and special attention given to CHURCH BELLING. Illustrated Catalogues sent Free. Feb 6-1y

WESLEYAN for 1881.

1—A Special Offer.

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

2—Special Inducements.

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

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

Money should be sent by P. O. Order or Registered letter, addressed

S. F. HUESTIS,
125 Granville St.,
Halifax, N.S.

THE WESLEYAN.

FRIDAY, OCTOBER 8, 1880.

TOPICS OF THE WEEK.

The great Presbyterian Council is over, after a session the influence of which will be, doubtless, world-wide. Now and then skilful steering has been required to keep it in old channels. Some of those most inclined to venture in new waters have gone from our own Dominion, as Principal Grant and Mr. McDonald. The more venturesome, however, have not attempted to seize the helm. No point throughout caused more excitement than the question of the admission or rejection of the delegates of the Cumberland Presbyterian Church, which, it is well known, occupies a sort of mid way relation to Calvinists and Arminians. Their admission would have been an encouragement to those who are inclined to accept the Westminster Confession, with a certain discount; on the other hand their rejection seemed an act of High Church Presbyterianism in the eyes of many. Finally, Principal Rainy of Scotland ended a heated discussion by an amendment that was masterly, so Dr. Sloan said, which kept the delegates out in the cold, without committing the Council to any permanent rejection of the Church by which they had been sent.

Englishmen who are content to walk in the "good old way," are just now wondering whether Dr. Joseph Parker is bound. In a lately published letter he shows symptoms of "advancement" which cause his friends grief. Verily, temptations of a special character beset those men whose church becomes a sect in itself, to which those who move in Methodist leading strings are not exposed. Mr. Spurgeon, some one remarks, congratulated the Methodist Conference because its ministers believe something and stick to it. Dr. Parker, a few days later, expresses his opinion that "sectarian theology is the most mischievous influence of the age," and thinks it may do more mischief than atheism itself. He proposes a "broad and generous Christianity" which will allow of the formation of an "inclusive alliance" on the ground of "self-sacrifice for the good of others." We go with the staid Baptist brother. The path of true spiritual life is a narrow one, and must be such, however men may try to throw down fences.

"Unhappy Ireland" is becoming an expression of general use. It is said that the "Green Isle," blessed with a beautiful climate, and the birth-place of sons whose record has been second to none, should be drifting into a state of anarchy, and becoming the headquarters of a communistic conspiracy of the very worst type. What solution for her inherited woes may be found, it is not easy to imagine. Absentee landlordism is a terrible curse to any country. The drainage of its wealth to support men who never tread its soil, and leave the management of these estates to middlemen who are most esteemed when they grind most closely, must end in confusion. Yet who has the right, if he even have the power, to execute a wholesale confiscation? The Irish tenant deserves no little sympathy. But that sympathy soon ceases to flow when acts, disgraceful in Indian wilds, become of daily occurrence. We fear we must hold Parnell and his associates, and a certain American visitor, responsible for much of the evil done. The arousing of the passions of a people depressed by the two-fold tyranny of landlordism and Romanism, is apt to be marked by excesses not contemplated by more intelligent agitators. It is evident that Ireland independent would be a scene of terrible confusion. Strong measures must soon be resorted to for the punishment and prevention of crime, and for the restraint of professed agitators. Ordinary statute law is powerless. The arm of national power must be stretched out to restrain those fearful excesses which are creating a panic among the more respectable classes. In the meantime, every effort should be made for the relief of those who have suffered so much from absenteeism and exaction.

The world is yet waiting to see the result of the Dulgoin demonstration. Probably it will wait.

RELIGIOUS HABITS.

Religious habits are not religion. It is yet true, and ever shall be, that "If any man be in Christ, he is a new creature." In the absence of this new creation, religious habits are like tropical fruits attached to northern trees. Such habits, like such fruits, will soon fail, and He who "searcheth the heart" for the sap of spiritual life, will condemn the unfruitful professor as worthless. Labelled thus, he must go forth from the judgment-seat of Christ to suffer that "fery indignation which shall devour the adversaries."

Religious habits are, nevertheless, not worthless. On the contrary, they stand on the inventory, next in value to true religion itself. Their cultivation represents to a very large extent the limit of the responsibility of the Christian parent. The Divine knowledge of Abraham's faithfulness in his household brought the Divine approval; the fact that Eli's sons made themselves vile, and he restrained them not, made the old man's "harvest a heap in the day of grief and of desperate sorrow." Conversion is a Divine change, wrought in the heart by the Holy Spirit. Ere it takes place, man, whether parent or pastor, steps aside, having reached the limit of human power. Up to that moment, and after that moment, the influence of human training is beyond computation. We fear that failure to apprehend this truth is involving tremendous loss to the Church of the Redeemer, and whitening the beads of many Christian parents with sorrow.

Lack of conviction leads to neglect in action. One result of this neglect is the difficulty felt by our young people at their entrance upon a Christian life. That training in the rudiments of Christian knowledge which enables them to understand the theory of repentance and faith before they become the personal subjects of these life-giving experiences, is scarcely more important than that culture in Christian pathways which makes the young candidate for eternal life seem rather to tread an old path with a new joy than, at his conversion, to step into a track to which he has been a stranger. How natural to the son or daughter, trained in a true Christian home, the gathering at the family altar, the hour spent at the prayer-meeting, the setting apart of an evening for other religious services, or the session of the Sunday-school. The path has become second-nature, only the joy is new. From these services to any which are peculiar to the membership is but a short step. And even to these wise Christian training may prevent him from being a stranger. How many difficulties are there, on the other hand, in the way of him whose antecedents, in habits, are opposing influences at every step of his early religious career, rising up at morning, noon and night, meeting him at home and abroad, and by their "continual coming" so "wearying" him as to depress, and warp, if, haply, they do not "throw" him.

But positive loss, eternal in its character, may result from such neglect. To the youth there come times of decision. "Choose you this day whom you will serve," is the Spirit's message. Heaven and hell, through eternal ages, depend upon his choice. How many influences gather around him at that supremely important moment. How many temptations are woven into a web just then. What if, while heaven waits for his verdict, a glimpse of the trials to be endured at the entrance upon a religious life, as he has pictured them from an unfamiliar standpoint, should hasten his decision and send him "away sorrowful." Eternity only can answer our question. We have watched many men, whose distance from the Master's work was a grief to others, and in life and death a loss to themselves, and whose position was evidently determined by their fear to battle with the despotism of lifelong habits.

Some one has spoken of man as "a bundle of habits." The inference is that if Christian habits are not cultivated, those opposite tendencies which are natural to our race will gather strength, and revel in their rankness. An appeal to our readers' experience

renders argument needless. The responses to such an appeal will only prove more clearly the wisdom of those who seek to predispose their children to a Christian pathway as early as possible. Yet, sad to say, there are so-called Christian men and women who not merely do not do this, but under the silly plea that their children are not members of the Church, are cultivating habits which must render entrance upon a Christian life extremely doubtful, and must even make its happy development a miracle of more than ordinary greatness. A mother leaves, or at least should leave, her home for the prayer-meeting, as her daughter goes forth to the gay dance, on an invitation the mother has accepted for her. The father leaves the Christian home, but the society into which he has pushed his son, delights in the glare of the theatre, and not in the holy calm of the meeting for prayer. Strange philosophy that, which makes a non-profession on the part of the youth for whom Christ died a reason for mortgaging them to Satan, with the knowledge that that mortgage will be foreclosed at the earliest possible date.

Childhood is the very time for Christian training. The morning of life is the time when lessons of salvation are most easily learned. If possible, let nothing be practiced that must be unlearned hereafter. Let the pastor see on the Sabbath morning more of the chubby bright faces that he sees in his Sunday-school. Take your children with you, too, to the week-evening prayer-meeting. We do not mean the little ones of the infant class,—they are better in their beds,—we mean those half-grown boys and girls who on any other evening can put away their books and lessons to go out to a friend's. If, through past thoughtlessness, their visit to the prayer-meeting seem at first a hardship, it will soon cease to be such, and some day, if they survive you, they will turn away from the graves of "parents passed into the skies" and say, "If we are not saved at last, it will not be our parents' fault."

PRAYER FOR SUNDAY-SCHOOLS.

We recommend to our Sunday-school workers the observance of the following programme, the substance of a circular lately issued:

The International Sunday School Executive Committee cordially unite with the Committees of the London Sunday-school Union, and kindred institutions abroad, in recommending that Sunday and Monday, the 17th and 18th of October next, be observed as days of earnest prayer for Sunday-schools throughout the world. In years past many Sunday-schools on this side of the Atlantic have engaged in suitable religious services at this time with marked benefit. The zeal of teachers has been quickened, the interest of churches aroused and salutary impressions produced on the minds of the young. The following outline of services is recommended for observance as far as practicable: That on Lord's Day Morning, Oct. 17th, from 7 to 8 o'clock, Private Intercessory Prayer be offered on behalf of Sunday-schools. That the opening engagements of the Morning School be preceded by a meeting of the teachers for prayer. That ministers be asked to preach, morning or evening, or both, on topics connected with Sunday school work. That in the afternoon the ordinary engagements of each school be shortened, and a devotional service be held. To this service the parents of the scholars might be invited. That at the close of the evening service, the teachers, in union with other Christians, meet for Thanksgiving and Prayer. That on Monday morning, Oct. 18, teachers again bring their scholars, one by one, in private prayer before God. That in the course of the day the female teachers of each school hold a meeting for united Prayer and Thanksgiving. That in the evening each Church or congregation be invited to hold a meeting, at which the interests of the Sunday-school should form the theme of the prayers and addresses.

THE PRESIDENTIAL CONTEST.

As November approaches the interest respecting the Presidential election becomes more and more intense. The religious press throws out clever hints, or indulges in strong utterances; the illustrated weeklies call into requisition the highest efforts of Nest and other caricaturists; and the general secular press reprints with eagerness each item favorable to its friends and discreditable to its opponents. A few journals, of the baser sort, seize the opportunity to enjoy their favorite pastime of "mud-slinging." In the latter low employment there is, however, said to be less indulgence than in any former Presidential conflict.

It must, we fear, be admitted that Maine has failed to elect the Republican candidate for Governor, and that such failure is somewhat ominous. Yet if the loss lead

to more thorough organization within the Republican lines, and a more diligent gleaning of scattered votes, it may become a forerunner of victory. Between Garfield and Hancock there may be but slight difference in personal value, but in view of political issues the sympathies of Provincials in general will follow the Republican candidate. Many thousands of excellent men may be found in the Democratic ranks, but the uprising of certain classes who crowd in their rear, in mob fashion, is to be dreaded.

A Methodist pastor of Augusta—one of that class whom Nova Scotia should have kept for the Nova Scotians—sends us a few lines on the political and religious aspect of affairs in that State which lies nearest to Provincial boundary lines:

We have just passed through another election excitement; and much to the chagrin of the Republic party a Democratic-Greenback Governor has been elected. Of course the Democrats and Greenbackers are jubilant over their success, as they have reason to be, while every right thinking person on the other side has reason to be sad; for it is nothing more or less than an endorsement by the people of Maine of the most corrupt and villainous attempt to steal the State Government last winter. A belief there will be a reaction, and I am not sure but it will come about this coming November in our Presidential election, and Maine will go strong for Garfield. So mote it be!

Our elections are bad for our churches. They cool religious ardor and blunt religious sensibilities, and coming so soon after our camp-meeting season, seem to absorb the good. When the elections are over, the Church is about where it was before camp-meeting. Yet these things ought not to be so, for God's grace is sufficient for all time and need,—sufficient to keep even through all election excitement and fever. I am glad to report indications for good in my own church, and in other churches in this city. We are hoping and praying and believing, too, for a good time this fall. The cry of many souls here is for an "old-time revival and reformation." May it come! May it come all through the State, and to all the world, that Jesus may be glorified as the Saviour of men.

THE EXHIBITIONS.

The Provincial Exhibition at Kentville, formally opened on Tuesday, the 29th ult., was closed on Friday last. Twelve thousand persons are said to have visited what has been called the finest fruit and cattle show ever held in the Province. We congratulate our Western friends on their success. During the week of the exhibition the *Western Chronicle* of Kentville was published as a daily.

The journals of our sister city of St. John are filled with Exhibition intelligence. The Exhibition was opened on Tuesday afternoon by Lieut. Governor Wilmot. He with Lieut. Governor Haviland of P. E. Island, were received by Mayor Ray and Councillors. A guard of honor of militia received the party in front of the main entrance. The affair is a grand success. On Tuesday evening between three and four hundred people arrived by the "Empress" from Annapolis and Digby, a number of whom were prominent citizens of Yarmouth. Six hundred also arrived the same evening by train from Bangor and intermediate stations.

We hope that equal success will attend the forthcoming exhibitions at Yarmouth, Prince Edward Island and at Baddeck.

We have hitherto said little respecting our list of subscribers. In the meantime we have done a good deal of thinking. The many kind expressions of regard from our brethren and from other readers have greatly cheered us. Now we are waiting for a response to the appeal of the Book-Steward. That his offer is a generous one, none will deny. From the date of the receipt of the subscription price for a year, the WESLEYAN will be sent to the end of 1881. For two reasons we desire to see an early and generous response. A large subscription list will enable us to reach a greater number of Methodist homes in which we hope to act as an aid to the pastor, and it will at the same time help us to send our message in more befitting fashion. The eye enjoys truth from the pleasant page as the ear craves it from the silver tongue. We have been looking at the Minutes of the three patronizing Conferences, and we find that five new subscribers from each circuit would add one thousand to our list. Some of our agents in larger fields could send us fifty. Dear brethren, let us hear from you as early as possible.

EDITORIAL NOTES.

The advertisement on our eighth page from the Rev. W. R. Pepper, of Benton, Carleton C., N.B., may help some young man into his providential path. In a note Mr. Pepper says: "I want a good, earnest man, and at once."

An American gentleman—Professor Tripp, proposes next week to deliver a course of lectures on several recent historical events. His testimonials, as far as we can judge, are of a high character. Further information will be given through the city press.

In behalf of the Bermuda Church Repairs Fund, we have to acknowledge the receipt of \$5.00 each from M. S. and J. E. S. and \$1.00 from F. G., all of Windsor. It will be remembered that Rev. T. Angwin is authorized to receive any donations for the above purpose.

The annual meeting of the Central Missionary Board takes place in Montreal on the 19th inst.

A Methodist pastor, resident in Augusta, Maine, having seen in our columns the request of the Chaplain of the Soldier's Home at Dayton, Ohio, asks us to send the WESLEYAN to the Home at his expense. To him, therefore, will go the blessing of these disabled soldiers, as promised by their chaplain.

PERSONAL.

Rev. Ingham Sutcliffe reached Yarmouth on Tuesday, the 28th ult., after an absence of eleven weeks, spent in visiting England.

Dr. Sutherland, our Missionary Secretary, has returned from his tour in the Far West. A personal knowledge of our distant missions will add another qualification to those he already possesses for his important position.

The Rev. S. T. Teed, chairman of the Miramichi District, spent last Sunday at Bathurst with our bereaved Brother Parker, and preached a funeral sermon in the evening in the presence of a large and sympathizing assembly. A memorial notice, forwarded too late for the present issue, will appear next week.

The Rev. John McMurray preached last Sunday morning in Brunswick Street Church and in Kaye St. Church in the evening. Between Mr. McMurray's term of "active service" and his supernumerary life there may have been a distinction, but in point of labor there has certainly been little difference.

In the *Northern Echo* of the 16th ult., we find a notice of the marriage of the Rev. George Steel of Newcastle, N. B., to Miss Smith, of Balmoral Terrace, Dartington. The estimation in which both were held was evinced by the gift of numerous and valuable presents. Immediately after the wedding, Mr. and Mrs. Steel left for Harrogate. It was their intention to sail, on the 30th ult. from Liverpool, per "Polynesian" for Canada.

LITERARY NOTICES.

Curiosities of Music, a Collection of facts not generally known, regarding the music of ancient and savage nations, by Louis C. Elson. Oliver Ditson & Co., Boston.

This book is aptly described by its title which does not go beyond the truth, as it sometimes does. Beside chapters on music in Hindostan and Egypt, Biblical and Hebrew music, very full and interesting descriptions of Chinese and Japanese music, there is one on that of the early Christian Church, to which some will instinctively turn. We cannot stay to name the titles of other chapters. The book is one which lovers of music will enjoy, and from which they will receive benefit. Messrs. Buckley and Allen, Granville St., have it on sale.

The *Second Annual Lecture and Sermon*, of the Theological Union of Mount Allison Wesleyan College, has been issued from the Conference Office. The Lecture on the Immortality of the Human Soul, was delivered by the Rev. H. Pope, D.D., and is, as all who have listened to him would expect, scholarly in style, and logical in argument. It bears evidences of that careful preparation, which a subject, so intimately connected with our deepest longings, and so frequently brought under discussion, might be supposed to demand.

The Sermon on Christ the Christian's model, by the Rev. W. H. Heartz, appropriately follows that of last year, by the Rev. W. C. Brown, on Christ Crucified. We happen to know, that Mr. Heartz only consented to preach before the members of the Theological Union a few weeks before the Annual Meeting, when the preacher appointed had signified his unwillingness to take the position assigned him. None can read Mr. Heartz's sermon, which, even on paper retains somewhat of the usual persuasive style of the preacher, without feeling aspirations after a higher and holier life. The preacher who awakens these has his reward. Where Christ is "evidently set forth" the real end of preaching is attained.

Christian Sociology. By J. H. W. Stuckenburgh, D.D. Professor in the Theological Department of Wittenberg College. I. K. Funk & Co., 10 & 12 Dey St., New York.

The author of this work claims only to be a pioneer in a new department of theology, but his steadiness of pace proves him to have made careful preparation for his venture. In a valuable Preface and Introduction, he makes his intended purpose plain. August Comte, who first used the term Sociology, and after him Herbert Spencer, understood by it a part of natural science; Christian Sociology is used here to designate a part of theology—the "science of Christian society, or the science of that society which is controlled by Christian principles." After the introduction and definition eight chapters are devoted to a discussion on "The nature and relations of Christian Society," and seven others to the consideration of "Christian Social Ethics—the duties of the Christian to himself and to society." The thoughtful reader will place this book on a front shelf, or keep it on his table. Its discussions comprehend themes of great practical importance which, treated by a logical mind, and presented in a style always clear and frequently eloquent, will be sure to receive that consideration they have failed to get in the past. It is just possible that on some minor point we might hesitate to accept the author's teaching, but we cannot but heartily recommend his book to the thoughtful reader.

A Winnipeg despatch of the 26th ult. says: "The Presbytery of Manitoba has consented to the formation of a second Presbyterian church in the northern part of the city, and a committee has been appointed to extend a call to the pastorate to the Rev. Mr. Pitblado, of Halifax, N. S."

THE LATE D.

From an article in the *Halifax Evening Mail* we glean some particulars of the distinguished Nova Scotia birthplace on the River where have often been meetings over the Sabbath. It was in that seat that he learned the business in which he was engaged later days. After United States he had done honor to that most trying days.

Donald McKay the was struck down by 17th July, and since much with a variety of ailments, including consumption, residence in Hamilton inst., aged 70 years grandfather was a man who settled in Nova Scotia numerous family. He ceased settled in Shelburne engaged in farming of eighteen children great physical strength presence, being high and well proportioned. He worked in Brooklyn attracted the notice of mechanical skill. He moved to Newburyport business on his own building several fine York merchants he of the late Epoch of him to build the ship pioneer of his line. At Mr. Train's suggestion East Boston, and shipbuilder became famous. His masterpiece was public of 4000 tons decks and four masts side of the wharf at Liverpool, she was those who purchased her upper deck. It was she who employed the French government for speed, even by had a wholesale trade.

In all, Mr. McKay including vessels of a *Great Republic* of 4000 per oyster schooners. He was a natural mechanic and an art of imparting other qualities to even no matter whether she or clipper. As a sailor was the equal of Eek of the U. S. line of battleships, and his superiority. Like many of his always seemed to most of his thoughts waters and the best varying dangers. In 1840 he brought all him and helped his brother was twice married, and many children to in religion he was throughout life was a habit. Mr. Moffatt, trusted foreman, says him use an expression tried, unbecoming a born on the 2nd of died at 2 p. m., on 1880. His remains were burryport, where his children are buried.

The editor of *Zion* respecting Mr. McKay in the New England at Newburyport, and family were connected the time. He had no reputation as a rare designer and builder of ships which carried left Newburyport, to great loss to the town. His first wife, like the widow who survives a woman, with charming an exemplary Christian—the mother also of the New York East a saint on earth, making a paradise. The whole leader. The whole away by the fortunes the Booles ultimately where they were well situated in our churches. When fortune smiled he distributed his money a providential call engaged good. He became the College at Middlebury a supporter of the pleasant home at E gave a cheerful welcome he had known. His misfortunes which he caused brought upon him heartfelt gratitude that he enjoyed a blessed favor and a happy end of the life to come.

ANOTHER MEDICAL

It is announced that a medical college, similar to that discovered in Philadelphia. "The New England Arts and Sciences," Boston, the leading opportunity to be Mr. Harry was one of the Buchanans of Philadelphia. What nun has been issued by the institution is not known that none have been issued but there are evidence been sent to Germany Europe, and enquiry suggestion of the Government. St. John's in New Hampshire a situation, which, however, was repudiated. But that the business has office of the University.

THE LATE DONALD MCKAY.

From an article in the Boston Traveller we glean some particulars about a distinguished Nova Scotian, whose humble birthplace on the banks of the Jordan River we have often passed in our journeyings over the Shelburne circuit.

It was in that section of our province that he learned the first principles of the business in which he won such note in later days. After his removal to the United States he became a Methodist, and did honor to that name in his busiest and most trying days.

Donald McKay the eminent shipbuilder was struck down by paralysis about the 17th July, and since then has suffered much with a variety of other diseases, including consumption. He died at his residence in Hamilton, Mass., on the 20th inst., aged 70 years and 18 days.

Donald McKay the eminent shipbuilder was struck down by paralysis about the 17th July, and since then has suffered much with a variety of other diseases, including consumption. He died at his residence in Hamilton, Mass., on the 20th inst., aged 70 years and 18 days.

Donald McKay the eminent shipbuilder was struck down by paralysis about the 17th July, and since then has suffered much with a variety of other diseases, including consumption. He died at his residence in Hamilton, Mass., on the 20th inst., aged 70 years and 18 days.

ANOTHER MEDICAL FRAUD.

It is announced that another bogus medical college, similar to that recently discovered in Philadelphia, and designated, "The New England University of Arts and Sciences," has been found in Boston, the leading operator of which appears to be Mr. Harry C. Stickney, who was one of the Buchanan Faculty of Philadelphia.

THE OKA INDIANS.

The recent rumor about the removal to Parry Sound of the Oka Indians is explained by a correspondence lately appearing in the Montreal papers. It seems that Mr. N. O. Greene, a gentleman of the American Presbyterian Church, who has taken a very active interest in the Civil Rights Alliance, and thus in the Oka Indians, thought, with a good many others, that it would be wisest for the Indians to remove from Oka, provided a suitable reserve could be secured for them elsewhere.

THE EARL OF BEACONSFIELD.

The circumstances attending the Earl of Beaconsfield's adoption of the Christian faith, are thus described by a London correspondent of the New York Tribune: "Looking out of Mr. William's library window at the rear of his house, the eye ranges over beautiful gardens and lawns, and in the distance of less than an eighth of a mile you see the tall spire of the Established Church of the parish of Hackney."

ARTIFICIAL DIAMONDS.

It is true that that feat, which was supposed by many scientific men to be impossible, has been accomplished. It is probable, however, that it will be some time before artificial diamonds will be produced in such quantities that they can be worn as a common article of jewelry, on account of the danger and nervous exhaustion attendant upon their manufacture.

A fire broke out in Paris on Saturday night in the Pavilion de Flore, and for a moment threatened to destroy the Tuilleries a second time within one decade. For hours Paris trembled for the restored palace, and for the priceless treasures stored up in the adjoining museum of the Louvre.

METHODIST ITEMS.

A Young People's Praying Band has been formed by the younger members of the Methodist Church of Woodstock, N.B. Excavators are at work at the corner of Princess and Wentworth streets, St. John, in preparation for the laying of the Centenary Church foundation.

The tea meeting at Sydney Mines, on the 27th inst., was quite a success. Temperance Hall was crowded. The amount realized was \$94, which is to go toward rebuilding the church at that place.

The Rev. Robert Tweedie, of Moncton, was expected to occupy the pulpit of the Methodist Church, Newcastle, on Sunday last.

Rev. James Allen, formerly of Windsor, but now of Machias, Maine, preached in the Windsor Wesleyan church on Sabbath morning, 26th ult., and also at Falmouth in the evening.

Rev. R. Duncan lectured in the Methodist church, Moncton, a short time since, on "An Evening with the Celestials." The audience, though not large, was much interested.

The Middleton and Wilmot Methodist Sunday-schools held their annual picnic at Pine Grove, Wilmot, on the 2nd ult. The day was very fine, and all went home feeling that they had spent a pleasant holiday.

A bazaar and festival was held at Hillsboro', N. B., on the 21st and 22nd ult. A number went from Hopewell by special train. About \$135 were taken during the first evening.

The Methodist Sunday-school of Harrisville, held their annual picnic on the farm of John Harris, Esq. Probably about 200 were present, made up of the scholars, their teachers and friends, and a number from Moncton and Shediac.

Sunday last was the second anniversary of the laying of the corner stone of the Queen Square Methodist Church, St. John, N.B. The pulpit was occupied in the morning by the Rev. John Lathern of Yarmouth, and in the evening by the Rev. Ralph Brecken of Halifax.

A visitor at Deer Island, N. B. in writing to the St. Croix Courier says:—The Rev. Artemas Bell, Methodist, alternates his services between the Churches at Fairhaven, Indian Island and Cummings' Cove, displaying much zeal and receiving a warm, cordial acceptance from the people.

The annual missionary meetings have already been held on the Alberton, P. E. Island, circuit. Larger numbers have sometimes been present, but greater interest has seldom been shown. The pastor hopes at the proper time to report an increase in contributions. The success of the tea-meeting at Miminigash exceeded the most sanguine expectations of the committee, who have in hand the net amount of \$200.

A tea-meeting and concert were held on the 29th ult., at Juncot, Sunbury Co., N.B., with the object of raising funds towards the completion of the pretty Methodist Church to be dedicated this month. The Lieut.-Governor attended the tea, and other distinguished visitors put in an appearance later on. A concert was given in the Church, which was packed with people.

The Illustrated History of Methodism, published by Phillips & Hunt, has reached a sale of 26,000 copies and a new edition of 5,000 copies is in press.

William McArthur, M.P., for Lambeth has been elected Lord Mayor of London. Mr. McArthur is the son of a late Irish Methodist minister, and is one of the foremost Methodist laymen of Britain.

The new German Methodist Church in Garden street, Hoboken, N. Y., was dedicated yesterday, the congregation having previously worshipped for five years in a vacant store, nearly opposite. The new edifice is of brick, and it cost, with two lots on which it stands, \$9,000.

Pastor Anderson, of the Brooklyn (N.Y.) Sweden Mission, is meeting with most cheering success. On his third Sabbath, September 12, he received sixteen on probation, and fourteen by certificate from the Fatherland and from the home Churches.

The President of the English Conference has just made two pleasing announcements. By the munificence of a friend he will be able to employ in evangelistic work several young men who had not been appointed to circuits, and he intends to hold meetings in various districts for considering the best means of promoting a revival of "the work of God" in the Methodist Churches. Mr. Jenkins has peculiar qualifications for conducting such meetings, and will be nobly sustained wherever he may go.

SECULAR GLEANINGS.

NOVA SCOTIA.

Valuable discoveries of silver and lead mines have been made in Guysboro' Co., N.S. Since the month of February, 1879, forty-seven new Justices of the Peace have been made in the county of Pictou.

The Yarmouth Exhibition is to be held at the Bank on Thursday, 14th October. The Premium List has been enlarged from \$700 to \$1000.

Mr. E. J. Elliot of Clarence, shipped a few days ago two carloads of apples, consisting of Gravensteins and Ribston Pippins for Liverpool, England.

Diphtheria has taken away twenty-two children from a settlement called Lutz Mountain in Cumberland County, during the past year, and others are now sick. Through a spark from the chimney of a neighboring house Mr. H. McC. Hart's lumber mills, at the East River, Sheet Harbor, were burnt on the 26th ult. Loss stated to be \$7,000.

Joseph Ford & Sons of Milton, Queens County, have their manufactory again in operation turning out boxes of every description and employing a considerable number of men.

The office of Cyrus Black, Esq., of Amherst, was entered on Wednesday night, 29th ult., and his judgment book and papers connected with liquor suits to be tried next day, were stolen.

The 'Alliance Journal,' the temperance organ of this city, publishes the following in its issue of Friday last:—"We have received from Sir Leonard Tilley a thoroughly satisfactory letter, positively denying the statements made in the Dartmouth brewery."

The seven large schooners belonging to Cape Island and regularly employed in the off-shore fishing, are now landing the last of their otobes, and making preparations for their usual fall freighting trips. The greatest fare to a single vessel has been over 1,300 quintals, the average falling somewhat below 1,000.

At the annual meeting of School Section No. 2, Yarmouth, \$1800 were voted for school purposes for the ensuing year. The new building is expected to be ready about Nov. 1st. It has been built and thoroughly equipped for the amount of insurance on the old building, \$6,000. Mr. W. H. G. Temple was appointed a trustee.

NEW BRUNSWICK.

It is reported that a gold mine has been discovered near Grand Falls, N.B. The evening edition of the St. John 'Telegraph' is now sold at one cent.

Large quantities of potatoes are being shipped from St. John to the United States, and the demand in that market is steadily improving.

This season 120 vessels have loaded at the Nashwaak Point, carrying about 10,200,000 feet of deals. These were sawed at the mill of Alex. Gibson, Esq., Nashwaak, and shipped by him.

The Barker House was sold at auction in St. John on Saturday. S. D. McPherson, Esq., was the purchaser for the Central Fire Insurance Company. The price was \$6,005.

The 'Sentinel' states that Hon. W. E. Perley and Mr. Buck, C. E., were lately in Woodstock engaged in selecting a site for a public bridge across the St. John at that town.

The piers for the new bridge across the Tobique are up the required height. The hands employed are now engaged putting up the first span. Many are anxiously looking forward to the completion of this bridge and anticipating its advantages.

Two hundred and fifty representatives of the Perley name lately met at Georgetown, Mass. The public meeting was called to order by George A. Perley, Esq., of Fredericton.

A young man, Allen C. Shaw, accidentally shot himself in the eye at Coverdale on Sunday afternoon, while drawing an empty cartridge from a pistol. He lived only 20 minutes.

The Sackville Iron Foundry is turning out about one hundred stoves per week. An addition of 60 square feet, three stories high, has lately been added to the warehouse, the old space being insufficient.

Mr. Gibson and Hon. Mr. Burpee have gone to Montreal to complete the transfer of the N. B. Railroad and lands. These gentlemen and others remain in the company. Rumor says the price is two millions of dollars.

The trade in wood pulp for paper making is extending in Norway. The article is used on a large scale by paper makers in France and England. The woods fitted for reduction to pulp are abundant in New Brunswick and other provinces.

Mr. Ephraim McBride, of North Richmond some 23 years of age, was engaged on the 23rd inst. with two other men, in chopping trees, when a falling tree struck him on the lower part of the back of the neck, knocking him down and rendering him utterly unconscious. When taken up it was found that he had received a fracture of the spine, and from the shoulder down his body was completely paralyzed. Three Doctors held a consultation, but have little hopes of the unfortunate man's recovery.

PRINCE EDWARD ISLAND.

The Temperance Act was carried in Queen's Co., on the 23rd ult., by a vote of 1319 to 99.

Steps have been taken, by an influential gentleman, to bring to the notice of foreign capitalists—desiring to invest money in the Dominion—the special advantages of the Island for the production of sugarbeets, and the manufacture of beet root sugar.

Henry Longworth, Esq., has been appointed by the Local Government Commissioner to represent this Province at the St. John Exhibition.

NEWFOUNDLAND.

A correspondent of the Maine Mining Journal writes, that during the last five years, Newfoundland has exported copper ore to the value of four millions of dollars and that a million dollars have been invested in "mining plant" during that period. One mine alone, that of Bett's Cove, which was opened in 1874, yielded, during the first four years, 102,400 tons of copper ore, value \$2,048,000. A still more valuable mine, that of Little Bay, was opened in August, 1878, and is now producing 2,000 tons of ore monthly. The first mine opened was at Tilt Cove, in 1864. Operations were carried on but slowly at first, but in spite of all disadvantages, Tilt Cove mine yielded, up to the close of 1876, ore valued at nearly a million of dollars.

UPPER PROVINCES.

Two steamers left Montreal on Saturday with grain for the Continent. One was destined for Hamburg and the other for Antwerp. On an average it is said that eight carloads of cattle arrive daily at Levis for shipment to England.

The Allan line are having a new steamer built by the Messrs. Napier, of Glasgow, for the Canadian trade. She will be about the size of the Arctica or Galica will be steel built, of about 3,550 tons, and some 6,000 horse power.

Nearly 300 immigrants, bound for Manitoba, arrived in Montreal on Sunday.

A few days since there were shipped from Uxbridge Station five thousand pounds of wild strawberry leaves that had been picked by hand by the young people in the vicinity of Scoug Lake. The leaves were purchased by a firm in Montreal for medicinal purposes.

The Toronto Public School Board contemplate opening five night schools during the coming winter in different parts of the city.

ABROAD.

There is great anxiety in Rome in official circles about General Garibaldi's movements, which have formed themes of discussion at three Cabinet Councils.

The Madrid Government have resolved to proceed against all priests who introduce politics in their sermons, and to dismiss all mayors who are notorious Carlists.

A White Star steamer which left New York on Tuesday week, took 6,700 barrels of apples to Liverpool, the largest shipment of apples ever made in one steamer.

Five hundred watches and seven hundred pocketbooks were stolen at the Tammany Hall Ratification meeting and torchlight procession, in New York, last Thursday.

By the wreck of the ship Eric the Red on the south-west coast of Australia, 150 cases of goods for the American exhibit at the Melbourne World's Fair were lost. These exhibits cannot be replaced in time for the fair, which is already opened.

At the recent explosion at the Seaham pit, Durham, only sixty-six were rescued out of two hundred and fifty men who were in the pit at the time. Seventy-six widows and two hundred and eighty orphans is the result. Nearly two hundred horses were also killed.

The Grand Jury of New York have found indictments against the publishers of the News, World, Sun, Star, Truth, Staats Zeitung, Commercial Advertiser, Police Gazette, Frank Leslie's Illustrated Newspaper, and the Despatch of that city, for publishing lottery advertisements.

Wheat growing is becoming a very important industry in India. In Hindostan the cultivation has increased rapidly within a few years, the exports of last year amounting to 7,000,000 cwt., whereas eight years before they reached only about 75,000 cwt.

The national debt of New Zealand now exceeds \$130,000,000, while almost every one of its principal towns is also heavily in debt to England. Altogether New Zealand owes England nearly \$175,000,000, which at 5 per cent. is \$18,300 per head per annum interest on its population, taking that at 450,000 souls.

The Ameer of Afghanistan is about to send Shere Ali's brother to Candahar, as Governor. The Viceroy of India telegraphs that Ayob Khan passed through Farrat, leaving a Sirdar as Governor. He declared his intention of going to Herat and settling affairs, and then returning to attack Candahar.

A Bruges despatch to Brussels says disturbances lately occurred near that city. Peasants assembled and attempted to eject the government Commissioner, who was sent to carry out the provisions of the school law. The gendarmes were obliged to fire on the mob, killing one man, and wounding another severely.

All the editors of the chief journals at St. Petersburg have been summoned before General Melikoff, and informed that their continual discussion of a constitution for Russia has highly displeased the Czar. Nothing more on the subject will be allowed to appear, and during the present reign it would be premature to discuss a constitution.

A London special says: "Commander Cheyne asserts that the Franklin Expedition to the Arctic waters was killed by starvation, owing to the contractor furnishing such putrid meat in cans that it could not be eaten. The same contractor supplied the subsequent expedition, of which Cheyne was a member, with canned meats, which proved to be nothing but offal, and had to be thrown away. Cheyne makes the charges publicly and calls for an inquest upon the remains of Lt. Irving, when he will give testimony proving the truth of his charges."

Correspondence. ANNAPOLIS DISTRICT ASSOCIATION.

MR. EDITOR.—The brethren have requested me to furnish for your columns a condensed report of this fraternal and devotional gathering. I regret that, as I took no notes, my communication must take simply the form of individual impressions transferred to paper.

The brethren sorrowed at District Meeting over the lack of time for purely spiritual converse and exercises; so that they resolved to find time to greet one another on holy ground. We met last Tuesday morning in Bridgetown.

The forenoon meeting of Tuesday was devoted to open social exercises—a ministerial class-meeting. This was a very gracious service. Our room was a Bochim—a place of tears. Memory was busy. Conscience was busy. Life stood out—pleasantly in some aspects, gloomily in others—before us all. But the result was exceedingly blessed.

I may preserve, in outline, our programme, as affording a better idea of what was said, though, I repeat, my report must necessarily convey but a faint impression of the general and particular features of the Convention. Readers who know the men, must fill up the outline with all the best coloring which imagination can bring to their aid.

Tuesday afternoon's service.—General Topic.—QUALIFICATION FOR USEFULNESS. I. CONSECRATION—OUR PART. The meaning of Consecration. Owing to the absence of Mr. Strothard this topic merged into the next, namely—

The manner of Consecration. Rev. C. Parker under this head presented the distinction which must always be preserved between consecration, the act of the believer, and sanctification, the act of God. He also, very impressively, illustrated the manner and spirit of consecration by the Old Testament sacrifice, carrying the principle down to the ideal of the New Testament writers, as alluding to Christ and his followers.

Consecration as taught by Wesley. Rev. J. Cassidy gave, on this branch of the subject, a very remarkable paper. Under several propositions, he brought forward, in Wesley's own incisive sentences, the necessity, duty, privileges and absolute importance of the believer's dedication to God and His service. Mr. Cassidy paused here and there, to interject a thought of Wesley's own character and work, his marvelous acuteness of observation, his clear, methodical, simple, evangelical forms of speech—in short his adaptation to the great work of formulating a creed which had been floating in fragments up to his time, and founding a church which was to gather force with the advancing ages.

2. SANCTIFICATION—GOD'S PART. The Promises. Rev. D. W. Johnson came to the consideration of this subject with a profound sense of the amplitude of mercy and power which God was perpetually offering to His people. Those Pauline assurances particularly, in which the great apostle strives after metaphors and words, to convey the fulness of meaning which expands before his own mind—they could but rebuke our unbelief, and encourage our fainting hearts. On the argument which these promises furnish of God's sincerity in offering a free, full, and present salvation from sin, all sin, in its pollution, and dominancy, Mr. Johnson was very emphatic.

Old Testament examples. Spoken to by Rev. James Sharp, and New Testament examples, by Rev. Starr Black, were subjects which admitted of a fine opportunity to compare the lives of holy men with their writings—the habits, labors, personal experience of Patriarchs, Prophets and Apostles, with the advice and persuasion which they offered to others. Both addresses were so admirably suitable to the topic and the time, especially beautiful in their quotations of lengthy and expressive passages of scripture, that we all felt grateful and edified.

Modern examples, was the theme assigned Rev. Joseph Gaetz. How he obtained the wealth of Christian biography which he managed to condense into that paper, it was difficult to guess, considering that, per force, a Methodist minister's library cannot at best exceed very ordinary limits. But the essence of the essay was its testimony, from all the modern generations, from every class and condition of Christian life and death—the unimpaired, confident, triumphant testimony of the efficacy of the atonement, and the power of the Holy Spirit, to cleanse, to keep, to save.

Our duty and privilege, came, very naturally as to the order of discussion, and appropriately as to the man, to the care of Rev. W. H. Heartz. All who know him are aware that his great strength lies in application—that his genius seizes in a masterly way every point of the subject, as his overwhelming earnestness presses it home to the intellect and the heart. He found open avenues to the souls of his brethren—needed only to carry this time a persuasive welcome, and not an incisive weapon. His address did great good.

Tuesday evening's service, consisted of a sermon by the President, Rev. R. Smith. His theme was—"God's call for a rational interview between himself and his degenerate people."—Isaiah i. 18. Mr. Smith was the first Methodist preacher to whom I ever listened. That was twenty-seven years ago. I considered him then a very remarkable man, and my views have never changed since. I have met with no preacher so closely and present them always so freshly, as Mr. Smith. His robust faith, his quick emotional nature, his happy facility of good, honest utterance, and above all his irresistible earnestness, render him a speaker of enduring interest. I hope he will pardon this paragraph from the hand of a disciple, if not a son in the gospel.

At the close of this, as well as the previous and subsequent services, there were open exercises, speaking by brethren, interspersed with song and prayer. These were the times of special, crowning joy, mingled often with deep humiliation and contrition.

Wednesday morning.—Topic, METHODS OF USEFULNESS.

The Pulpit. Rev. James Taylor had prepared a paper on this subject. It soon became apparent, however, that he was not to be restrained by the conventional bonds of written phrases and principles. He did, unconsciously, what Books and Simpson and Dale and others had done before, gave his own best judgment and experience, as a laborious life could best be condensed into a thirty minutes talk before his brethren. My pen responds at this moment to the memories of Mr. Taylor and his speech—shares in the thrill of subdued yet triumphant joy with which his words electrified us. His conception of the pulpit was enough to awe the mind on account of its responsibility, yet there was humbled happiness in the thought of living the life, and sharing in the contest and victory as he portrayed them.

This theme crowded all others out of the forenoon. Brethren spoke on, and could not well cease speaking, till noon arrived. The prayer meeting and the family, which were to have been spoken to by Mr. Hennigar, were taken up in the afternoon by Mr. Bent, and

The Sunday School, by Mr. Mellish. In the first instance, the speaker had been substituted at a late hour for one who was absent; and in the other case, a Probationer had been obliged to come from a weary circuit, and a long array of textbooks in view of next year's examination, to treat these important topics. Yet their addresses were very suggestive.

Essential to usefulness, was the closing topic. Communion with God. Bro. Lamert Stevens spoke for fifteen minutes on this theme. In that period he traversed a great deal of ground; emphasized some very important principles, and illustrated these by allusions to lives of powerful men and women. Brother Stevens seems to have adopted a good standard for his own life; we much wish that all our young ministers would begin here, prayerfully, whatever else they may be or do.

Consistency of life. Brother Ainley discoursed on this theme with good effect. He had given much thought to it, and succeeded in conveying to the brethren a conclusive argument in favour of a pure, straightforward walk and conversation as essential to usefulness. The danger of serious loss to one's influence through trifling; and the sad consequences of a false step in the ministry, were forcibly presented.

A sense of responsibility was spoken to by Brother Wasson. He had just returned from the United States, and was full of what he saw and enjoyed at their Camp meetings. He happily introduced incidents from all the phases of such exercises to illustrate his theme. At the same time he gave point and pungency to his subject by dwelling on several things for which our responsibility takes a serious form.

The writer occupied forty-five minutes in the evening, on the general features of our ministerial work, and the local aspects of that work as pursued in the Annapolis Valley.

SUGGESTIVE.

[Presbyterian.]

One of the reasons for so much unanswered prayer, we believe, is that those offering it would shrink from the demand of God, which says, "Shall I answer in the way I think best?"

[The Advance.]

It would be easier for a camel to go through the eye of a needle than for a rich man to enter heaven; but, said one at the Chicago Monday Minister's meeting: "I believe it harder yet for a poor man. To me, the poor seem to have more pride in this way than even the rich."

[Christian Intelligencer.]

There are no "short cuts" in God's redeeming plan. The kingdom of heaven must come in his own old way—by the regeneration of souls, one by one, and not by the christening of nations with a name. The kingdoms of the world are of the world, and not of the Father. Civilization is not Christianity, nor does the divine map know aught of latitude or longitude, or statistical tables of classification. Where his will is done, there is Christ King; has the kingdom come—and not one inch or hair's breadth further. Satan was, as usual, "an ass" to offer a hollow hulk to him who hungered for the sweet heart-kernel of men's love and obedience.

[South-western Christian Advocate.]

"Men will not let the Bible die. Infidels, atheists and unbelievers will not let the Bible alone. They cannot let it alone, because God will not leave himself without this witness. They cannot if they would."

[The Churchman.]

People with whom it is an open question every Sunday morning whether they will go to church are not only not most apt to go, but they are not apt to be those who profit most by going. Children brought up by people of that sort are apt to be bad members of the Church, if they are made members at all.

[Nashville Advocate.]

The good steward is as important to Methodism as an efficient commissariat to an army. The lack of each has often caused the banner borne by gallant spirits to trail in defeat. There is no service in which the right man can do better service for the Church of God than that of a steward. Its usefulness is sometimes proportioned to its onerousness. But that will not repel a man of the right metal from undertaking its functions.

[Zion's Herald.]

No invention of romance can equal the strange facts of history concerning God and his affection for us. By nature we are depraved, selfish, rebellious toward God. And yet the New Testament Scriptures affirm and re-affirm that the divine love toward us is broader, deeper, richer than any human tenderness; that, though we have done wickedly seventy times seven, this love reaches out after us, and offers to bring us back to the full kinship of that inheritance which we have forfeited by sin.

CHURCH DEBTS.

REV. W. ANGWIN.

The evils produced by Church debt-making are by no means few nor light. Among the many we find that the whole attention of the Church must be turned to money making. The pulpit and the pew must aim at this. He is the successful pastor who knows best how to plan and scheme to raise money. No longer may one say as did the Apostle, "I seek not yours but you." The terms must be converted by the efficient money raiser, "I ask not you but yours." This tends to divert the mind of the minister from his legitimate work. It is not what I can preach to save souls and edify the Church, but what can be done to please the people and get their money. Thus the minister becomes a sharper, a mere financial agent, which too often ends in misunderstandings and bickerings that destroy his influence and perhaps secularize his whole after life.

The Church itself is too often injured. Every effort and exertion must be put forth to raise money. Instead of organizing for spiritual edification and aggressive movements upon the world of sin—they meet and plan and labor to do something toward the debt. The consequence of this is that financial meetings are of greater importance than religious ones. A social weighs more than a prayer-meeting, a concert or fair more than a revival meeting. Then every kind of means that can be devised has to be resorted to whether lawful or unlawful. We must gratify the stomach and tickle the ear, and sometimes step a little on Satan's ground to accomplish these purposes. Semi-operas and semi-theatres, and semi-gambling, and semi-dissipation are too often resorted to—a source of pain and regret to some of our people, causing often-times trouble and division in the church, and giving room for the world to speak the contemptuous word. Thus the influence of the church is crippled, and the name of Christ dishonoured by that people who bear his name.

These debts oftentimes keep people away from our congregations. The rich won't go to be dunned so often, and the poor won't go because ashamed to disclose poverty. And then too often the sentiment of the community will turn against us for want of proper management, and so leave us in disgust, and sometimes give to us the reputation of being dishonest. Whoever way we look at it, it seems as though evil, continually evil, were written on church debts.

But is there no remedy we are ready to enact? We feel the evil and we want relief. I confess to being incompetent to answer the inquiry. About the only thing that I know of to give relief is money—money. Yet a few things can be done not having the money. The next best thing is retrenchment, cut down expenses to the lowest possible point. The preacher must be content with little; paid organists and chorists should have no place in the church groaning under debt. Let the people do their own singing and I was going to say sweeping too. If we can't afford those high-toned luxuries let us be honest enough to confess it before the world and they will respect us and our religion the more for it. Discontinuance all debt-making for whatever purpose. If any improvements are needed see to it that the money is on hand first. Let the preacher be leant severely who knowingly allows the church to contract a debt in order to pay his salary. It ought to be crime enough to arrest his character in Conference. Let no presiding elder give any man or church credit for building or improving church or parsonage unless he knows that the work is paid for—or at least that it is fairly and honestly reported. In short let us come down to face the facts, and show the world that we mean to keep out of debt by living within our means. Thus gaining the confidence of our creditors and the respect of ourselves we may be able to follow the advice of the Bishops by the centennial year and with a long pull and a strong pull and a pull altogether, get the whole ship of Zion out of the mud and mire of debt and launch her out on the deep sea with sails all set, and waited by prayerful breezes to speed her way toward the heavenly harbor.—California Christian Advocate.

WIT AND WISDOM.

Proud hearts and lofty mountains are always barren.

Those who are honest as the best policy are half-way to being rogues.

We are surrounded by an unseen realm of spiritual reality, which is opened to us only as we grow into it.

If any person desires to be made better than he is, he must keep company with those who are better than he.

Spots on the sun are sometimes freckles and sometimes photographs of a mother's loving but weighty hand.

If a man have love in his heart he may talk in broken language, but it will be eloquence to those who listen.

A helping word to one in trouble is often like a switch on a railroad track—but one inch between wreck and a smooth-rolling prosperity.

Medical man: "And then, with regard to swelling at the back of head, I don't apprehend anything serious; but you must keep your eye on it."

If a man does not make new acquaintances as he advances through life he will soon find himself alone. A man should keep his friendships in constant repair.

There is an outer and inner life—the one seen by all, and the other by but a few, and Him who searches the heart. It is the inner one upon which will be passed the final estimate of our characters.

It is remarkable how generous fishermen are. When you meet a man who has returned from a fishing trip, he always tells you that he gave his share to the other fellows.

A rather gaily dressed young lady asked her Sabbath-school class what was "meant by the pomps and vanities of the world." The answer was honest, but rather unexpected: "Them flowers on your hat."

It is a fine thing, says the Country Parson, to ripen without shrivelling, to reach the calmness of age and yet keep the warm heart and ready sympathy of youth.

A good brother in a recent prayer-meeting, not a thousand miles from Boston, spoke of poignant grief, so the great amusement of the young people. It is sometimes well to consult Webster, even before taking part in meeting.

One of the discoveries made by the latest Arctic explorers is that the length of the polar night is one hundred and forty-two days. What a nice place that would be in which to tell a man with a bill to call around day after to-morrow and get his money!

When the Duke de Choiseul, who was a remarkably lean man, came to negotiate a peace, Ohas. Townsend, being asked whether the French Government had sent the preliminaries of a treaty, answered he did not know, but they had sent "the outline of an ambassador."

No matter what others have thought, no man can be a man until he thinks for himself. Read if you please, converse if you wish, listen to expressed opinions and thoughts of every one that comes in your way; but, after all, think, speak, and act on your own individual responsibility.

Central Methodist. When we hear of a preacher who has virtually promised his services for the next conference year to two or three different churches, or at least left the impression that he wants to serve them; charges that he would consent not to serve if approached by the bishop, we are hurt for the honor of our Zion.

An experienced matron says: "A man will eat soggy biscuit twice a week without complaint, when his girl invites him out to tea; but after the girl becomes his wife, if there is the faintest indication of a touch of asinates in them, the neighbors will think there is a district school out for recess by the rack-ho makes."

A woman in New Hampshire has a husband who is addicted to joining secret societies. One of her exasperated outbursts is thus reported by the Manchester Mirror: "Jine! he'll jine any thing. There can't be nothing come along that's dark and sly and hidden but he'll jine it. If anybody should get up a society to burn his house down, he'd jine it just as soon as he could get in, and if he had to pay to get in he would go all the sudeener."

A cheerful side may be found in every position of life. No man can go so far down the hill that the sun won't shine on some part of the valley for at least an hour in the day. Think of the poor organ-grinder and take heart. "Ah, he said to himself, as he turned the awful crank of that unmelodious instrument, and heard the pennies drop on the sidewalk 'if I had studied music when I was young, I might now be a common beggar."

We corrupt inwardly for want of truth. We begin by little lies of civility, lies of politeness. We learn to practice evasions and excuses; to dodge the real question. We conceal our opinions so as not to displease; we practice dissimulation, and wrap one veil of secretiveness after another around us, till at least our own sense of truth is clouded, and we tell lies almost without knowing it. Step by step one goes down the easy descent into falsehood. The eye ceases to be single, and the whole body is full of darkness.—J. Freeman Clarke.

I wish I could make you all understand how great a mistake you make when you sacrifice health, or the physical comfort on which health depends, to appearance or any other earthly good; when you neglect to provide, by regular exercise and wise care, a good stock of physical vigor for the labor and the burdens of the coming years. Without this foundation, all that you can learn in school, and all that wealth can buy for you, will be worthless. "Intellect in an enfeebled body," says one whom I quote from memory, is like gold in a spent swimmer's pocket—it only makes him sink the sooner."

BOOKS AT THE METHODIST BOOK ROOM.

CROWD OUT THE "DIME NOVEL." Standard Series. BEST BOOKS At 10 to 30 Cents.

A Practical Solution of the Moral Problem of Counteracting the Sensational Novel.

LIST OF STANDARD SERIES BOOKS

No. 1. JOHN PLOUGHMAN'S TALK. By Rev. Charles H. Spurgeon, and ON THE CHOICE OF BOOKS. By Thomas Carlyle. Both in one. Price, 15 cents (usual price, \$1.50).

No. 2. MANLINESS OF CHRIST. Thomas Hughes, q.c., author of "Tom Brown's School-Days," etc. A new and very popular book. Price 10 cents (usual price \$1).

No. 3. MACAULAY'S ESSAYS. "Milton," "Dryden," "Bunyan," "History," "Samuel Johnson," "Two Essays," "Athenian Orators," and "Montgomery's Poems." (The Essays on Milton, Bunyan and Johnson are included in the Chautauque Series.) Price, 15 cents (usual price \$1).

No. 4. THE LIGHT OF ASIA. By Edwin Arnold. Of this remarkable Poem Oliver Wendell Holmes, full of praise, says, "so lofty that there is nothing with which to compare it but the New Testament." Price, 15 cents (usual price \$1.50).

No. 5. IMITATION OF CHRIST. By Thomas A. Kempis. Price, 15 cts. (usual price \$1).

No. 6. LIFE OF CHRIST. By Canon Farrar. Without Notes, Contents and extensive index complete. Issued in two parts. Price, per part, 25 cents (usual price \$2.50).

No. 7. CARLYLE'S ESSAYS. "Goethe," "Burns," "Luther's Psalm," "Schiller," "Memoirs of Mirabeau." Price, 20 cents (usual price \$1).

No. 8. LIFE OF ST. PAUL. By Canon Farrar. Without Notes, Contents and extensive index complete. Issued in two parts. Price per part, 25 cents (usual price, until lately, \$2).

No. 9. SELF-CULTURE. By John Stuart Blackie, Professor in the University of Edinburgh. A valuable book. Price, 10 cents (usual price, \$1).

No. 10. KNIGHTS CELEBRATED POPULAR HISTORY OF ENGLAND. Notes, Appendix and Letter-press complete in eight parts. Price, per part, 35 cents (postage, 5 cents extra), or in two large volumes bound in cloth, price \$3.75. (Former price, \$18).

No. 11. LETTERS TO WORKMEN AND LABORERS—POPE CLAVIGERIA. By John Ruskin, full of quaint sayings and advice. In two parts. Price, each, 15 cts. (usual price, \$2).

No. 12. THE IDYLS OF THE KING. By Alfred Tennyson. Exquisitely beautiful. Price, 20 cents.

No. 13. BOWLAND HILL: HIS LIFE, ANECDOTES AND PRIVATE SAYINGS. By Rev. Vernon J. Chaseworth, with Introduction by Rev. Charles H. Spurgeon. First American edition. Price, 15 cents.

No. 14. TOWN GEOLOGY. By Charles Kingsley. Price 15 cents (usual price, \$1.50).

No. 15. ALFRED THE GREAT. By Thomas Hughes, author of "Tom Brown at Oxford," "Manliness of Christ," etc. Price, 20 cents (usual price, \$1.50).

No. 16. OUTDOOR LIFE IN EUROPE. By Rev. E. P. Thwing. A new book copyrighted. Fully illustrated. Price 30 cts.

No. 17. CALAMITIES OF AUTHORS. By I. Disraeli, author of "Curiosities of Literature," etc. Price 20 cents.

No. 18. THE SALON OF MADAME NECKER. Taken from Documents among the Archives of Coppet. Translated from the French for the Standard Series publication, by Mary Stuart Smith. Price 15 cts. This remarkable book has created much interest in France, where it has been but just issued.

No. 19. ETHICS OF THE DUST; or, The Elements of Chrysalization. By John Ruskin, author of "Modern Painters," etc. (Usual price, \$1.50.) Science made simple. Price 15 cents.

No. 20. MEMORIES OF MY EXILE. By Louis Kosuth. Translated from the original Hungarian by Ferencz Jausz. In two parts. First edition printed in America. Price, per part, 20 cents.

No. 21. MISTER HORN AND HIS FRIENDS or, Given and Given. By Mark Gay Pearse, author of "Daniel Quorn and His Religious Notions," etc. (Usual price \$1.) Illustrated, 15 cents.

No. 22. THE ORATION OF DEMOSTHENES and 84. Translated by Thomas Leland. Complete in two parts. Price 20 cents.

No. 23. FRONDES AGRESTES; or, Readings in Ruskin's "Modern Painters." Revised by the author. A book for summer reading, 15 cents.

No. 24. JOAN OF ARC. By Lamartine. 10 cents.

No. 25. THE THOUGHTS OF THE EMPEROR MARCUS AURELIUS ANTONINUS. (Usual price \$1.50.) 15 cents. "Noblest product of Paganism."—N. Y. Tribune.

No. 26. THE SALON OF MADAM NECKER. Vol. 2. Issued in August. 15 cents.

No. 27. THE HERMITS. By Charles Kingsley. Issued in August. (Usual price \$1.75.) 15 cents.

No. 28. JOHN PLOUGHMAN'S PICTURES or, More of His Plain Talk for Plain People. By Charles H. Spurgeon. This is a new book by Spurgeon, after the style of his celebrated "John Ploughman's Talk." Each of the thirty-nine short chapters is illustrated by a quaint picture. Its humor and homely wisdom should carry it everywhere.

These books are printed in large type, on good paper, and bound in heavy card-wanilla Address, S. F. HUESTIS, 125 Granville St., Halifax.

Wright and Macgowan, COMMISSION MERCHANTS AND General Agents, QUEEN'S WHARF, CHARLOTTETOWN, P. E. I. FOR BERKSHIRE SWINE & PURE BRED POULTRY Write Prichard, Sunny-Farm May 79

BROWN'S ESS B. Ginger, Brown 184 GRANVILLE OPPOSITE M. M. CUSTOM GENERAL THANKFUL to my SUPPORT since re-mises, again solicit not only increased pay may say that I have NO FITTER, GOOD MECH est to procure GOOD MATERIALS to please nally patronize me. William C. aug. 6-3m

ORGAN BEA... H ESTANCY, LOSS OF... LONDON, STAMMING... here and elsewhere can be... STAMMING and as some... sible cases others need not... being cured. Circular forwarded on... I intend to open a day... SEPTEMBER, and will b... formation. 83 Upper W... aug 20-3m pd

Summer C... FELLOWS' SPERRY RELI... not hours, to relieve pain... It is the best remedy kn... through application. N... extracting the pain from... on's Sperry Relief will... fannation of the Kidney... Bladder, Inflammation of... Difficult Breathing, Hyst... Influenza, Headache, Tooth... matisin, Cold Chills, Ague... bites, Bruises, Summer Co... Sprains, Pains in the Ch... instantly relieved. Trav... try a bottle of Fellows' Sp... A few drops in water will... rom change of water. I... should always be provided... relief and is the only rem... will instantly stop pain.

14 STOP C... SUBBASS... \$125 and upwards sent on... Address DANIEL F. BEAT...

WOOD UR... DENTIST'S, N... DR. H. W O... Graduate of Philadelph... Office over T. B. Cona... CORNER... GEORGE & GRANV... Halifax,

20 Lovely R... Chromos... all Floral... Cards wit... 10 Cents... Aug. 13, 1880.

THE ORIGINAL... MENEELY BEL... ESTABLISHED... Bells for all purposes... durable. ME... Aug. 13, 1880.

Bible Com... Agents Wanted... 477 results of labor... 477 Illustrations... Low in price (Only... Beane, GARSTROTT & C... Oct 28 79 1y

ALLISON LAD... SACKVILLE... COURSES of Study from... degree of B. A. in... Music, FRENCH, AND P... directed by SPECIALISTS... Catalogue on application... REV. D. K

EASTINGE... 73 GRANVILLE... HALIFAX... (A Few Doors South of the... The above Not having... published by the Sub-scriber, he... that it is now open... of permanent and transient... TERMS: \$1 per day; 3... July 23-3m

ABBOTT'S DIA... B. B. Brown B...

327

BROWN'S ESSENCE JAMAICA... 184 GRANVILLE STREET... CUSTOM TAILORING AND GENERAL CLOTHING.

THANKFUL to my many friends for their SUPPORT since removing to present premises...

may say that I have NOW a Good CUTTER & FITTER, GOOD MECHANICS, and shall do my best to procure GOOD AND FASHIONABLE MATERIALS...

William Cunningham aug. 6-3m

ORGAN BEATTY PIANO... Address DANL. F. BEATTY, Washington, D.C. Oct 24 79 ly

STAMMERING.

HEsitancy, LOSS OF VOICE, &c., cured for Life at the HALIFAX BRANCH of the LONDON STAMMERING INSTITUTE.

Circular forwarded on application. I intend to open a class about the FIRST OF SEPTEMBER...

R. B. MACKINTOSH, 83 Upper Water Street, Halifax, N.S. aug 20-3m pd

Summer Complaints.

FELLOW'S SPEEDY RELIEF only requires minutes, not hours, to relieve pain and cure acute diseases. It is the best remedy known for summer complaints.

14 STOP ORGANS, SUBBASS & OCT. COUPLER... Address DANIEL F. BEATTY, Washington, N. J.

\$777 A YEAR expenses to Agents. Outfit free. Ad. P. O. VICERY, Augusta, Ga. may 21 Maine.

WOODBURY BROS., DENTISTS, NEW YORK.

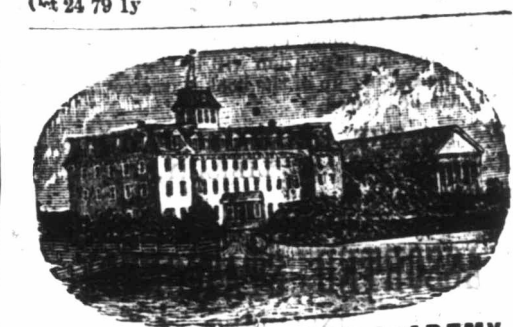
DR. H. WOODBURY... Office over T. B. Conally's Book & Stationery Stores CORNER OF GEORGE & GRANVILLE STREETS Halifax, N.S.

20 Lovely Rosebud Chromos, or 20 all Floral Motto Cards with name 10 Cents. NASSAU CARD CO. NASSAU, N. Y. Aug. 13, 1880.

THE ORIGINAL AND GENUINE MENEELY BELL FOUNDRY ESTABLISHED 1836.

Bells for all purposes. Warranted satisfactory durable. MENEELY & CO., West Troy, N. Y. Aug. 13, 1880.

Agents Wanted for the Pictorial BIBLE COMMENTATOR... Oct 24 79 ly



MT. ALLISON LADIES' ACADEMY, SACKVILLE, N. B.

COURSES of Study from INTERMEDIATE to the Degree of B. A. Music, French, and FINE ARTS departments directed by SPECIALISTS.

REV. D. KENNEDY, D.D., PRINCIPAL. HASTINGS HOUSE, 73 GRANVILLE STREET, HALIFAX, N. S.

The above Hall having been leased and renovated by the Subscriber, he begs to inform the public that it is now open for the accommodation of permanent and transient boarders.

TERMS: \$1 per day; \$4 to \$6 per week. A share of profit made is respectfully solicited. July 23-3m JAMES A. HALLIDAY.

ABBOTT'S DIARRHOEA CORRECTOR. DIAL. Brown Bros. & Co Halifax

FOR OVER 40 YEARS PERRY DAVIS' PAIN-KILLER

HAS ACTED THE GOOD PHYSICIAN

In curing Cholera and all Summer Complaints, Cramps and Pains in the Stomach, Sudden Colds, also for Scalds, Burns, Bruises, Sprains, Chilblains, Boils, Rheumatic Affections, Neuralgia, Toothache, Pains in the Joints or Limbs, Stings of Insects &c., &c.



BEWARE OF COUNTERFEITS!

The Pain-Killer is recommended by Physicians, Ministers, Missionaries, Managers of Factories, Workshops, Plantations, Nurses in Hospitals,—in short, by every body everywhere who has ever given it a trial.

The Pain-Killer is prepared from the best and purest material, with the most approved appliances that can be had for money, and with a care that insures the most perfect uniformity.

Substitutes. The public are cautioned against a custom which is growing quite common of late among a certain class of medicine dealers...

SUBSTITUTES.

The public are cautioned against a custom which is growing quite common of late among a certain class of medicine dealers, and which is this: When asked for a bottle of Pain-Killer, they suddenly discover that they are "sold out," "but have another article just as good, if not better," which they will supply at the same price.

BEWARE OF SUBSTITUTES!

FOR CHOLERA, CHOLERA MORBUS, As well as all Summer Complaints of a similar nature, the Pain-Killer acts with wonderful rapidity and never fails when taken at the commencement of an attack.

FOR SUDDEN COLDS, SORE THROAT, &c. The proverb "A stitch in time saves nine," is never so well illustrated as in the treatment of these complaints.

TOOTHACHE, BURNS, SCALDS, CUTS, BRUISES, &c. The Pain-Killer will be found a willing physician, ready and able to relieve your suffering without delay, and at a very insignificant cost.

GOOD FOR MAN AND BEAST. For Colic, Cramps and Dysentery in horses, the Pain-Killer has no equal, and it has never been known to fail to effect a cure in a single instance.

The Pain-Killer is for sale by Druggists, Apothecaries, Grocers and Medicine Dealers throughout the world.

The Pain-Killer is put up in 2 oz. and 5 oz. bottles, retailing at 25 and 50 cents respectively,—large bottles are therefore cheapest.

PERRY DAVIS & SON & LAWRENCE, PROPRIETORS, MONTREAL AND PROVIDENCE, R. I.

LADY READERS Of the WESLEYAN, will do well before commencing to make up SPRING and SUMMER DRESSES, to send for a Catalogue of

Mme. Demorest's Patterns OF NEW STYLES FOR

SPRING & SUMMER 1880 Which will be mailed Free.

Mme Demorest's Portfolio 20 cts With large illustrations.

Mme. Demorest's What to Wear 20 cts CONTAINING VALUABLE HINTS ON DRESS.

COLORS, MATERIALS, MILLINERY, UNDERWEAR, JEWELRY, ORNAMENTS, Etc., Etc., Etc.

Mme. Demorest's Quarterly " " Yearly

Mme. Demorest's Monthly Mag. 30 cts " " Yearly 3 00

With valuable premium All the above will be sent, post free, on receipt of price.

—ADDRESS— WM. CROWE,

133 BARRINGTON STREET, HALIFAX.

AGENT FOR NOVA SCOTIA. March 5, 1880.—1y

HOPE FOR THE DEAF Gormore's Artificial Ear Drums

Sept 24 8m

GEORGE MACLELLAN VICTUALLER:

206 Argyle Street and 36 Spring Garden Road Wholesale and Retail Dealers in

MEATS, POULTRY, Etc., Etc. Orders solicited and promptly attended to. REMEMBER—PEOPLE'S MARKET. march 5-1y

GEORGE E. FULL, DEALER IN

Boots, Shoes, Hats, Caps, Trunks, AND VALISES.

CHARLOTTETOWN, P. E. I. Nov 7, 79

NILS ANDERSON, —OF—

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

PEA SOUP! SYMINGTON'S Prepared Pea Soup.

Made from the Celebrated Pea Flour, to which is added

LIEBIG'S EXTRACT OF MEAT Delicious, Nourishing Anti-Dyspeptic.

Made in one minute, without boiling. Sold everywhere in 25 cent tins. Wholesale by

WILLIAM JOHNSON, 28 St. Francois Xavier St. MONTREAL. SOLE AGENT.

JOHN M. GELBERT, JR., LL.B., Attorney-at-Law, Notary Public, Commissioner Supreme Court, &c. &c. Has resided practice on his own account No. 42 BEDFORD ROW. Money collected, and all the branches of legal business promptly attended to.

SAMUELA. CHESLEY, M.A. Attorney-at-Law, &c. Lunenburg, N. S.

METHODIST BOOK ROOM SUBSCRIPTION BOOKS

We have only space to say to our AGENTS that we have in stock a full supply of

Daniel's Illustrated History of Methodism

" Temperance Reform and its Reformers,

" Moody—His Words, Work & Wonders

Dr Wise's Romantic Realities, and ILLUSTRATED FAMILY BIBLES.

More Agents Required.

Subscriptions will be received at the Book Room for any of the above Books. Will be sent free of expense to any persons who send their names as subscribers, accompanied by the Cash.

Address, S. F. HUESTIS, 125 Granville St.

JUST PUBLISHED.

FROM APOLLYONVILLE TO THE HOLY CITY.

A POEM BY THE REV. J. S. ALLEN.

FOR SALE AT Methodist Book Room, Halifax, H. Harvey's, Charlottetown, P. E. I., McMillan's, St. John's; Huestis', Windsor, N. S., and at the Author's, Gibson, N. B.

" Will be read with interest and profit in a large circle."—St. John News, Aug. 13, 1880.

CUSTOM TAILORING!

H. G. LAURILLIARD 219 HOLLIS STREET, HALIFAX, N.S.

Agency for New York Fashions.

00000000000000000000000000000000

TAILORING & CLOTHING

We have just received per Steamers PRUSSIAN & LUCERNE

TWEED SUITINGS

A beautiful Selection of real Scotch

ALSO

Blue and Black Worsted COATINGS—in Diagonal, Basket Check, &c., &c.

One Fine Black Broad CLOTHS extra good value.

A Good BLACK SUIT made to order \$22.50

One Fine all-wool Fancy Tweed SUITS \$15.00

A Variety of New Patterns to select from

A Few Pieces of fine quality

REAL FRENCH WORSTEDS

CLAYTON & Sons, TAILORS & CLOTHIERS, 11 JACOB ST. HALIFAX, N. S.

July 30, 1880—0

00000000000000000000000000000000

FARMER STOP!

Renting and Working cheap, unproductive, worn-out Soil and BUY A FARM of your OWN from our

1,000,000 Acres of the World's Finest Farming and Stock Raising Lands in the World

Very best Climate, Soil and Markets. Low prices. Long credit (or large discount for cash). Address J. H. DRAKE, Land Com'r, ST. PAUL, MINN.

Sept. 10-13in

AGENTS WANTED

Everywhere to sell the best FAMILY KNITTING MACHINE ever invented. Will knit a pair of stockings, with HEEL and TOE COMPLETE, in 20 minutes. It will also knit a great variety of fancy work for which there is always a ready market. Send for circular and terms to the TROWBELY KNITTING MACHINE CO., 400 Washington Street, Boston, Mass.

Sept 10-17in

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 of NERVOUS PROSTRATION, MENTAL ANXIETY, LONELINESS OF SPIRITS, OVERWORKED BRAIN, WORRY, ANXIETY, BUSINESS PRESSURE, and all morbid conditions of the system dependent upon the deficiency of VITAL FORCE. This force is supplied by the best IRON TONIC, 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 insufficiency of IRON in the BLOOD), SCROFULA, WASTING, CHILDREN'S DISEASES, INFERMITY, 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 submitted to the stomach, and thereby made more acceptable and more nutritious to the patient.

CAUTION.—See that you get PUTTNER'S EMULSION, as other MIXTURES may be put off. It retails at 50c per bottle, and can be obtained by all Druggists and Dealers.

WHOLESALE BY Forsyth, Sutcliffe & Co., Sole Agents, HALIFAX, N.S.

BUCKEYE BELL FOUNDRY

Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free. VANDUZEN & TIFT, Cincinnati, O.

Sept 17, 80

MISSIONARY MEETINGS.

HALIFAX DISTRICT. Halifax North, Local arrangements. Halifax South, Local arrangements. Dartmouth, Local arrangements. Lawrencetown, Date—Local arrangement, Deputation, R. Brecken, W. H. Evans. Windsor, Local arrangements. Chester Road, Local arrangements. Hanport, Oct. 18, 19, 20, J. M. Pike, Thomas Rogers, A.M. Horton, Local arrangements. Kentville, Dec. 15, 16, Thos. Rogers, A.M., B. Hills, A.B. Newport, Oct. 11, 12, W. Ryan, G. O. Huestis. Avondale, Nov. 14, S. F. Huestis, Thos. Rogers, A.M. Burlington, Oct. 13, 14, W. Ryan, F. H. W. Pickles. Sambro, date to be arranged, S. F. Huestis. Hamilton, Bermuda, Local arrangements. St. Georges, Bermuda, Local arrangements.

ACKNOWLEDGEMENT OF RECEIPTS

For the General Conference Fund, from the New Brunswick and Prince Edward Island Conference. Bedoune 2nd remittance, 1.38; Carmarthen Street, St. John, 1.00. C. STEWART, Treasurer. Sackville, Oct. 5, 1880.

Book Steward's Department

S. F. HUESTIS, Book Steward.

RECEIPTS for "WESLEYAN"

Table with columns for name and amount. Includes Rev. W. M. Sterling (1 00), Rev. J. Sharp for Morrel Farnsworth (2 00), Rev. D. W. Johnson for Geo. Murdoch (2 00), Mrs. A. L. Wheelock (5 00), G. W. Burdick (2 00), Rev. D. H. Ludge for James Tweedy (1 00).

MARRIED

On the 12th Sept., at the residence of the bride's sister, by Rev. Wm. Brown, Mr. Wm. Douglas, of Port Jolie, to Miss Jane Decker, of Rockland. By the same, Sept. 18th, at the residence of the bride's father, Isaac M. Doggett, of White Point, to Emma G. Hemmeon, of Little Harbour. At Windsor, by Rev. J. M. Pike, on 10th inst., Mr. James E. Bennett, of Scott's Bay, to Miss Martha A. Thurlow, of Windsor. Sept. 27th, at the residence of Mr. Prince Nickerson, by Rev. R. McArthur, Mr. W. B. Nickerson of Cape Negro, to Christina D. Cunningham, of Cape Island. At the Methodist Parsonage, Charlottetown, on the 22nd ult., by Rev. H. P. Cowperthwaite, Mr. William McNevin, of a Sable, to Miss Phoebe Nicholson, Montague Bridge. At the residence of Mrs. B. Knowles, mother of the bride, Windsor, on the 23rd ult., by the Rev. E. M. Keirstead, Lorain Mosher, of Brooklyn, Hants, to Amelia H. Knowles, of Windsor. At Bradford, England, Sept. 28th, by Rev. John Bossnet, D.D., Louisa S., daughter of James R. Hopkinson, Esq., merchant of Bradford, to Edward B. Sutcliffe, draught of this city. At St. Andrew's Church, Peteticodiac, on Wednesday, 29th ult., by the Rev. C. Willis, rector, assisted by the Rev. W. J. Wilkinson, A.M., Geo. A. Huestis, of Windsor, N. S., to Mary Lide, daughter of J. B. Webster, Esq., of St. John, formerly of Peteticodiac. At the residence of the bride's father, on the 6th inst., by Rev. S. F. Huestis, Henrietta H., third daughter of Samuel Boreham, Esq., to James Roland M. Mellish, all of Halifax, N.S.

DIED

At Pictou, on the 28th ult., Jane A., relict of the late James Bayne, D.D., and sister to His Honor Lieut. Gov. Archibald, in the 63rd year of her age. At Halifax, 29th ult., Arthur, son of William J. and Emma Lewis, aged 7 years. On the 3rd inst., after a lingering illness, George W., only son of Susan and David Thomas, aged 18 years. On the 24th Sept., at Pugwash, of Typhoid Fever, Mary L. Stuart, aged 8 years and 3 months, youngest daughter of Horatio and Margaret Wright. At Windham Hall, 22nd ult., Mr. William Scherman, in the 64th year of his age. Long an exemplary member of the Methodist Church. Suddenly, of heart disease, at Lower Dublin, Lunenburg Co., on Monday, Sept. 27th, Mr. Benjamin Reinhardt, Customs Officer for the Port of LaHave, aged 64 years.

CHAPLIN'S GRAND BAZAAR

Those of our friends interested in getting up a Bazaar, had better communicate with the proprietor of Chaplin's Grand Bazaar, Halifax, as he makes an offer that cannot fail to be of value to bazaars generally. For instance, he will furnish whatever goods are desired, subject to a large discount from selling prices, goods sold to be paid for when the bazaar is over, and those remaining on hand to be returned. Here is a chance to make money without any risk whatever.

THEOLOGICAL UNION

OF Mount Allison Wesleyan College.

SECOND ANNUAL LECTURE and SERMON

Delivered June, 1880. Price 20 cents. FOR SALE AT THE METHODIST BOOK ROOM.

GATES' CERTAIN CHECK

Diarrhoea Cured. SHELBURNE, Sept. 17, 1877.

DR. GATES.—DEAR SIR.—I write you in behalf of your invaluable CERTAIN CHECK. I cannot say too much in its praise. I was very much reduced by Diarrhoea; had tried all the various remedies recommended for that complaint, and still kept growing worse and worse. I was then recommended to try your CERTAIN CHECK. My case was one of the worst kind, and I used one whole bottle before I obtained relief. I bought another bottle, and when I had taken one-third of it I was restored to my usual good health. I would recommend it to any one as a sure cure for Diarrhoea. I remain, yours truly, HENRY MILES.

WANTED

A Young Man, to act in the capacity of Hired Local Preacher. Apply, stating age, educational status, and church standing, to Rev. W. R. Pepper, Benton, Carleton Co., N.B. oct 8 2ins

ORGAN FOR SALE

A First-class Instrument—on good terms. Address S. F. HUESTIS, 125 Granville Street.

Cottage for Sale.

THE Subscriber offers for Sale the Cottage in which he is now residing, with or without six acres of Land adjoining. It is one of the most desirable locations in the village, being on high land and in the immediate vicinity of the Wesleyan Institutions, etc. The house, outbuildings, and offices are in good order and conveniently fitted up. For particulars address, ALEXANDER FLEMING, M.D., Sackville, Westmorland Co., N.B. Sackville, 22 Sept. 1m pd

BAZAAR.

KAYE ST. HALIFAX, N.S.

The Ladies of the Kaye Street Methodist Congregation intend holding a Sale of Fancy and Useful Articles on the 14th and 15th of December, to aid in liquidating the debt on their Church. Contributions in articles and money are respectfully solicited, and may be sent to any of the Committees as below:

- Mrs. McCallum, Pres. Mrs. Phillips. Mrs. Mark Lamert, Miss E. Hills, Sec. Mrs. John Mosher, Mrs. Reid. Mrs. Lewis Kaye, Mrs. C. Chambers. Miss E. Longard.

BAZAAR!

AT GREENSPOND, NOD.

A BAZAAR, OR SALE OF WORK, will (D.V.) be held in GREENSPOND this fall, to aid in liquidating the debt on the new Methodist Parsonage lately erected at that place. Subscriptions are respectfully solicited, or may be sent to any of the following ladies, who form the Committee:

- Mrs. Lister, President. Mrs. G. A. Allen, Treas. Mrs. J. A. Derry, Sec'y. Mrs. J. A. Derry, Sec'y. Mrs. J. A. Derry, Sec'y. Mrs. J. A. Derry, Sec'y.

MAYFLOWER HAIR GLOSS.

Brown Bros. & Co., Halifax.

AGENTS WANTED

For the Best and Finest-selling Bibles and Bibles. Prices reduced 33 per cent. National Publishing Co., Philadelphia, Pa. sep 17ins

SIMSON'S EXTRACT OF COFFEE

Brown Bros. & Co., Halifax

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.

WHOLESALE DRY GOODS.

ANDERSON, BILLING & CO. Are now showing the bulk of their importation of British, Continental, American, and Domestic Goods, FOR FALL & WINTER

Every department contains SPECIAL LINES which no buyer visiting the city should fail to examine. Stock will be completed 10th Sept. WAREHOUSES 111 & 113 GRANVILLE ST., HALIFAX, N. S. September 1st, 1880. sep 10

R. J. SWEET,

OFFERS FOR SALE

Bright Scotch Refined Hhds. & Bbls } SUGARS Granulated and Coffee C } } TEAS Porto Rico and Jamaica

Chests & Half Chests Extra Congo } BAGS RICE Half Chests Superior Souchong } } KEYS BICARBONATE SODA, BOXES SOAP, 25 Puns. Bright Trinidad MOLASSES R. J. SWEET, Importer and Wholesale Dealer. Corner Duke and Hollis Streets, } July 28 Halifax, N. S.

\$5 to \$20 per day at home. Samples worth \$5 free. Address STEINSON & Co., Portland, Maine. oct 17

Halifax Medical College

The FOURTEENTH SESSION of this Institution will commence on THURSDAY, OCTOBER 28th, 1880. For copies of Annual Announcement or any information, address the Registrar, No. 49 Granville Street, HALIFAX, N. S. J. F. BLACK, M. D., REGISTRAR. Sep 10-6in

MAYFLOWER COLOGNE.

Brown Bros. & Co., Halifax.

\$72 A WEEK. \$19 a day at home easily made. Costly outfit free. Address TAYLOR & Co., Augusta, Maine. oct 17

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, 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 boots does not suit, you can have them made at a trifling additional cost. We send to CANADA 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 re-assuring 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.

DALHOUSIE COLLEGE & UNIVERSITY

THE MUNRO BURSARIES.

The Winter Session of Dalhousie College will commence on Wednesday, 27th October, 1880. The Matriculation Examination will begin on that day, at 10 o'clock, a. m., and Classes will be opened on Monday, 1st November. Students may enter as (1) Undergraduates, with the intention of applying for a University Degree in Arts or Science at the end of their course, or (2) as General Students who do not look forward to a Degree. For the latter no Matriculation Examination is required.

The Matriculation Examinations are partly oral and partly written; the subjects for entrance into the First Year of the Arts course are:

I. IN CLASSICS.—Latin Grammar, Greek Grammar, one Latin subject, one Greek subject. The following subjects are recommended: In Latin—Caesar, Gallic War, Book I; or Virgil, Aeneid, Book III. In Greek—Xenophon, Anabasis, Book I.

Instead of the above, equivalents may be offered, if they be not part of the Undergraduate course, on giving a week's notice to the Secretary of the Senate.

II. IN MATHEMATICS.—Arithmetic: Euclid's Elements of Geometry, Books I and II; Algebra, Simple Rules, and Simple Equations of one unknown quantity, not involving Surds.

III. IN ENGLISH.—Grammar; History of England; Geography; Composition.

The subjects for entrance into the first year of the Science Course are:

I. IN MATHEMATICS.—Same as for the First Year in Arts.

II. IN ENGLISH.—The same as for the First Year in Arts.

III. IN LATIN OR GREEK OR FRENCH.—Latin.—The subjects of the Matriculation Examination for the First Year in Arts. German.—Grammar and Translation. French.—Grammar and Translation.

The following Bursaries and Scholarships are offered for competition at the Matriculation Examinations:—

1.—The Munro Bursaries.

GEORGE MUNRO, Esq., the Founder of the Munro Professorship of Physics in this University, offers this year seven Bursaries for competition at the Matriculation Examination.

The value of each of these Bursaries is Two Hundred Dollars yearly with Free Class-Tickets for the first two years of the Undergraduate Course, taken consecutively; provided that the holder of Bursary gain a Certificate of Merit at the Sessional Examinations of the first year. After these two years, the Bursaries are again to be competed for, and will be held during the third and fourth years of the Course, on Terms similar to those of the preceding years.

These seven Bursaries are allotted for competition to students from the following five districts of Nova Scotia, and from New Brunswick and Prince Edward Island, one to each, viz.:

- 1. The Island of Cape Breton. 2. Pictou, Antigonish and Guysboro. 3. Colchester, Cumberland and Hants. 4. Halifax, Lunenburg and King's. 5. Annapolis, Digby, Yarmouth, Shelburne and Queen's. 6. New Brunswick. 7. Prince Edward Island.

Candidates must satisfy the Principal, before the week in which the Examinations are held, with respect to the districts to which they belong, and as coming from which they are entitled to compete.

Students who have already Matriculated at any College are disqualified for competition.

The Bursaries will be awarded to those Students from the several districts mentioned, who make the highest total of marks at the Matriculation Examinations; but no Bursary will be awarded unless a Standard of Merit, determined by the Senate, shall be reached by the candidate.

The Examinations for the Munro Bursaries are the same as those for the Professors' Scholarships.

Further information may be obtained on application to the Principal.

2.—Professors' Scholarships.

Two Scholarships, entitling to free attendance on all the Classes of the Undergraduate Courses in Arts.

The subjects of Examinations for these Scholarships this year are nearly the same as those for Matriculation in Arts at the University of Halifax, viz.:

Latin for 1880: Caesar, Gallic War, Book I; Virgil, Aeneid, Book III. Greek for 1880: Xenophon, Anabasis, Book I; Arithmetic: the ordinary rules of Arithmetic, Vulgar and decimal Fractions, Proportion and Interest.

Algebra: as far as Simple Equations and Surds Geometry: First and Second Books of Euclid, English: Grammar, Analysis, Outline of English and Canadian History, and General Geography.

One Scholarship entitling to free attendance on all the classes of the Undergraduate courses in Science, is offered by the Professors this year for competition at the Matriculation Examination. The subjects are the same as those of the Matriculation Examination in Science.

By direction of the Board of Governors. WILLIAM DOULT, Sec'y. Sep 10

AMERICAN HOUSE:

230 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, Nov. 28, 1 yr.

SEETON & MITCHELL

39 UPPER WATER STREET, HALIFAX, N. S.

OFFER FOR SALE AT LOWEST PRICES.

500 Chests } Choice Congou Tea 1500 Half Chests } 600 Boxes

1000 Barrels FLOUR—Choice Brands 1200 do. } DITTO—American in Bond 500 do. } CORNMEAL 200 do. } OATMEAL 50 do. } Round PEAS 50 do. } Split DITTO 190 do. } BEANS, Extra Hand-picked 500 Hhds. SUGAR, Choice Porto Rico 50 Barrels DITTO do. do. do. 300 do. DITTO Refined 100 do. DITTO Granulated 250 Puns. Cienfuegos MOLASSES, Bright & Heavy 250 do. Trinidad DITTO do. do. 25 do. Barbadoes DITTO 25 Pieces Cienfuegos DITTO 25 do. Trinidad DITTO 25 Barrels ditto DITTO 150 Bags RICE 100 Kegs Baking SODA 200 Barrels PORK—Mess P E I 50 dy. DITTO—Prime Mess, P E I 400 Boxes } Layer Raisins 250 Halves } 400 Quarters } London Layer Raisins 100 Boxes } 250 Halves } 400 Quarters } 50 Boxes PEPPER 50 do. GINGER 30 do. ALLSPICE 30 do. NUTMEGS 30 do. CINNAMON 200 do. SOAP—different qualities 100 do. STARCH—Blue and White 80 do. DITTO—(orn July 23-t e o v

500 Chests } Choice Congou Tea 1500 Half Chests } 600 Boxes

1000 Barrels FLOUR—Choice Brands 1200 do. } DITTO—American in Bond 500 do. } CORNMEAL 200 do. } OATMEAL 50 do. } Round PEAS 50 do. } Split DITTO 190 do. } BEANS, Extra Hand-picked 500 Hhds. SUGAR, Choice Porto Rico 50 Barrels DITTO do. do. do. 300 do. DITTO Refined 100 do. DITTO Granulated 250 Puns. Cienfuegos MOLASSES, Bright & Heavy 250 do. Trinidad DITTO do. do. 25 do. Barbadoes DITTO 25 Pieces Cienfuegos DITTO 25 do. Trinidad DITTO 25 Barrels ditto DITTO 150 Bags RICE 100 Kegs Baking SODA 200 Barrels PORK—Mess P E I 50 dy. DITTO—Prime Mess, P E I 400 Boxes } Layer Raisins 250 Halves } 400 Quarters } London Layer Raisins 100 Boxes } 250 Halves } 400 Quarters } 50 Boxes PEPPER 50 do. GINGER 30 do. ALLSPICE 30 do. NUTMEGS 30 do. CINNAMON 200 do. SOAP—different qualities 100 do. STARCH—Blue and White 80 do. DITTO—(orn July 23-t e o v

500 Chests } Choice Congou Tea 1500 Half Chests } 600 Boxes

1000 Barrels FLOUR—Choice Brands 1200 do. } DITTO—American in Bond 500 do. } CORNMEAL 200 do. } OATMEAL 50 do. } Round PEAS 50 do. } Split DITTO 190 do. } BEANS, Extra Hand-picked 500 Hhds. SUGAR, Choice Porto Rico 50 Barrels DITTO do. do. do. 300 do. DITTO Refined 100 do. DITTO Granulated 250 Puns. Cienfuegos MOLASSES, Bright & Heavy 250 do. Trinidad DITTO do. do. 25 do. Barbadoes DITTO 25 Pieces Cienfuegos DITTO 25 do. Trinidad DITTO 25 Barrels ditto DITTO 150 Bags RICE 100 Kegs Baking SODA 200 Barrels PORK—Mess P E I 50 dy. DITTO—Prime Mess, P E I 400 Boxes } Layer Raisins 250 Halves } 400 Quarters } London Layer Raisins 100 Boxes } 250 Halves } 400 Quarters } 50 Boxes PEPPER 50 do. GINGER 30 do. ALLSPICE 30 do. NUTMEGS 30 do. CINNAMON 200 do. SOAP—different qualities 100 do. STARCH—Blue and White 80 do. DITTO—(orn July 23-t e o v

500 Chests } Choice Congou Tea 1500 Half Chests } 600 Boxes

1000 Barrels FLOUR—Choice Brands 1200 do. } DITTO—American in Bond 500 do. } CORNMEAL 200 do. } OATMEAL 50 do. } Round PEAS 50 do. } Split DITTO 190 do. } BEANS, Extra Hand-picked 500 Hhds. SUGAR, Choice Porto Rico 50 Barrels DITTO do. do. do. 300 do. DITTO Refined 100 do. DITTO Granulated 250 Puns. Cienfuegos MOLASSES, Bright & Heavy 250 do. Trinidad DITTO do. do. 25 do. Barbadoes DITTO 25 Pieces Cienfuegos DITTO 25 do. Trinidad DITTO 25 Barrels ditto DITTO 150 Bags RICE 100 Kegs Baking SODA 200 Barrels PORK—Mess P E I 50 dy. DITTO—Prime Mess, P E I 400 Boxes } Layer Raisins 250 Halves } 400 Quarters } London Layer Raisins 100 Boxes } 250 Halves } 400 Quarters } 50 Boxes PEPPER 50 do. GINGER 30 do. ALLSPICE 30 do. NUTMEGS 30 do. CINNAMON 200 do. SOAP—different qualities 100 do. STARCH—Blue and White 80 do. DITTO—(orn July 23-t e o v

500 Chests } Choice Congou Tea 1500 Half Chests } 600 Boxes

1000 Barrels FLOUR—Choice Brands 1200 do. } DITTO—American in Bond 500 do. } CORNMEAL 200 do. } OATMEAL 50 do. } Round PEAS 50 do. } Split DITTO 190 do. } BEANS, Extra Hand-picked 500 Hhds. SUGAR, Choice Porto Rico 50 Barrels DITTO do. do. do. 300 do. DITTO Refined 100 do. DITTO Granulated 250 Puns. Cienfuegos MOLASSES, Bright & Heavy 250 do. Trinidad DITTO do. do. 25 do. Barbadoes DITTO 25 Pieces Cienfuegos DITTO 25 do. Trinidad DITTO 25 Barrels ditto DITTO 150 Bags RICE 100 Kegs Baking SODA 200 Barrels PORK—Mess P E I 50 dy. DITTO—Prime Mess, P E I 400 Boxes } Layer Raisins 250 Halves } 400 Quarters } London Layer Raisins 100 Boxes } 250 Halves } 400 Quarters } 50 Boxes PEPPER 50 do. GINGER 30 do. ALLSPICE 30 do. NUTMEGS 30 do. CINNAMON 200 do. SOAP—different qualities 100 do. STARCH—Blue and White 80 do. DITTO—(orn July 23-t e o v

500 Chests } Choice Congou Tea 1500 Half Chests } 600 Boxes

1000 Barrels FLOUR—Choice Brands 1200 do. } DITTO—American in Bond 500 do. } CORNMEAL 200 do. } OATMEAL 50 do. } Round PEAS 50 do. } Split DITTO 190 do. } BEANS, Extra Hand-picked 500 Hhds. SUGAR, Choice Porto Rico 50 Barrels DITTO do. do. do. 300 do. DITTO Refined 100 do. DITTO Granulated 250 Puns. Cienfuegos MOLASSES, Bright & Heavy 250 do. Trinidad DITTO do. do. 25 do. Barbadoes DITTO 25 Pieces Cienfuegos DITTO 25 do. Trinidad DITTO 25 Barrels ditto DITTO 150 Bags RICE 100 Kegs Baking SODA 200 Barrels PORK—Mess P E I 50 dy. DITTO—Prime Mess, P E I 400 Boxes } Layer Raisins 250 Halves } 400 Quarters } London Layer Raisins 100 Boxes } 250 Halves } 400 Quarters } 50 Boxes PEPPER 50 do. GINGER 30 do. ALLSPICE 30 do. NUTMEGS 30 do. CINNAMON 200 do. SOAP—different qualities 100 do. STARCH—Blue and White 80 do. DITTO—(orn July 23-t e o v

500 Chests } Choice Congou Tea 1500 Half Chests } 600 Boxes

1000 Barrels FLOUR—Choice Brands 1200 do. } DITTO—American in Bond 500 do. } CORNMEAL 200 do. } OATMEAL 50 do. } Round PEAS 50 do. } Split DITTO 190 do. } BEANS, Extra Hand-picked 500 Hhds. SUGAR, Choice Porto Rico 50 Barrels DITTO do. do. do. 300 do. DITTO Refined 100 do. DITTO Granulated 250 Puns. Cienfuegos MOLASSES, Bright & Heavy 250 do. Trinidad DITTO do. do. 25 do. Barbadoes DITTO 25 Pieces Cienfuegos DITTO 25 do. Trinidad DITTO 25 Barrels ditto DITTO 150 Bags RICE 100 Kegs Baking SODA 200 Barrels PORK—Mess P E I 50 dy. DITTO—Prime Mess, P E I 400 Boxes } Layer Raisins 250 Halves } 400 Quarters } London Layer Raisins 100 Boxes } 250 Halves } 400 Quarters } 50 Boxes PEPPER 50 do. GINGER 30 do. ALLSPICE 30 do. NUTMEGS 30 do. CINNAMON 200 do. SOAP—different qualities 100 do. STARCH—Blue and White 80 do. DITTO—(orn July 23-t e o v

500 Chests } Choice Congou Tea 1500 Half Chests } 600 Boxes

1000 Barrels FLOUR—Choice Brands 1200 do. } DITTO—American in Bond 500 do. } CORNMEAL 200 do. } OATMEAL 50 do. } Round PEAS 50 do. } Split DITTO 190 do. } BEANS, Extra Hand-picked 500 Hhds. SUGAR, Choice Porto Rico 50 Barrels DITTO do. do. do. 300 do. DITTO Refined 100 do. DITTO Granulated 250 Puns. Cienfuegos MOLASSES, Bright & Heavy 250 do. Trinidad DITTO do. do. 25 do. Barbadoes DITTO 25 Pieces Cienfuegos DITTO 25 do. Trinidad DITTO 25 Barrels ditto DITTO 150 Bags RICE 100 Kegs Baking SODA 200 Barrels PORK—Mess P E I 50 dy. DITTO—Prime Mess, P E I 400 Boxes } Layer Raisins 250 Halves } 400 Quarters } London Layer Raisins 100 Boxes } 250 Halves } 400 Quarters } 50 Boxes PEPPER 50 do. GINGER 30 do. ALLSPICE 30 do. NUTMEGS 30 do. CINNAMON 200 do. SOAP—different qualities 100 do. STARCH—Blue and White 80 do. DITTO—(orn July 23-t e o v

500 Chests } Choice Congou Tea 1500 Half Chests } 600 Boxes

1000 Barrels FLOUR—Choice Brands 1200 do. } DITTO—American in Bond 500 do. } CORNMEAL 200 do. } OATMEAL 50 do. } Round PEAS 50 do. } Split DITTO 190 do. } BEANS, Extra Hand-picked 500 Hhds. SUGAR, Choice Porto Rico 50 Barrels DITTO do. do. do. 300 do. DITTO Refined 100 do. DITTO Granulated 250 Puns. Cienfuegos MOLASSES, Bright & Heavy 250 do. Trinidad DITTO do. do. 25 do. Barbadoes DITTO 25 Pieces Cienfuegos DITTO 25 do. Trinidad DITTO 25 Barrels ditto DITTO 150 Bags RICE 100 Kegs Baking SODA 200 Barrels PORK—Mess P E I 50 dy. DITTO—Prime Mess, P E I 400 Boxes } Layer Raisins 250 Halves } 400 Quarters } London Layer Raisins 100 Boxes } 250 Halves } 400 Quarters } 50 Boxes PEPPER 50 do. GINGER 30 do. ALLSPICE 30 do. NUTMEGS 30 do. CINNAMON 200 do. SOAP—different qualities 100 do. STARCH—Blue and White 80 do. DITTO—(orn July 23-t e o v

NEW MUSIC BOOKS

THE ANTHEM HARP. (\$1.95.) By Dr. W. O. Perkins. (Just out.) A new book intended as a successor for "Perkins' Anthem Book," published some years since and which was a decided success. The new book contains music perfectly within the reach of common choirs, and is destined to have a great sale.

DITSON & CO. also call attention to their three books for SINGING CLASSES; recently published, already very popular, and worthy of universal adoption.

THE TEMPLE. (\$1.00.) By Dr. W. O. Perkins THE VOICE OF WORSHIP. (\$1.00.) By L. O. Emerson.

JOHNSON'S METHOD FOR SINGING CLASSES. (90 cents.) By A. N. Johnson.

THE TEMPLE contains an excellent Singing School Course, and a large number of Glee, Songs, Sacred Tunes and Anthems for practice, and for